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# *Half A Century of Grace*

A JUBILEE HISTORY OF THE SUDAN UNITED  
MISSION

By

J. LOWRY MAXWELL



SUDAN UNITED MISSION  
112-114 GREAT PORTLAND STREET, LONDON, W.1.

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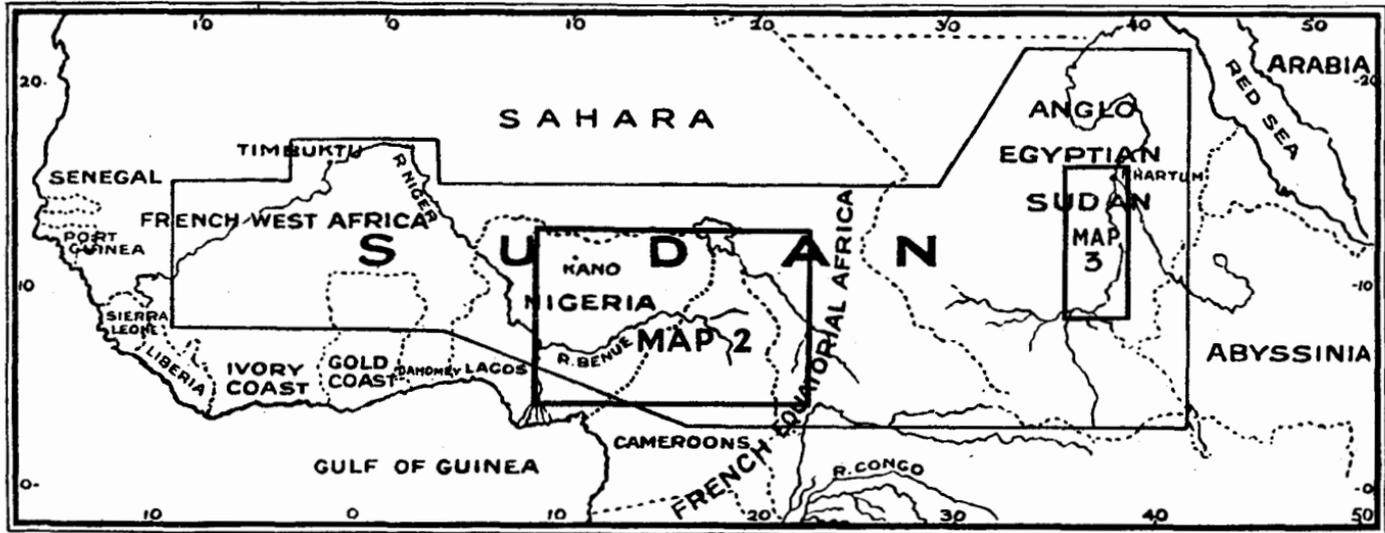
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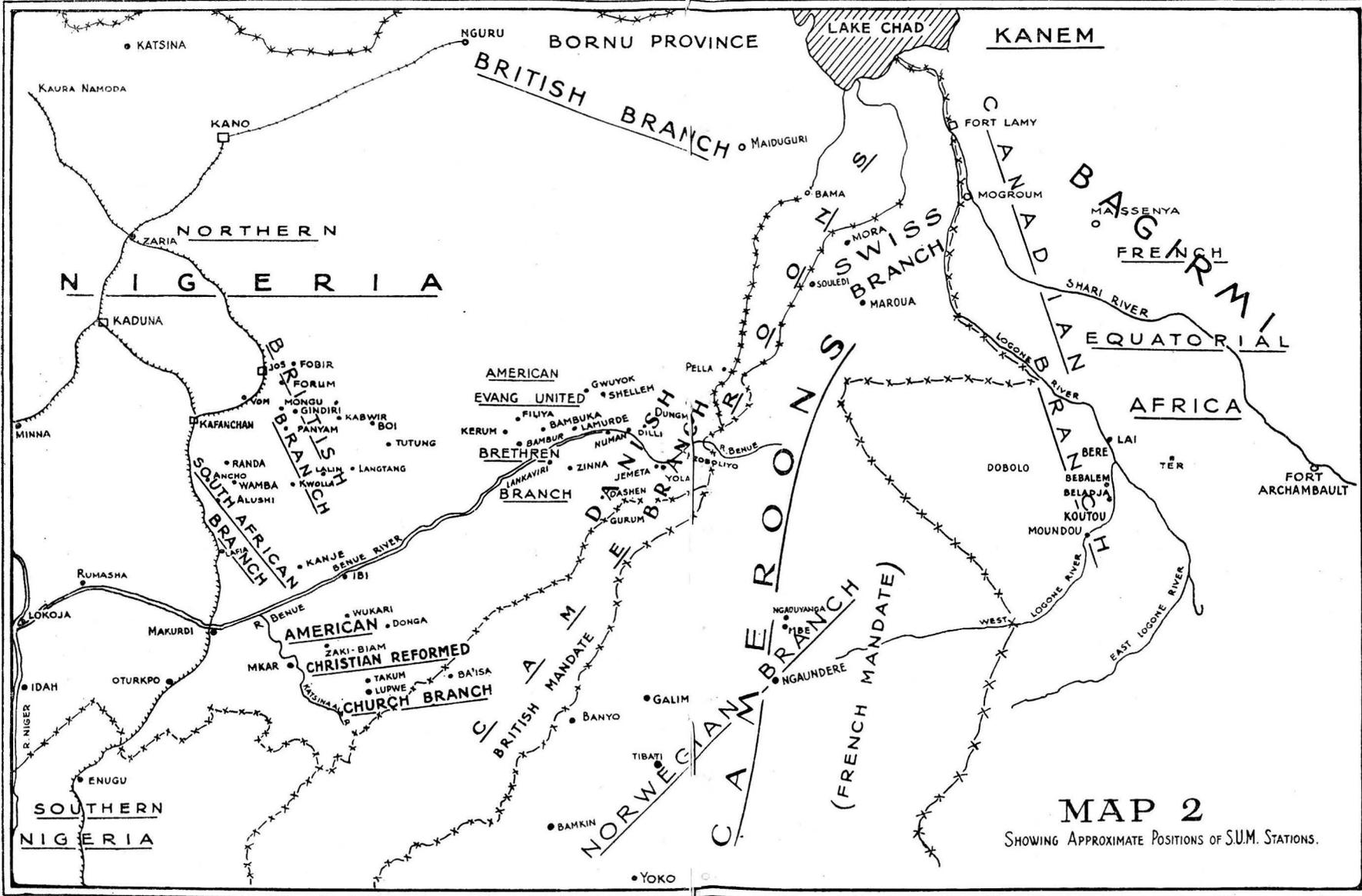
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# MAP 1

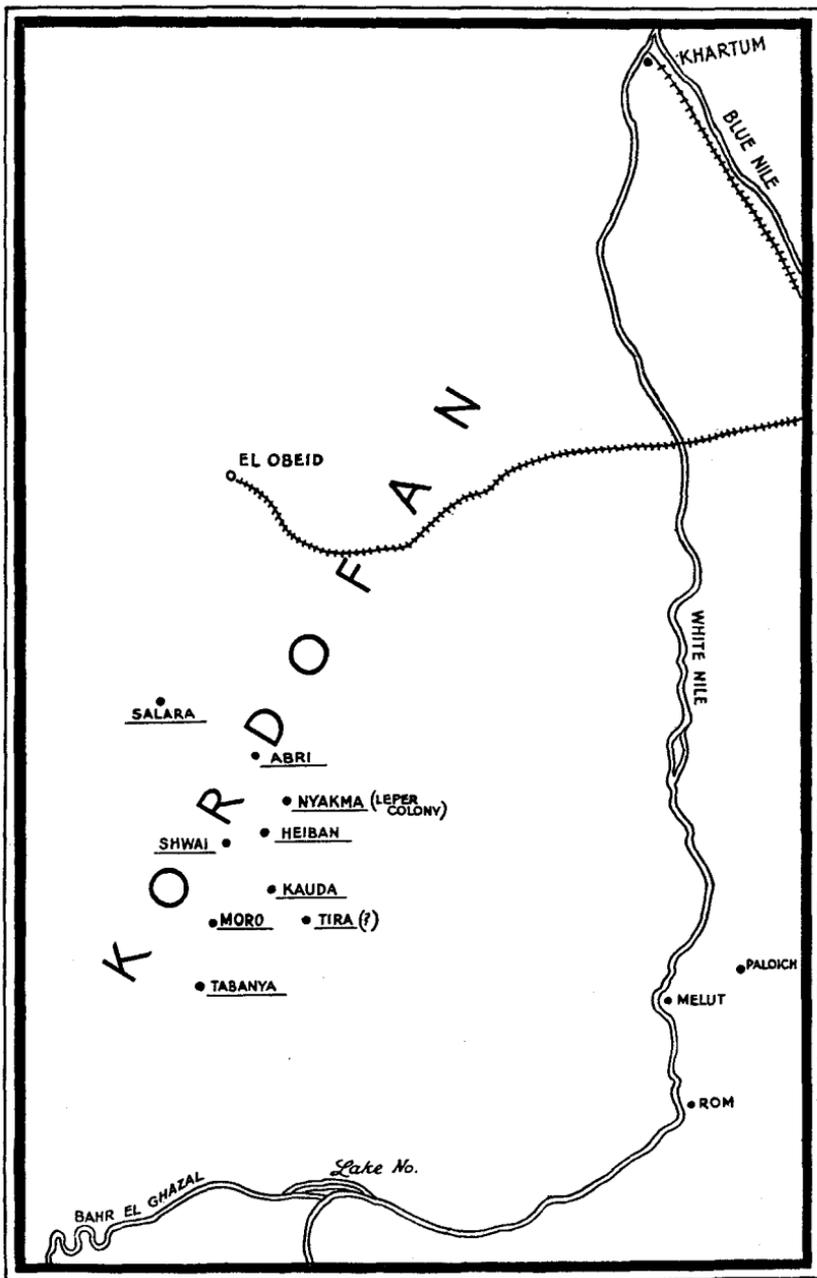


## OUTLINE MAP OF THE SUDAN.

The S.U.M. is at present working in Nigeria, Cameroons, French Equatorial Africa, and the Anglo-Egyptian Sudan. The sectional maps No. 2 and No. 3 show the details of the work in the respective areas.



**MAP 2**  
 SHOWING APPROXIMATE POSITIONS OF S.U.M. STATIONS.



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## *A Calendar of Events in the History of the S.U.M.*

- 1901 Bank account opened for the "Sudan Pioneer Mission."
- 1904 A party of three go to Tripoli to study Hausa. The three were Dr. H. K. W. Kumm, W. Shand, and Bernard von Gross. They returned before the middle of the year. Name of the society altered to "Sudan United Mission." The first party of missionaries sailed from Liverpool on the R.M.S. "Akabo," on July 23rd, for the Sudan. They went via the mouth of the Niger at Burutu. They were Dr. Kumm, Dr. Ambrose Bateman, John G. Burt, and J. Lowry Maxwell. Dr. Bateman was invalided before November.  
Wase Station opened.
- 1905 A party of four friends from the U.S.A. arrived at Wase. They were Levi R. Lupton, William M. Smith, Jefferson W. Ford, and Charles Kurtzhalz. The first two were senior men who only came to survey the field. The second two remained at Wase with us for several months.  
The second party of missionaries from Great Britain arrived at Wase in the autumn. They were Frank Aust, John M. Young, and Horatio W. Ghey.
- 1906 Wukari Station opened.  
For a short time the S.U.M. and the S.I.M. were united. The S.I.M. was then known as the Africa Evangelistic Mission.  
First American Branch party arrived. They were Dr. John S. Derr, Rev. Clarence W. Guinter, and Walter W. Hoover.  
The Rev. Joseph Baker, a West Indian, joined the staff.  
Dr. Arthur Emlyn arrived.  
Mrs. Lucy Evangeline Kumm died at Northfields, Massachusetts.
- 1907 Donga, Langtang, Bukuru, and Ngel stations opened. Dampar opened as a transport station for Wase.  
Two men from South Africa begin training at Livingstone College for the Mission. They were Rev. J. George Botha and Vincent Hosking.  
Panyam Station opened by the Cambridge University Missionary Party of the C.M.S. See under year 1930.
- 1908 Work begun on the Lucy Memorial Freed Slaves' Home at Rumasha. Dr. Kumm revisits the Field. Tom Aliyana baptised at Rumasha. This was the first person baptised by the S.U.M. on the field.  
Rev. H. J. Cooper arrived at Ibi.  
The first two workers from South Africa, already mentioned, arrived on the field.  
Ibi Station opened.

- 1909 Conference at Ibi. Headquarters fixed at Ibi. Lucy Memorial Home opened, and children taken over from Government. Some lady workers arrived. Gilbert Dawson arrived. Dr. Kumm arrived back in England after crossing the Sudan. South African Branch workers opened their field in Mbula. Wase Station closed. Stanley Kemp-Welch arrived. He died before the end of the year, the first of our staff to lay down his life.
- 1910 First Inter-Mission Conference at Lokoja. Kabwir Station opened by C.U.M.P. See 1930.
- 1911 First up-country convert, Istifanus Lar, baptised at Wukari. South African Branch close Mbula, and open at Salatu, among the Tiv. A. S. Judd arrived; later he became leader of the South African Branch.
- 1912 Swanwick Conference. Yergum work reopened, after having been closed for about two years.
- 1913 Second Inter-Mission Conference at Lokoja. First party of Danish Branch arrived on the field. They were Dr. N. H. Brønnum, and Mrs. Brønnum (also a doctor), and Miss Dagmar Rose, a nurse. Mrs. Brønnum died during the year. First party of Australian and New Zealand Branch opened work at Melut in the Anglo-Egyptian Sudan. The party were W. J. Mills, Dr. Trudinger, and Martin Trudinger. Forum Station opened.
- 1914 Danish Branch Station opened at Numan. Prayer Partner Scheme instituted by Mr. H. C. M. Paterson.
- 1915 Training Institute opened at Wukari.
- 1916 Dutch Reformed Church took over the Tiv work from the South African Branch. Rom and Meriok Stations opened. Rev. J. Bailey, Organising Secretary in England, died. Mr. G. Dawson recalled from the field and made General Secretary. Dr. Barnden arrived.
- 1917 First Church constituted at Donga.
- 1918 Lucy Memorial Freed Slaves' Home removed from Rumasha to Wukari.

- 1919 Hospital opened at Melut. First ladies in Australian Branch field.  
First baptism of Yergum at Langtang.  
Lupwe Station opened.  
The Mohamma movement at Ibi.
- 1920 Miss J. Veenstra arrived.  
Randa Station opened for the South African Branch.  
Heiban Station opened at the request of the Government.
- 1921 First baptisms among the Birom.  
Lamurde, Shillem, Kona, and Sawa opened.
- 1922 Langtang Church founded with nineteen members.  
Building of Vom Hospital begun.  
Pella Station opened.  
Norwegian Branch established under the Norwegian Missionary Society.
- 1924 Dr. Kumm resigned from the Mission.  
First Norwegian Branch party arrived on the field. They were K. Flatland, Rev. J. Nikolaisen, Rev. I. Osland, and J. Thrana. First Canadian Branch Missionary arrived on the field. He was the Rev. H. C. Wilkinson.  
Wana and Tutung Stations opened.
- 1925 Norwegian Branch opened a station at Ngaoundere.  
Freed Slaves' Home finally closed.  
Hausa New Testament published.
- 1926 Inter-Mission Conference at Miango. Proposal for a Union Church received enthusiastically.  
Evangelical Church took Wurkum area as its official field.  
Canadian Branch opened Koutou Station, in French Equatoria.  
Permit given to Mr. and Mrs. Cooper to enter Montol.  
Lalin Station site chosen.  
Lezin Lafiya opened.
- 1927 Work begun among Pero.  
Tibati Station opened.  
Canadian Branch opened Beladja.  
Mwari Station opened by C.U.M.P. See 1930.
- 1929 Inter-Mission Conference at Miango. Union Church project abandoned, and federation adopted instead.  
Ter, Gurum, and Dilli Stations opened.
- 1930 Sura, Angas, and Seya fields taken over from the C.U.M.P.  
Tabanya opened.  
Filiya opened.
- 1931 First baptisms in Kordofan field.  
First Kutev woman baptised.  
Yoko Station opened.  
D. N. MacDiarmid given M.B.E.

- 1932 Whole Bible published in Hausa.  
Lafiya, Gwuyok, Zinna, and Paloich opened.
- 1933 First Ganawuri baptised.  
Moro Station opened. British Branch workers joined the staff in the Anglo-Egyptian Sudan.  
Building of Gindiri Training School begun.  
Death of Miss J. Veenstra.
- 1934 Training begun at Gindiri School.  
Headquarters moved from Ibi to Gindiri.  
Dungma opened.  
Messrs. Redmayne and Dawson began their trans-Sudan journey.
- 1935 Their journey finished, not without accident, they made a safe return to Britain. In the early part of their travel they met the Australian Branch Workers in Conference at Abri. A forward move there planned, requiring fifteen new workers.
- 1936 Gagdi and Zangli opened.  
Kauda Station opened.
- 1937 Ancho opened.  
Dr. P. W. Barnden given M.B.E.
- 1938 Maroua opened.  
Leper Colony opened at Maiduguri.  
First three pastors ordained in Nigeria.  
Hardawa and Bambuka Stations opened.  
Rev. D. Forbes died at Gindiri.  
Melut and Paloich given over to S.I.M.  
First baptisms at Abri.
- 1939 Bebalem opened.  
Nzoboliyo and Wamba Stations opened.  
Bankin Station opened.  
Spontaneous work began at Kwedhiber.  
Mrs. W. J. Lunn died, first death on the field among the Australian and New Zealand workers.
- 1940 Bookshop agreement signed at Maiduguri.  
First Mumuye baptised.  
Kerum opened.
- 1941 Death of Rev. C. W. Ginter.  
Lankaviri opened.  
Lai opened.  
Galim opened.  
Teacher-training course begun in Anglo-Egyptian field.
- 1942 Women's Fellowships formed in many districts.  
Girls' Life Brigade opened at Kabwir.  
Boi and Dobolo Stations opened.

- 1943 Gindiri closed to allow of staff furloughs.  
Death of A. S. Judd.
- 1944 Middle School for boys opened at Gindiri. This was the first serious attempt at education beyond the Elementary Standard.
- 1945 Bookshop opened at Maiduguri. First baptisms there.  
Rom handed over to the American Presbyterian Mission.
- 1946 Dashen and Kwolla opened.  
Boi Church constituted.  
Visit of Dr. J. C. de Korne and Rev. H. Evenhouse to the field.  
Six pastors licensed at Gindiri, and ordained.  
Death of W. L. Mills.
- 1948 Training of evangelists begun in Anglo-Egyptian field.  
Visits of Prebendary Kerr, Mr. G. Dawson, Rev. A. Pedersen and Rev. J. L. Maxwell to the field.  
Mr. H. G. Farrant retires from the field staff.  
Five more pastors ordained in the Danish field.  
First Swiss Branch workers sail.  
Ngaouyanga Station opened.
- 1949 Work begun at Nguru Hospital and Station.  
Mongu Leper settlement occupied.  
Visit of Rev. Dr. Brønnum, Rev. C. A. Tolsgaard, and Rev. Pastor Hansen.
- 1950 First elders appointed at Heiban.  
First Swiss Branch station opened at Mogroum.  
Tira Station opened.  
Rev. Dr. Brønnum honoured by the Danish King.  
Christian Ref. Church Branch takes over Eastern Tiv area.
- 1951 Bambur Hospital opened.  
W. L. Mills Memorial Bible School opened at Shwai.  
Exploratory visit to Darfur.
- 1952 Swiss Branch join with friends in France to form a Franco-Swiss Branch, with headquarters at Aix.  
Vom Hospital presented with an ambulance by the Red Cross Association on the Plateau, Nigeria.  
Mr. G. Dawson resigns the General Secretaryship of the Mission.  
Mr. H. G. Farrant, O.B.E., appointed his successor.  
Northern Missions Council opens an Evangelistic campaign in Northern Nigeria in November.
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## *Preface*

THE writer takes this opportunity of acknowledging his debt of gratitude to the colleagues who gave of their time and thought and effort in supplying information, making suggestions, and in advising and criticising. To them all he is indebted, and especially to those on whom the burden of these busy days specially presses.

Here some of his readers will miss the record of incidents that they would have thought should be recorded. This just has to be ; it was impossible to note everything, for the book must be kept within reasonable bounds as far as cost, and therefore size, is concerned.

There is much that has been left untold ; it is, however, the writer's hope and prayer that the book, as it comes into the reader's hands, may bring with it something which will draw forth praise to God for His grace in the past, and also something that will kindle a holy flame of purpose for the days to come.

“Carest thou not?” The question rings,  
    Fraught with despair, from lands forgot;  
“We perish, dark as soulless things,—  
    Carest thou not?  
Heavy is life’s long pain and fear,  
    Darker our unknown future lot;  
Is there no light, afar or near?  
    Carest thou not?”

—LUCY KUMM.

\* \* \*

“Come over! Come over!  
    “Through and through my heart ’tis sighing;  
“Come over! Come over!  
    “Still it sounds across the sea;  
“Come over! Come over!  
    “While you linger we are dying.”  
O Master, my Master, Thou in them art calling me.

—LUCY KUMM.

## CHAPTER I

### *The Call*

(1895-1904)

ON an evening in October, 1895, young Hermann Karl Wilhelm Kumm attended a meeting of the North Africa Mission, at which the speaker was, apparently, a Mr. J. J. Edwards, who had been connected with the work in Africa for about seven years. That meeting turned the current of Karl Kumm's life. He belonged to Africa, and must live and work for Africa. He felt that the Lord wanted him for His missionary service, and to that service he prepared himself to go.

There followed several months at Harley College. One may surmise that there he may have come under the influence of Dr. H. Grattan Guinness, who had been publishing a monthly periodical called "The Soudan and the Regions Beyond." That may well have planted in young Karl Kumm a seed which, years afterwards, became the tree which we now know as the Sudan United Mission.

There was work for him to do among the sailors at Poplar and Ratcliffe Highway, and a course of Arabic at Barking, lengthened out by a visit of nearly five months to the stormy coasts of the Baltic. There he appears to have worked with acceptance among the fishermen, who showed their regret when the time came to say good-bye to him. But at length the great day came when he began actual missionary work in Africa itself. The record of his launching out runs simply enough:—"Mr. W. Kumm left England on Tuesday, January 11th (1898), for Marseilles; he will travel thence per French steamer to Alexandria."

Africa was not on her good behaviour to welcome the new worker. "The morning I arrived here," he writes, "we had a heavy hailstorm, and I found it colder than when I left England. Nearly every day it has been raining

fast." But he set himself at once to equip himself. "On the day I arrived," he says, "I began to dive into the mysteries of Arabic." Then later, "Slowly I am making progress in the language. Rome was not built in a day, and Arabic is not learnt in a month."

He seems to have made fairly good progress, for before the end of the year he writes: "While still in England a voice often seemed to speak to me of the people of the desert, and the desire took possession of my heart to go and preach the Gospel to them. Now at last I have had the privilege of looking upon those dear people, and upon a portion of the vast desert of the Sahara, which is for me the promised land." He then describes a visit which he was able to pay to the village of Kerdase, and speaks of an expedition into the desert, accompanied by one of the Bedouin.

In the beginning of the next year he went still farther afield, visiting the oasis of Fayum, "the garden of Egypt." He seems to have repeated this visit a little later on. This time he was not alone, but in the company of Dr. Grattan Guinness and his gifted daughter Lucy, fresh from a memorable visit of three months to the Holy Land.

Lucy Guinness was no ordinary tourist. She was a soul on fire for God. Her life's ministry had begun in the lonely settlements of the Tasmanian bush when she was eighteen years of age. Later, in England, she had helped her mother in her wide service at Berger Hall in the east end of London. Leaving the happiest of homes, she went with a servant girl as her "mate," tramping through the streets in the wake of other girls looking for work, learning from practical experience in the factories and workrooms of the great city something of the needs of the toiling womanhood of our land. Of this experience her pamphlet "Only a factory girl" was the outcome.

She turned her able pen to editing the magazine "Regions Beyond" with such outstanding success that Eugene Stock, then the Editorial Secretary of the C.M.S., said "Lucy Guinness is the finest Christian editor by far in the British Isles. There is none like her."

For China, for India, for Arabia, for the untouched and unworked mission fields of the world, her pen made its pleading appeal.

It would have been fascinating to listen to the talk of these two people, Karl Kumm, with his eager, ambitious, out-reaching nature, and his gift of personal approach and attractiveness, and Lucy Guinness, sensitive, cultured, deeply versed in the things of God, gifted beyond the common limit in her power to use the rich instrument of speech, or to put into thrilling words the visions of her artist-soul. Indeed it was hardly to be wondered at that the two drew together, for do not fire and heat ever keep company the one with the other?

A few months afterwards Karl went on tour in the Libyan desert, visiting the oases of Kharga and Dashla in the company of young Mr. Paul Krusius, whose name we shall meet again later in the Mission's story.

Then came a journey to Aswan, the Syene of former days, where, in the company of Dr. Guinness and Lucy, a small attempt was made at commencing a work for Christ in the Sudan. Then in January, 1900, Karl and Lucy were betrothed, their hands joined above the clasped hands of two of the sons of Africa, members of the Bisharin people.

May we, for a moment, lift the veil on what those days at the gateway of the Sudan meant to Lucy?

“Ancient Syene! Land of love and dreams,  
Life holds no memory more dear than thou,  
Stealing away the care-line from the brow,  
Lifting the burden when it heaviest seems.  
Shadowless beauty in thy radiance beams,  
A sun that riseth—never dropping low,  
A mighty music wheresoe'er I go,  
Singing, still singing, on to life's extremes.”

It was not merely the love-romance of two people, this betrothal. It was intimately concerned with the destiny of many in the Sudan. Only eternity will reveal what great issues hung upon the meeting and union of these two, the linking up of his force and her fire, his drive and her depth and devotion, his vision and her passion.

Thank God for the dreamers, and for all the visionaries

with eyes to see beyond the hills that shut in our duller sight.

They were married in the American Mission Church in Cairo in February, 1900, and also, as the law required, at the German Consulate, and then went for their honeymoon back to the work at Aswan. Karl had already severed his connection with the North Africa Mission, so they were now free to devote themselves to the great task to which God in His Providence was calling them.

So it came to pass that a few months later they were back in Europe, and Karl, after voicing the call of the Sudan at a number of meetings, particularly among students, was able definitely to launch the German "Sudan Pioneer Mission," with its office at Eisenach, that place rich with the memories of another great pioneer, Martin Luther. In this work Mr. Paul Krusius was again Karl Kumm's companion and helper. He acted as Secretary for it for some months, until it became necessary for him to leave, and take up his studies at the University. Another helper and supporter was the Rev. Julius Dammann, who consented to serve on the committee of the new Mission, and opened the columns of his paper, "Licht und Leben," to the appeals of the work.

The next spring saw Karl make a further visit to Aswan, and to Wady Halfa beyond it, working for the new Mission. The station at Aswan had originally been intended as a base from which to push further south into Nubia and the Eastern Sudan. But, as things developed in Germany, Karl found that the committee which had been formed had ideas about the work which made the name of the Mission unjustified; it would be no pioneering body, nor would it reach the Sudan. This led to his separating from it, and he and Lucy went over to England.

Thus it was that God shepherded them to the place in  
(NOTE. The German S.P.M. was later transferred to Switzerland, and its name altered to "Swiss Mission among Mohammedans." It has survived, and seems to be chiefly engaged in medical work, carried on on a small scale.)

which he had purposed to use them for the blessing of many thousands in the Sudan.

In the late autumn of 1902 a little group of friends gathered in the Y.M.C.A. rooms in Sheffield to pray for the dark lands of the Sudan. Karl gave a graphic description of the country, and the claim of the heart of Africa was voiced by the eloquent tongue of Lucy. The single purpose was there formed to go forward in the Name of Christ.

So it came to pass that the first Council of this new movement was held on 13th November, 1902. The name of the Mission was chosen, "Sudan Pioneer Mission." It was decided that the object of the Mission would be the evangelisation of the pagan peoples of the Sudan, beginning with the peoples of Adamawa and the Upper Benue, and that the Mission should be inter-denominational in character.

Following on this step, meetings were arranged at which both Karl and Lucy might tell about the situation. Gradually helpers for the great task came forward, and these friends were linked together in a "Light-bearers' League," to stand behind the Mission.

Each of the great Missionary Societies was approached with the claims of the Sudan. They were sympathetic, but yet felt themselves unable to take up this work in addition to their already existing commitments. But some of the leading men in the various denominations came together, and a resolution was placed on record that they would rejoice if the Lord should enable the Churches which at that time were doing nothing for the evangelisation of the Sudan to join in a United Sudan Mission.

In the early part of 1904 Karl,—who had meanwhile taken out his degree of Doctor of Philosophy at Freiburg University,—went out to Tripoli in company with a young volunteer. Their idea was to gain there some acquaintance with the Hausa language before actually proceeding to the Sudan itself. They were joined there by another young friend. In the issue, this venture did not turn out successfully, for neither of the two young companions maintained his connection with the work.

But there was one result of this visit to Tripoli, for Dr. Kumm came into friendly touch with a Mr. C. L. Temple, who was there for the same purpose of Hausa study, apparently, Hausa being one of the main languages of the Central part of the Sudan. Mr. Temple was the Government official in charge of the Bauchi area, in which there lies a great plateau of comparatively healthy country with a large population of pagans. He now invited Dr. Kumm to go and take up work among the Bauchi hill people. It is possible that the influence of this invitation can be traced in the way the field work of the Mission has actually developed in Northern Nigeria.

The summer of 1904 drew on, and on the 15th of June, in the Session Room of Free St. George's Church in Edinburgh, at a gathering there, the Rev. Dr. Alexander Whyte proposed that the new effort should be known by the name of the "Sudan United Mission."

At a meeting of the London Council of the Mission,—its very first meeting, indeed,—it was proposed that an expedition of investigation should be dispatched to the Upper Benue river and the Bauchi hill country.

Preparations for this were accordingly set on foot. Three candidates were in readiness for the expedition, and were called together. Each of us was provided with a form which set out the Principles and Practice of the new Mission. We were not permitted to go forward blindly, ignorant of what serious developments might lie ahead of us. "Candidates," we were warned, "must be prepared to face loneliness and hardship and danger. But, if faithful servants, they will find in Christ and in His word a fulness, a meetness, a joy and satisfaction which will far outweigh any sacrifices made for Him." But we willingly signed our acceptance of these conditions of fellowship and service in the great task.

We gathered at the Mission's headquarters in Castleton, Derbyshire, and were carefully equipped, perhaps in some respects even over-equipped. Candidates of today would laugh at our provision of "trade goods,"—beads, mirrors, chains, bracelets, knives and watches, etc.—but we were all alike ignorant of what we might

have to face before the work could establish itself on a firm footing in some suitable place. Better be over-prepared than under-equipped. One curious item of our equipment demands a special mention. It was our head-gear, a sort of cap which was, I think, the Doctor's own invention, at least in part. I still have a photograph of myself wearing this weird structure,—I refrain from reproducing it in this volume!—but actually in the event our caps were little worn. We found the ordinary tropical helmets simpler and more suitable.

The date of sailing was fixed. The Mission was no longer to be a projected effort. It was to pass over that line which so often seems so difficult to cross, the line which divides intention from performance.

Let us now pause and survey the situation facing the Society as it prepared to move into action.

Is there not wrong too bitter for atoning?  
What are these desperate and hideous years?  
Hast Thou not heard Thy whole creation groaning,  
Sighs of the bondsmen, and a woman's tears?

Never a sigh of passion or of pity,  
Never a wail for weakness or for wrong,  
Has not its archive in the angels' city,  
Finds not its echo in the endless song.

—F. W. H. MYERS.

\* \* \*

A cry of tears goes up from blackened homesteads,  
A cry of blood goes up from reeking earth,  
Tears and blood have a cry that reaches heaven  
Through all its hallelujah swells of mirth;  
God hears their voice, and, though He tarry, yet  
He doth not forget.

—ADELAIDE A. PROCTOR.

## CHAPTER II

### *The Vision of the Need*

(1900-1904)

**H**ow did the Sudan and its need present itself to those whose prayers and labours first launched the Sudan United Mission?

Before me there lies a copy of the "Lightbearer" for July, 1904, which is almost wholly taken up with a statement of the facts about the Sudan as they knew them. Here is an account, very greatly condensed, of their vision of the need.

1. NUBIA, with some 2,000 towns and villages.

*Missions* :—American Presbyterian Mission church and school at Aswan, and colporteurs from time to time passing through the land to Wady Halfa.

The German Sudan Pioneer Mission also at Aswan, attempting to reach the Bisharin people; and colportage work from Aswan to Dongola.

2. KHARTUM AND SENAAR DISTRICT. Stretches from Berber and the Atbara to the frontiers of Abyssinia.

*Missions* :—C.M.S. has two missionaries at Khartum, and a school.

The British and Foreign Bible Society have an agent in Khartum.

The American Presbyterian Mission maintains a native agent among the Copts.

Outside Khartum the whole province is unreached by Christian Missions.

3. FASHODA DISTRICT. Inhabited to a large extent by pagan tribes, two being the Dinkas and Shilluks.

*Missions* :—The American Presbyterian

Mission has one station at Dolaib Hill, with two married couples there.

4. **BAHR-EL-GHAZAL.** A host of pagan tribes.  
*Missions* :—None.
5. **KORDOFAN.** Wholly Mohammedan, and Islam is spreading rapidly southward.  
*Missions* :—No Protestant Mission.
6. **DARFUR.** As large as France. Numerous pagan tribes in both north and south of the land.  
*Missions* :—None.
7. **WADAI.** As large as Italy. Numerous pagan tribes in the south. North and centre strongly Mohammedan. A stronghold of the Senussi order.  
*Missions* :—None.
8. **KANEM.** The size of Greece and Denmark.  
*Missions* :—None.
9. **BAGIRMI.** To a very large extent pagan.  
*Missions* :—None.
10. **ADAMAWA.** Quite a number of free pagan tribes.  
*Missions* :—None.
11. **BENUE DISTRICT.** Under British rule. Many pagan tribes.  
*Missions* :—None.
12. **BORNU.** Under British rule. Ruling community Mohammedan; pagan tribes enslaved.  
*Missions* :—None.
13. **SOKOTO.** Under British rule. Inhabited by the most intelligent and civilised people.  
*Missions* :—C.M.S. at Girku, with five missionaries.
14. **GANDO.** Along the Niger, partly British.  
*Missions* :—None.
15. **NUPE.** Under British rule. About the size of Bulgaria.  
A large majority of the people pagan, or, if Mohammedan, knowing but little about their religion.

*Missions* :—Africa Evangelistic Mission (now the Sudan Interior Mission), with two stations, at Bida and Patagi, with ten missionaries. C.M.S. also contemplates work at Bida.

16. MASSINA AND FRENCH WESTERN SUDAN.

Northern part dominated by Fulahs, southern part peopled by uncounted and to a large extent unknown pagan tribes.

*Missions* :—No Protestant Mission.

South of the forenamed districts are a vast number of free pagan tribes, scarcely known by name even to geographers.

*Missions* :—No attempt has been made to carry the Gospel to the tribes south of the Benue, with the exception of a little effort near Lokoja, or to those south of Adamawa, Bagirmi, or Wadai. When they will be reached it is hard to tell.

That was their vision of the need which called to them trumpet-voiced, to come "to the help of the Lord against the mighty."

It seems needful here to give some explanation of the terms used to describe the people of the Sudan. We speak of "pagan," by which we mean people living under a system of which the simplest description is spirit-worship, or, as it is called, animism. To them God is more or less a shadowy being only remotely concerned with human affairs, but the spirit-world, on the other hand, is terrifyingly real, and near, and active. The spirits may be those of one's ancestors, or they may be the nature-spirits which have power over the rain and the lightning, the crops, sickness, fortune, and such things. They demand attention, and have to be propitiated. If neglected, catastrophe will be the result. Life therefore has a background of fear of these powerful, but invisible agencies. It is a system of uncertainty, darkness, and anxiety.

Then over against this system we speak of Moham-  
medanism, or, as it calls itself, Islam. This religion claims to have superseded Christianity. It proclaims one God,

sterile and unapproachable, unloving, and unlovable, sheer, absolute will, who has unalterably fixed the very details of every human being's life, down to the specific sins which he is to commit, and which he cannot avoid committing. It denies human ability. It specifically denies the very central facts of Christian history :—the Incarnation, Crucifixion, and Resurrection. It brings its followers a book which it claims is God's own word, it enjoins an ordered set of observances, and a picturesque worship-ceremony. It makes no embarrassing moral demands, and sanctions slavery and polygamy. It exalts Mohammed, its founder, to a place of honour and dignity away beyond that accorded to any other human being, and teaches men to look for his intercession on the day of judgment. It has no message of a loving Father in heaven. It brings no comforting news of an atoning Saviour, now exalted to the throne, and able to save to the uttermost. It knows nothing of a quickening, sanctifying and empowering Holy Spirit. In a word, it neither has, nor believes in, a Gospel which can meet our human need. Its message is simply "God has all power ; you must submit." Hence its name, "Islam," that is, "submission."

As a matter of fact also the need of the Sudan was very bitter from the merely social and political point of view. Listen to the sober words of the Governor's report which dealt with the Northern portion of Nigeria. He says :— "In 1900 some 30,000 square miles out of a total of 250,000 were under some form of organised (European) control. The whole of the remainder was controlled and ruled under conditions giving no guarantee of liberty or even life. Slave-raiding with all its attendant horrors was being carried on by the northern Mohammedans upon the southern pagans, and the latter, divided into a vast number of small tribes, were constantly engaged in inter-tribal warfare. Extortionate taxation was exacted in most directions in the north, and in Bornu the country was being devastated and the population exterminated by Zubehr's cruel lieutenant, Rabeh. In the south, cannibalism, slave dealing, witchcraft, and trial by ordeal were rife. In no

direction were native traders, even when travelling within their own provinces, safe from the murderous attacks of organised robber bands and their chiefs."

Ignorance and illiteracy were everywhere. Preventable disease and suffering were heart-breakingly common. The infant mortality alone was appalling. Malaria, sleeping-sickness, smallpox, leprosy and venereal disease abounded.

But the earnest, dominant, unescapable note of urgency in the situation was the realisation that those lands were in a temporary state of religious solution. The paganism of the past could not endure. Mohammedanism was in the field, and likely to advance. Were the pagan peoples of the Sudan, who might *now* be open to the appeal of the Gospel of the Lord Jesus Christ, to be led away from their bondage to spirit-worship into the deeper and blacker bondage of Mohammedanism? Who was to win, Christ or Mohammed? The question pressed for an adequate and immediate answer. Cross or Crescent? Which shall prevail?

Are there not, Festus, are there not, dear Michal,  
Two points in the adventure of the diver,  
One when, a beggar, he prepares to plunge—  
One when, a prince, he rises with his pearl?  
Festus, I plunge.

—R. BROWNING.

\* \* \*

Is that a sacrifice which brings its own blest reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? It is emphatically no sacrifice. Say rather it is a privilege. Anxiety, sickness, suffering or danger, now and then, with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver, and the soul to sink; but let this only be for a moment.

I go to open the door to Central Africa. It is probable I may die there; but, brethren, I pray you, see to it that the door is never closed again.

—DAVID LIVINGSTONE.

### CHAPTER III

## *“To the help of the Lord against the mighty”*

(1904-1905)

ON the evening of the 22nd of July, 1904, a few friends met in Birkenhead to bid God-speed to the members of the out-going party. Mrs. Kumm's sister, Mrs. Howard Taylor, spoke the farewell message. She took as her text the words in 2nd Kings, Chapter 3, verse 16, “Thus saith the Lord, Make this valley full of ditches.” It was to be the task of the pioneers to prepare the ground to receive the living water which God would surely send, even though it might seem impossible for it to come in such circumstances. Let them prepare the ditches; God would send the water.

Next day, 23rd July, the four pioneers sailed on R.M.S. Akabo for the Sudan via the mouth of the Niger. They were Dr. Kumm, Dr. A. H. Bateman, Mr. J. G. Burt, and Mr. J. L. Maxwell.

We had experience, while still at sea, of Dr. Kumm's ability to approach men, and win them for Christ. Almost at the very beginning of the voyage he was asked by one of our fellow-passengers to have a service on Sunday morning in the saloon. The needful arrangement was made with the captain, who expressed astonishment that the men should have asked for the service themselves. He had never heard anything like that before. However, he gave his consent, saying, “They need it very badly; by all means have one. I'll have the saloon ready.” We duly had the service, and then in the evening had a sort of singsong, and the men chose the hymns. We had some very hearty singing, and at the end we sang “Jesus, Lover of my soul.”

Later on, we had come down into the Gulf of Guinea, and were due to arrive next day at the Gold Coast.

Dr. Kumm was sitting with some of the men, when one of them pushed a piece of paper across to him. On it was written, "Can you tell me how to be saved?" He took the man to his cabin, and they went to their knees. That night one after another of those men professed to accept the Saviour. The results did not end there, for long afterwards the Doctor met one of those very men in Sheffield, and he told him that he was getting on splendidly. Another wrote to him from Hamburg, asking how he could help the Mission. It was an auspicious beginning to the aggressive work of the Sudan United Mission.

Those were days somewhat more leisurely than those in which we live today. Our ship called at port after port. Finally, however, on the 10th of August, she dropped anchor in the mouth of the Niger river at Burutu. We were in Africa.

There was no bother about boat trains in those days, but instead we were transferred to the "Corona," a very comfortable river steamer, and presently found ourselves quietly gliding up one of the narrow streams of the Niger's great delta. Day after interesting day we travelled on upstream, until we gradually left the thickly-forested lower country behind us, and came out into a more open landscape, where a line of hills stood out on the western side of the river, and thus, after some four or five days' steaming, we arrived at Lokoja. Here the great river Benue flows into the Niger from the eastward, ending its long journey of about five hundred miles down from the Cameroons through British territory. At this place we three younger men left the ship, while Dr. Kumm went on up to the Government Headquarters at Zungeru, in order to discuss the Mission's future with His Excellency the High Commissioner, Sir Frederick Lugard.

We who stayed at Lokoja were accommodated in what was known as the Marine Bungalow, a house belonging to the Niger Company. It was our first experience of life on the actual soil of Africa. All we saw was interesting, the country round us, the people and their dress, the houses, everything. Not far away from our quarters lay

the first compound of the town, enclosing an old C.M.S. Church which had been built by Bishop Crowther. There two missionaries were living, so we had the opportunity of learning from them something of how to live and work in Africa.

And we had everything to learn. All three of us were completely inexpert in African life and ways. We had been well and carefully outfitted, but had yet to learn even to use our outfit. For example, our provisions had been thoughtfully packed in assortments, so that we should not need to open a number of cases at once. But it is difficult to remember everything. So it came to pass that we found ourselves there at the Marine Bungalow, with plenty of bedding, mosquito nets, chairs, tables, baths and so on, and tins of food, but no tin-opener! I remember trying to open a tin with a hammer and a cold-chisel! This is a method which I really cannot recommend to beginners!

However, if we were all very young, and very green, we were at least cheerful about it, and gradually we learnt our way about, so to speak. Our C.M.S. friends helped us to find boys to do our house-work and cooking. One of these boys was Tom Aliyana, who afterwards was the first African to be baptised by the Mission. He remained with us until his death up-country nearly ten years later.

Here, too, during these days of waiting, we could watch our C.M.S. colleagues at their work. I remember listening and watching one Sunday, while a class was being held. The language was strange to me, but there was one word which I could understand and appreciate. It was the Name, the one Name that is above every name. It was in order to bring that Name to those who had not heard it that we had come. God make us faithful!

Now we came up against the dreadful problem of language in dead earnest. We had looked forward to working in Hausa, and had come provided with quite a fair supply of Scripture portions printed in that language. Some of these were Hausa written in Arabic characters, which is known to the people as Aljami. Some were in Lepsius script, and some were in ordinary roman type.

A good many of these were never of any service. The translations were not satisfactory. The Lepsius ones, which had been produced by Dr. Schön, were defaced by a perfectly awesome misrendering of one of the Divine names. The Aljami ones had been produced by a Hausa scribe translating from the Arabic under the supervision of Canon Robinson, who had been sent out during the 1890's by the Hausa Association to study that language.

Thanks to the Canon's work, we had a small book of Hausa lessons, and a tolerable dictionary of the language, and we had already begun to make use of them. What a slow job it was, and what mistakes we made! Dr. Kumm had already learnt a very little Hausa during his stay in Tripoli, but the rest of us had everything to learn as yet.

Here at Lokoja we had a chance to realise something of the polyglot character of the work which lay before us. Around us were people speaking I know not how many different languages. The Mission services were being carried on in the Yoruba and Nupe tongues as well as in English. A few years later it was actually recorded that there were seventeen languages spoken in the C.M.S. school at this very place. On the way that lay ahead of us this same problem was to meet us again and again. At our very first station we were to find ourselves surrounded by people speaking six different tongues, and every advance into a new area would mean the learning of at least one new language.

After about a fortnight Dr. Kumm came back down from his journey to Zungeru. His Excellency had approved our project for opening Mission work among pagans. The Doctor had told him of the proposal that we should open work among the people in the Bauchi hill country, whereupon His Excellency had suggested that there was no need for us to go so far. Why not start at Wase? This is a town about halfway between the river Benue and Bauchi. Dr. Kumm agreed, and the matter was settled.

The next task was to get transport for ourselves and our kit up the great river Benue to Ibi, which meant a journey of about 225 miles from Lokoja. From there we

should be able to strike across country to Wase, a journey of about eighty miles. The Niger Company had a trading station at Ibi, and a stern-wheel steamer was due to leave Lokoja for Ibi in a few days. On this steamer, therefore, we secured passages. Appropriately enough, the name of our vessel was “Liberty.”

We left Lokoja on the 30th August, and after a five-day journey up-river arrived at Ibi on the 3rd September. It was a very comfortable and pleasant experience. On our way, I remember, we called at a place named Abinsi, where Dr. Kumm took on a local boy called Ndokari, and from him tried to collect a vocabulary of the language of the great Tiv tribe. I do not know how far he was successful, for Ndokari was not a Tiv, I think, but a Jukun. But at least that was a beginning made in the great task of reducing to writing some of the myriad tongues around us.

Ibi was then, and still is, a trading station. This was a convenience to us, for we should soon need some way of getting money and stores up to whatever place we chose as our starting-point, and here was the powerful Niger Company ready to assist us in that way. So out came our goods, and our tents went up, and we camped out on the ridge at one side of the town, near the Government lines. All our stuff had to be sorted out, and prepared for head transport, for now we were really going off into the bush. No more easy and comfortable transport by steamer.

Quickly our gang of porters was assembled, the first section of our stack of kit prepared for carrying, and on Wednesday, the 6th of September, we were off. We made quite a respectable caravan; four Europeans, four household boys, a guide, an interpreter, two headmen, and forty-nine carriers. Our first day's travel was to be by canoe. We were divided and distributed among four dug-outs, Dr. Kumm and Dr. Bateman in one, John Burt and I in another, and the boys, headmen, carriers and head-loads distributed among the four canoes.

We were soon across the wide stream of the Benue, and found ourselves in a rather narrow side-river, with a sharp current against us. This was the Shemankar river,

which flows down from the Murchison Hills into the main stream of the Benue opposite Ibi. It was to take us some five miles on our way, past the wide swampy area on the north bank of the Benue, to a point where the road began at Sarkin Kudu. We were, alas, setting out at about the worst time of the year for overland travelling, in the very wettest month of the rainy season. During that day we had a fairly heavy shower, but our canoes were provided with mat covers, under which we were comfortably dry, even if a bit cramped. As we travelled along our canoes were separated, for the poling was strenuous work for our crews. As a result, Burt and I found that we had the cooked food in our canoe, but the cutlery and dishes were in the Doctor's vessel. So we just did our best with the materials at our disposal. After all, fingers were made before knives and forks. One can eat just as well off the lid of a saucepan as off a plate. What the other two had to eat has not been recorded. We heard no complaints!

Towards evening we landed at the village of Sarkin Kudu. Here we said goodbye to river travel. Henceforward we should be going on by road.

We were accommodated in the huts erected for the use of Government officials as they travel about on their duties. We usually refer to these as rest-houses. They consist merely of a hut or two of fair dimensions, together with a group of less pretentious ones for native staff and carriers. Next morning there was a good deal to be done in the way of arranging and distributing loads, so it was not until about eight o'clock that we actually made a start on our first overland trek. For some of us it was a day of rather trying experience. We had a journey of some sixteen or eighteen miles to make. I, for one, had never in my life walked so far in one day. I had been brought up to wear a "suit of clothes," and to avoid getting my feet wet. I was not prepared, either mentally or sartorially, for a sixteen-mile trek in the height of the rainy season at ten degrees north of the Equator. Through the long morning we tramped on, and bit by bit I made myself more comfortable, discarding one garment after another. But I had on a pair of very heavy boots, and

they were a growing burden as the day wore on. Still, there would have been interesting things to break the monotony of the long tramp through the long grass which walled in the narrow, tortuous path. We made a halt during the hot part of the day, and a cup of tea, or maybe two, cheered one up. Poor Burt had an accident with his tea, and scalded himself quite painfully. But the road had to be faced once more, so off we went. Walking deepened into yet more weary weariness. My heavy boots chafed and hurt. Slowly the miles went behind us, the day cooled off, and the evening came. Not until after sunset did the last of us struggle into the village of Sarkin Wari, ready for a rest.

The next day we did rest, and took the road again on the third day, when, for my part, I found the journey fairly comfortable and indeed pleasant. I had learnt trekking sense, at least to some extent. Those boots,—great heavy sea-boots they were,—were stowed away, and I had a nice well-fitting pair on, so I was all right.

We halted at the village of LakushiMakat for our mid-day rest, and here it was found that Burt had developed a temperature. A hammock was improvised, and he was carried to our next stop. He turned out to be in the grip of a regular attack of malaria. So it was arranged that we three should stay there at Shemankar, while Dr. Kumm should go on to Wase to make the preliminary arrangements there. At Shemankar Burt would be able to have a chance to shake off his fever.

Dr. Bateman, Burt and I were accommodated in a big pleasant hut, with high walls and a thatched roof. Poor Burt's temperature kept up, however, and presently Dr. Bateman also became ill, and as his symptoms developed he recognised that he had appendicitis. We were away out in the bush, miles from any help, so it didn't look too cheering. We sent to let Dr. Kumm know of the situation, and he hastened back. By the time he reached us I too had developed fever, though only slightly, thank God.

It was a grim enough prospect that the Doctor had to face when he arrived. To have three sick men on his hands

at once, away out in the bush, far from help, knowing that one of them at least was seriously, if not dangerously, ill, was a very unpleasant plight for him, new as he was to the country. But he tackled it energetically, and devotedly looked after us all, until he was almost exhausted. No wonder, for he had been without sleep for over forty hours. Dear old Doctor, it was almost more than he could bear. Indeed it may have looked to him as though our venture was facing a swift and grim termination. But God, Who is rich in mercy, and has promised that "As thy days, so shall thy strength be," heard his eager call for help, and brought us all through. A message sent down to Ibi brought along the Government doctor, who took Dr. Bateman back down to Ibi in a hammock. I was able to accompany him on his way as far as Makat. He was sent back to England at once, and circumstances prevented his ever returning to the Field.

Meanwhile Burt picked up again, and Dr. Kumm went back to Wase, Burt and I following him after an interval. This time we had horses provided for us, so we were saved the weariness of walking. Everything looked brighter now, and to this day I recollect the pleasure of our ride to Yalwa from the village at which we had spent the previous night. Flowers were blooming by the roadside. The path had been opened up a bit, and the grass cleared back from the sides of it. We had left behind the lower and more swampy country, and were riding through pleasant uplands, with light forest all around us, giving us enjoyable shade from the heat of the sun, without the stifling effect of jungle. It was a very different kind of travelling, indeed, from our previous laborious way of toiling along on foot during the first days out from the riverside.

At our last night's stopping place before we reached Wase, we could see for ourselves the traces of a punitive expedition which had just recently visited the neighbourhood. For some time this road had been unsafe for travellers, and an expedition had been sent along to convince the local people that the King's highway must not be a place where travellers were in danger of being

attacked and robbed. At Tsamiya, where we stayed during that night, the farms had been laid waste by the expedition and the people were very subdued in their behaviour towards us. There was no trace of truculence about them.

Next day we put the remaining miles behind us, and had the joy of seeing the broad bed of the Wase river stretching out in front of us, with the red walls of the town beyond it. Before long we were safely in the rest-house with Dr. Kumm. We had reached Wase on Saturday, the 8th October, 1904.

Here we were to make our first “home.” A site was chosen about half a mile outside the south gate of the town. It lay on a nice piece of rising ground, not far from a little conical hill, beyond which a tremendous pillar of rock towered hundreds of feet into the air, a most striking beacon to mark the place of our compound. This great pillar is known as the Gobron Dutse,—the Bachelor Rock,—and from it the chief of Wase takes his official title of Sarkin Dutse,—the Chief of the Rock. It is much the most striking thing in the landscape for miles and miles, and one can see it from everywhere around. From too far for one’s comfort, indeed, sometimes, as those who have travelled among mountains will know well. You may see such a mountain, quite plainly, and say to yourself “How near that looks,” and yet you take such a long time to reach it.

“Mountains that never let you near,” is how the poet describes them, these far-seen peaks, and haven’t the words a suggestive reference to some things in the spiritual pilgrimage?

On this site there were erected a number of grass huts for ourselves and our station staff of boys and workmen, and we set ourselves to prepare for a lengthy stay.

Here our lack of experience led us into a mistake. We began to prepare to build a house for ourselves, moulding and burning bricks by the thousand. We then built a three-roomed house with a near-flat roof of beaten earth, daubed with tar to make it proof against the rains. It cost a good deal of money, many precious hours of life, and much

energy and strength. In the end it was only occupied for a comparatively short time. We should have done better if we had paid due heed to the advice of the Book,

“Prepare thy work without,  
And make it ready for thee in the field ;  
And afterwards build thine house.”

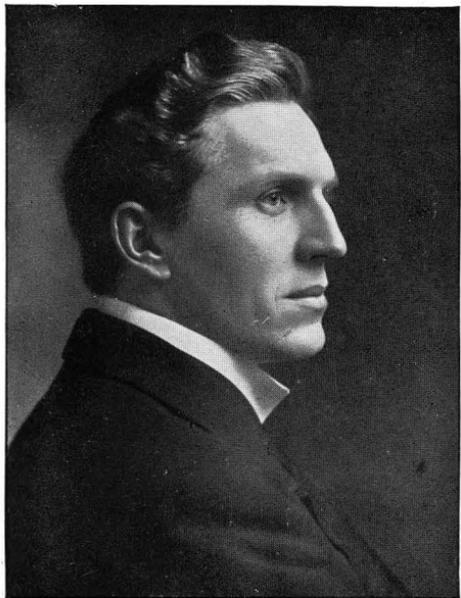
(Proverbs 24 : 27)

What we should have done was to engage a local builder from the town, and let him build us a commodious “mud” house. We could have had this thatched in African style, and it would have given us all the accommodation we needed. It would only have cost us a few pounds, perhaps fifteen or twenty in all, for those were inexpensive days. Our time, and strength, and money would then have been saved for our own direct work.

Here may I pause to make an explanation. I used the phrase “mud” house just now. That suggests to people at home a squalor and unseemliness which is not at all to be read into it. Our African people build their houses of earth which has been damped and worked into a plastic mass. Of this they sometimes make balls about the size of a small coconut, which are put out to dry in the hot sun. These balls are then used as bricks, being cemented together with a plentiful daubing of the rest of the plastic earth. About a foot, perhaps, is built at a time, and then left to dry. Then another layer is built on the top of that, and so it goes on until the wall has reached the desired height. It is then provided with a roof, which is commonly of thatch. The floor is beaten hard with gravelly earth, and you have a perfectly good room. The walls can be whitewashed if desired, or colour-washed, and so your “mud” hut becomes a very convenient, clean, cool and comfortable one, without the slightest suggestion of squalor whatever.

As has been already said, we could have had our building done swiftly and cheaply in this fashion. But we were new to the country, and had to learn by experience.

Burt was the leader in brickmaking, and at last we had a sufficient supply to enable us to begin the erection of the



DR. H. KARL W. KUMM



LUCY EVANGELINE KUMM



**THE FIRST PARTY ON BOARD R.M.S. "AKABO," July-August, 1904**  
Left to right—Dr. H. K. W. Kumm, Mr. J. Lowry Maxwell, Mr. J. G. Burt, and  
Dr. Ambrose Bateman.



**THOMAS G. ALIYANA**  
the first African baptised by the S.U.M.  
Baptised at Rumasha about December, 1908



**GROUP AT IBI, about 1914 or 1915**

Back row, left to right—Mr. G. Dawson, Mr. H. G. Farrant, Dr. N. H. Brønnum, Mr. C. T. Williams,  
Rev. C. W. Guinter, Rev. J. G. Botha, and Dr. Barkley McCullough.

Middle row, left to right—Rev. J. L. Maxwell, Mrs. Guinter, Mrs. Brink, Mrs. Farrant, Mrs. McCullough  
In front, left to right—Mr. A. S. Judd, Rev. A. J. Brink.

(This photo was probably taken before the Dutch Reformed Church took over the work among the Tiv people, as the presence of Revs. J. G. Botha and A. J. Brink seems to indicate)



CONFERENCE GROUP, WUKARI, 1923

Back row, left to right—Rev. T. Suffill, Rev. Ivan Hepburn, Mr. W. R. Fleming, Mr. A. W. Olsen, Mrs. Forbes, Rev. D. Forbes, Rev. Ira McBride, Mrs. McBride, Miss Dagnaes, Dr. P. W. Barnden, Miss Haigh, Rev. H. J. Cooper, Rev. C. W. Guinter, Miss D. Rose.

Middle row, left to right—Mrs. Maxwell, Mrs. Farrant, Mrs. Fleming, Mrs. Olsen, Mr. G. Dawson, Dr. H. K. W. Kumm, Mr. A. S. Judd, Mr. H. G. Farrant, Mrs. Villesen, Mrs. Wilkie, Mrs. Cooper, Mrs. Suffill.

Front row, left to right—Rev. J. L. Maxwell, Mr. W. M. Bristow, Miss Johanna Veenstra, Rev. W. F. Curtis with Miss Fairlie Farrant, Rev. P. Jensen, Captain J. Wilkie.

(This photograph was taken during Dr. Kumm's last visit to Africa)

house. By way of mortar we had the earth from anthills, well pounded up and trodden into a suitable plasticity. It really made quite good mortar, for during the next rainy season it stood up to the heavy showers even better than some of the burnt bricks. Thus, at last, the walls were finished.

As the weeks passed we became better able to speak to our people intelligibly, for Burt and I kept working away at the Hausa language. Indeed, I myself had little excuse for any failure to make progress, for my two companions let me look after the household, and study the language, while they themselves did the lion's share of the heavy work. By the time Christmas came we had already made quite a good deal of headway with the building, and marked the day by a due celebration in our grass chapel, at which the Doctor gave our men a talk suggested by the lights in our decorations, telling them about Him Who is the true Light of the world.

After the festival the Doctor and I went off for a fortnight or so down to the southward, into the great stretch of forest which lies between Wase and the Benue, and after spending some days in the bush we came out on the river at the village of Dampar. That journey is memorable to me for the picture it has left in my mind of one lovely spot where we encamped. Our tent was pitched on a clear dry space of sand in the bed of a little stream. To one side of the tent lay a pleasant stretch of sand over-shadowed by trees and bushes. This did graceful duty as our dining-room. On the other side of the tent was a similar shady area, with a convenient pool in it; quite a ready-made kitchen. On the high bank near us a couple of tall fan-palms sang and whispered in the breeze. A few yards away our encampment was completely invisible. It was one of those places which one might hope to see once more before the end of one's days.

Back once again at Wase, and at work again, we saw our house really beginning to take shape, as far as walls were concerned. Now what about the roof? Doctor bethought him of his experience in North Africa. There were plenty of palm-trees about. Surely their trunks

would be strong enough to carry a near-flat roof in North African style. We procured a number of them, put them up on the walls, and began to cover them with grass matting. One of our African friends warned us that the roof would not stand. But we thought it would.

About this time the Doctor went off on another journey, this time northwards, towards the Bauchi hill-country. This enabled him to see a good deal more of the land, and gave him some knowledge which might enable him to make suggestions about extensions from Wase, as soon as reinforcements should make that possible. He travelled as far as the city of Bauchi itself, and on the way passed through the country where many years afterwards Tutung station was opened.

He was away a little over a fortnight, and when he returned to Wase he found things in a bad way. Our African friend had been only too right about those palm-trees ; the roof had not stood up to the strain. So we had to strip off what we had done, remodel it, and then replace it. This time it stayed up, and so at last we had a "house" in being, even though it was not quite finished inside.

## CHAPTER IV

A faithful friend is a strong defence;  
And he that hath found him hath found a treasure.  
There is nothing that can be taken in exchange for  
a faithful friend;  
And his excellency is beyond price.

A faithful friend is a medicine of life;  
And they that fear the Lord shall find him.

—JESUS THE SON OF SIRACH.

\* \* \*

Two are better than one, because they have a good reward for their toil. For if they fall, one will lift up his fellow; but woe to him who is alone when he falls and has not another to lift him up.

Though a man might prevail against one who is alone, two will withstand him. A threefold cord is not quickly broken.

—ECCLESIASTES (R.S.V.).

\* \* \*

We were in close daily contact with one another in work. I wish it were within my power to describe what it has meant to me. . . . To me, the most wonderful feature of our friendship, and the most striking evidence of his likeness to Christ, was the fact that never once during all those years did I hear him say a word which could not have come from the lips of his Master; never once did he say a word which could not have been shouted from the house-tops. And the marvel is not only that Temple Gairdner could not ever say a word that was disloyal to his Master, but that *the other man who was with him could not either.*

—BISHOP MACINNES.

## CHAPTER IV

### *The First Reinforcements*

(1905)

EARLY in November, 1904, Dr. Kumm had written home asking that reinforcements should be sent out. "I find," he wrote, "the present staff of two fellow-labourers altogether inadequate to meet the requirements of even this one station." It was easy to write "Send reinforcements," but interviews, correspondence, journeys, meetings, prayer, all seemed to fail, till in the midst of perplexities the urgent need was met in a quite unexpected way. A letter came from an American correspondent, hitherto unknown, saying that a party of Friends from Ohio had arrived in Liverpool on their way to the Sudan. They were quite unaware of the Mission's need, and for some time were undecided whether or not they should join forces with us. Moreover, there was the question of funds. Field expenses had already surpassed expectation, and the resources needed to send out the men required were already largely absorbed. Nothing short of £100 could make much difference to the situation, and six months or more had passed since £100 had been received in a single day. But prayer was being made about the matter, and prayer counts. The morning post arrived on 17th January, 1905, with the usual little group of letters which so often contain more bills than donations. Here was one in unfamiliar writing from an unfamiliar address. There on the second page was a strange signature, but between the two leaves of the letter lay a cheque for £100. One had to kneel and pray. Not much was needed to be said. The thing was in the hands of God, the God Whose promise is ever "My grace is sufficient."

Next Saturday, 21st January, four of the party sailed, two of them being older leaders, who went only to visit the field, and two young men to remain for the present

with our Wase workers. Travelling as they did in the winter season, they were likely to have a much more pleasant and easy journey than we had. No longer did the heavy rains make the roads difficult. There would be no great swamps and swollen streams to be crossed. Moreover, they would be able to come to Dampar by canoe, and from there two days' journey would bring them to Wase.

Dr. Kumm went down to meet and welcome them, and to help them with their first overland journey. By the time he met them one of the younger men was already severely ill with malaria. The two older men were provided with ponies and carriers, and were sent through to us at Wase, where Burt and I received them and put them in the newly-erected bungalow. This, though not yet able to boast of either doors or shutters, was at least an adequate shelter for the time being.

The other two members of the party presently arrived, under the Doctor's escort. The sick man had had a narrow escape from death, for his temperature had gone up to 106.4 degrees. But while Burt and I were awaiting the coming of these latter two men, we had a little time to become used to the company of the elder men, Messrs. Lupton and Smith. All the party were members of the Society of Friends. The older ones did not wish to use medicines of any sort, and were, in consequence, studious to avoid occasions of sickness. It was a matter of particular care with them that all their drinking water should be boiled for twenty minutes, so as to be free from hurtful germs. Our light-hearted household staff got some amusement out of this, and invented a name for the one who looked specially after this water-boiling, a name which suitably characterised him!

As by this time the spring was almost upon us, Dr. Kumm and Messrs. Lupton and Smith took their departure for England, Burt accompanying them part of their way. After he returned we settled down to the work of the station. We were now four in number, and Burt and I found Jeff Ford and Charles Kurtzhalz good fellows to live and work with. We fell to studying the language,

learning to know and understand our people, improving and repairing our accommodation, and making some attempt at really becoming missionaries. All four of us lived together in our brick house, which was cool and convenient enough, even if it was rough-looking. It was certainly very nicely situated, as far as outlook was concerned.

So our first dry season period came to an end, and the rainy season began in its usual impressive fashion, testing the worthiness of our inexpert efforts at house-building. Our walls seemed secure enough. Our roof had been well and truly tarred to resist the rain. But alas! a chain is no stronger than its weakest link. The re-modelled roof began to give trouble. The pillars, which we had put in to hold up the heavy covering of beaten earth, began to give way. We had used the trunks of fan-palms as uprights, not realising that, while the male fan-palm is strong and firm, the female is useless for the work we wanted done. We learnt about it now! The roof grew heavy under the downpours of rain. Two of our pillars cracked longitudinally, and began to spread open, bending as they spread. The back wall of the house began to suffer. A big chunk of the outer face of it fell out one day. More supports needed! Props, and props! but at last we arrived at a proper *modus vivendi*, and the downward progress of our poor roof was stayed.

And then the fever came. First I went down, and my temperature soared up towards the 105's. We had no doctor. We had plenty of drugs, however, and my companions told me that they had tried a number of the drugs in our stock on me, one after another, but my temperature, with true Ulster stubbornness, refused to come down to its proper level. At length one evening they arranged me so that, while my head lay on a campstool which stood in a bathtub, they could pour cold water on my heated brow. This was so grateful to me that presently I fell asleep, and they then made me comfortable under my coverings and left me to it through the night. In the morning, sure enough my temperature was down to ninety-nine. When they came to arrange my bed they

found the reason. The cold water had just trickled down my neck, and collected below me in the canvas body of the camp-bed, so that I had been lying in or on a bath all night! No self-respecting temperature could be expected to put up with that kind of treatment, so it left me for some more hospitable host, and in a few days I was up and about once more.

While I was still ill, Burt went down for a four-day spell, and the day I was able to get up Ford went down with a severe attack. No sooner had he taken a turn for the better than Kurtzhalz had a bad attack which left him very weak. Our apprenticeship to Africa was proving pretty strenuous.

But the Hand of our God was upon us for good, and in His grace He pulled us through, though every one of us was quite inexpert in nursing and doctoring. The dark days passed, for the time.

Every so often one of us had to go down to Ibi to bring up the needed replenishment of our cash and stores. So a few weeks later, in August, Kurtzhalz and I went down to the Benue by the road through Amar (this was the Government Headquarters in the province at that time), with the intention of going down from there to Ibi by canoe. While we were waiting for the canoe I developed a severe attack of fever. Charles had to nurse me there, and we had to abandon our hope of getting down to Ibi. Ford came along and took on our task of going for supplies, while we had an unpleasant journey back to Wase, spending two nights on the way. Three times I was thrown off my pony, the last time into water, but at length we got back safely to Wase, glad to be home, though a bit worn by our experiences.

The time of the rains was not the time lightly to undertake a journey. The whole country in that region was simply soaked. Every piece of low-lying ground was liable to become a swamp. Rivers would flood into unmanageable torrents. The stream that you waded through, perhaps only ankle-deep a fortnight ago, is now a deep, muddy flood that will take you right over the head. Bush travelling is for the dry season. After you have been once cut

off by a river whose bed has suddenly filled and barred your way for you, you will realise that you must observe the seasons, and travel at the right time. As a matter of fact, our own first arrival in the country was a few months too early in the year. Had we waited until the end of November, we should have found our journey up to Wase very much easier, and we should have arrived at our destination in better condition physically. However, we just had to learn by experience.

Nowadays, of course, things are very different. Good roads, with satisfactory bridges over the streams, make motor travel a possibility at almost any time, and railways and air transport open up possibilities of swift and safe journeying which did not exist in the early days. There are, however, places where even yet much remains to be done in the way of providing good roads and bridges. The Sudan is a big place! A memory rises in my mind of a sixteen-mile journey, taken not so very long ago, which took me on the pillion of a motor-cycle along an uncleared bush track! It was one of those times when it was better "to arrive" than "to travel hopefully," no matter what the philosophers say!

Yet in spite of the rains three of us made a journey of exploration together. We went up northward from Wase into the hill-country there, visited the land of the Burum tribe as far as Kantana, and then came back home by Guduk and Bashar. It was an encouraging interlude, well calculated to stir our hearts with longing for an outlet among the tribes around us. We travelled on horseback, going up by Kwunkyam, near where the station of Tutung is now located, and on through Ngyoghm. I found it most interesting country, with some striking scenery. One day especially remains in my memory. We were travelling on from Ngyoghm, and passed through a rocky dell near Gbawas. The sides of the road were strewn with great boulders, which sometimes seemed to take on quaint resemblances. A huge rock sat like some giant mastiff placed to keep guard over the way. Here rose what looked like the grim square tower of an ancient castle. Here an enormous paw of stone held aloft its rocky claws.

And then quite suddenly the landscape changed and we rode into a green valley where, facing us, was a long array of frowning cliffs, quite suggestive of a line of battleships.

Here one may perhaps be allowed to make a comment on the work of our early days. I have sometimes thought that it was a pity that we did not, right at first, settle it in our minds that we would not dig ourselves in anywhere until we had done a good deal more investigation. We were too easily brought to follow the suggestion of the High Commissioner, and stay at Wase. If we had looked round us more we might have done better both for ourselves and for the work which was the reason of our coming to the country at all. We had not begun our work at getting a house built at Wase before the Resident of Bauchi passed through our camp on his way up to his district. It was he who had, as already told, invited Dr. Kumm to open work among the tribes in the Bauchi hills. That area began only one day's journey beyond Wase. There at Kwunkyam and Kantana we were actually in it. We might then have settled down at once among the Burum, and straightway hurled ourselves into direct Mission work, instead of spending life and time and money at Wase, which is a Moslem town. As a matter of history, we did finally abandon Wase in 1909. Had we gone just that one day's journey farther up in the Resident's company we should have had his evident friendship and patronage to give us a good start, at the very place near which, nineteen years later, we opened Tutung station. We should have had delightful upland country to live in, and numbers of pagan villages around us to provide us with opportunities for the work of an evangelist, and later, to furnish the converts who would constitute the membership of the young and growing Church.

But there is also the other side of the question. It may well have been that Wase was God's place for us at the first, in order that we should not be tempted to keep too long to one tribe. He had it in His good pleasure that we should branch into three main directions, where He had prepared to bless us. Perhaps, if we had got too much

preoccupied with an attractive work in the pleasant hill-country at first, we might have hesitated to divide our forces as we actually did, to the great forwarding of the work. God's grace does not always lead as man's wisdom would dictate.

At another time during that year 1905 we had a rather unpleasant reminder of the newness of British control over the country. Indeed, until this day there remain districts which are only under partial control. They are referred to as "unsettled districts." But at that time a rising had taken place at Satiru, away in the north, near Sokoto, in which a number of Hausa troops had been killed, together with their white officers. This rising had been promptly and effectively suppressed, but there were still mutterings, half-heard, of possible revolt against these wretched "red men." We were never called "white," always "red," as indeed was more in accord with the facts! Here were these strangers who had come and dared to hinder the true believers from raiding the pagans around them! Had not Allah made the pagans to be as cattle for the Moslem to enslave and exploit? And were not Moslems being compelled to pay taxes to these foreign infidels?

So one day we were told that the Chief of Wase, stirred up possibly by the talk after the Satiru rising, had proposed to come with his people and burn us out. He was, we were told, thought to be a little unstable mentally, so his people had dissuaded him. However, we thought it best to let the Resident know, so our headman Ali and I rode down to the Provincial Headquarters at Amar, about forty miles away, and gave him our report. We then rode back again through the night, stopping only for a sleep at a convenient spot in the bush. That journey I remember very well, because while I lay asleep beside the fire I got a large hole burnt in the cape of my great-coat. This is one of the little things which stick like burrs in one's memory, while some of the big important matters are forgotten!

We at Wase, to our amusement, had been identified as Germans. We weren't Government, we weren't Trading

Company, so what could we be? Our leader was a German, so we were called "Jarmas," "the Germans." One day, while our floors were being beaten hard, a job which is always done by women and girls, they lightened their toil with a song about us, in which they sang:—

"Mun gaji da bautan Jarmas ;  
Da bautan Jarmas mun gaji ;  
Mun gaji da bautan Jarmas."

("We are tired of slaving for the Germans," that is.) Once reports of that kind get about, it is difficult to stop them. Perhaps some of the old, old folks in Wase are still talking of the times when the "Jarmas" used to live out there under the big rock!

During these months we had gradually been acquiring a modest facility with Hausa, which was the language spoken in Wase, as indeed in markets up and down the country, even in places where the local language was entirely different. We were able to do quite a good deal of study, and grew to be able to express ourselves at least intelligibly, if neither elegantly nor idiomatically. We had to learn to *hear* the sounds used in the speech around us. What puzzling we did to identify some of them. You might have heard us gravely discussing whether a sound that we had heard was an "l" or an "r." In those early days the study of the language had not reached such a pitch of thoroughness as today.

Then too, we needed to learn to preach. Methods which might be quite useful in England might be unhelpful out there. The approach to a Mohammedan from Wase might well need to be very different from that used in approaching a pagan from Dampar or Kwunkyam. That wisdom lay hidden in the years before us as yet. But in our imperfect ways we did do some preaching and teaching, and who shall say that it was all in vain, even though our speech was faulty, and our method even more so? Is it not written, "With stammering lips and another tongue will He speak to this people?"

One good thing about our having to send down one of our number every so often to Ibi was this, that the one

who went had a good opportunity to do some evangelistic work on his way, whether he went by the Dampar route, or by the longer overland route which led through the Ankwe country, and which we had partly followed on our first journey up. In the dry season this latter route gave one quite a pleasant trip, with opportunities for many an interesting and profitable evening at the places along the way. But that was as yet largely in the future.

All good things in this world have an end, and at last the day came when John Burt and I stood and watched Jeff Ford and Charles Kurtzhalz go away from us, to take up the work in the down-country field which their two leaders had chosen for them. We were sorry to see them go. They were good fellows to live with. For several months we had eaten, and studied, and travelled and prayed together. We had nursed them when they were sick, and they had nursed us. And now we had to say "Good-bye." Two good men and true they were; God's good blessing go with them. We never saw either of them again. We heard that they had found a place at Eruwa, in the Yoruba country. Later, we heard that Mrs. Ford, coming out to join her husband, had found on her arrival that he had just been invalided home. Dear old Jeff was one of those who profess to have been "completely sanctified," to have had the sin-root in them removed. "Sinless perfection," someone will say. Well, I lived with Jeff for months, sometimes in trying circumstances. He was sick, and I helped to nurse him. I was sick, and he helped to nurse me. He claimed to have a holy heart, and he pretty well lived that claim out before us in holy act and speech and bearing. Maybe it wasn't perfection, but it was very nice to live with, anyway. It will be grand to meet him, and the others like him, in the Beyond. I can hardly help wishing that more of us were "sanctified" like Jeff. One need not agree with his theory, but we might well copy his practice. The world would be a sweeter and a better place.

Those were kindly, friendly days. One looks back across the years between, and sees them haloed in a gracious light. We were like brothers in our life together.

It is by no means enough to set out cheerfully with your God on any venture of faith. Tear into smallest pieces any itinerary for the journey your imagination may have drawn up. Nothing will fall out as you expect. Your Guide will keep to no beaten road. He will lead you by yawning gulfs, and under beetling cliffs, such as you never dreamt your eyes would look upon. He knows no fear, and He expects you to fear nothing while He is with you. The clinging hand of His child makes a desperate situation a delight to Him. It is your business to learn to be peaceful and safe in God, in every situation that time or eternity can develop, in this or in any other world to which He may lead you. To take you to His "end" by the way you know would profit you little. He chooses for you a way you know not, that you may be compelled into a thousand intercourses with Himself which will make the journey for ever memorable to Him and to you.

—FROM "PRACTICAL CHRISTIANITY."

\* \* \*

When all I love are sundered from me,  
No longed-for form shall bless my sight;  
But One unseen is ever near me;  
My Saviour leads me to the light.

I may not fear the unknown tomorrow,  
For faith with fear must ever fight;  
And through the worst that can befall me  
My Lord still leadeth into light.

There is no "worst" while I have Jesus,  
His goodness puts my fear to flight;  
It is not very far to Heaven,  
I'll soon be standing in His sight.

—LUCY KUMM.

## CHAPTER V

### *Spreading Branches and Spreading Roots*

(1905-1907)

IT was not long after the departure of our two friends that we were able to welcome our second party of helpers from the United Kingdom. They were Messrs. Aust, Ghey, and Young. All three were engineers, Ghey having been in the Royal Navy, and seen service in the far east. Now, with the coming of the dry season, and with such able and competent folks to handle the job, we set about the task of getting our house into better shape, and providing quarters for the increased staff. Our bungalow was altered to contain five rooms, the roof was taken off and one of better design put on instead and a workshop and kitchen added. Later on, a thatched roof was added on overall as a finish.

All this took a lot of time, but it was not the only thing done. About the end of the year Burt and I went down to visit the centre of the Jukun tribe at Wukari, south of the Benue about twenty-three miles from Ibi. Burt had already visited this place in April, and had found the chief friendly, and willing for us to come and teach there. When we arrived we found the place attractive, and again the Aku—this is the chief's official title—gave us a friendly reception. After our return to Wase we held a council, and decided to open work among the Jukun, and that Young should be the one deputed to do it. I was to go with him to give him some help and companionship in the starting of his work.

About the same time an event occurred which showed how new the British regime was in the country. I was in Ibi when the news came through that fighting had broken out some way down river from us, at Abinsi, and that the great Tiv tribe had taken a hand in looting the Niger Company's big store at that place. The news was brought

by two Europeans, who had actually taken part in the fighting themselves. They told us how the Hausa traders there had been speared "like rats." The looters had done a very thorough job while they were at it, for they had not only taken away the goods from the Company's store, but the store itself. Among other things they carried off some goods which were in transit to the S.U.M., and were there awaiting transport to Ibi.

The telegraph line was interfered with or went wrong in some way, and there was an interruption in the Government's communications. That affected others than the Administration, for as I said above, at that time I myself was in Ibi, in order to secure from the Niger Company the cash for our use at Wase, and I found that there was no telegraphic confirmation of my order. I had to wait quite a long time before the confirmation came and my order was honoured. In the interval, I learnt what hunger meant. My money ran out. I sold my horse, and some of my clothes, and some of my kit, in order to carry on. Finally I drew the cash, and got away back to Wase all right. It was all in the day's work. If you go out into the bush in the heart of Africa, you may steel yourself to expect the unexpected, and you must not be unduly distressed if arrangements get disarranged. At least I was not bothered by the cold! It's not too bad to be hungry as long as you are warm. I did without the kit, and in those days a pony didn't cost so much.

After we had decided to open a station at Wukari, Young and I left Wase and took up residence at the new station on the 29th May, 1906. Adequate housing arrangements had been made on a preliminary visit. We did not repeat the mistake which had been made at Wase, but got local workmen to build our house for us. It was a very unpretentious affair, just a little rectangular hut composed of two rooms, each twelve feet square, with a little lean-to verandah in front. The site was just inside the western gate of the town, through which the road ran out to the silver and galena mine at Arufu, three easy days' trek away, and beyond that again to the salt field at Akwana, a few miles further on. On the rising round



#### GINDIRI TRAINING SCHOOL

Ulster Church in the upper middle, with the Teachers' Training Department and Bible School beyond it. The houses in the lower front are staff and visitors' houses.

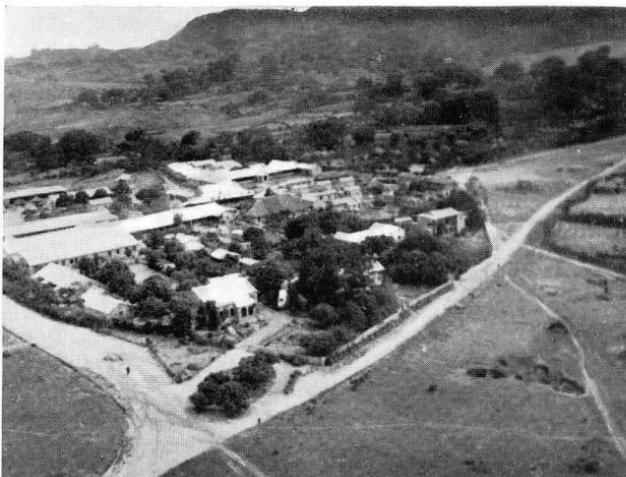
(Photo by courtesy of the S.I.M.)



#### GINDIRI TRAINING SCHOOL

The large white L-shaped building is the Women's School. The thatched building joined to its lower end is the original school building, now the Assembly Hall. The thatched building to the left of that is composed of the Bookshop and Classrooms.

(Photo by courtesy of the S.I.M.)



#### VOM HOSPITAL FROM THE AIR

The house nearest the camera is Dr. Barnden's residence. The large buildings above it, to the left, are the Out-patients' block, Operating Theatre, and Clinical Laboratory. Then come the General Ward, and the Church (thatched roof). Above the Church the long building with a porch in the middle of it is the Maternity Ward.

(Photo by courtesy of the S.I.M.)



#### THE LEPER COLONY, VOM HOSPITAL

The entrance is from the left side of the upper part of the picture, where a track is visible leading into the area. The Church, with its tower, can be seen in the middle of the buildings.

(Photo by courtesy of the S.I.M.)



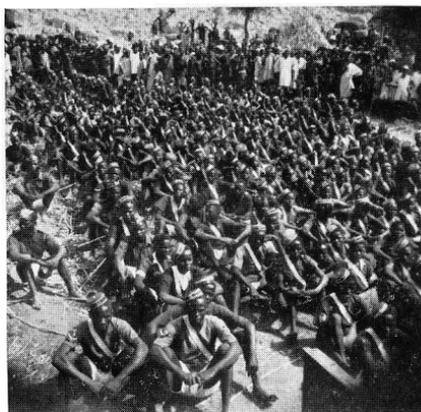
ABRI CHURCH (Anglo-Egyptian Sudan)



GROUP AT OPENING OF NEW CHURCH IN DONGA  
(Nigeria)

The centre figure in the front row is the leader, Dawuda Kwanca

A Boys' Brigade  
"Choir,"  
Nigeria



Lepers at  
Maiduguri  
Leper Colony,  
Nigeria



(Note the  
stumps of the  
arms)

outside the town was a cattle camp, from which we were able to get fresh milk. A little way into the town from our premises, in the very heart of the town, is the market-place, where many a day afterwards the S.U.M. was to have the privilege of proclaiming Christ's salvation. Round this central point the whole community clustered, northwards towards Ibi, eastward toward Donga, south towards Takum and the Kutev country, and west towards Akwana and the Tiv country.

Here then Young and I settled down. We found it a pleasant place to live in, and the people were friendly. We had, by the grace of God, been given a really good chance to do the work for which we had been sent to Africa. We worked at the languages which we needed, he at Hausa, and I at the local Jukun. We doctored those who came to us for bodily healing, received visitors, and found a good deal of encouragement in it all. We met with some sympathetic hearing and attention which, though it did not go all the way to producing real acceptance of our message, at least augured well for the time when we should be able to present our Gospel more clearly, as well as more widely. We made one somewhat grave mistake, however, for we did our preaching and teaching mainly in the Hausa language instead of the mother tongue of the people. The Gospel should have reached the Jukun in their own home speech, not in the tongue of Moham-medan strangers. But, as I have already said, we were very inexperienced, and there was much to learn.

Meantime very important developments had taken place at the home end of the work. In the early part of the year Doctor and Mrs. Kumm had gone over to the United States, and through their advocacy there the attention of the leaders of the churches was pointedly called to the needs of the Sudan. A Branch of the Mission was organised, a house secured for headquarters, secretaries were appointed, and a number of candidates for Field service found, and tested and accepted by the Council. When the Evangelical Church first felt led to send out missionaries to a heathen land, Africa was one of the first fields considered. Dr. Kumm visited Albright

College and there met the Rev. C. W. Guinter, and set him on fire for the Sudan. That was the beginning of what has since grown into the Sudan Mission of the Evangelical United Brethren Church, working as part of the S.U.M. in a special area of its own.

While still in Nigeria Dr. Kumm had visited the field in which the Africa Evangelistic Mission (now the Sudan Interior Mission) had already begun its work. Now during his visit to the States and Canada, he met the members of the Canadian Council of that Society, and its Secretary, the Rev. R. V. Bingham, attended the U.S.A. Council of our own Mission. A friendly coalition of the two Societies actually existed for a time. In the issue of the "Lightbearer" for November, 1906, the list of workers on the field includes those of both Societies, and the contents of the magazine include a letter from Mr. Bingham, signing as "General Secretary S.U.M. for the U.S.A. and Canada." This exceedingly desirable coalition was not, however, long maintained, for the issue of the magazine for June, 1907, contains a short paragraph stating that it had been found advisable to continue the two Missions separately and independently of each other, wishing each other, with all their hearts, God-speed.

Friends in the States became so interested in the Sudan that they promised to provide the support for the new workers. In Dr. Kumm's mind, moreover, there had been a project forming itself of a very important nature. He thought of going into the country by the Niger, crossing over to the Nile, and then coming out by the Uganda Railway. But all his plans met a sudden and tragic interruption.

At midnight on the 12th of August Mrs. Kumm died at Northfield, Massachusetts. She had literally given her life for Africa. There had been brought to her notice the dreadful things which were being perpetrated in the Congo region by King Leopold's officials. The publications of the Congo Reform Association in Boston added to the burden on her heart for the sufferings of the poor peoples of the Congo. She could not rest with the thought of their wrongs on her mind, and for a month she wrote,

her soul burning with grief and indignation. To her sister she wrote "I am anguished for these people." In that spirit she produced a story, brief, vivid, heart-rending, followed by the most tremendous arraignment of the man who was responsible for such an appalling state of affairs. So eager was she in the cause of the suffering Congolese, that when the doctors urged her to allow herself to be taken to hospital for treatment, for she needed an operation, she refused to go, as she could not write in hospital. She finished the book, and said to her helper, "Now they can do what they like. It is done." But it was too late, and the operation was unavailing. About a week later she died.

She had a great gift of oratory. One of the last addresses she gave was a plea for the Sudan, of such telling power that one who was in her audience has written that it will never be forgotten by anyone who heard it.

Not less had she the gift of an appealing pen, from which there flowed both searching, burning prose, and tender and appealing verse. The writer is particularly grateful to her for her moving lines on "'Tis I, be not afraid." Here they are :—

When all the haunting shadows of the night  
 Come thronging round me with a sudden sweep,  
 Whispering and echoing the fears I keep  
 By faith, and hope, and prayer hidden from sight ;  
 When white-lipped Doubt suggests that my delight  
 Is a delusion, and my faith a leap  
 Into the dark, and that the years will reap  
 In pain and trouble what has seemed so right ;  
 And when the floods encompass me about,  
 And the sweet vision of my Lord doth fade  
 In the blind darkness, and the words He said  
 Seem lost, I feel once more His hand stretched out,  
 Once more He speaks, "'Tis I, be not afraid.  
 O thou of little faith, why didst thou doubt?"

Though, as has been said above, she could write terribly and burningly, yet when the need arose for comfort and support her letters could be warm with motherly gentleness. The writer can speak from personal experience.

Her death was an exceedingly grievous loss to the young Mission, for the whole work owed a great debt to that soul of tenderness and love and fire, that soul which embraced the whole world, and sorrowed over its sorrows.

But the God Who never changes, though His workers may pass and change or disappear, remains still the Shepherd of His own, still moved by the same great "must"—"them also I must bring"—and His work must go on.

After Dr. Kumm's return from the U.S.A. there took place an important meeting of representatives of the various local Councils of the S.U.M. in the British Isles. At this meeting it was decided that the control of the Society should, for the future, be vested in sixteen directors, and that an Executive Committee should be formed, that the Society should be formally incorporated, and the directors appointed as a Board of Trustees. This was duly carried into effect, and the Mission thus placed on a proper business-like basis.

The new interest in the United States speedily became a very practical sharing in the work. In the autumn of this year four new workers came from there, of whom one, the Rev. Joseph Baker, a Jamaican, arrived at Wase on the 8th November, and the other three, the Rev. C. W. Guinter, Mr. W. W. Hoover, and Dr. J. S. Derr, arrived almost at the same time at Ibi. The journey of these latter three had not been by any means all easy going. They had left Lokoja by canoe to come up to Ibi, but Hoover had fallen ill by the way, and had to be taken back to Lokoja. Upon his recovery he managed to secure a passage on a late river steamer, and actually passed his two colleagues as they were being slowly poled up the river in their canoes. Then as the canoe party came up into the neighbourhood of Ibi, they were met and given a welcome by Burt, who had gone down river for that purpose. But the very day that Burt met them he developed blackwater fever, and well it was for him that, by the grace of God, he met the doctor just in time, otherwise, away from his station, and with not even a hut to shelter him, he might have had a very serious fight for his

life. But, by God's grace, Dr. Derr came up in good time, and was able to look after him as he needed. The three of them arrived at Ibi, and found Hoover awaiting them there, on the 28th of November. I met the party myself in Ibi, and got Guinter and Hoover off to Wukari promptly, and as soon as Burt had recovered properly from his attack, the doctor and I took him out to Wukari also.

Now, previous to this Burt and I had discussed the location of our station in this Jukun area. Were we really in the best place? About twenty-seven miles eastward there lay a town of about the same size as Wukari, called Donga. It was on a fair-sized river which flowed into the Benue some distance above Ibi. In the rainy season, when the rivers were full, one could go right up to Donga by steamer, and in the dry season one could go by canoe. We thought that it might be a better place than Wukari for our Jukun work. Was it healthy? Let's try it! Accordingly Burt and I went across to Donga, and were kindly received. Later I went back there alone, and stayed for a fortnight.

Now that our American colleagues had arrived, we held a council to decide the question about going to Donga or not, and at length decided that Donga should be the centre of our work in this region.

That Christmas is fastened in my memory by a droll little incident in connection with our festival dinner. Derr and Hoover and I were by ourselves by that time, Guinter having gone up to Wase along with Dr. Emlyn, who had just arrived. Hoover, who was a graduate of Cornell, was engineering the cookery, and when the time for the Christmas pudding arrived, he told us that the cookery-book had called for grape-juice among the required ingredients, and also for nuts. As, however, he had neither grape-juice nor nuts, he said he had put in grape-nuts instead! We ate it, and survived.

After Christmas I definitely moved out of Wukari, and went over to Donga. We were assigned a site just beside the market-place. Government regulations later on prohibited our getting such a central place for residence, but

those were early days. Our location was an excellent one for a Mission house. As my diary records, "All that one would have to do to hold a service is, to hang one's picture outside the front door," and then wait a little while the group of curious listeners gathered, and then begin the story. This market-place site was not intended to be our residential site, for we had the idea of making a proper residence outside the town, near the spot where I had camped on my trial visit. But, for the present, we dug ourselves in here beside the market-place. By the end of January, 1907, we four, Messrs. Guinter and Hoover, Dr. Derr and myself, were more or less comfortably settled in there. We had a long house made of grass matting, with a thatched roof, which accommodated us all, giving each of us a room of his own.

That time together in Donga was enlivened by some quaint experiences, for we were all young and healthy and full of life, and youth has plenty of the confident and adventurous spirit. But life sometimes turns round and gives youth a good sharp slap, just to remind it that confidence is not the same as competence. On one occasion we went across the river to the jungle, to cut some poles which we needed for our house. When we had secured all we wanted, I, in my wise unwisdom, thought that it would be shorter to go back to the river-bank through the dry swamp-bottom, rather than go the longer way by which we had come. We tried. For about half-an-hour we and our workmen wrestled with the appalling swamp-grass, so thick, strong and stiff that one might almost lean up against a clump of it. At last we gave up the attempt, and came back by the long way, finding even as the proverb says, that "the longest way round is the shortest way home."

While we were living and learning at Donga, the Mission House at Wase had been destroyed by fire. Although that seemed disastrous enough at the time, it was perhaps really a help in the long run, for it tended to forward the task of spreading ourselves out to the pagan districts which were waiting for us. Our brethren had not been idle. They had been itinerating to the westward

of the station, Burt had travelled up-river eastward as far as the Wurkum country, Baker had been doing a very good work at Dampar on the river, and had been very well received. But the destruction of the Wase house hastened the ending of that place as a home or rallying-point for the staff, and that was what was needed.

Permission was given us to open work at two new points. One of these was among the Yergum, about twelve miles away from Wase towards the north-west. These Yergum were almost wholly pagan. In February, 1907, a station was opened among them by Mr. Aust and the Rev. W. L. Broadbent. A little later Mr. Young moved off to the other opening in the north, accompanied by Dr. Emlyn. They opened a new work among the Birom, on the Bauchi Plateau, thus at last reaching the objective which we had before us in 1904, of working among the Bauchi hill-tribes. Work was begun at Bukuru, and later the first two men were joined by Ghey, who moved into the town of Ngel.

Thus by the middle of 1907 we had at last actually begun work among the pagans who had been so much spoken of, and so much prayed for, in our meetings in the homeland. Our work was established in three districts—among the Jukun to the south of the Benue, with an additional station on the river itself at Dampar; among the Yergum just across the plain from Wase, with Langtang as the centre there; and among the Birom in the Bukuru area on the high Bauchi Plateau. It is to be noted that, though the central points of the work in these three districts have been altered from time to time, yet from that day to this work has been maintained in those districts, and in each of them there has been granted a measure of blessing and success. In each of these areas there is today a living, functioning African Christian Church, with the beginnings of an ordained African ministry, a Church which, to a fair extent, is self-supporting, self-governing, and self-propagating. God's grace has not failed us, but has wrought even through our weakness and unwisdom, for the salvation of the Sudan.

“I cared not where or how I lived, or what hardships I went through, so that I could but gain souls to Christ. While I was asleep, I dreamed of these things; and when I waked, the first thing that I thought of was this great work. I longed to be a flame of fire, continually glowing in the service of God, and building up Christ’s kingdom to my latest, my dying moments.”

—DAVID BRAINERD.

\* \* \*

“I would to God that I could bring more of the millions in the Church of Christ to feel the burden that I feel daily of the awful responsibility of knowing Christ.

They tell of someone who, upon one occasion, carried a piece of radium in his pocket, and had his pocket burnt. So with the Gospel. It must out, or I must burn.

To feel thus at home, with men surrounded by a host of the messengers of Christ, is, what shall I say?—serious?—awful?—enough, but to feel like that when you know that you are the only one who may ever meet hundreds of the people around who can tell them of what God has done to save them:—I tell you, you feel like wailing out

‘Give me a voice, a cry, and a complaining,

Oh let my sound be stormy in their ears!

Throat that would shout, but cannot stay for straining,

Eyes that would weep, but cannot wait for tears!’

You feel afraid to ask God to make you realise the need around you, lest the vision of the depth and darkness and horror of it should drive you mad.”

—FROM THE DIARY OF A MISSIONARY.

## CHAPTER VI

### *Doing the Work*

(1904-1907)

VERY little has as yet been said of the carrying out of the great task for which we had been sent out, for up till this point the narrative has been almost exclusively occupied with the mere living and doing connected with our finding a place for ourselves. But a little space must now be devoted to the more directly spiritual history of those days.

At first, naturally, we were more or less dumb. As the weeks passed we gradually began to express to those around us something of the great and good news for the telling of which we had come. We had a fair-sized group of ready-made hearers in our boys and workmen. These we gathered around us, and told them, or tried to, about the Saviour Who was their Saviour too. And as we became more competent in the use of the language we began to reach out to the country round us. In this work we had a number of such encouragements as might be expected to stimulate our earnestness and effort.

On the plain opposite our house at Wase there was a little solitary hill, near which was the village of Wasetofa. Here one of us went with the story. The old chief himself did not hear the preaching, and sent a messenger specially to hear the news we had to tell, and bring an account of it back to himself. Later on, Burt visited the old man, and was met with the sorrowful reproach, "Why did you not come before? I am too old now."

On one of my own early visits to the riverside village of Dampar, I first of all told my story, and then invited questions from my hearers. There was a little hesitation, and then one of them asked me, "How shall we black men get the forgiveness of our sins?" Apparently his idea was that the salvation which I was telling them about was

only for us white men. Gladly did I answer his question, for it showed me that he had followed intelligently some part at least of what I had been trying to tell them.

Later on, when the Rev. Joseph Baker went and actually lived at Dampar, he was greatly encouraged. The chief was very friendly. Mr. Baker says :—“I went at the usual time to the place of meeting. The chief told me never to return to preach to them. Now that God had sent them an instructor, it became them to show their appreciation. ‘Every Sunday morning,’ said he, ‘at the usual time I shall come to your place, and bring all the people with me, and there you shall teach the Word of God. Do not you ever come to us ; we will come to you.’ Yesterday he came with the entire town, a greater number than it has been my privilege to declare the message of redemption to at one meeting.”

About four days’ canoe journey down river from Dampar lies Tunga, on the edge of a well-known and much-worked salt-bearing area. When Burt went down-river to meet the new American party in the autumn of 1906, he stayed at this place, and in his diary he records :—“I felt I should, as usual, have a service with my boys, and, if anyone came, well and good. The service began. There were present my labourers, canoe-men, and boys, and some of the household. Soon, however, after I had begun, the people began to come into the house, until there were about sixty present. I preached to them Jesus and God’s love for over half an hour, and throughout they listened with open eyes and mouths. They eagerly drank in the whole story.

“The next day I intended going to the river, but my boy would not allow me. He actually argued with me why I should not go. His argument was the need of the people. ‘They want to hear again,’ he said. ‘Some men came to me in the night asking me about your words, and saying they wish to hear again. They were standing outside the compound last night, behind the grass wall, about thirty of them. But they want to know more. You must stay and tell them. We can go to the river in the night, it does not matter to us. I can get up and cook

the food, and we'll go down to the river, and will be away by dawn.'"

He further records :—"Some of the important men of the town came to my boy, asking him to do what he could to get me to stay for a few days to teach them. They said, 'Ask him to stay for five days, and we'll come every day to hear and learn, and then we'll know all, and follow his teaching.' They also said, 'The people who are on the farms have not heard. Give us time to call them so that they can hear. They'll be here tomorrow night.' I decided to wait at least another day, and have two services. To the evening one they came in great numbers, and sat for over an hour listening with rapt attention."

This incident occurred as he was on his way to meet Guintier and his companion on their journey up river, just before he went down with blackwater fever.

Dr. Derr records an experience of his which shows well the value of medical work in introducing the Gospel or in commending its preacher. He had gone out from Donga to a place called Suntai, about twenty-five miles to the east. "It appears that the news of my medical work at Donga has reached him (the chief of the town). Late in the evening I went to see what was said to be a swollen leg. I found an infection from an arrow wound. The leg was enormously enlarged. The sufferings of the patient were very great in spite of all the morphine that I gave him. I poulticed the leg, and bandaged it. When I left him he was comfortable." Next day he went to see the patient, and made an incision in the leg, and removed an enormous amount of pus, giving great relief. He then dressed the leg properly. He goes on to say :—"I have great hopes for the chief in the light of my conversation with him. I was greatly surprised and delighted tonight when he asked me to tell the people of the town what I had been telling him. This is the time of the harvest festival, celebrated by dancing and the beating of drums. This is held in the open space in front of the chief's house, in the light of the moon. A word from the chief, and the whole gathering were seated on the ground and as still as the grave. I realised that what I was about to say would

mark an epoch in their history, and the thought thrilled me. My tongue was loosened, and I spoke more fluent Hausa than I had ever done before. I received good attention, and the gratitude and pleasure expressed by the chief were touching. He told me in the presence of his leading men that he wanted me to remain in his town. Surely God has opened up Suntai at the point of my scalpel."

Further north Ghey wrote :—"On Saturday last my boy Audu gave his heart to Jesus. On Sunday at 7 a.m. the headman of the labourers came and asked permission to confess himself on the Lord's side. He said that for a long time he had been unhappy in not coming forward. These two stood up in front of all at our 8 a.m. service on Sunday, and publicly confessed Jesus." And from another place comes the following :—"I am enjoying my stay here. It is a delight to conduct services in the market-place. A crowd of from 100 to 300 persons gathers as soon as one begins to speak. They hear the Word gladly."

It would seem that, underlying the apparent deadness to spiritual things which surrounded us, there were some who, like Cornelius, were hungry for something to meet their soul-need which they had not found in the systems they had known. When we first went to Wukari, the chief, whose official title is Aku, came with his entourage of officers to pay us a state visit. Among all that crowd there was one man whom I never thought to influence. He was precisely the one man there whom I should have considered least likely to be touched by the Gospel. But after the Aku and his train had left, that very man came and talked to us. Time after time he came to see us, but even so it never struck me what was in his heart, until one morning he said frankly, "I want to hear about Jesus." The questions he asked and the answers he gave showed that he clearly comprehended, and at last he said, "I want to follow Jesus." I questioned him until I became convinced that he was one who believed in "the Lamb of God which taketh away the sin of the world."

Later on he was appointed by the Administration to another area, where he was out of our sphere. His confession never led to baptism, and public attachment to the Church of God. But the incident revealed hopeful possibilities in the work ahead of us, though as yet, it was in an elementary stage. Not for about ten years yet were we to make an actual beginning of organising a Church. Even our first baptism was still some distance in the future, but at least we had begun, not perhaps to feel the first droppings of the rain, but to note the gathering of the clouds which one day would break over us in blessing.

The whole work in the Yergum district was slow in getting rooted. Indeed, it was not until the district was left properly in the care of the Rev. H. J. Cooper a few years later that any material progress was made at all. There was too much temporary staffing at first.

On the Plateau, among the Birom, again, the work was decidedly slow in getting a footing. Conditions were difficult. Even food and firing were problems at first, and the three workers who began operations there had an awkward time. For instance, Dr. Emlyn wrote :—"In spite of the healthiness of this plateau we have had more sickness during the eight weeks that the station has been founded than during a whole year at Wase ; because (1) we have very little quinine left, and are using it very sparingly in consequence ; (2) being already poisoned by malaria, the cold evenings have brought on the attacks ; (3) we cannot get proper food, a week or ten days passing without our getting a mouthful of meat, not even fowls, and our usual dinner consists of monkey-nut soup and boiled rice, with onions and sweet potatoes as a rule, though at times these latter run out. . . . In addition to the food difficulty is that of firewood. The nearest 'bush' is seven miles away, and hence all the firewood that we can get is just twigs and mere handfuls of bush-wood as thick as one's thumb. . . . The natives are to a great extent boycotting us ; unless they want salt from us they never come near." So the situation did look somewhat depressing.

Here again our newness in the country had been a great drawback. Our opening was made at an utterly wrong time of the year, and our men were attempting to get housing accommodation erected during the rains. As one can easily see, to build in safety, using the local "mud" as one's material, requires dry weather. But at that time we hardly realised that we must take heed to that. Then too, the Plateau area had only recently been opened to the Mission for residence, and the facilities which are now so abundant there were still far in the future. The doctor writes :—"The Resident was at Vom two days ago, and arrested a man for slaving, whereupon he was attacked, and had to fire, killing one man on the spot. Having only ten soldiers with him, he withdrew to Bukuru. I hope the trouble will not spread."

Under such circumstances quick progress was scarcely to be looked for. A new tribe, a new language, a new setting, all had to be dealt with, both at Langtang among the Yergum and among the Birom on the Plateau at Bukuru. The ground must first be prepared, and then the sowing could be done.

## CHAPTER VII

“As I am writing, my little boy, who is a Laka, has come in. He is only a child of about twelve years old, but he remembers the time when he was brought from Laka country to Ngaoundere. He tells me how he has seen slaves who refused to go on, caught and clubbed to death, and cut down with swords. He has seen his brother brained with a stone, and his father shot and killed with a poisoned arrow in the fight after which he himself was captured. Yet he is only a *little* boy still.

“Sit down and total up the misery that it means that this one lad should be here today, and then go quietly and thank the Saviour Whose freedom has made *you* free.”

—FROM A MISSIONARY'S DIARY.

\* \* \*

Do ye hear the children weeping and disproving,  
O my brothers, what ye preach?  
For God's possible is taught by His world's loving,  
And the children doubt of each.

\* \* \*

They know the grief of man, without its wisdom;  
They sink in man's despair, without its calm;  
Are slaves, without the liberty in Christdom;  
Are martyrs, by the pang without the palm;  
Are worn as if with age, yet unretrievingly  
The harvest of its memories cannot reap;  
Are orphans of the earthly love and heavenly,—  
Let them weep; Let them weep!

—MRS. BROWNING.

\* \* \*

“Some two years ago, when travelling in the south of Tripoli, we met a slave caravan. Some three hundred camels, loaded with ostrich feathers, ivory, and morocco skins, and some twenty or thirty little slave girls straggling along behind. Most of them were nothing but skin and bones, with sore feet, after that terrible journey of over fifteen hundred miles over the burning wastes of the Sahara desert. . . . Mothers, think of little girls of ten or twelve years old walking for 1,500 miles through the desert, along one of the great highways of slavery!”

—KARL KUMM.

## CHAPTER VII

### *The Freed Slaves' Home*

(1908-1909)

**B**ACK in the year 1905 a tract, published by the Mission, had been sent to Dr. Fallon, of Cape Town, South Africa, by a friend in Scotland, who had come to know about the needs of the Sudan through meetings held by Dr. Kumm. The tract was "Crisis in Hausaland,—Cross or Crescent." Dr. Fallon was deeply moved by it. He visited Dr. Andrew Murray at Wellington, by whose advice a South African Auxiliary of the Mission was formed in 1906, the same year which had seen the beginning of the American Branch in the U.S.A.

In 1907 Dr. Kumm paid a memorable visit to the South African countries, reaching the Christian public there as no missionary speaker had done of recent years, deepening the interest which had already been awakened, and stirring up much new attention and interest. Before returning to England he suggested the appointment of a Committee representing all the leading Churches. This suggestion was carried into effect, and the resulting body set out to choose and send forth workers to the Sudan, and to gather funds for their support. So it came to pass that at the end of 1907 the Rev. J. G. Botha and Mr. V. H. Hosking came from South Africa to England for a period of medical training in Livingstone College, previous to joining the Field Staff of the Mission.

In Great Britain and elsewhere a project for establishing a Freed Slaves' Home as a memorial to Mrs. Kumm had been brought before the friends of the society, and in January of 1908 a new worker was sent out with a special commission to make the necessary investigations and get the work on the project started. In carrying out his commission he made one grave error. Instead of first visiting the existing field work, and conferring with those

there who already knew something of the conditions of the country and the needs of the work as a whole, he set about choosing a site for the Home in a region remote from all the rest of the Mission's work, and alas, his choice fell upon a plot of ground in a place which afterwards proved utterly unsuitable. It is, however, as has been said before, easy to be wise after the event. At the time, we did not think so seriously about the matter, and so the chosen site was occupied at Rumasha (or Umaisha), a place on the Benue about forty miles above Lokoja. Later on, after the site had actually been applied for, question arose about whether we should rather have a site nearer our existing work. The matter was referred by Dr. Kumm to myself one evening, and alas! I advised him to abide by the action which had already been taken in applying to the Administration for the site at Rumasha. And so it was settled. We did not at all realise the danger of settling down beside a patch of jungle, in a region which was haunted by the terrible tsetse fly, the bearer of death in the dreadful form of sleeping-sickness. We learnt about that afterwards, to our sorrow.

During the year Dr. Kumm's plans for his journey across the Sudan made progress, and by October he was ready for a second visit to the field, this time with the definite intention of continuing his travels beyond the Nigerian area, away out into the regions beyond. A party of seven missionaries, of whom five were new workers, was also ready, and on 10th October they sailed, myself among them, on the ill-fated "Falaba." But in those genial days no shadow of the direful future\* which lay in store for the "Falaba," and for humanity, had yet come to darken the cheerfulness of our journey.

Here again let me pay tribute to the memory of our dear old leader. We had had much blessing on the first journey out in 1904, and now again we had illustration of the doctor's gift of ability to reach men for Christ. One of the party has recorded something of what took place. He says :—"We had made it our purpose to do spiritual

\*NOTE :—The "Falaba" was torpedoed off the Welsh coast at the very beginning of the 1914-1918 war, with the loss of many lives.

work among our fellow-passengers; through personal contact we found that there were one or two who were what we might call 'seeking.' The Sunday evening we had, in the second-class saloon, a 'sing-song' service. Dr. Kumm first asked Dr. Alexander and Mr. Cooper to give a short personal testimony, and then he ended up with a most powerful address. After the service was over, two men came to Dr. Kumm and told him that they wanted to be saved. He took them into his cabin, and by the grace of God showed them the way to Christ. A few days later, another man, a soldier, came out for Christ."

When the new party reached the site on which it had been decided to erect the Freed Slaves' Home, four of them left us there, and the other four of us went on up river to Ibi, about 150 miles further eastward. The special buildings which had been designed and prepared for the housing required at the Home were unloaded at Rumasha. Then the erection of the various buildings was begun. It was really quite a big job. Accommodation for a large family of girls, another of boys, African staff, including two matrons, and four houses for the missionary staff, were all going to take up a lot of time and energy, and none of the men was a professional builder. But it had to be done, and it was done in time for the reception of the Freed Slave children when the Government handed them over to us next year.

In the latter part of 1908 there took place a special occurrence which should be noted in the history of the work. Tom Aliyana had been in connection with the Mission ever since the time when he was brought to us by the C.M.S. at Lokoja in 1904. He had been taken to England when Dr. Kumm went back home in the early part of 1905, and had been under Christian influence ever since. He had now returned to the Sudan along with the 1908 party of missionaries, and had been stationed at the new Freed Slaves' Home. Here he was so well thought of by Dr. Kumm that before he left Rumasha for his trans-African journey he baptised Tom. That was the very first baptism of a convert under the Sudan United Mission. Alas, the poor boy was not destined to give his

Lord a long life of service, for he seems to have been infected with sleeping-sickness there at Rumasha, and he died of that dread disease at Ibi in 1913.

This year 1909 was made notable by a number of occurrences, as will be seen while we go through its story. Early in the year a Conference was held at Ibi, at which Dr. Kumm and most of the members of the field staff were present. The work was discussed and plans made for its better ordering and its enlargement. A Field Superintendent was appointed, who was to have his headquarters at Ibi. As we had with us two men from the new South African Branch, it was proposed that somewhere to the eastward a new district should be found and assigned to them. Mr. Cooper was to be assigned to the work among the Yergum. After the Conference was over, Dr. Kumm left Ibi on the first stage of his long journey to the Nile. He was accompanied as far as the Nigerian border by Mr. V. H. Hosking, and on their way they chose the Mbula region, in Yola Province, as the area in which the South African work was to be begun. Then the Doctor went on alone, and Mr. Hosking returned to Ibi, our new headquarters. He was a good companion, and his help was needed.

A site was secured and cleared for the headquarters station. On this Hosking and I had to get some housing erected. A special bungalow had been prepared at home, and sent out to Ibi via Rumasha. So one glad day the whole stack of steel bars, cases of glass, bolts, roofing tiles, wall slabs, and cement was off-loaded on the river beach, and duly carried up to where the housing had to be placed. But for some reason or other, the tools for the erecting missed the way. They did not arrive. We got a few tools together, and guided by the architect's blue-prints, made a start with local labour. The walls rose, and diligence and patience helped the roof-frame into position. And then came the covering in. But alas! the helpful blue-prints showed nothing about how that was to be done. How does one fasten concrete tiles to steel bars? There they were, piles of them, nice light tiles like thin slates, peculiarly shaped, and pierced with holes at special places.

Plenty of copper wire was supplied, and also copper rivets, but how did one put the things together? We couldn't puzzle it out, so we called in the help of a proper Public Works Department foreman, who was looking after some housing for the Government. He came over, saw the prints, climbed up to the roof, and tried to work out the answer. But it was in vain; he could only suggest a sort of makeshift method, which looked very shaky. However, any port in a storm! We followed his suggestion, and our roof was at length covered in, for the time!

A little later a sharp tornado blew up while I was over on the other side of the river cutting wood. The breeze caught us on our way back. After it had blown over, as we were coming back across, and had got in sight of the town, we could not see a new bungalow which was being erected for Messrs. John Holt and Co. It had disappeared. Not too cheerful; what about our own house? We landed, and as we passed Messrs. Holt's place, I stepped in to have a look. The house was an utter wreck! A few minutes brought us to our own compound, and then,—let me draw a veil over it! The makeshift method had *not* been a success.

Well, we salvaged the wrecked part as well as we could. The walls and frame were too stoutly fixed for the tornado to move them, and when, a little later, George Botha came up from Rumasha, he was able to tell us what to do, for he had seen that style of roofing done already. So the house was covered in after all, though so many of the tiles had been smashed that we had to make up for the shortage of them by using sheets of corrugated iron instead of them. And there the house stands to this day, stoutly and firmly built, useful if not beautiful. Indeed, if need ever arose, it could be removed and erected somewhere else, for steel and concrete are enduring things. Even our enemy the termite has to let them alone, and confess himself beaten.

About this time a problem arose affecting the taking over of the Freed Slaves from the Government's care. Quite a large number of them were to be girls, and obviously, to deal with them we should need lady missionaries. But there were no lady workers anywhere on the

field, save Mrs. Burt. She had come out with her husband at the very end of 1907, and had been stationed at Dampar. (She was invalided home in the latter part of 1909.) But Mr. H. C. M. Paterson volunteered to go out with Mrs. Paterson, and in March they sailed for Rumasha. Mr. Paterson was acting as Deputation Secretary at home at the time, and now he was able to become personally familiar with the Field and the work.

On Monday, the 9th of August, 1909, the first group of Freed Slave Children arrived at the Home. There were 115 girls and women, and 49 boys, with two African matrons, and an African master for the boys. A few days later, on the 24th August, the Home was officially opened by the Acting Governor of the Protectorate, Sir William Wallace, K.C.M.G.

As will be seen from the subsequent narrative of this work for the Freed Slaves, the Home had, alas, been opened in a dangerous place from the point of view of healthiness, and also in a difficult place from the point of view of its relation to the rest of our Nigerian field. We did not realise the danger of sleeping-sickness then, and it was not until about ten years later that the Home was moved to a healthier and more convenient position in our up-country field.

In this year we began to see definite spiritual results from our work in Ibi. Among those who were employed on the compound there was a young man who had formerly been under the influence of the C.M.S., and had been baptised, but had backslidden. He now came seeking restoration, and when opportunity was given, made a public confession of his sin, and profession of repentance. About a fortnight later one of the house-boys was earnestly approached about his attitude to the Saviour, and made an apparently sincere decision for Christ. This lad's name was Lar, and we shall hear of him again a couple of years later. He made his decision on the 24th of May, and, following his confession, some of the others on the station seemed to be influenced to imitate him, and really begin to walk the Christian way. Later on Lar was taken under

instruction by the Rev. C. W. Guinter, with a view to his being used as an evangelist in due time.

It was in this same year, too, that on the 5th February the Rev. H. J. Cooper began his work among the Yergum. This work has, ever since its beginning, been carried on at Langtang as centre, and has not, therefore, suffered from the dislocating effect of being moved from one centre to another. The Jukun work and the work on the Plateau have not been so fortunate in this respect, though both they and the Yergum work have, thank God, been blessed with a large measure of prosperity. Undisturbed location and continuity of staff are of very great help in securing the success of the work in any district. For nearly the whole of Mr. Cooper's years of service on the Field he had the Yergum work in his own charge, and its success has been due, under God, to his endeavour to raise up a firmly-founded Church, working on indigenous principles towards realising the vision of a self-supporting, self-governing, and self-propagating African Church.

Up on the Plateau, as already related, tentative openings had been made in the Bukuru neighbourhood. Now in 1909 the Rev. E. Evans was appointed to this work, and made his headquarters at Du, one of the sections of Bukuru. Both the already-opened places were allowed to drop into disuse. It was Mr. Evans who really began the continuous and established work among the Birom, which, as will appear later on in our story, became so strong and fruitful. At first, however, and for some years, progress was very slow.

In this same year a further step was taken when, on the 4th of December, the South African Branch actually opened work in the new area in the Mbula country, some 200 miles from Ibi up the river Benue to the eastward, in the neighbourhood visited by Dr. Kumm and Mr. Hosking earlier in the year. This was our first entry into Yola Province, but it was not long maintained. Here, however, for the present, the Rev. J. G. Botha, Mr. V. H. Hosking, and Mr. Carl Zimmerman began the work.

The lack of women workers, which has already been referred to, was remedied later on in the year by the coming of two ladies from South Africa and one from Britain, who were all duly stationed at the Freed Slaves' Home. The Rev. C. W. Ginter also returned from his furlough in the States, bringing his wife with him to Wukari.

Another newcomer was Stanley Kemp-Welch, who finished his short time of service for the Master before the end of the year, and was laid to rest in the grounds of the new Freed Slaves' Home. Thus the Sudan began already to claim its tribute of human life from the Society.

During this year there was also a notable addition to the Field staff in the person of Gilbert Dawson, who for so many years served the Mission, first as Field Secretary, and then as General Secretary in Britain.

Wase Station was finally abandoned this year, as there was really no longer any place for it in the work of the developing Mission. Indeed, the house there, which had cost so much labour and expense in building, had during its short career suffered from a quaint series of misfortunes. In 1905, as has been narrated, it was severely injured by rain. Then, after being repaired, it was again severely injured, this time by fire, in 1906. After that it was re-roofed with corrugated iron, but a tornado carried away the roof. That about ended it as a house; its work was done.

Finally, it was on 29th December of this year that Dr. Kumm arrived back in England, having spent most of the year in his journey across the Sudan from the Niger to the Nile. On his way he had had a most interesting experience when he visited the Senussi Sultan of Ndele, and later he had a terrifying time at the Kwotto river.

He gives a graphic description of the incident in his book "From Hausaland to Egypt." "Here was a river before us, powerful, deep and rapid, which had never yet been crossed by any white man. We had trekked into the unknown, and were now face to face with the first serious obstacle. . . . For three days we tried to bridge the river." At length they managed to make a sort of bridge across one part of the river, which enable them to get on

to an island which there divided the stream. A storm came on, and the water rose and washed away their poor bridge. "Not only was our way ahead blocked, but our retreat cut off, our food supply practically gone, and a number of our people sick. The outlook was of the sorriest. . . . Some fifteen days of foodless bush and only the village of Wadda behind us, . . . and at Wadda we had bought practically all the food the people had. Before us unknown territory, which I estimated would require at least a seven days' journey. The outlook was cheerless indeed; about the most hopeless I had ever to face." But at length they managed to make a very frail connection with the farther bank by using long liana creepers. This, however, had to be left for the night, as the men were so tired out, and the water might rise and carry it away. "Twice during a sleepless night I went down from my tent to the water. The bridge still held, but storm-clouds were threatening. Hour after hour passed, and with the first streak of dawn all the men were down at the bridge." It still held, and was soon strengthened with ropes, and a little later they all managed to get across. Even then the food question was serious. As they went on so serious did it become that for days the men ate nothing but roots from the bush or leaves from the trees, and boiled and roasted antelope skins on which they had formerly slept. But at last, by the mercy of God, they reached a place where food could be obtained, and the danger was over. He got safely through in the end, reaching Khartum on the 3rd of December. It is of interest to note progress in African development shown by the fact that a quarter of a century later Mr. Redmayne and Mr. Dawson were able to leave London on the 7th December, and travelling via Port Said and Khartum, visit our Anglo-Egyptian work, then that in French Equatoria, and then the Nigerian field. After that they sailed from Lagos on the 20th of April, thus completing a much longer tour than Dr. Kumm's in just over four months. It was motor transport which made the great difference, together with the fact that this party travelled in the dry season.

“I have just come across a paragraph in the weekly paper *Invention*. . . . It says: ‘In a big spinning factory, if all the looms happened to beat together, the vibration would be strong enough to bring the building down; this may be illustrated by a company of soldiers walking over a bridge—should they all step together, the rhythm of their tramp would produce a pendulum swaying of the structure which would soon result in shaking it to pieces.’

The words came with a flood of heavenly light. If that is the power of unison in Nature, what must be within its reach when it is translated into the Kingdom of Grace? If we hold together,—hold on long enough, in the Name which is the key-note of Heaven—a vibration of power will be set up that will end in shaking to pieces the seemingly immovable mass-opposition around us.”

—LILIAS TROTTER.

\* \* \*

We stand in the midst of the thing Thou art doing,  
Give faith that our spirits may rise to Thy thought;  
Give courage with patience, though faint yet pursuing,  
Yet following fully, to serve as we ought.

—LUCY KUMM.

## CHAPTER VIII

### *The First Inter-Mission Conference*

(1909-1911)

THE year 1910 saw a good deal of solid missionary work carried on on the various stations. All the five sections of the field work were in continuous operation throughout the year. Among the Jukun both at Wukari and Donga, among the Yergum at Langtang, among the Birom at Du, away in Yola Province at Mbula, and down river at the Freed Slaves' Home at Rumasha, the field was being tilled, and at least the ground prepared for the sowing.

There was also significant development in the larger sphere. In July the Evangelical Missions working in Northern Nigeria held their first Conference. It met in Lokoja under the chairmanship of Bishop Tugwell. There were present some members from the C.M.S., the Sudan Interior Mission, the Mission of the Mennonite Brethren in Christ, and the S.U.M. There still linger in one's memory recollections of the pleasant time we had together. Some of them are grave, some are gay. We received an "official" welcome from the Bishop, who said to us that he had been asked to welcome us to his diocese, but preferred to welcome us to this part of Christ's Kingdom. Later he led us in prayer and confession and humiliation before God. At the opening address by the Rev. J. L. MacIntyre we were told that when, twelve years previously, he had been going home on furlough, he had left one white missionary in Northern Nigeria, and now, at the time of our meeting together that day, there were about forty such among the Missions we represented. So new was the work of the Gospel in Northern Nigeria. He struck a very solemn note when he called our attention to the fact that each development of the work had been consecrated by sacrifice.

During the meetings we ranged over a fairly wide field of subjects. A mere list of them will show how greatly to be desired was the holding of the Conference, and the list here given is not a full one. We discussed Church Organisation ; What to do with polygamists in the Church ; Training the Christians in giving ; The difficulty of getting suitable wives for converts ; The custom of "dowry" ; Attitude to be taken in prayer ; Sunday Observance ; A common name for the followers of Christ ; A common outline for service ; A definite order in which to make our translations of Scripture ; A common alphabet for use in reproducing native sounds ; The Divine Names ; Manuals for language study ; The teaching of English ; Training of our native helpers ; Relations with Government ; Restrictions on the preaching of Christianity ; Grants in aid of schools ; Leases ; Liquor Traffic ; and the Marriage Laws. Then before we separated we all took Holy Communion together.

Outside our meetings we had some social fellowship with one another. The Bishop naturally acted as host to those who were invited to share the hospitality of the C.M.S. At one of these meals it fell to his lot to carve the chicken. (Or should it be "chicken"?) One of the younger men, an American member of the S.U.M.'s staff from Donga, was present at the meal, and sat watching the Bishop's progress with the carving. But alas! accidents will occur even in the best-regulated households, and African "chicken" are not always of the most tender and youthful disposition. This one, resisting the Bishop's attack, leapt nimbly off the table into His Reverence's lap. "Now I know," said Barnhart, "why a bishop wears an apron!"

The importance of language was one of the things on which emphasis was laid during the Conference, especially by the Rev. A. W. Banfield, who had himself done some very good work on the Nupe tongue. One of those who were present, and heard Mr. Banfield speak during an evening session, writes :—"He recommended that every missionary should be free in his first two years to give no less than eight hours a day to the study of the language

in which he hoped to teach his people. If he felt tired at the end of the eight hours' study, he would be less tired if he started on a ninth! We felt inclined to ask to what figure on the index of the clock the argument applied." Words and phrases were constantly being compared in the Hausa, Yoruba, Ibo, and Nupe languages, for there were experts in all of them present. The longest and keenest discussion arose over the names for Our Saviour. Other special terms demanded attention, and as each word was dealt with we realised something of the immensity of the work of giving to many peoples a Bible and a literature in their own tongues.

Missionary songs also were considered. We were given examples of how Moslem songs had done much to spread a surface knowledge of Islam. Why should Christian songs not be useful for spreading a knowledge of the truths of the Gospel? So forcible was the plea that it seemed as though every missionary who failed to write one hymn a year should be sent out of the country!

It was good to be there.

At the beginning of 1911 our Honorary Editorial Secretary, Mr. W. J. W. Roome, came out with the idea of visiting the various stations of the Mission, and conferring with the staff about some important developments, including the future centralising of the Mission's work on the Bauchi Plateau, and the setting up of a seminary, as well as a school, for the sons of pagan chiefs. It is interesting to see that, even in those far-off days, these things had already attracted attention. Indeed, very early in our history Dr. Kumm had spoken of a school for the sons of pagan chiefs. Today, it will at once be noticed, the fixing of our Headquarters at Jos, and the setting up of the Training School at Gindiri, have justified the discussions and the hopes of those who had seen these things from afar, and had thought that along these lines the work would best develop.

Mr. Roome arrived in January, and went round the most of the Mission's field. One immediate result of his visit was that our publications were enriched by some fine photos. He did not give himself an easy time during his

stay, as his records show. During his visit he was at Wukari in time to assist at a very interesting ceremony, which seems to demand special mention. Let the entry in my diary for Sunday, the 19th of March, 1911, tell the story.

“A day I shall never forget.

At prayers I announced to the boys that they should come in the afternoon and bring others with them. We sent round messages to various people,—the Chief, the Alkali, etc., inviting them along to see something.

Duly, therefore, quite a crowd of people assembled at our station at about four p.m., and seated themselves in a semi-circle in front of our house. I spoke to them, telling them of the command of Christ to go into all the world, teaching the nations, and baptising those who accepted the message. Then I told them how one of themselves, a Jukun, had now for a long time been following Christ, and how we had called them to show them that we were today taking him into our fellowship, no longer as a Moslem, no longer as a pagan, but as a Christian. Then, after a short prayer, I read the verses from the last chapter of Matthew, and called Lar forward. Guinter, rising, took him and baptised him by the name of Istifanus.

I do not wonder that the voice which repeated the baptismal formula sank almost to a whisper, and ended all a-quiver with emotion. It is no ordinary event that took place today. Istifanus is our own, a Jukun, a native of Dampar, taught by us, brought to the Master through us, watched and prayed over by us, and now, after many days, baptised by us, the first who has ever been baptised in the Upper Benue country.”

It was altogether good that Mr. Roome should have been there to witness, on behalf of the Mission at Home, the inauguration of the Church of Christ in that part of the world.

He did not stay very long with us, but after his rather strenuous time on the Field left for England again in May.

Here I may, perhaps, be allowed to digress from the path of direct and serious history to record some recollections of the two tours undertaken by Mr. H. C. M. Paterson and Mr. Roome. The former had, it will be remembered, volunteered to come out with Mrs. Paterson in 1909 so as to meet the need for a woman to be there at the Freed Slaves' Home, to enable us to receive the children. This narrative of these two journeys may help the reader to realise something of the circumstances under which the work was carried on in those days. I can speak feelingly about both these tours, for I had the pleasure—sometimes another word would have suited better,—of acting as guide and escort to each of these two friends in turn. The youthful mind may be tickled to find out that it is not just as simple as it sounds to visit the stations of a Mission in the heart of Africa. Nowadays, of course, things are much improved as far as travelling facilities go, but Africa has a disconcerting way of doing the unexpected. One of these two friends came out in the dry season, and the other in the wet, and each time the country was, so to speak, on its bad behaviour. Things happened to them which suggested that Nigeria had turned a large dark eye on them, and said, "H'm! Visit me, will you! I'll show you what for!" And she did. The story will tell something of the lighter side of missionary life.

Mr. Paterson and I started from the F.S.H. by steamer, and after arriving at Ibi, began our cross-country travelling on foot, to visit the stations to the south of us. It was not too bad, though he speaks, in his report, of a heart-searching canoe-trip as we crossed one wide stream, and again of being serenaded by lions at another place. But he tells of how he enjoyed wading through water up to his chest. "I never enjoyed water more; it was a real temptation just to lay oneself flat out in it." It had been a hot afternoon, you see.

But that was only the introduction. A few days later we left Ibi to go to Langtang. Our first day's journey was by canoe, up a side stream. By about 4.30 we were within sight of our destination, and then a swarm of wild bees dropped on the canoe, drove us across the river, and into

the water on the other side. Here we waded along, sometimes up to our necks, and presently found ourselves in a swarm of driver ants, which had apparently been marooned there among the grass! At last we were picked up once more by the canoe, and reached the village of Sarkin Kudu safely, even if a bit the worse for wear.

Next day we started overland, but far too much of the land we went over was under water. It was the height of the wet season, and the country was like a sponge. Between each two swells of land there was liable to be a swamp. Presently we met a man coming from the opposite direction, and asked him about the road in front. He put his hand to his neck with a significant gesture; the water in front of us was up to *there*. Cheering for the visitor! In my companion's report of the journey he wrote:—"After a few samples to prepare us for what was coming we arrived on the edge of Burgo swamp. The centre is now a lake, and we found the edge quite deep enough. We waded on, and on, and on, for somewhere near two miles, and emerged from the water to find a long, long stretch of mud, in all phases from dirty water to stuff like semi-liquid glue. When we finally reached a dry spot we all sat down exhausted." We took over ten hours that day to do eighteen miles.

On our way back down from Langtang we came by Dampar, through our former station there. He describes his impression of the road:—"Almost indescribable. First, there had been a heavy dew. Second, the grass was eight to twelve feet high. Third, there was plenty of water underfoot. In the afternoon we came to an immense swamp. We waded for at least two hours, and emerged on the other side as well nigh the breaking point as we have been." We reached Dampar, only to find that a side river had flooded, and the main stream of the Benue was also high, so that quite a bit of Dampar had been washed away. The local chief was living in the kitchen of the Mission House.

Here we found a canoe to take us back to Ibi, and pushed off. I did not have a cover put up on the canoe, but had them take us sitting in our deckchairs. It was

cool, rainy weather, anyway. Presently, when we got out on to the main stream, the rain came down, accompanied with wind. So to escape from the waves, our dug-out was pushed in to the long grass which grew high over the flooded river bank, and we sat there until the storm passed. But alas! My poor companion's chair was made of waterproof canvas. And if you care to try sitting in a heavy shower, on a deckchair which has such a waterproof seat, you'll soon find out what happened. However, all things have an end, the uncomfortable as well as the other sort, and presently the rain blew over, we pushed out into the stream again, and in a few hours were back at headquarters, none the worse for the wetting.

Let me pay due tribute to my companion; he was a good comrade, and I don't remember ever hearing a grumble from him. Yet the journeys were about the worst I have ever made. The roads, tracks, rather,—were simply dreadful. But he was always cheerful, and his memory is sweet to this hour.

Mr. Roome, on the other hand, came along in the dry season and we started from the F.S.H. to come up to Ibi, travelling by what we always called a "barge," by which we meant a steel canoe. These craft can be very comfortable indeed. Ours was about thirty feet long, by six wide, and there was a permanent roof over the centre sections. We were able to place our chairs side by side, and sit and have our meals quite comfortably as we travelled. We had six men to pole us along, and I never had a worse crew of incapables to travel with. They were so bad, that, a little way above Rumasha, I hired an extra three to lend a hand. My companion's time was not unlimited, and he wanted to get back to England without undue delay. So I tried to get a move on. We kept on until late in the evening. As we sat there, the mosquitoes swarmed around us. I, of course, was already well soaked in quinine, and perhaps I tasted bitter! Anyway, I sat in my chair, and slept. But poor Mr. Roome was nice and fresh, and didn't the naughty mosquitoes find him out! Smack, smack, smack he went. But you can't discourage our mosquitoes that way. And there was I, sitting

sublimely asleep! Too bad! No, this kind of thing must not go on! No more evening travelling! So we camped on the kindly sandbanks which during each dry season conveniently line the long course of the Benue.

In due time we came to the narrowest part of the river, near the point where today the big bridge carries the railway over it. In those days, of course, there was no railway there to need any bridge. That part of the Benue runs through country inhabited by the great Tiv tribe. A short distance before we entered the narrows we met a young Administration officer with his canoe. He greeted us with the not uninteresting news that the Tiv in that neighbourhood were out on the warpath, and had shot some poisoned arrows at or into his canoe. Cheering, wasn't it? So we went on, but do you think that our boat's crew made the vessel just hum along? Not they! I tried to get them to get a move on, but even so, they were much too slow for my taste, and we were in a deep-water stretch where the water was too deep for poling. Still, in the end, we got through without being attacked.

Later on, when we were nearing Ibi, we were keen to try and get through to the station without having to spend another Sunday on a sandbank somewhere quite near our destination. As evening came on we found the going heavy, for the river was very low, and there were spots where one needed to find the right water-path in order to be able to float the barge past them. However, we decided to make a final effort that night in the bright moonlight. The case was put before the crew, and substantial inducements offered; "incentives," we should call them today. After some hesitation they agreed, and we set off. Ahead of us was a sheet of shallow water some hundreds of yards wide. Our barge was dragged and pushed, and pushed and dragged, backwards and forwards through the shoal water in one direction after another, but in vain. In that light there was no hope of finding the channel. After midnight we had to give in and find our way back to a convenient sandbank for the remainder of the night.

One compensation was that we were able, during the next day, which was Sunday, to visit and preach at a

nearby village. I sent my boy with a message to the chief, and he told us afterwards that he had found the people engaged in discussing with the chief the message which they had heard. The poor old man asked the boy if it was really true that Jesus was the Son of God. On being assured that it was really true, the chief said he would have a try if Jesus could save *him*.

During his stay in the Ibi region, Mr. Roome visited Donga. On his way there from our new station at Salatu, he waited, busy with his photography, until it was rather late in the morning before making his start for the cross-country trek. That day, for the only time I ever knew it to happen, our boys missed the way, and followed a different track from ourselves. The consequence was that poor Mr. Roome had that long journey through the heat of the day with never a drop to drink, not even the common cup of tea. Weren't we dry by the time we reached Donga, and at last found ourselves under the hospitable care of Mr. and Mrs. Whitman! History hasn't recorded how much we drank that evening!

After our return to headquarters I handed my travelling companion over to the care of the Rev. C. N. Barton and the Rev. J. G. Botha, who were to see him in safety to Langtang and Bukuru along his homeward way. Their first stretch was a river journey of about 40 miles or so, and during this they were to travel in a native dug-out canoe, a mode of travelling which requires some care if one is to travel in comfort. One must see that a properly-sized vessel is secured, and a proper roof erected over the part of it in which one is going to sit. His canoe, it so happened, was not so good as it might have been. Let Mr. Roome tell the story :—

“After an uneventful day, we selected a safe-looking sandbank for our camping-ground. We were not long in finding the refreshing sleep of the open-air life.

“Dreams or no dreams, about midnight the sternest reality awoke us with a start. A hurricane of wind burst upon us, mosquito poles were snapped, and by the time we could open our eyes, they were filled with the stinging dust of a sandstorm. Quickly rolling up our beds, piling

them and our more perishable baggage into a heap, we covered them with a waterproof sheet which we weighted down with sand. This was the work of only a few minutes, but long enough to have eyes, ears, mouth, hair, etc., clogged with sand. It was impossible to face the storm, and we could only work with our backs to it. In our night attire we felt that we were being operated upon with relays of glass-paper. Our canoe-men and boys seemed unable to render any help. In fact, in the darkness and sand-filled atmosphere, they only appeared like ghosts hurrying every way at once. One boy, who had promptly rolled himself up in his mat, got thrown into the heap as a bit of baggage. Another went head-foremost into a bed-bag, as it was being opened to put in some bedding. He had to be pulled out, when he immediately disappeared in the chaos. By this time the vivid lightning overhead and violent thunder, accompanied by a torrent of rain that seemed like some waterfall let loose, told us we were in for a very severe storm. We could do nothing but sit it out. The worst thunderstorm at home was but a plaything compared to this.

“At last it passed away towards the west, and we began to think of pulling ourselves together again in the darkness, when—another terrific burst, and the storm returned upon us. We suffered more than during the first spell. Another hour or so, and again there was comparative peace. In absolute darkness, except for an occasional lightning flash, as wet as if we had been lying in the river, we sat and longed for the dawn.”

Evidently he appreciated the attentions of Nigeria! They weren't always welcome, but at least they were not ignored. And here let me say that gallant Mr. Roome was not in the least daunted by his experiences, but afterwards travelled thousands and thousands of miles through Africa on behalf of the Bible Society.

It was during this year 1911 that the South African Branch moved its sphere of operations from away up-river among the Mbula people, and came down westwards to the great Tiv tribe, making their first station among them at Salatu. It may seem strange to some of our friends that

so often we have moved our stations from one point to another. It looks as though we were wasting our resources. A little consideration of the task to be done will, however, set matters in a clearer light.

Here is, let us suppose, a new opening, among a new tribe. A station is placed there, and the workers begin to learn the new tongue, and to find out the facts about the tribe and its ways. Perhaps they find out that the people are centred more favourably round some other point, or are actually in process of moving, say from the hills to the plain. At first, too, the whole tribal territory may not be open. Or the people in one district may be ever so much more responsive to the Gospel than they are in another. So after a while we come to the conclusion that we are not placed at the best point for the work. The centre of the effort is therefore altered in the light of fuller experience. Wase was only of any use as a point from which to carry on prospecting, and it would have been a great mistake to try and retain it as a working Mission station. Once we had secured our foothold among the people at Wukari and Langtang and Bukuru, Wase became absolutely redundant, and so it was closed in 1909. Rumasha similarly was opened on account of the Freed Slaves' Home, but later on turned out to be seriously unhealthy, on account of the tsetse fly in the neighbourhood, and so it was closed about 1918, and the remaining children moved to a healthier Home at Wukari.

Accordingly, we may say that Mbula, considered as a field for the opening of the work of a new Branch of the Mission, would not for a moment bear comparison with the opportunity among the Tiv. The actual Mbula tribe numbered only about 7,000, whereas the Tiv is one of the largest tribes in the Benue region numbering well on towards a quarter of a million. Moreover, the Mbula region was isolated from the rest of our work, whereas we were able to begin the Tiv work at Salatu, a place only about twenty-five miles from Wukari. The move from Mbula to Tiv was thoroughly reasonable, and subsequent events have justified it.

“Build me straight, O worthy Master,  
Staunch and strong, a goodly vessel  
That shall laugh at all disaster,  
And with wave and whirlwind wrestle.”

Delighted the Master heard,  
And with a voice that was full of glee  
He answered, “Ere long we will launch  
A vessel as goodly, and strong, and staunch,  
As ever weathered a wintry sea!”

“Choose the timbers with greatest care;  
Of all that is unsound beware;  
For only what is sound and strong  
To this vessel shall belong.”

—LONGFELLOW.

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When He moves first in His sovereignty, then we should promptly move; but not before. Much that we do is ineffective because it begins, not as a ‘burden’ from the Lord, but as a humanly conceived idea, an attempt to “do something.”

## CHAPTER IX

### *Planning for the African Church*

(1911-1913)

IN the home end of the work a great step forward was taken during 1911, when Dr. Kumm made a very successful tour in South Africa, Tasmania, Australia, and New Zealand. The South African and New Zealand Councils were formed in the summer and autumn of the year, and in the early days of 1912 the Australian Council was formed. Thus the working base of the Society was being broadened and deepened. From each of these areas, presently, workers were to be added to the Field Staff. Indeed the first workers from South Africa had already arrived, and were now tackling the task of evangelising the Tiv, and the first worker from New Zealand had sailed for the Field in 1910. He was followed by a second in the next year, who was accompanied by the first worker from Australia.

It was during this visit to Australia that Dr. Kumm met and married Miss Gertrude Cato, the daughter of Mr. F. J. Cato of Melbourne. Upon his return to England, they set up their new home at Barden Park House, at Tonbridge in Kent.

In the year 1912, also, a very important Conference was held at Swanwick in October. Here a plan was discussed which sought to lay down the lines along which the coming Christian Church in the Sudan should be organised and developed. In this Conference, also, there were present the first members of the Danish Branch, Dr. and Mrs. Brønnum and Miss Dagmar Rose, who were looking forward to going out to the Sudan, and opening the work of the Danish Branch of the S.U.M. there.

This Danish development had arisen through the interest aroused in Denmark by Dr. Brønnum. In

November, 1911, a number of missionary-hearted friends gathered together from different parts of Denmark to the town of Aalborg. In number they were perhaps a hundred, and now they were to decide whether they dare take up work in the Sudan or not. So this gathering unanimously came to the decision to send out the doctor and his wife. Now, by the end of 1912, they were a Society with its own Committee, a growing number of friends, and an agreement of co-operation with the Sudan United Mission. There were three workers ready to go to the field in January of the next year, and some others in Denmark and America in training for the work in Africa.

Now at Swanwick a group of Danish friends were able to join with us in Conference. The plan for the development of the Church under the Mission's care was carefully gone over, and so far formulated that it seemed possible to see in one's mind the shape of things to come, when once the initial stage of evangelistic effort and appeal had resulted in a body of believers, who would look to the Mission for some guidance in the shaping of their Church life and practice. It was not, and indeed could not be, an indigenous Church pattern. It was, as it were, the cradle on the slips on which the real native Church was to be built, one day to be launched to sail its own voyage on the seas of life.

The Mission was growing quickly. By the end of 1912 the original band of three workers in 1904 had become a company of forty,—including those awaiting sailing, and there were seven established stations in Nigeria. A Prayer-partners' League had been set up, with a membership of over a thousand persons, who were definitely linked up with the individual field workers. A group of new candidates were being given instruction, in London, in the main language used in our Nigerian work, so that they would arrive on the field at least partly equipped for the tasks before them.

On the 22nd January, 1913, seven of these new workers duly sailed for the field. Among these were three members of the Danish Branch, one lady from South

Africa, one from Australia, the remaining two being Mr. and Mrs. Farrant, members of the British Branch. Most of these were, for the present, stationed at Rumasha, while the others went on up to Ibi and the South African Field.

Before the year was half over Mrs. Brönnum had died at Rumasha, and after that Dr. Brönnum left Rumasha, and with a short pause at Ibi, proceeded on up the Benue eastward into Yola Province. The South Africans had abandoned their work in that area, but now the Doctor decided to open his work at a better point, and chose Numan as his first station. This town stands on the south bank of the river, near the place where the Gongola River flows into the main stream from the northward. The tribe here is the Bachama. Before long Dr. Brönnum was joined by two colleagues, and so at last the Danish Branch had begun its own work in its own district. As events since have shown, the position was wisely chosen, and in the course of our story we shall have cause to note with thankfulness the progress and development of this work.

During this year 1912 the name "Forum" begins to take its place among our records. Up till now there had been only the one station occupied among the Birom. But a great many of the patients treated at the Du dispensary came from Forum, so that naturally a number of the local people became friendly towards the missionaries. Some investigations were made, with the idea of finding opportunity to extend the work, but it was not until after some two years, in 1913, that the Rev. C. N. Barton was able finally to settle on and occupy a site at Forum for the work of the Mission. He went into residence there on the 15th September of that year. In the subsequent development of the work among the Birom it has gradually come to pass that Forum, not Du, has become the main station. In his investigations Mr. Barton owed a good deal to the help of a mining company who were already working beside the town, and kindly placed three of their huts at his disposal. He was therefore able to live on the spot, and take note of the comings and goings of the people.

In this year 1913 there was held the second of our

inter-Mission Conferences in Northern Nigeria. Like the first one, it was held at Lokoja, in the latter part of July. There were fourteen delegates present from the four Protestant Missions at that time working in Northern Nigeria. Much attention was devoted to the subject of Educational work, and a strong desire for co-operation was observable in the discussions concerning the problems of Church Organisation. At one of the informal meetings of the Conference we had a most interesting account given us of the revival movement in the Yagba country, in which the Sudan Interior Mission had been working. The narrator, Mr. Titcombe, told of how a great awakening had taken place, after a time of discouragement and persecution. He spoke of Sunday services attended by more than a thousand people. After the service the missionary would go to the surrounding villages, accompanied by hundreds of the people, singing as they went. This singing of the Gospel news was a main feature of the movement. The Bible verse or paraphrase, set to a native tune, carried the message rapidly all over the country. The women sang as they ground the corn or went about their household tasks. The men sang as they travelled about from place to place. He demonstrated their method to us in the C.M.S. Church in Lokoja town, and it was interesting to see how quickly the people responded to it.

This Conference was certainly a success, and seemed to be a step forward, raising hopes that the next one, to be held in 1916, would be even more helpful. What a friendly time it was! One tickling little memory persists after all these years to bring back the "chummy" air of our fellowship. At one of the more informal of our gatherings, when we met in the evening after dinner, we had a talk from one of our friends about the mission work in another part of the Continent. As can be very easily understood, when one has had a long, hot, tiring day, and a good dinner at the close of it, any after-dinner talk, to command attentive hearing, needs to be pretty sharp, even thrilling. But alas! this one wasn't like that. The poor chairman fell asleep, twice. Another delegate nearly fell off his chair with sleep. The Secretary of the

Conference himself fell sound asleep. His name I will not reveal, but his initials were J. L. M. There were two people there with these same initials, I hasten to remark. The one who kept awake unkindly called attention to the slumbering Secretary, suggesting that "perhaps Mr. M. would like to ask some questions!" Well, well, well, we were all younger in those days; and indeed, it was hard to keep awake! But don't get the idea that all our days were filled with light-hearted playfulness. I have, lying beside me as I type this, my diary of those days. There is one grim page marked "Not for publication." It deals with some of the saddening ways in which hostile authorities had acted towards our work and our converts. I leave the matter at that, for that was almost forty years ago, and we live in a different day. It is, indeed, to be hoped that constitutional developments since then will give a more open door for the proclamation of the one Gospel of Salvation. There may well be more liberty under a newly appointed African authority for the free and widespread proclamation of the Gospel than has sometimes been available under a non-native Government, which may feel itself unable to move as freely as local opinion would be prepared to allow.

This was a year of Conferences. In the last days of August we on the field held a Conference among our own staff at Ibi, when we discussed a number of matters which concerned our life and work on the Mission Field. During September another Conference met in England, at Swanwick. Here almost a score of accepted candidates and returned missionaries were present. The principal subject dealt with was the Educational Policy to be followed by the Mission in Northern Nigeria. Definite proposals were made in this matter by Dr. Paul Krusius, who had just recently returned from his first term of service on the Field. It was hoped that upon his return to the Field after the conclusion of his furlough, he would be able to act as Principal of a Training Institute which it was proposed to open. The scheme was to gather promising students, both men and women, from the mission stations, and train them as evangelists and teachers. The lack of

such helpers had already called forth comment from the staff. This Institute it was proposed to establish at Wukari, in the Jukun area.

During this year, it is gladdening to record, the Mission was enabled to open work in the Anglo-Egyptian Sudan. A party of men from the Australian and New Zealand Branch left England in September for that area. They were Mr. W. Mills, Mr. M. Trudinger, and Dr. Trudinger. The General Secretary of the Branch, Mr. D. N. MacDiarmid, accompanied them. They found a competent and kindly guide, philosopher and friend in Bishop Gwynne of Khartum. He undertook a journey with them, and by his generous and practical help they were able to open their first station at Melut, about four hundred and fifty miles to the south of Khartum, in a district with a population of some 40,000 people. After seeing his colleagues thus safely established, Mr. MacDiarmid left them, and continued on up the Nile, visiting Mission stations in Uganda and British East Africa on his way back to his headquarters in the Antipodes.

A little explanation may here be desirable, to show the conditions under which Mission work in the Anglo-Egyptian Sudan must be carried on. Early in the British Administration of the country the Government divided up the southern half of its territory, which is inhabited by pagan tribes, as distinct from the northern territories, which are inhabited by Mohammedan Arabs. This southern half was "zoned" for the purpose of Christian Mission work. The various Protestant missions were allotted by the Government their own particular areas, and the Roman Catholic Mission theirs. No overlapping was allowed. The first area granted to the S.U.M. was east of the White Nile, where the northern tribes of the Dinka are to be found, and here work was begun at Melut.

So by the end of this year the Society's work had made significant advances both in the east and west of the Sudan. Workers from the United Kingdom, the U.S.A., South Africa, Denmark, New Zealand, and Australia were all on the Field. The work, which in 1907 had

developed out into three main shoots, had now branched out into three more, and work was thus going on among Jukun, Yergum, Birom, Tiv, Bachama, and Dinka. The little handful of workers had grown to forty-three. We had primers for our school work in four of the local vernaculars, and translation of the Scriptures was in hands. But it was recognised that the most pressing immediate need was that of African helpers in the work, and to meet this need classes for the training of such helpers had been begun at several of the stations, pending the opening of a proper Training Institute under Dr. Paul Krusius at Wukari. Some of those in these training classes had already made a beginning in itinerant preaching, and in teaching at the various stations.

Here it will be in place to record a couple of instances which illustrate the way in which God sometimes gives very timely help in the early days of the work. Let us first look at one from the Yergum area.

"After our service was over," writes Mrs. Cooper, "we were waited upon by the oldest chief in the district (supposed to be about ninety years old), and one of the local chiefs with their headmen. They came to tell us that they had just been asking for rain. No rain had fallen for over a fortnight, and if the crops were destroyed they would all die of hunger. They knew that the Teacher was their friend and that he prayed to God, and that God heard him. Would he now pray for rain, and so save them all from hunger and distress? After a long chat we all knelt together, and Mr. Cooper prayed earnestly for rain. We felt how all-important were the issues at stake, and although up to the time of retiring at night there was no sign of rain, yet we were sure that God would not disappoint us. Towards the early hours of Monday morning we were awakened by a severe thunderstorm, and it rained for hours. How good is the God we adore!"

Now another story from the work of the Danish Branch at Numan. "We have had a long period of drought with a strong wind, and the natives' grain seemed utterly to fail. It has utterly failed in many places, and has had to be sown again; whereas in the best cases the crop is

seriously damaged. On Saturday afternoon came the Chief of Imburu on his first visit to me. We talked about the drought, and he said, 'Pray, Likita (doctor), you pray, Likita, pray God that He give us rain, for you know God.' So I said to him, 'Why don't you come to me that we may pray together?' In an agitated way he said to me, 'I will come tomorrow morning, and bring some of the elders.'

"I hardly dared to go to bed that night, for I feared when I considered what it might involve, but I found peace in this thought, that this case was not mine but God's. The next morning the chief came with two elders, two old men with wrinkled faces and grey hair. 'Are you come to pray for rain?' I asked. 'Yes, yes,' they answered. Thompson went with us in to the Church, where I told them of God as we know Him in Jesus Christ. They listened as few listen. They drank in every word I said. We then bowed our knees and asked God to have mercy and give us rain.

"That happened yesterday, and never have I seen a more beautiful sight than the thick dark clouds which decked the sky while the lightning flashed among them. Neither do I remember ever to have heard a sweeter sound than the roll of thunder at the same time, with the exception perhaps of the rain a little later in the evening. It rained almost the whole night."

So God's unfailing grace was with us, endorsing and confirming our message to our people.

## CHAPTER X

As he who slept and thought he lay alone  
A wanderer in a wilderness of fear,  
—His couch the rocky ground, his pillow stone,—  
Slept sick at heart, and knew not God was near;

And as he waked to find a vision fair,  
Bethel and angels to his darkness given,  
By starry stairways reaching love's abode,  
So I, who feared,—whereas the Lord was there—  
Awake to find my need the gate of heaven  
And this none other than the house of God.

For if in darkness I am near Thy side,  
And in my weakness strengthened by Thy grace;  
If everlasting arms of comfort hide  
Me and my wants and fears in their embrace;

Then is my heaven in my wilderness,  
My comfort constant through the wildest night,  
Darkness is dear that manifests Thy light,  
And need, that moves Omnipotence to bless.

\* \* \*

So do we stand as ancient Israel stood,  
The sea before us and the foe behind,  
Forced to advance into the whelming flood  
Trusting an unseen Hand the waves to bind;  
Led through the darkness by His staff and rod,  
A cloud before us, and within it—*God*.

—LUCY KUMM.

## CHAPTER X

### *War Days with Brightening Prospects*

(1914-1916)

THE year 1914 opened hopefully. The work was extending and deepening. At half a dozen stations there were classes definitely preparing catechumens for baptism. A number had already been baptised, but as yet there was no organised and established Church on any station. The Freed Slaves' Home seemed to be the most fruitful part of the work, as far as conversions and baptisms were concerned. Our schools and our medical work were bringing us into helpful contact with a great and growing number of people, young and old, in the various districts, and we were looking forward to the opening of a Training School, at which we should be able to add to the European staff a body of competent African helpers.

The work at Numan in the hands of the Danish Branch was under a disadvantage in that no lady workers had yet been permitted to go there. There were, however, several ladies belonging to that Branch waiting for the removal of this bar, who meanwhile could do useful language study at our Ibi headquarters.

And then, as the summer was at its height, the war came. I remember well the day when we first heard of it. Of its probability, or its causes, we had heard nothing. Our newspapers from home were already old by the time that they reached us, of course, and even at that, they were not very attentively read. Letters were so much more interesting!

We were sitting at lunch—quite a group of us—when the mailman arrived with our big bag of mail matter. I had risen and spilled it out on the floor, and was down among it, sorting it out. An orderly from the Government lines then appeared at the door, and I was handed a

little note. It was curt, official, and appalling in its stern announcement:—"His Excellency the Governor announces for general information that war has broken out with Germany." That was all. No details; no explanation. For a moment I felt sick. I had a vision of my own flesh and blood writhing in agony on the battlefield. Then life went on again. I signed or initialled the note, in token that it had been received and read at the Mission, gave it back to the orderly, who saluted and departed.

What could we do? What was going to happen? In those days there was no B.B.C. to give us any explanation, or to warn us what to expect. But, anyhow, war or no war, we had a task to carry on, and that could be done, if only for a while. So we carried on. But on the 17th of September, away in the dark small hours of the morning, I was awakened by another Government messenger. He brought me a note saying that Takum, a town about sixty miles to the south of us, had been attacked and captured by a German force, and that Ibi was to be evacuated. There were no forces available to defend it adequately. This note was followed by a second one, telling me that the ladies could not be permitted to remain at Ibi, but that a steamer would leave the beach at four in the morning, and that each lady would be allowed to have ten carriers' loads to take away with her. So we made the necessary preparations, and though there was a lot of confusion at the embarkation, our party got safely away. The poor ladies were not allowed back again for some months, so in the interval they remained at the Freed Slaves' Home at Rumasha. It turned out that, as a matter of fact, the report of the affair at Takum was quite wrong. There had been an attack by the Germans, but it had been completely defeated and driven away by the British defence force there, and lost two of its white officers in the process. The defeat was so complete that the attack was never repeated, so that, actually, it was never at all necessary for our lady workers to be sent away. However, it is easy to be wise and brave after all the danger has passed away.

But at home in England the coming of the war had one

very serious repercussion. Our leader and main advocate was Dr. Kumm, whose German birth made him unacceptable to the authorities, although he had long before this become a naturalised British subject. He found it, therefore, advisable to remove to the United States, and endeavour to work for the Sudan from that centre. This meant that the main direction of the British Branch, including the Headquarters Office, passed definitely and finally out of his hands into those of the Executive Committee. It also, however, meant that the work in the U.S.A. now had the benefit of his earnest advocacy and his personal influence.

The outbreak of war had another important result on the Field, in that our plans for the opening of the Training School for native workers had to be changed. The original scheme had been that Dr. Paul Krusius should take charge of this work when he returned from furlough. But he was a German, so his return was quite impossible. After consideration, therefore, it was decided that the School should be opened, as originally planned, at Wukari, but that the Rev. C. W. Guinter should be in charge of it, and that the writer was to be his assistant there.

Meanwhile the work was becoming more encouraging. Among the Jukun there had been a certain amount of movement and advance, and some of the Christian boys had even gone on a preaching tour down southward, to Takum and the hills away beyond it. There they had found a door wide open to reach some 10,000 people. One of the chiefs whom they met called them repeatedly, that he and his people might hear more of the message.

On the Plateau also there had been some encouragement. At the new station, Forum, Mr. Barton had been cheered by the action of the chief who had had Sunday proclaimed and kept by that great Birom community. After this he reported, "Events are moving rapidly, and we must prepare to deal with a large number of people. There will, as far as I can see, be soon a mass movement, if help is forthcoming now to deal with those seeking the truth." It is good to know that help was forthcoming.

for before the end of the year he was joined by the Rev. T. L. Suffill, and reported that the Sunday services were beginning to fill up, and to take shape and formal custom as proper Church services, not just "gatherings," if one may so describe the very simple and informal beginnings of worship among a new community.

Already, earlier in the year, Mr. Cooper had reported from Langtang as follows:—"Up till the end of August (1913) the Sunday services were the most poorly attended of any held on the station. We made a special effort, by visitation and other means, of making known the Lord's Day, and inviting the people to attend service. The first Sunday in September marked the beginning of better things. Since then the numbers have increased until we have had congregations of close on two hundred people. When we built the school, which serves as Church meantime, some of our neighbours laughed, and asked when we expected to see such a large building filled. Even we ourselves thought that we had built on a fairly large scale, but alas! our faith was too small, for they with us have seen the house crowded out, with many sitting outside, while we scarcely had room to stand. Quite a number come from a distance of two to three miles, not a few being women, to our great surprise and delight. It is a great sight to see them all, and our hearts burn within us as we hear them singing in their own tongue, 'What can wash away my sins? Nothing but the Blood of Jesus.' . . . Recently we were away on a most interesting tour of itineration and investigation. Everywhere we were well received, and had crowds listening to the Gospel, very many for the first time. . . . While most of the work is still ploughing up the virgin soil, we have been privileged to reap a little of the first-fruits."

In the work of the Danish Branch also at Numan, there had been encouragement. It has already been told how the rain came in answer to prayer to the True God. That went home, and Dr. Brønnum tells of its consequences:—"To make a long story short, as an outcome of this the Gospel of Christ is now being preached every Sunday in two towns on the northern river-bank, besides in Numan.

Each of the three towns has also a weeknight service, and the respective town chiefs and their elders have declared that they will leave the spirit-worship, and follow the way of God. What will be the result of this we do not know, but we have reason to believe that the Spirit of God is working, at least in some of these men. I wish I could describe what their faces express when they hear that God is a loving Father, or the joy with which they name the Name of Jesus, or the groans with which they receive the information that the Son of God was rejected of men, and miserably slain. This very evening the ancient chief of Numan became so excited that he forgot his native politeness, and broke in with a remark in the middle of the address to underline something that had been said, shaking his fist at the people."

So the coming of war, though it hit the work hard, did not by any means stop it. Indeed, it was suggested that the war, with its attendant terrors and cruelties, might perhaps help our people to realise that not every white man is a Christian, and might actually help the cause of Christ, by causing them to distinguish the genuine Christian from the merely nominal one.

As the weeks passed, the initial upset caused by the war and by the movements of workers due to Government permits or restrictions gradually smoothed out. Perhaps the most unpleasant of these upsets was the one which occurred in the Rumasha area, where the Freed Slaves' Home was situated. In September, 1914, trouble arose between two tribes living in the neighbourhood of the Home, the Igbira and the Basa. The latter considered themselves aggrieved in some way, and announced their intention of attacking the Igbira town of Rumasha. Dr. Barkley McCullough was in charge of the Home at the time. He managed to persuade the Basa twice to refrain from fighting, but at length a fresh outburst came, and the ladies and children at the Home had to be sent away at the shortest notice. They were taken up-river about forty miles or so and stayed from Monday until Saturday, when they were able to return to Rumasha. Dr. McCullough and Mr. Forbes did not leave the Home,

but stayed there with a couple of boys. In the meantime a white officer and twenty men of the Nigerian police were sent up to the danger zone, and the Basa raiders never reached Rumasha town. The Governor of the Protectorate thanked Dr. McCullough for his helpful action and attitude during the disturbances.

So 1914, though it brought its trials, was by no means a year of discouragement.

Next year, 1915, saw the opening of the Training Institute at Wukari in January. It might seem that wartime was hardly a suitable time at which to embark on such a task, but the urgency of the need for trained workers was such, that wartime, or no wartime, the Institute came into operation. The first enrolment was made up of thirteen young men and one young woman. This woman was the widow of our first baptised convert, Tom Aliyana. This little group of students illustrates the wide impact of our work upon native society. There were three Freed Slaves, six Jukun (or Jukun-speaking) men, two Yergum, one Fulani, one Tiv, and one boy whose grandfather had been a white man. They were enrolled for a first period of two years, with the option of taking a second two-year period if they proved satisfactory. The first year was to be spent in the Institute, the second to be spent out at active work under the superintendence of one of the missionaries on one of the stations.

The training work was begun in a very simple and unpretentious way. A compound was secured in the town at the corner of the market-place. It had a rectangular entrance hut of some size, and this became our lecture-room, while the students were accommodated in huts in the rest of the premises or elsewhere. We ourselves lived in the Mission compound some distance away, at the Akwana gate of the town. We had no lease of our Institute premises, nothing but an understanding or agreement with the local people. Actually they were accustomed to think of that particular place as being in the occupation of Europeans, for some years before there had been a group of traders living there and using the premises, they were called "The Ibi and Wukari Trading Company." The

site suited our work excellently well, and the work of teaching and training went on there quite happily.

Our little company of students found opportunity to use what they were learning for the benefit of others. We opened a few local schools in various places in the town. These were carried on by the students under our supervision. At the close of their year's work in the Institute most of the little group were appointed to one or another of our Mission's districts. By this means we were enabled to make a significant advance in the occupation of our area. Two outstations were opened among the Jukun or in the Jukun sphere. One of these, Takum, has now, at the time of writing, developed into a central point of the African Church, with its own pastor and body of elders.

But in the early stages of a work such as ours one must be prepared to meet many experiences such as our Lord Himself had to endure. At first we meet with apparent acceptance and success. A group of disciples gathers. Prospects are bright. And then trials come, persecution perhaps, and, as in our Lord's time, many of the seemingly promising disciples may not be able to endure. They go back, and walk no more with us. Yet we need not regard them as wholly lost to our cause, for we may find that, though not yet prepared to go all the way with us, yet their hearts are soft towards the things of Christ, and they are ready to help us in various ways.

As one reads over the reports of this year, one notes that we were being taught that the mere occupation of a station is not sufficient. It should be kept in occupation by the same person or persons. For instance, in the report on Donga station one reads:—"The work at this station suffered considerably during the year from want of continuity owing to changes of staff. The effect of this interrupted oversight, and the continued absence of Mr. and Mrs. Whitman, with the serious disturbance of normal conditions caused by the war, is seen in the diminished numbers recorded as attending services and school. It will require time and labour to bring everything back to its former condition." This is a matter which needs to be kept in mind in allocating staff. As far as

possible a worker should never be allocated to a district in which he is only to be placed temporarily. Owing to the exacting nature of the climate in much of our Field, alas! we cannot everywhere attain this ideal, but the principle needs to be observed as far as reasonably possible. Obviously, if a man is worth his salt at all, he will make a number of friends, and acquire a lot of personal influence, which may make him useful beyond anything that might have been expected. All this is simply thrown away when he is moved off to some other district. Not only so, but removal, especially temporary removal, may have a very distressing and disheartening effect upon the unhappy worker. It may even lead to serious breakdown, and in any case may not make for efficiency. Who can be expected to do his best work when he knows that in a few months all his contacts will be broken, and the friendships which he may form will be dissolved? Or when he finds himself in an area where the language is new to him, and when he is in doubt whether he will be left in that area long enough for it to be worth his while to try and acquire the local vernacular? It could be a very depressing thing to think that one's life was just being frittered away to but little profit.

The work in the districts had now definitely taken root, and begun to bear fruit. Some very encouraging signs were visible. In the dry season of early 1916 Mr. and Mrs. Cooper reported that their schoolwork among the Yergum was in a cheering condition, with an average attendance at school, over thirteen weeks, of seventy-two. The old days when the children used to fly from the face of the white man had gone for ever. Their Sunday morning services averaged over 130, and Sunday School and Enquirers' Class were growing. A second station had been opened among the people, and one of the trainees from the Wukari Institute was working with them, finding encouragement in the way their approach to the people was received.

One sometimes finds that apparently God has been preparing a person for the Gospel. Here is an incident which illustrates that experience.

"We were led," writes Mr. Cooper, "to visit a man who now regularly attends the Sunday morning service and the Enquirers' Class, bringing his friends with him. His story, briefly stated, is that before his father died, he told him that there was wisdom in the world, and that he was to seek it. One day a stranger would come to his compound and instruct him. He was to receive that man, make him his father, and accept his teaching. He evidently believes that our visit was the fulfilment of his father's prediction, and certainly he has been a ready learner. Although only under instruction for the past two months, and that almost entirely only on Sundays, he has a fair grasp of truth, and is rapidly learning to read."

Similarly on the Plateau, among the Birom, the coming of a trained African helper seemed to have made considerable difference to Mr. and Mrs. Dann at Du. Formerly the people had been so indifferent to the Gospel that it had been necessary to go to the people on Sunday, instead of getting them to attend a service on the Mission premises. But now the attitude had changed, and the chief, attended by some of his principal men, came to service in the Mission compound. He declared, too, his intention of recognising the Sunday during the whole of the farming season.

At Forum also a class of eight enquirers had been enrolled, and Mr. Suffill speaks of the joy he had in instructing them, while looking forward in faith and hope to the day when those eight boys would be evangelists to their own people.

It may be of interest to give a couple of illustrations of the political setting in which the work of the Society was carried on during those years of the first World War. The first of these occurred in the early days of 1915. A party of us were over at Sarkin Kudu, on the north side of the Benue, opposite Ibi, when we met a young officer belonging to the Provincial Administrative Staff. He was on his way up to the hill country a little distance to the west of our Yergum work at Langtang, on a tax-palaver of some sort. Possibly the local Paramount Chief had been unable to collect his due amount of tribute, as

settled by the Administration, from the more disturbed elements in his area. Anyway, he was going, along with a few police, to look into the matter. We heard, later on, that he had been joined by the Paramount Chief and a number of his people. They were attacked by the "disturbed" element, and he himself, together with about fifty of those who accompanied him, were killed. Later on his skull was found, and identified as his by its having a gold-stopped tooth. It was brought back to Ibi, and duly interred there. Some years later, near that same district, another young Officer of the Administrative staff was killed. Now the S.U.M. has, on the invitation of the Government, begun Mission work in one of those very districts, and what was begun by the Administration is being peacefully and successfully carried on by the messengers of the Gospel.

The second incident illustrating the political setting of these times occurred in the latter part of 1916. The scene of it was in the hill country to the south of Donga, in the Jukun sphere. It was as follows :—

A young man belonging to one of the hill-country communities, after some essays in the way of fortune-telling or divination, began to exploit the local people's faith in his occult power. He carried out a skilfully stage-managed "death" and disappearance, after which, about a week later, he suddenly reappeared at the door of his father's hut, and informed the people that he had been chosen in the other world for a great mission. He made himself, in consequence, master of that vicinity, and it was not long until he became an object of great fear. The tribute he demanded from the hill villages he received. It was, he declared, part of his mission to drive out the white man. So it came to pass that one evening, as the missionaries in Donga were about to retire to rest, some men came rushing in in a fright, telling them that rebels from the hills were on their way to attack the town. The Niger Company had a trading station in Donga, well stored with goods desirable in African eyes, so the loot of Donga would be worth having.

Alarmed by the report, the townspeople mounted guard on the town walls, and on the paths leading in to their town. Some even packed up their belongings, and fled across the river or into the bush. The rebel leader, who was known as "Iron-shirt," advanced as far as to a few miles from Donga, where he was met by a small group of Donga scouts who had been sent by the chief. They very gallantly attacked the rebel leader and his force, and Iron-shirt was himself wounded in the neck by a poisoned arrow. This greatly disconcerted the whole rebel band, who took up their leader, and carried him off back to a village.

News of this trouble was, of course, swiftly sent to the Resident of the Province, who gathered a small force of the Nigerian Constabulary, and set out in person to deal with Iron-shirt. He arrived, apparently all unexpectedly, at the village where the rebel leader was living, came upon Iron-shirt, who was at once attacked by the Constabulary force, and captured after a sharp struggle. He was taken up to the Provincial Headquarters at Ibi, tried on a charge of murder, condemned to death, and duly executed in one of the hill villages. His execution was public, so that it would not be possible to spread any tales to the effect that the rebel leader was invulnerable owing to his occult power. That, of course, ended the affair.

The recital of incidents like this will show the stage of enlightenment which had been reached by the general people of our countryside, and also the difficulty which might be presented to the work of the Mission by the backwardness of the people as far as settled and peaceable development was concerned. Add to the above, that during the same period a "prophet" had arisen in the Southern Provinces of Nigeria, who proclaimed himself "Elijah II," and claimed, among other miraculous powers, to be able to raise the dead. His bath-water was retailed as an infallible remedy for all sorts of ills. It was considered that over a million people identified themselves with this dangerous movement, whose leader declared that power was passing from the whites to the coloured people. All these will show what delicate situations may arise,

sometimes with great rapidity, in a field like ours. Nevertheless, one must not conclude that all our people are automatically hostile to the foreigner, his Government, and his religion. Indeed, upon one occasion a native told the writer that in the old days of native rule people were only able to leave their village and go on a journey of some distance if they went in an armed band. But, now that the white man had come, he said, a single girl could roll up her sleeping-mat, put it on her head, and go off alone. What better tribute could one desire than that to the blessing of British Administration? One recalls the poet's phrasing of the duty laid upon our race :—

“Clear the land of evil, drive the road and bridge the  
ford ;  
Make ye sure to each his own, that he reap where  
he hath sown ;  
By the peace among our peoples let men know we  
serve the Lord.”

## CHAPTER XI

The wave is a small forerunner, swept by the wind out of the ocean's heart, falling back shattered into that heart without having done much apparently to help the cause.

The tide is the ocean heart itself moving irresistibly to victory, yet needing the broken waves, every one of them, whereby to do its work. They are but little waves out here, "the thunderous din" does not characterise at present the progress of Christ's cause in the Moslem world.

All that matters is that we let ourselves go to the driving force behind, to be sent just as fast and as far as God wills, then falling back content, as the wave that has spent itself, into the heart of the ocean whence we came, waiting there to see the hour when the tide has won. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory."

—LILIAS TROTTER.

\* \* \*

Saw ye not the cloud arise  
Little as a human hand?  
Now it spreads along the skies,  
Hangs o'er all the thirsty land?

Lo! the promise of a shower  
Drops already from above;  
But the Lord will shortly pour  
All the Spirit of His love.

—C. WESLEY.

## CHAPTER XI

### *New Developments*

(1916-1922)

TOWARDS the end of 1915 a suggestion was made by the Dutch Reformed Church in South Africa that the work among the Tiv should be taken over formally as special work for that Church. The necessary arrangements were, accordingly, carried into effect, and so it came to pass that, as from the 1st July, 1916, the Dutch Reformed Church of South Africa took over the responsibility for the Gospel work in the Tiv country.

This made it advisable for those members of the South African Branch who did not belong to the Dutch Church to seek out another sphere wherein to work. Mr. Judd, therefore, went on a tour of investigation. He went across to the north of the Benue, and travelled through the Arago and Lafia districts, having in his mind the possibility of beginning work among the Mada tribe. As no suitable opening then seemed to present itself for that object, a station was finally opened at Keana, in the Arago country. Yet, though opening work among the Arago, the missionaries there kept their eyes still directed towards the greater Mada tribe, to the north-east of them. Later on, when an opportunity arose for entering the Mada, it was taken advantage of, and the station at Keana was closed for European occupation.

Another expedition of investigation was made about this time by Mr. Judd. Going northward through the Langtang country he went up into Bornu Province, and came back to Bukuru. In his tour he travelled a distance of about a thousand miles through country which was wholly untouched by the Gospel. In his report, he speaks of his impression that there was a growing desire for knowledge in some of the country through which he passed. "I believe," he wrote, "there is a growing desire after knowledge, as witness the half-dozen pagan boys

who followed me on my march, away from their homes, that they might learn. They might have had an easier time in their own villages, but they chose to travel with me. Starting out in the cold of the morning, often hours before daybreak, sometimes marching in the heat of the day, over hilly country or along waterless roads, satisfied if they received their food, and could secure one or two hours' instruction daily; willing to carry loads, or to do anything that might be asked of them. One of them, in a few weeks, simply from hearing the Lord's Prayer repeated daily, committed the words to memory. I wonder could one possibly live with these pagans, and not learn to love them." He suggested that stations might be opened among the Burumawa and Jarawa, the Wurkum, Tera, the Marghi-Babur-Bura group, the Fika, Kerikeri, and Bede. It is good to know that all of these peoples have now been reached. Today there are stations among them at Tutung in Burumawa country, among the Wurkum peoples at Bambur, Bambuka, Filiya, and Pero, as well as at Maiduguri and Bama in the Bornu area. The other tribes have been reached by the S.I.M. or the C.B.M.

Another tour of investigation was carried out by the Rev. C. W. Ginter through the country lying east of the Wukari-Donga area, between it and the Numan region. He spent a month at his task and then reported on his tour. He had thought of visiting the Mumuye country, but the District Officer asked him to avoid it, as it was still unsettled. He warmly advocated the opening of a station at Kona, which might be a sort of key to the Mumuye area. Application was, accordingly, made for permission to open a station at Kona. This was, in fact, a natural extension of the Wukari-Donga work, for the same language was spoken there, though with dialectic differences. But the way into the Mumuye people was not to be opened for several years yet.

At home in England in 1916 the sudden death of the Rev. J. Bailey left the Secretary's position vacant. The Executive Committee therefore recalled Mr. Gilbert Dawson from the Field, and appointed him to the General

Secretaryship of the Mission. His previous training in similar work in Dublin, joined to his experience of the work and needs on the actual Mission Field itself, rendered him uniquely suitable for his new and onerous task, so that the loss to the Field Staff was more than counterbalanced by the gain to the work as a whole.

One interesting development of the work which took place during the war was the teaching of the blind. A class of four girls was formed at the Freed Slaves' Home. One of them was blind, and the other three so far unable to see that they could not read even the largest print. The results of this experiment were most satisfactory, one of these girls afterwards becoming a leader in the Christian community in which she lives.

For a considerable time it was known that the future position of the Freed Slaves' Home might need careful and well-considered action. Back in the report made to the Governor in 1915 mention had been made of the undue amount of sickness at the Home. The Governor, in his reply, said, "I was much distressed to note that the site appeared to be unhealthy, and that you are much troubled by tsetse. If you should contemplate a transfer elsewhere, I should be glad to be informed, and I will see what assistance it would be possible for the Government to give." The tsetse fly, it should be explained, spreads the infection of the dreaded sleeping-sickness, and one member of the staff had already been invalided with that disease. Accordingly, at the annual meeting of the Mission in May, 1916, Sir Andrew Wingate, the Chairman of the Executive Committee, said in his address, "The Directors will have to take into consideration a new site for the Institution. This will involve heavy expense." Later on, in the latter part of 1917, it was finally decided to remove the Home to a new site chosen at Wukari, where it would not only be in more healthful surroundings, but also have the advantage of being in closer touch with what was then the real centre of our work in Nigeria. The actual removal took place in the following year.

The year 1917 marks an epoch in the development of the work in Nigeria. The first regularly organised Church

was brought into being at Donga on the 16th and 17th of June in that year. This church consisted of six men and six women, all esteemed mature, and well-grounded in faith and practice. All the men, and two of the women, were natives of Donga, the women being the first-fruits from among the women of that tribe. On the 16th, preliminary talks were held about the Church Covenant, and about the rules for its working. Then on Sunday, the 17th, the little company gathered together in the Chapel on Donga Station as evening drew on. The covenant was read, adopted, and signed by all the members, who were then welcomed into the Church of Christ by the missionary. Deacons and evangelists were chosen from the little band, and Mr. Guinter gave them an earnest charge. After that all shared in the Lord's Supper.

Thus the first tentative step was taken forward into the second great sphere of missionary effort. The primary evangelistic work had been done. A group of converts had been gathered and instructed. Now the actual organisation of the Christian individuals into a Christian Church body was begun, and this little group led the way for the great Church that is to be in the Benue valley.

This same year, however, was also marked by one very sad event. This was the coming into our sphere, in an open and widespread epidemic, of the dreaded yellow fever. While the rains were still on, during the summer season, one after another of the European community in our Province was stricken down. Mr. Hosking died at Keana, and Miss Stewart at Wukari. Two other members of our own staff developed the disease, but by the good hand of God upon them recovered. A number of the Government staff in our region also fell victims to the epidemic. From that time onwards it was realised that yellow fever was endemic in Nigeria. In consequence it has now been made compulsory for all persons coming to the Protectorate to be inoculated against the disease. This happily gives immunity for a considerable period.

Meanwhile, the Training Institute at Wukari was faced with the fact that the students of the second year's class were of a poorer type than those of the first. However,

the classes were carried on until the students of the first and second years had enjoyed their two terms of training in the classes. But it was decided not to carry on the Institute after 1918. This decision was rendered less serious by the removal of the Freed Slaves' Home in that year to a site just beside the Training Institute premises. Its arrival meant that there was now at Wukari a nucleus of scholars to justify carrying on a school on proper up-to-date lines. Accordingly, a suitable building was erected, and with two well-qualified lady teachers in charge (one of whom was Miss Rimmer), a school was duly opened. It was a marked success, and gained great approval from the Educational Authorities of the Protectorate. After it had been inspected in 1920 it was awarded a grant-in-aid by the Government, being the first school in Northern Nigeria to be so acknowledged. A few young folk were embodied in a Pupil Teachers' Training Class. One who visited the school commented humorously on the problem that is set by our modern educational methods for the poor young African who would fain become a teacher in a modern school. "It is," he wrote, "far more difficult to teach a class by this method, for besides requiring the class to think, it requires the teacher to think. Our highly-trained teachers, of course, find this no difficulty. They are always thinking, just sizzling with new ideas. Radium is sluggish compared to them. But my heart bleeds for the pupil teacher. He is African, and hates to think, and he was not taught by this terrible system, and would gladly revert to the old familiar forms—if he dared. There he sits, half a dozen of him, in the School Method class, his brows puckered up, listening while the subtle principles underlying the system are expounded. Tell the children as little as possible. Ask them questions. Make them find out for themselves. Cultivate their power of observation. Strive to understand the character of each child. Get at the cause of any wilfulness and correct the cause.

"Accepting it as all right though inexplicable, the pupil teachers solemnly sally forth to their classes. Here is one example of the result :—

Lesson on food.

Pupil teacher,—Now then, when you have eaten plenty of food, do you feel sweetness?

Class,—Oh yes, we feel much sweetness.

Pupil teacher—You feel plenty of sweetness ; that's good.

Lesson comes to an end, as the teacher cannot think of any more questions relating to food." So it impressed the visitor to the school, but as a matter of fact, it was from that very school that the young teachers came to whom the first Teacher's Certificates were awarded by the Educational Authorities in Northern Nigeria. It is sad to think that it was not found possible, in the end, to carry on this school for more than a few years. The nucleus of Freed Slave children gradually disappeared, and there was not enough local backing to keep the school in operation. But even so, as an experiment it had its usefulness, for it showed what could be done with the children of the country, given competent instructors.

The work of the Mission about this time had been shot through with gleams of glory. The old days had passed away when everything was in the introductory stage. In each district competent linguists were now able to tell the truths of revelation and grace with increasing appeal. We had, to a growing extent, learnt how to deal with our people and their problems. A number of Christians had been gathered, and we were more and more able to use the help of the children of the soil in reaching and teaching their own fellow-countrymen.

One striking series of events occurred during 1919 and 1920 at Ibi. This is a nominally Moslem community, with some pagans still living in it. The people were usually friendly, as far as ordinary personal relations went, yet there was a quiet, but strong, opposition to the Christian way and the Christian teaching. At the time mentioned, however, there arose a young Moslem teacher, by name Mohamma Tera, who professed conversion. He began to attend the station school, and to preach to his friends. His knowledge, of course, was scanty, but yet it was remarkable how much interest he aroused. Many of those

who were awakened by his preaching may have heard one or other of us Europeans preaching, but perhaps they only took a cool and distant interest in what we told them, convinced that this white man's talk had little or no message for them. This is hardly to be wondered at, for every white man was a Christian to the local African people, and yet in actual fact many non-missionary foreigners are anything but Christian in their ways, and occasionally they are bitterly opposed to the Gospel. So naturally, the observant native is puzzled, and may easily come to the conclusion that all this preaching is just like his own Moslem preaching, fine words and little more. But when Mohamma began to teach, it was a different matter. Here was one whom they did understand, one of themselves, and their interest was intrigued. The Chief, several of his officers, traders, farmers, people representing every class began to listen. One farmer commented on the situation. "One cannot get angry with Mohamma. When he starts to preach in a house, he first bows and greets the householder, and if there are not too many present, he greets each one in turn, and then he says, 'God bless us all, and keep us on the right path,' and we all say 'Amen.' So we all feel pleased, and cannot afterwards get angry." His great positive message was, "Christ is the Son of God." As time went on, interest became so strong in Ibi, that it almost seemed as though a genuine revival was at the door. The Chief of the town became greatly interested and very friendly. Some of the Moslem scholars and teachers began to read the Gospels. The attention of passing travellers was drawn, and of these some sought out Mohamma and discussed his teaching with him. They carried the report to other towns around, north, south, east, and west.

As the weeks passed the movement seemed to be growing in influence. During the week of prayer at the beginning of 1920 the local missionaries were astonished to see the number of Moslem, some of them officials or men of importance in the community, attending the prayers. Some of them were brave enough to come openly up the main street of the town, while some of

the more timid came by back ways to avoid notice. Classes were opened for enquirers, and at these there was very clear speaking about the differences between Mohammedanism and Christianity, but no objection was at any time made openly to anything that was said. Even women from the good families came to the classes. During the Fast month in the year the Bible was read time about with the Koran in the Mosque, and Mohamma himself, though openly asserting that he was a Christian and was not keeping the Fast, was allowed to take a place among the Malams in the mosque, and openly to discuss the teaching when a portion was read where the Bible and the Koran are in conflict. These discussions were revived outside the mosque, and a large number of people were interested. Many destroyed their Moslem charms. Strangers from other towns might go home with Mohamma, and discuss and converse with him until late at night.

Yet after all, the whole movement seemed to fade away, leaving little visible result in renewed lives and changed hearts. No Christian Church grew up out of it. One genuine and fruitful result of the work of this period was the conversion of Malam Halilu. The original leader of the main movement, poor Mohamma Tera, lapsed before the end of 1920, and disappeared from the local community altogether, having been found out in deceit and wrong. But thank God, Halilu stood steadfast. He gave up the Koran school which he taught, became an eager and pertinacious Bible student, accepted Christ as his Saviour, and abandoned the outward observances of Islam. After some years of faithful testimony he was baptised, and though later on he became cold, and fell out of fellowship for a while, yet, thank God, he was restored to communion before his death at Numan in 1948.

Meanwhile, among the Yergum, the war years, instead of being years of narrowness and sterility, had brought a great change in that field. There had been interest in the preaching, and Sunday had seen full attendances at the main service week by week. But there was no solid desire for God manifest among the people. Interest is good, and popularity is pleasant enough, but what is wanted is

a true sense of need, and a real seeking after God. So Mr. and Mrs. Cooper, who were in charge of the work in that district, set themselves to pray that God would empty the church of people who came just to please the missionary, and fill it instead with seeking souls. So it came to pass. Gradually the church began to be filled with men and women who were hungering and thirsting after God. Not until after six months' waiting did the blessing come, but it did come then. During the year 1916 there was not a week in which someone did not come seeking the way of salvation.

From that the work developed quietly but firmly. The people built themselves their own place in which to gather and worship. They took up gallantly the task of evangelising their own folk. By the time the Coopers left for furlough after the war, there were six stations over the countryside all run by voluntary help, and the Christians were learning to give, and give liberally, of their goods for the Lord's work. We read of one man who, in addition to his Sunday gifts, also gave as his tithe 330 lb. weight of corn from his harvest. The indigenous Church was beginning to be a realised fact of experience in that area.

Then on the Plateau, among the Birom, some real progress was, by this time, beginning to show itself. Mr. and Mrs. Suffill were now established in their district. Part of St. John's Gospel was in print, as well as some Old Testament stories, and the work had now definitely been centred at Forum. Medical work and itineration had begun to bear fruit in friendliness and interest. In 1921 the first Birom baptisms took place, when two young men, one of whom was Toma Tok Bot, were baptised. These two were placed at Du station, since they had expressed a desire to become evangelists to their own countrymen. The group of Christian inquirers was at first small, but some of them grew brave enough to break away from the drinking customs of the tribe, and come and do voluntary work on the school building on the Mission station. One prominent chief, who had at first been bitterly opposed to the work, became regular in his attendance at the Sunday services.

In the Jukun area the Mission had extended its operations southward to among the Kutev,—then known as the Dzompere,—but the notable event of this period was the arrival on the field of Miss Johanna Veenstra. Her service, though only lasting about a dozen years, was not only instrumental in bringing about a strong and permanent movement towards God in that Jukun district, but also in adding on to the whole Sudan United Mission yet another strand of interest and sacrifice and prayer. For she, being a loyal member of the Christian Reformed Church of the U.S.A., gradually drew the thought and interest and care of that body to her work, until finally, after her death, her Church accepted responsibility for all the Jukun work south of the Benue. At the time under review, however, all that area was still under the superintendency of the Rev. C. W. Guinter of the American Branch.

The Jukun did not seem easy to win for Christ. A few converts had, truly, been gathered into a formal Church organisation among them, but the work was sometimes discouraging enough. One reads of a dearth of spiritual life among the Christians, and an attitude of indifference among those outside. But the area of the work was being gradually extended south and east, and in the latter part of 1921 a new station was opened at Kona, about a hundred and twenty miles away eastward from Donga. That district had been explored for the Mission by the devoted work of Mr. Guinter, and as a result this new station had been opened. Its purpose was really, however, to act as a stepping-stone to the evangelisation of the Mumuye tribe around and beyond it. To the south work had, as already mentioned, been opened at Takum. It had also been opened a few miles south of Takum at Lissam, which was definitely among the Kutev. Work at these places was being carried on by native helpers who had been trained at the Wukari Training Institute.

Eastward in Yola Province there was encouragement in the work among the Bachama and their neighbours. One report speaks of some of the Numan Christians, saying that several of them "have given occasion for nothing but

joy." A small church building had been erected in Numan by the Christians themselves, and attendances at the services had doubled. The weekly prayer-meeting had increased in even greater proportion. African helpers were regularly visiting at four places in the vicinity. Work had been begun among the Kanakur at Shillem, but was still in the initial stages. A new chief, who was an earnest believer, had been appointed over the Bachama, and he gave great help to the work, even though he himself did not see his way to renounce his plural wives. He encouraged children to attend the Mission school, telling them that if they were threatened by their parents or others for so coming to school to learn, they were just to bring the matter to his knowledge. The result was that about sixty children were regularly attending school.

At the same time the work in the Anglo-Egyptian Sudan had now made a very important extension. An additional station had been opened up at Heiban in the Nuba Mountains some 180 miles away from Melut, the original station on the Nile. This extension was made at the request of the Sudan Government. The British occupation had now lasted for over twenty years, but many of the tribes of the Nuba Mountains had not yet been brought under control, and military posts were still dotted about through the hills. As yet no white woman had been permitted to live there. The tribes were separated from each other by wide cotton-soil plains between their hilly fastnesses. They had retained their different languages, but these in turn had broken up into many varying dialects. A survey made later revealed eleven distinct language groups, and over forty dialects! The total population was reckoned to be about 400,000, but some of the smaller tribal units numbered only about four or five thousand. The whole area is divided by a wide plain into two districts, the eastern and the western. It is in the eastern district that the S.U.M.'s work has been concentrated.

It is necessary, however, to try and keep things in a true perspective. To help in doing that, here is a "background" story from the Yergum district in the last weeks

of 1921. It has already been recorded that among the tribe the Gospel was making solid and definite advance, but that must be set into the surroundings of this incident.

“A chief of one of the mountain districts near us visited us along with several of his chief men. It was his first visit, and he seemed greatly interested in all he saw. He had consented to let one of his boys come to us to school, and had duly brought the boy along with him that day.

“Four days after that we were startled to hear that this chief’s village had been attacked by a section of the same tribe living higher up the mountain. The huts had been smashed down, the sheep and goats slaughtered, and the chief and one of his men carried off. The immediate cause of the quarrel was in connection with their system of worship, the high priest of which lives up in the mountain. A message was sent to the marauders not to harm the chief, but if they had a grievance, to take it to the Government, who would administer justice. A man from the plain volunteered to carry the message, and risked his life in the hope of saving his chief. He saw the chief lying bound, and the men busy cutting up the carcasses of the animals. They paid no attention to the message, saying they had medicine to keep the white people from coming after them ; indeed, if they so wished, they had power to blot all the white people out of existence.

“Three days after, both men were killed and eaten.

“A Government punitive expedition followed, but all the soldiers found were empty huts. These were broken down, and the crops destroyed by the troops, but as soon as these had left, the culprits came back and rebuilt their village, and are now making raids on the plain, and a regular guerilla warfare is going on.”

Almost at the same time there comes a report from the Jukun district. “In this village there had recently been a murder on a charge of witchcraft. A woman became ill and died. The diviner laid the responsibility for the death upon another woman, who, he said, was a witch. She was caught and bound, her body was rubbed with capsicum, and with a kind of nettle that produced an eruption and an awful burning, and then she was laid out

in the hot sun until, late in the afternoon, death came to her relief."

It was to no congenial atmosphere that the first shoots of the Gospel grain opened their leaves. The first confessors had to be ready, at least in some areas, to seal their testimony with their blood. In face of the entrenched darkness of the land, one might be pardoned for a certain hesitancy of hope. Yet, to counteract that, there comes to one's recollection the vision granted to Joshua, when, upon his entrance into the Promised Land, there came to him that revelation of the Unseen Captain Whose presence makes our hope of victory into a certainty. "And He said . . . as Captain of the host of the Lord am I now come. And Joshua fell upon his face, and did worship. . . . So Joshua took the whole land, according to all that the Lord had said."

We were not hasty to push the people into something which they did not understand, and the price of which they were not prepared to pay. Among the Yergum, for example, the first convert burnt his idols, and took his stand as a follower of Christ, in 1914, but he was not baptised until 1919, when another Yergum was baptised along with him. Three years later the Yergum Church was founded and organised with nineteen members, to whom presently three more were added. These Christians and their companions took up the task of evangelising their own fellow-tribesmen, and the neighbouring Burum and Jari tribes as well, so that out of that little band of twenty-two Christians four went on what was to them "foreign mission" service. In this way the work grows apparently more slowly, but, one may trust, all the more solidly and enduringly.

By the end of 1922 there were five organised churches on our field, at Donga, Wukari, Numan, Ibi, and Langtang, with a total membership of ninety. We could look forward to a bright day when the little light which had been "kindled by a spark of grace" would blaze up into a great aspiring flame, when the "drops" would become a shower, and the shower become a downpour and the thirsty land rejoice in the abundance of the rain of blessing.

Where are the apostolic leaders who can put God's people to praying? Let them come to the front and do the work, and it will be the greatest work that can be done. An increase of educational facilities and a great increase of money force will be the direst curse to religion if they are not sanctified by more and better praying than we are doing.

—E. M. BOUNDS.

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Stir me, oh, stir me, Lord, till prayer is pain,  
Till prayer is joy, till prayer turns into praise;  
Stir me till heart and will and mind, yea, all,  
Is wholly Thine to use through all the days.  
Stir, till I learn to pray exceedingly;  
Stir, till I learn to wait expectantly.

—MRS. A. HEAD.

\* \* \*

“I send my love to all the world.”

—DR. KARL KUMM'S LAST WORDS.

\* \* \*

Lord, make us all love all : that when we meet,  
Even myriads of earth's myriads, at Thy Bar,  
We may be glad as all true lovers are,  
Who, having parted, count reunion sweet,  
Safe gathered home around Thy blessed Feet,  
Come home by different roads from near or far,  
Whether by whirlwind or by flaming car,  
From pangs or sleep, safe folded round Thy seat.  
Oh, if our brother's blood cry out at us,  
How shall we meet Thee Who hast loved us all,  
Thee Whom we never loved, not loving him?  
The unloving cannot chant with seraphim,  
Bear harp of gold or palm victorious,  
Or face the Vision Beatifical.

—CHRISTINA ROSSETTI.

## CHAPTER XII

### *Deeper and Wider Yet*

(1923-1925)

IT is good to get together. It was when the disciples were "all with one accord in one place" that the Church of God was endued with power from on high. We too, on our Field, had, by God's grace, some experience of the way in which the gathering of even the "two or three" may mean a real enjoyment of the Presence of the Lord.

At the end of 1923 Dr. Kumm, our founder and first leader, paid his last visit to the Field. The General Secretary of the British Branch, Mr. Dawson, had already preceded him to Nigeria, and visited part of the area occupied by our stations. They were both present at a Conference which had been arranged for the first days of December. There were in all thirty-two of us present there through those memorable days, and one or two friends from the neighbouring Dutch Reformed Mission among the Tiv also joined us for part of the time.

Preparation had already begun in special prayer at the various stations, when both privately and in groups the staff had been remembering the matter before God. At Wukari, which was the place chosen for the holding of the meetings, the staff had been engaging in united prayer-meetings every night for a fortnight. The Conference took on a decidedly spiritual tone right from the first meeting. At that session it was decided so to arrange the programme as to give more time for prayer, and also to set aside any other part of the work before the Conference in order to spend time in prayer, or in some other directly spiritual occupation, if God should lead that way. Meeting in such an atmosphere of holy readiness we might well expect blessing to result, and as the sequel showed, God did not disappoint our expectations.

From the first meeting on Sunday morning God began to work among us. The story of Achan was read, and followed by an address based on part of the second chapter of Hosea, especially the fourteenth and fifteenth verses, where God speaks of the "door of hope." As the speaker told of the place of conscious need, the abominableness of our besetting sins, our failure in prayer, in effort for the salvation of souls, in trust, in wholeheartedness, in love; as he spoke of God's joy in restoring and blessing those who turn to Him in out-and-out surrender, and warned us of the danger of being cast away from service and privilege, God spoke through him to our hearts, beginning then and there His gracious work of breaking us down that He might build us up.

Morning by morning the day's gatherings were opened with a devotional meeting, and all of these were times of blessing. They were followed by times of prayer and confession of sin, and of surrender to God. It was a searching time. Some of us were broken down, confessing even with tears, with hearts so full that utterance was difficult. Once or twice a prayer ended in a silence more expressive than speech.

The searching nature of the Sunday's addresses was still more increased by another address given on the next day. The speaker used the story of the lost axe-head as an illustration, and urged that we should go back to where we had lost the axe-head, stop working with the mere haft of the axe, and make a fresh start equipped with the power we needed. This picture of our condition was used at various times in prayer and confession, showing how its appropriateness was felt and appreciated.

Then later it was proposed that more time should be given to the devotional part of the days' programmes, but even so the limit set was exceeded, so many took part, and with so much confession. The Friday was kept as a day of prayer, with a meeting for testimony in the evening. In this last many took part, testifying to blessing received during the Conference, to genuine dealing with God, to renewed consecration, and to a brightened outlook for the future of the work. One member, indeed, told how God

had so laid hold of him that three separate times he had to seek a place where, alone, he could put matters right between himself and his Lord.

Of course there were many matters of administration, policy, and arrangement which had to be dealt with at our meetings, but practically everything which we had on our schedule had its opportunity. We did not lose time for other parts of the work because we gave our Lord the time to speak to us.

One of the most important parts of our programme was the consideration and adoption of a constitution for the Church which we looked forward to as the result of our evangelising work on the Field. A good deal of time was spent over its study and discussion. But our discussions ranged over a wide field of subjects :—Our private lives, our attitude to our peoples, methods of evangelistic work, standards for enquirers and for Church-members, literature, marriage of Christian natives, the menace of Islam, early work on new stations, expansion, and the adequate spending of our time in actual preaching and teaching. We discussed them all, but nevertheless, the dominant tone of the Conference was spiritual, and God met with us in power and blessing.

At our last meeting we joined hands, and sang  
“God be with you till we meet again.”

They were days of blessing, and it was good to be there.

This Conference represented a sort of high water-mark in the spiritual development of the Mission, and was indeed appreciated as such. One of those who were present wrote, saying : “The very first day revealed to us that it was no ordinary Conference, as our hearts were searched through and through. Everyone seemed to be more humbled than another, and then more filled than another, and it was a full week of waiting upon God from first to last. To me it was the best week spent in all my twenty-four years of Christian experience.” Another says, “God met with us in power and blessing. Some of us will have cause to remember these days as the time when God wrestled with us, and prevailed.” Dr. Kumm was present during the Conference, but took very little

part in it. One can imagine what he thought and felt as he sat there, and watched the functioning of the organism for whose birth he had been so largely responsible. No need for him to plan and think for its field development now ; it was of age to plan and think for itself. On this, his last visit to the land for which he had wrought, he made a tour of a number of the stations, and had the joy of knowing that so many of the peoples among whom he travelled were being changed and renewed by the Gospel. His letters home, for example, tell of the wonderful difference the coming of the S.U.M. had made among the Yergum. "Nineteen years ago," he wrote, "when I first set eyes on them, they ran like deer, hiding among the rocks. On my second visit in 1908, a station of the S.U.M. had been built by Langtang. When I approached their outlying villages, some of them still ran, but a few cowered down by the side of the road, looking at me with fearful eyes. But on this visit, when I came to the first village the whole population ran out to meet me. Village after village gave me the same reception. I did not see a frowning or frightened face among the Yergum. I saw old men and old women sitting industriously reading or learning to read. On Sunday morning the church at Langtang, which seats three hundred people, was crowded to the doors, and the windows were blocked with people who could not get in." Some of those who had known him in the old days were no longer there to greet him. "The old chief of Lakushi almost embraced me," he records. "We had gone hunting hippos together nineteen years ago, and I had stayed in his house several times in the early days. When I asked him for news of other chiefs, his face became sad. 'Madugu,' he said (Madugu was the Doctor's native name), 'they are all dead. Sarkin Kudu is dead. So is Sarkin Shemankar, Shendam, Yalwa, Wase, Dampar—all dead but you and me. We are the only ones left.' He almost wept."

But the Doctor was attacked by dysentery, which he seemed to have difficulty in throwing off. It must have made the latter part of his tour wearisome at times. On his way back to the States in March, 1924, he was present

at the laying of the foundation stone of Achimota College on the Gold Coast. But now his health began to demand care and relaxation. In 1925 he finally resigned his official connection with the S.U.M. and removed his home to the milder climate of California. That long bout of dysentery had injured his constitution, and his heart became gravely affected. Surrounded by the loving care of his wife and family, he lingered on, until in August, 1930, he quietly passed away, his last words being, "I send my love to all the world."

Only eternity will reveal all that his life and work have meant for Africa. From the human point of view his usefulness was tragically interfered with by the first world war, but that, too, was surely in God's plan for his life. He will need no memorial while the Mission which he founded still continues the work of bringing the Light of the Gospel to the nations which sit in darkness.

O tender One, O mighty One, Who never sent away  
The sinner or the sufferer, Thou art the same today;  
The same in love, the same in power, and Thou art  
waiting still  
To heal the multitudes who came, yea, "whosoever  
will."

Oh make us fervent in the quest, that we may bring  
them in  
The weary and the wounded and the sufferers from  
sin,  
The stricken and the dying, let us seek them out for  
Thee,  
And lay them at Thy glorious feet, that healed they  
may be.

—F. R. HAVERGAL.

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The life of an itinerating missionary is a grand  
school in which to learn the lesson that a man's life  
consisteth not in the abundance of the things which  
he possesseth. I can recommend it as admirable  
discipline to luxurious Christians who think that they  
could not possibly exist without this favourite picture  
or that particular diet.

—WALKER OF TINNEVELLY.

\* \* \*

We were unavoidably detained for three whole  
months owing to transport difficulties. We became  
dwellers in tents, and followed the simple life. With  
a tent, a box, and a basin apiece, what more does  
anyone desire in the rainy season? While three stones  
in the open air made a range and kitchen de luxe.  
You never know how much you can do without till  
you try.

—C. T. STUDD.

## CHAPTER XIII

### *Beginning in French Territory*

(1923-1925)

THE post-war period was so fruitful in extensions and new developments that it is somewhat difficult to record them all in an orderly manner. Among them first, however, we turn our attention to the work at Vom, among the Birom on the Nigerian Plateau.

The town of Vom, with its six thousand people, is built round a rocky hill which rises about five thousand feet above sea-level. The people here are solidly pagan. Early in 1922 a modest beginning was made by erecting a store and a kitchen on a plot of ground which had been secured with the sanction of both the local community and the Government. Next year the little mud kitchen became living-room, bedroom, and dispensary. Preparations for something more satisfactory were vigorously pushed onward, and a small operating theatre, with some necessary auxiliary accommodation, plus a two-roomed house, were erected, and in the first month of 1924 the first operation was performed. As our story proceeds we shall see how the hospital has grown from that very modest beginning to the important institution it is today.

Its history, as any thoughtful Christian might expect, has not been a record of unvaried popularity and peaceful progress. In the earlier years it had to face ill-will and strong opposition. People were forbidden by the local chief to go to the hospital for treatment. An attempt was made to bring the work into disfavour. A rumour was spread about that a dreadful epidemic had attacked the community, and the Government was urgently requested to investigate the matter. Unfortunately for the leaders of the opposition, an official did actually come to see for himself, and found a grand total of six sick folk! Displeased at having his time and energy wasted on such

a futile search, the official sent in such a report that the rebuff given to the chief ended his overt opposition.

Something has already been told of the exploratory work done by the Rev. C. W. Guinter. Some years earlier he had gone eastwards from the Jukun field, and had planted a station at Kona, on the borders of the country occupied by the great Mumuye tribe.

The Women's Missionary Society of the Evangelical Church, to which Mr. Guinter belonged, expressed their desire to have a field of service for their own Church, and so he again went up eastward and made a tour of exploration among the people to the north of the Mumuye, on the other side of the Benue. A site was selected at Bambur, and work was begun on Bambur station on the 20th December, 1923. It was virgin territory, and a very needy field. Mr. Guinter wrote of the people,—the Wurkum—at that time:—"They are very primitive. They wear little or no clothing. In some sections the men are naked; in other parts they wear animal skins or native cloth. The women wear leaves. The children wear their birthday clothes. All are fond of ornaments of any kind. Until recently many were cannibals. The older men tell great tales of their feasts in connection with their raids and inter-tribal wars. Their houses, built for the most part on the tops of the hills, are small. The physical needs of these people are very great. Infant mortality is high. Illiteracy is one hundred per cent. For the most part the people are polygamists. Divorce is easy, and infidelity is common. The moral and religious life presents a dark picture. Here sin has done its worst. Many of the tribal customs have degenerated into cruel and shameful practices. Witchcraft plays a very large part. Fear seems to be the ruling principle. Their only hope is in Jesus Christ."

A couple of years later the work branched out to another station at Kerum, which since has become one of the main centres of work in the district.

But one important development must not be overlooked. At first the responsibility for the work had been borne by the Women's Missionary Society of the

Evangelical Church, as has been already said. Now, however, the whole Church began to respond to the challenge of the new field, and at their General Conference in 1926 action was taken making the Wurkum District of Nigeria the official field of the Evangelical Church.

Thus a second section of our Nigerian Field found its feet as a definitely denominational area of work, cared for by its own mother Church at home, but yet continuing to integrate itself in the body of the S.U.M.

About this time there came to hand a very pleasant testimony to the value of the Mission's work, this time from the Nile valley end of our field. The Governor of the Province in which Heiban station is situate wrote to the secretary of that part of the S.U.M., saying, "I would take this opportunity to tell you how glad I am that the Mission is able to extend its work in this Province. The Mission at Heiban has amply fulfilled my expectations of it. As you know, the original idea I had in mind in asking the Mission to be allowed to come to Heiban was to get into touch with the particularly wild Nubas in the vicinity, and make them friendly towards the Government. They had it in their mind that the Government was their enemy, but they gave sullen obedience because they were not strong enough to oppose Government orders.

"We have to thank the Mission to a very great extent that the attitude of the Nubas has now entirely changed. They no longer have any fear of the white man and Government officials, but on the contrary are extremely friendly. They are now easily administered, and give the Government practically no trouble. This is a very great step towards civilisation, and the Mission have my cordial thanks for so much facilitating the work of the Government."

In 1923 a further advance was made in this Nile Valley area, when Mr. and Mrs. Mills commenced a new work near the large village of Abri among the Koalib tribes. The tribe centred round the hills near Abri was noted for thieving and fighting, and was still causing the Government much concern. For this reason they asked the Mission to settle among that people. Actually, during

the first year there was a small war, lasting some three months, between Government troops and the hill tribes. Quaintly enough, wounded tribesmen used to slip through the Government lines under cover of night, and come to the Mission for treatment. Apparently they regarded themselves as having no quarrel with the missionaries, though they had with the troops of the Administration! A similar thing has been heard of in Nigeria, when a small local rising was in progress. The tribesmen held no quarrel with an official coming from another direction than their particular enemy at the time. They let him pass about his business in peace. They were not fighting *him*!

After the Wukari Conference Mr. Dawson had in his mind the possibility of an advance into French territory, and made a tour in that country with a view to finding a field of service for a new work. The advance actually materialised in two separate areas.

One of the men working with the Danish Branch in the Yola Province region was a Norwegian. Upon his return to his homeland at the time of his furlough, he became the means of arousing interest there. As a result, a party of four men were sent to open a new work in the Sudan, under the Norwegian Missionary Society, but as a Branch of the S.U.M. The leader of this party, the Rev. J. Nikolaisen, had had many years' experience in Mission work in Madagascar. They reached Numan in December, 1924, and advancing from there, investigated the possibility of finding a field for their work in Nigeria. Ultimately, however, they crossed over into French Cameroon, and were able to settle and begin their work at Ngaoundere, a large town in the Mbum tribe. These Mbum number about 80,000 living in a country about 3,000 feet above sea-level, where the people are mostly gathered into towns. The French authorities showed the new mission much kindness, and work was begun at Tibati also.

The second advance into French country was made by the Canadian Branch of the S.U.M. In company with the Field Secretary, Mr. H. G. Farrant, the Rev. H. C. Wilkinson sought for a suitable point at which to open a

new district for his Branch. The Laka\* tribe seemed to offer the most attractive possibilities. So, although the French authorities warned them that the Laka were most troublesome, they went for a tour of exploration among that people, were well and hospitably received, and Mr. Wilkinson finally decided to make his first station at Koutou.

One wonders how much that little phrase "sought for a suitable point" conveys to our friends at home. It may denote not merely physically arduous, but also actually dangerous, experiences. So some account of this particular journey may be helpful at this point. They consulted the French officials about their journey, and were warned that the Laka people were most troublesome. However, they said they would follow the straight path which led through the Laka country. The officials shrugged their shoulders expressively. Their troubles be on their own heads then! They were not so very much in fear of being attacked, but they might be refused food, and as their caravan consisted of thirty-four men, the lack of food could be very unpleasant indeed. They prepared to use salt instead of money while among the Laka, and sent a messenger forward to tell them that they were coming. Then their carriers went on strike, refusing to go into Laka country, where, they thought, they would all be killed. That was dealt with, but it was with a very sulky gang of carriers that they got off at last into Laka country. Not until sunset did they see the farms of the first Laka village. From there they were pointed onward to a second village, and then to a third, where outside the chief's compound, they had to wait. A storm was coming up. No quarters had yet been secured, and no food for the carriers had been brought. Presently the chief came along, and showed them some very inadequate accommodation. But at last they were told that their men's food was ready, and they found a splendid supply, much more than their carriers could eat. The storm passed by with very little rain. And the two investigators had "as

\*"Laka" seems to be a somewhat contemptuous name for a number of pagan tribes.

joyous a prayer-meeting as I have ever taken part in," says Mr. Farrant's report. The Laka were not dangerous. But their country was so upset by chronic inter-village fighting that the travellers had to grope their way, so to speak, through the area, never able to get reliable information for more than two villages or so ahead. The two missionaries travelled together for five weeks before making their final decision to plant the first station at Koutou.

In Nigeria the Freed Slaves' Home was closed on the 30th December, 1925, after sixteen years of service. As already related, it had commenced with 182 children in 1909, and subsequent additions brought the number of those who passed through it to over two hundred and fifty, of whom the majority were girls. The slave trade had now declined to negligible dimensions, and so there were no fresh accesses of Freed Slaves to feed the institution. The closing up of this work gives us the chance to appraise its value. When the Home was started great hopes were entertained that the children taught and trained there would be the evangelists of tomorrow, and stress was laid on the alleged "advantage" of the fact that they were removed from the evil environment of a native community and native homes, and placed under the directly Christian influences of a Mission Station. These hopes have been largely disappointed. The poor children were uprooted plants, they had no kinsfolk through whom their influence could come to bear on the society around them. They had become "Christian" without having to endure persecution, and did not know what it was to be fighting Christians from their first entrance on the Way. Then, some attempt was made to avoid denationalising them, as far as their standard of social and community life was concerned. A kind of not-too-foreign culture was adopted, but yet the way of living of the Freed Slaves' Home boy or girl was sufficiently close to that of the pagan to draw comparison and criticism both from the pagan and the European.

The girls of the Home were superior to the boys, and when living in a Hausa type of culture were very much

at home. They were, perhaps, somewhat too far advanced in their ideas of the proper standing of their sex to fit in without trouble to the usual native environment.

In the case of the boys, the reason for their poorer record may be in the nature of the education that was given them at the Home. It was enough to stimulate them to wish to earn a living by it, but yet it was not sufficient to enable them to command technical or clerical posts. They were unsettled for ordinary native living, and left betwixt and between, to earn a living, perhaps, in tasks which did not promise a very stable future.

The Home did a real piece of Christian service to the children who went through it, and it still exists as an influence today. But its value has been much less than we may have hoped, though perhaps our hopes were too rosy for realisation.

But the Mission's message had taken root by this time, and the native Church was taking shape. It was beginning to learn to provide for itself. One incident which occurred at Lamurde among the Bachama, in the Danish workers' area, will illustrate this remark:—"Some time ago so many people came to the services on the station that the Christian boys and the people felt that we must have a larger church. A friend offered five hundred dollars to help. We asked the boys what we had better do. They all answered as one, 'We cannot receive the money for the church. Our church should be a free-will offering to God from us. It would be a thing of shame for us to allow others to build for us.' They went gladly to work. They were some time cutting palm-trees, the trunks of which are used as pillars to support the roof. Then came the long nights and days of bringing them in on the wagon. They would leave at midnight or two o'clock on moonlight nights and return at noon, and each day make the trip. This work with palms began in October and kept on until in February they had to work nearly day and night. It was with hearts full of praise that we came to God when the heavy work was completed. The walls and mud work the boys did as if at play. We had engaged a man to help to put on the grass roof, but he had to leave before the

first day's work was over. The teachers and the boys went ahead and completed the roof. After the roof was complete we had the seats, etc., to make. We worked very hard, so that we completed it before Easter. The church was complete, and we were free of debt, with £2 still in hand."

The free, happy service of all makes our hearts rejoice as never before. The boys have grown to love their church very much. They so often pray, "O God, as we bring our gift of love to Thee, help us to give not only the church, but our bodies as a temple for Thy Holy Spirit."

It is good to know that the new building was appreciated, for at the Easter service all the seats were full, and still they came until there were almost seven hundred there, and the head fetish man sat in the front seat!

It will be in place at this point in the story to tell of one matter which caused a good deal of heart-burning in the circle of our converts and adherents. In the earlier days of our work the inter-mission Conference had debated the question of the establishment of real Christian marriage among our Christian communities. The Government had, for its own obvious purposes, published a Marriage Proclamation which appointed certain formalities to be observed in marriages celebrated in the Protectorate. This meant that people could be married in a European way, under English marriage sanctions which forbid bigamy or polygamy. We in our discussions thought that it would be a good thing to make our Christian marriages between the African Christians conform to these regulations. So the rule was set up that our people must be married according to the Government's Marriage Law. We did not realise then just what difficulty the enforcement of this rule would bring.

As long as we in the Mission were responsible for the welfare of our Freed Slave girls, we insisted that their marriages should be thus carried out. We thought that this gave our wards more efficient protection, in case their husbands proved unfaithful. It was not long before we found that this was not to be depended upon. A test case was taken up, and submitted to legal action. It proved both expensive and unsatisfactory. The husband

who had been unfaithful was after much delay divorced, but suffered no other penalty. The case was watched by eager eyes outside the Church, to see whether the law of the Government could be neglected without the offenders having to pay for it. It was, from then on, obvious that the Ordinance marriage gave the girls no more protection than the "country" form of marriage did. It was abandoned in favour of a marriage by "native custom," with a Christian service of "Confirmation of Marriage" in addition.

One of the great difficulties in such work as ours is to realise just what needs to be interfered with in the life of our community, and what is better let alone. The young and enthusiastic missionary may think it well to forbid his followers to do this or that, and find that in removing one brick from the edifice of native life he has pulled down a whole wall upon himself. Some of the problems which have to be dealt with in connection with marriage customs are exceedingly difficult to handle, and it is well to go very slowly in prescribing rules and regulations for such elemental things in life. Their roots go down so deep, and spread out so wide, that the strange white man is well advised to hasten slowly in tampering with them, lest he have to repent in dust and ashes later on for something which seemed so advisable at first.

The Christmas gladness, for example, is a joyous thing, and a desirable. The missionary may try and illustrate it to his converts, and help them to "get the feel" of it by giving presents, having a feast and some form of public celebration such as sports. But let him beware lest the festival develop into a heavy financial strain on his own resources, and a positive orgy for his people. It is so easy for a holy day to be degraded into a holiday. In some of our districts many of the people wear what seems to the newcomer very inadequate clothing, or even none at all. It may seem so easy, so desirable, to insist on their wearing nice garments made of cloth. But, alas, garments need washing, and washing demands soap, to say nothing of water. Who is to provide the soap? And in a community where, in the dry season, people have to queue up to get

drinking water, what about the family washing? Under such circumstances the incautious worker who first introduced garments of cloth may mourn over clothing which certainly houses a great many more inhabitants than the lawful wearer. And he may find that the cloth is, in fact, a bar to the conversion of women, for the tribal custom may forbid women to wear it, lest they become childless.

It is sternly necessary for the Mission worker to remember that he is there to evangelise, not to civilise, much less to Europeanise. He must never forget that "the soul of all culture is the culture of the soul." All true life and progress must come from within.

## CHAPTER XIV

“When we think of Christ the King, and the realm over which we would make Him King, we cannot isolate the souls of Africans from the soil of Africa, nor from its social structures. I fear the Evangel which denationalises.” The effects of denationalism elsewhere made him anxious to avoid hampering the future development of a Church indigenous to the soil and spirit of Africa.

—LIFE OF DONALD FRASER OF LIVINGSTONIA.

\* \* \*

A few months before he died he had a glimpse of the summit of missionary ambition, the native Church itself catching the missionary vision, and sending its pioneers to the tribes beyond.

—LIFE OF C. T. STUDD.

\* \* \*

We have no time to lose; already we are almost too late, and men of experience outside of our mission circle, but wishing well to our efforts, have frequently assured me that as far as human foresight can tell, the next few years will either give us the hold we require, or close the door against us.

—W. BARBROOKE GRUBB.

## CHAPTER XIV

### *Towards an African Church*

(1926-1929)

IN the records of the work in the period succeeding the Wukari Conference there is an impressive emphasis on the out-reaching character of our efforts. "Every town and village of the Birom tribe was visited at least once, and visits were made to the Ganawuri and Jarawa peoples." In the Yergum district the itineration was also thorough, covering the district to its limits. A journey was made westwards about 70 miles beyond the boundary of the tribe, and on the south journeys were made practically as far as the Yergum extend. The Tutung District, east of the Langtang area, was very thoroughly itinerated. The Wurkum district was visited westward as far as the border of the Yergum area, and eastward to within a few miles of the Danish Branch area. On the south of the Benue the staff visited the Fulani people to the eastward along the Taraba valley, where they joined hands with workers coming westwards from the Kona area. Among the Kutev the staff spoke of going west and south to the extent of the district. Mr. Dawson, as already described, made a long journey of investigation into the Cameroon country. The South African Branch opened work among the great Mada tribe. The Norwegians made a journey of investigation into the Cameroon, which resulted in the opening of a station at Ngaoundere. The Rev. H. C. Wilkinson, as has already been told, went exploring in the Cameroon and French Equatorial Africa on behalf of the Canadian Branch, and in company with Mr. H. G. Farrant decided to start their work at Koutou in the Logone country. In Anglo-Egyptian Sudan reports speak of over one hundred visits to inland villages, beside the villages round Rom, where a new station was opened, and of eighty visits to different villages within

a radius of 22 miles of Meriok, as well as a large number of visits to villages in the Heiban region. So we were not just sitting down on our stations waiting for something to happen.

If there is life, there is bound to be growth, and it is very interesting to watch how simply and unstrainedly a little new plant in God's garden can put forth its shoots, and send out its branches. We take an example from the Plateau area. About the year 1925 the Rev. T. L. Suffill, in the course of his itineration, spent a day or two among the Jarawa people in a small village called Zarazong. The headman of this place had a brother who was a leper. His name was Nyam. "Could anything be done for Nyam?" came the appeal. They were told that the doctor at Vom Hospital, thirty miles away, had recently started to treat leprosy cases. Accordingly, Nyam soon found his way to Vom, but only to be told that his case was too far advanced to benefit by the treatment. But he would not take "No" for an answer, and persevered until he was admitted for treatment. So it came to pass that after some months Nyam, though he found no healing for his body, found a soul-healing which was infinitely more satisfying. He stayed at the hospital for about two years, learned to read the Hausa Scriptures, and acquired a good knowledge of the teachings of the Word of God. Finally he decided to leave the Hospital, return to his own people, and tell them of the Saviour Whom he had found.

Back once more among the Jarawa, he devoted himself to evangelism, and was greatly used by God in winning many of his own people for Christ. The work has developed greatly in the years that followed, and a number of those whom he won have become evangelists and teachers, carrying on Nyam's witness now that he has passed away. In fact, at the date of writing (1952), there are some thirty towns and villages scattered over the tribal area, in which there are places of worship, with voluntary evangelists in charge. There are also six Church Schools (elementary), as well as some Native Administration Schools with Christian teachers in charge, and the people

have built by voluntary labour a central Mission station for European occupation at Fobir.

The Hospital work at Vom had, as indicated above, branched out into a definite work among lepers, a special dispensary for their treatment being opened, and a special settlement provided for them, with plans for still further expansion. The case of Nyam shows how effective leper work can be in spreading the Gospel. In those earlier days the treatment required a long stay at the settlement. This gave the patient a chance of really learning the story of Redemption, and of also learning to read, so that, when discharged "symptom-free," he might well become in his turn a winner of others for Christ.

Another very interesting development of the work about this time took place at Ibi. Here there gathered in the early part of 1928 what was, perhaps, the very first African Christian Convention in the history of our Society. The members of it came from among the Yergum, from Takum and Lupwe, Wukari, Donga, and Ibi itself, about 150 in all. Quite a fair proportion were women and girls. The report of the Conference speaks of the way it helped the growth of a feeling of unity and mutual understanding. One thing which was noticed was, that some of our African people, who were inclined to hold the European missionary at arm's length, found themselves in a rather uncomfortable position. Of course, in all ages the children of Israel have murmured against Moses, but this Conference was a set-back to some of the murmurers. It was pleasant to see how one of the youngest of our African workers, a Jukun named Filibbus, shewed up as a teacher. An older Christian said afterwards, "His word seemed to be with power." His message was the best given to the Conference by any of the African workers.

On the Plateau, the end of 1928 saw the Church formally organised at Forum among the Birom, with twenty-two members in full covenant fellowship. Four elders were publicly set apart by the laying on of hands and prayer.

In these years some districts were opened which had

formerly been closed to us. About 1927 Mr. and Mrs. Cooper had been invited by the Government to begin work in the Montol area to the west of the Langtang area. This had been closed to our workers up till then owing to the dangerous character of the people. Accordingly, they were able to visit this new area upon their return from furlough, and began work in it at Lalin in 1928.

For many years the Mission had sought to secure an entrance into the Mumuye tribe, which lies between the Jukun area and the district occupied by the Danish Branch among the Bachama. During 1921 a station was opened at Kona, on the eastern edge of the Jukun field, where a certain amount of contact with the Mumuye was possible without violating the boundary of the closed area. During 1928, however, Mr. and Mrs. Olsen were permitted to visit one section of the tribe, which gave them access to about 8,000 of the Mumuye.

In the neighbourhood of this advance into the Mumuye, a further opening was found south-eastward into the Tsamba tribe, and a site chosen for a new station at Gurum.

The South African Branch was able, according to its earlier intention, at last to open work among the great Mada tribe, which, as previously recorded, had been closed to the Mission when Mr. Judd had made his tour of investigation in that district. Accordingly, Keana Station among the Arago was closed as a centre, and the workers moved onward to grasp the greater opportunity.

Boarding schools were established at some centres, the most interesting one being that opened for girls at Numan. It was started as a bold experiment, no one being able to tell whether it was likely to succeed or not. However, it flourished quickly enough, having some thirty Bachama girls in residence during the year.

But one of the most important developments of the work was the establishment of preaching centres in a number of villages. Here the leader would usually be found to be a volunteer worker, who supports himself by farming, and teaches and preaches in his spare time. This most useful and gratifying feature of the work showed

that the "indigenous Church" idea was taking good root, and developing its branches. It was not easy, of course, to secure the leaders needed for the developing organisation. Even the main Churches were still in their infancy, with few strong men to spare. In any given place the choice was limited to a possible few, and even that number must needs be narrowed down to a man married to a wife of proved Christian character, so that their lives would set before the people to whom they were to go the example of a worthy Christian home. They must be prepared to make a considerable sacrifice. They have to go to a strange, and perhaps unfriendly, section of their own tribe, or, it may be, to a quite different tribe, speaking a different tongue. There they have to establish a new house, a new farm, new social contacts, and at the same time preach the Gospel, though its drastic demands may render them unpopular among some of their neighbours. Even in these difficult circumstances some of these men do remarkable work. Records tell of one place where the Sunday morning service had, over the year, an average attendance of one hundred, for much of which the credit should, under God, be given to the voluntary worker. Another place records a Sunday congregation of eighty or more.

The Church among the Yergum had now become a force to be reckoned with, and both the Government and the Native Administration thought it well to consult its practice in coming to important decisions concerning the management of the affairs of the tribe. Among the Bachama also, their change into paths of peace was attributed by the Government largely to the work of the Mission. In the Cameroon, the Norwegian Branch had the approval of the French Authorities, and their assistance also, in their medical work under Dr. Skulberg at Tibati among the Mbum people. The Canadian workers too found in their sphere that the French Government appreciated their services to the people.

But even with apparently favouring circumstances, subtle and unexpected difficulties can sometimes arise in

such a task as ours. In this new Canadian work, for example, such a case occurred.

For some time the workers had been seeking to win the confidence of their people by simple medical help, and a certain amount of success had been achieved in gaining this most necessary end. The sick who came were obviously helped, and this brought goodwill. But one day a man came along for help. Alas! he was in the last stages of sleeping-sickness. What was to be done? The remainder of the community must be considered; the disease is too deadly dangerous to be trifled with. So the missionary felt bound, in duty to the community, to send the poor fellow to the Government isolation camp. From that time the people became afraid. They thought that if they came to the Mission for treatment they would be sent away to the Isolation Camp. It took two months' patience and prayer to persuade some of the more reasonable ones that what had been done was right and good. Experiences like that give a new and unwelcome application to the Scriptural advice, "Let not then your good be evil spoken of."

Over in the Anglo-Egyptian Sudan there was some encouragement for our workers at this period. It had been thought well to close Abri station, when a sudden influx of pupils to the school, and a manifest growth of interest among the people, led to a decision to keep on the work there. Indeed, one report from there at this time says that "the progress made and the encouragement received in spiritual results would suggest that the harvest time is approaching in this field as in others."

About this time there were held two Inter-Mission Conferences, to some of whose work it will be necessary to make reference at length. The first of the two was held at Miango on the Plateau, by the kindness of the S.I.M., in November, 1926. The matter of marriages in our Christian churches was carefully discussed, and what seemed appropriate action recommended to the Administration. The feeling of the Conference was that marriage under the Government Ordinance was still the most satisfactory, but that it would be advisable to ask the

Government to reduce the fees in the more primitive districts, and amend the divorce law so that the Residents of the Province should be able to grant divorce decrees when necessary.

But a much more important subject was discussed later on in the proceedings of the Conference. It was mentioned that we in the S.U.M. had, with some degree of finality, drafted a Constitution for an African Church which it was thought would suit the needs of all the national and denominational units of which our Mission was composed. There arose then the question of building a common Church, in which all the Christians in connection with the various societies which the Conference represented should be able to feel themselves united. It was thought that the C.M.S. would be able to go forward into such a federation, with a common form of ordination. At a later meeting, therefore, this resolution was unanimously approved :—

That this Conference desires that the various Missions in Northern Provinces should combine to form a United Church of Africa in the Northern Provinces to which Church Africans would be ordained as ministers ;

And that the Conference recommends that the Council of Missions for Northern Provinces use the draft of the "Constitution of an African Union Church" drawn up by the Sudan United Mission as a basis for the Constitution which is required for this United Church ;

And that the Council prepare and submit a curriculum for the training of ministers so as to obtain a common standard throughout the Missions concerned in forming the Union Church ; and that the Council prepare and submit the method of ordination which would be used in ordaining ministers to this United Church.

So greatly impressed were the delegates with the passing of this resolution, that they rose and sang the Doxology. The resolution was passed by a meeting of fifteen delegates, representing five societies.

At the second Conference, which was held in 1929, it was thought that it was not immediately possible to proceed to the organic union envisaged in the 1926 Resolution. In consequence it was decided to bring about

“a Federation of the Missions in the Northern Provinces of Nigeria which are officially represented at this Conference.

“This Federation shall earnestly endeavour to secure such unity of fellowship and action as shall be approved by the Council of Missions for the Northern Provinces in consultation with their Home Boards.”

It was suggested that this change from the idea of a Union Church to a Federation of Missions was not really a step backward, but an advance to the actually practicable. Yet one has a feeling that it was a great pity that the high hopes of 1926 should be so sadly disappointed. And now, a quarter of a century has passed since that earlier Conference, but the African Union Church in which all the Evangelical Missions would unite is still an unfulfilled hope and an unrealised vision.

Still,

“It takes the ideal, to blow a hair’s-breadth off  
The dust of the actual,”

so, though the actual has pushed the ideal back into the future, yet, who knows how near the ideal may be to its realisation in fact? Is God’s grace not sufficient? Tomorrow,—who knows?—we may yet drop our anchor in the fair harbour of Heart’s Desire!

## CHAPTER XV

Here then is a principle. The Gospel of a broken heart demands the ministry of bleeding hearts. As soon as we cease to bleed, we cease to bless. We can never heal the wounds we do not feel. Tearless hearts can never be the heralds of the Passion. Let me give you a few words from Brainerd's journal, after one hundred and fifty years still wet with the hot tears of his supplications and prayers. "I think my soul was never so drawn out in intercession for others. I was in such an agony, from sun half an hour high till near dark, that I was wet all over with sweat; but oh! my dear Lord did sweat blood for such poor souls."

To be, therefore, in the sacrificial succession, our sympathy must be a passion, our intercession must be a groaning, our beneficence must be a sacrifice, and our service must be a martyrdom.

—"THE PASSION FOR SOULS" (Jowett).

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In 1837, the slumbering fires broke out. Nearly the whole population became an audience, and those who could not come to the services were brought on their beds, or on the backs of others. Mr. Coan found himself ministering to 15,000 people scattered along the hundred miles of coast. He longed to be able to fly, that he might get over the ground, or to be able to multiply himself twentyfold, to reach the multitudes who fainted for spiritual food.

Necessity devises new methods. He bade those to whom he could not go, come to him, and for a mile around the people settled down. Hilo's little population of a thousand swelled tenfold, and here was held, on a huge scale, a two-years' unique "camp-meeting." There was not an hour, day or night, when an audience of from 2,000 to 6,000 would not rally at the signal of the bell.

—NEW ACTS OF THE APOSTLES (A. T. Pierson).

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And the multitude cometh together again, so that they could not so much as eat bread.

—MARK III, 20.

## CHAPTER XV

### *Our Opportunities are our Embarrassments*

(1926-1930)

THESE years in the latter half of the '20's offer so much to record that it is somewhat difficult to make choice of what to include and what to omit. But let us make an attempt to give at least part of the picture.

Comment was made on the work of the year 1926, that perhaps no year of our history had been so blessed. We made our second big excursion out of Nigeria into French Sudan, and established work in a wild and attractive tribe. (This was the opening of the Canadian Branch's work at Koutou.) In Nigeria we entered two new tribes, and in our existing tribes the work extended to new villages. A greater number of people confessed the desire to follow Christ than in any previous year. Evidences were recounted which showed that the preaching of the Gospel was indeed bearing fruit. Among the Bachama, for example, there had been quite an outstanding work done, and about two hundred persons, mostly young, had made confession of Christ. The building of the church in Lamurde has been already described, and it would seem that that furnished the starting point for this work of grace. It will be remembered that the young folk there were moved to present, not only their work, but themselves, to the Saviour. Now, what happened at Lamurde seems to have had its influence at Numan, though the first overt cause there was the baptism of a lad from the Boarding School,—the first from the school to be baptised. This seemed to open a spring of desire, and from that time until the year closed there was a steady flow of confessions, so that presently the numbers at Numan passed those at Lamurde. In both places the work was mainly among the

young folk, and in Numan both town school and week-night prayer-meetings were thronged with eager learners. Christians of standing were visited at night and begged for help in learning. A warmer enthusiasm developed among the Church-members as a result.

But along with signs of welcome blessing there was also something that was presently to absorb a very great deal of the Mission's attention. The ominous phrase occurs:—"Training of African workers remains a weak spot in our work, and if great blessing were to come tomorrow it is probable that it would be very quickly checked, because we should be without the African staff to nurture it." In one district we were told there were tested leaders, who were already in charge of the regular instruction in their own villages, and were prepared to come together for training, but there was no one available to give the needed instruction.

Not only the evangelistic work, but the educational also, was held in check by the lack of trained African help. The remorseless logic of the situation was forcing itself upon us. Evangelistic work needs trained local help. The teaching of the children of the Christian community needs trained local help.

Even so, interesting and useful work was being done. Already mention has been made of the development of boarding schools, the most interesting being that opened for girls of the Bachama tribe at Numan. Parents are, naturally, rather more jealous of the influences which affect their daughters than of what affects the boys. The young ladies themselves, it is to be feared, do not always see just what good the school will do them. So it was by no means certain that the girls would come, but the school was opened in hope. The Bachama atmosphere was carefully preserved in it. Homeless children, or children from other tribes, were not accepted for this school, so that Bachama families of a good standing would feel some confidence in it. It would be for *their* girls. By the end of the year twenty boarders were in residence, all of the type wanted. A very large amount of practical

work was included in the programme of the school ; the girls did all their own house-work, and the cooking and preparation of food, and learned to spin and weave and do other useful handwork which could be kept on when they had their own homes. A reputation was soon established for the school, and six other girls, who were about to be married, asked to be allowed to come for a short course. Later on the school was able to accept girls from other tribes than the Bachama.

The work and outlook were encouraging, also, in the Jukun district during this period. In Donga, for example, when the missionary in charge left for his furlough, he handed over to his relief the names of sixty-one people belonging to that section of the Field—which included Wukari and its work,—everyone of whom had at least got as far as publicly accepting Christ's way. One of the Christians at Takum went to the hill village of Kwambai, some twelve miles off, and lived there farming, teaching, and preaching. After a short period of this loyal service he died, but the other Christians in Takum did not allow the good work at Kwambai to drop, and as a result, there was a perfectly remarkable upheaval in the village, men and women crowding in packed gatherings to hear the Gospel, their own chief in the forefront. This chief took his stand openly for Christ, and Sunday by Sunday the work there was carried on by the Christians from Takum.

It was a day of hopefulness. As one of our workers wrote at the time :—"We have a good deal of encouragement of various sorts, but to speak of it in dates and figures is like trying to tell just when the day begins. Long before sunrise the night has gone, but who may tell the moment of its going. When you can see, as we have seen in these past two years, groups of young people of both sexes stand up and publicly give themselves to Christ ; when outside the church you hear heathen men invite heathen women to sit and hear of Jesus, where formerly they would have driven them away ; when you hear Moslems ask for the Christian's Book and inquire about the Christians' Way ; when you see organised

paganism crumbling before your eyes ; you will certainly gather that we have encouragements to lift up our heads and believe that the day of our hopes and prayers is close at hand, when the stronghold of darkness and sin shall crumble to the dust, and Christ shall enter into His rightful place among the sons of the Sudan."

But let there be no thought of any cheap and easy optimism. In the Anglo-Egyptian Sudan, for example, the missionary outlook had radically changed during the last decade. Everywhere there was advance and a wide-open door of opportunity. The growing demand for literature of the right kind was one of the cheering signs. There was sympathy and co-operation with the missions on the part of many of the leading Government officials. Yet the other end of the scale showed a population sunk in superstition and gross ignorance. Less than two per cent. of the men could read, and the women were universally illiterate. Islam was gaining ground everywhere. The future of the work in the Southern Sudan seemed to depend upon fostering an indigenous Church with expansive vitality and evangelistic fervour. The handful of European missionaries—forced by a difficult climate to frequent absence—could not hope to compass the task. Kordofan, Darfur, the northern half of Bahr-el-Ghazal, the Nuba mountains, and the White Nile districts were still practically unoccupied. That was the situation in that part of the Anglo-Egyptian area. With regard to the Nigerian part of the land the situation was somewhat similar. The really untouched field of Northern Nigeria was to be found in the Mohammedan Emirates, which lay mainly in the north. In the provinces of Sokoto, Zaria, Kano, and Bornu there was a population of possibly six millions or more, the vast majority of whom were, up to that time, outside the range of missionary activity. This was due to the fact that for years the Government did not permit missionary effort in those provinces. Now, however, the position was that, when the Government was satisfied that missionary work which was proposed would be undertaken in a wise and discreet manner, and that the native authorities were willing, the opportunity might be

given to Christian Missions to try, through Christian service, to win the confidence and friendship of the Mohammedan communities. It was needful to bear in mind that such a field of service demanded special training and equipment, including all the best and highest qualities of Christian character. Indeed, the work was not one to be lightly undertaken, even were there no official restrictions to be met.

Much, thank God, had been done, but much more remained yet to be attempted.

The second quarter-century of our work opened with a year of great encouragement, and of consequent demand. The idea of voluntarily working for the extension of the Kingdom had definitely taken root. There were over fifty preaching centres in operation. The fruits of itinerant preaching were more conspicuous than of old. The seed was taking root in more and more places. The little sparks were beginning to become fires, and themselves to spread to the areas around them with a refreshing spontaneity. But these new groups meant more instruction needed, and more instructors, and therefore more training of leaders. In the centres as well, there was a gladdening breath of revival felt. Confession and cleansing took place. "The Lord wonderfully worked with us, and gave to some eleven of the Christians conviction of sin, and the grace to confess it. We had days of special prayer and messages regarding this state of sin in the Church and its consequent powerlessness. We cannot but believe that the Church was blessed and strengthened. We spent eighteen days at Kwambai. Every morning there was early worship, and never once did the attendance at this fall to below seventy, and usually it was around one hundred. So the following Sunday we had the joy of seeing nine men and eight women confess their faith in Christ as Saviour and Lord. Six of the men were over fifty years of age. Now the little flock numbers thirty-six." On one day when a group of people in this place so made their public confession, a delegation from a village some distance away were present. The result was that that village also asked for regular instruction to be

given, and promised to build a chapel. So the work spreads, for where there is life there is development and growth.

The influence of the schools may be well illustrated by the case of one lad called Chujama, who came, a raw pagan, to the school at Randa, and there found such blessing that he began to pass on the Message to his own townfolk. Many were attracted by his teaching, and there came a time of persecution for those who were beginning to follow this new way. When, later on, one of the missionaries visited Chujama's village he was warmly welcomed. He records, "Chujama suggested gathering all the village to hear God's Word. He called a boy, and asked him to ring the bell. I was interested, I must say, in the mention of a 'bell.' Out it came, an old piece of iron, which was banged lustily with a smaller piece. The chief, the elders, and many of the adult population gathered round a large tree, and Chujama placed his band of 'seekers' to the right of this tree. They were a goodly number, and while we waited for others to come, Chujama said to me, 'Would you like to hear them sing, Malam?' Then he stepped out before the people, said a few words, and lifted his right hand. As he swayed his arm to and fro, sixty or seventy boys and girls sang . . . in Hausa and then in Mada. It was lovely to hear them, and to see the joy in their faces. There in a heathen village (no white missionary in the tribe) those children sang that chorus before their parents. . . . I found men, women, boys, and girls among those 'seekers.' There was one case where both man and wife had left the old life, and wanted Christ alone. . . . It was a joy to see what God could do with a converted African boy. Amongst our staff, not one of us had known that such a work existed in any North Mada village, but there it was,—all the glory be to God."

Small wonder that our leaders felt the need for the development of our teaching work. It was evident now, that with the opening up of preaching centres and out-stations a much greater demand for teachers and schools would be made. To illustrate what is meant by a

“demand” for schools one may cite the case of Abri in the Anglo-Egyptian area, which has been mentioned in the preceding chapter. It had been thought wise to close up the station there, and open a new centre. But there came a sudden influx of boys to the school, coming from villages many miles apart. They came and came until there were sixty living on the station, with a manifest increase of interest on the part of the people. In consequence, the idea of closing Abri station was abandoned. The schools have proved themselves to be real evangelistic agencies. The training of a teacher is the training of an evangelist since our men serve in the dual capacity. Nothing is more important in the near future than the training of these men, and increased staff who would do this work, or allow others to be set free for it, was greatly needed.

Medical work, too, had been justifying itself as a definite spiritual opportunity. One district claimed that more people had been brought to Christ there through medical work than by any other means. All agreed that it is invaluable in creating a friendly attitude, and so giving an opportunity of introducing the Gospel.

The Government's own Medical Service was now proposing to institute a system of dispensaries to be staffed by trained Africans which would help to cope with the epidemics, and the more widespread diseases of Nigeria. This led, in turn, to its being arranged that Vom Hospital should train dispensary attendants sent in by the districts, and that a doctor from Vom should periodically visit the station dispensaries to help, and that training should be given to members of the staff who wished for it in the treatment of leprosy and some other diseases.

Mr. and Mrs. MacDiarmid made, at the Government's request, a language study and survey of the whole Province of Kordofan. As a result of this survey it was found that there were eleven separate language groups in the area, with a multitude of dialects. It was also found, that, by the good hand of our God upon us, our three Mission stations in the Province are in the regions where the two languages are spoken which are used by the

greatest numbers of people. But alas! they noted not only the linguistic facts of the case, but they also noticed how great was the need for missionary work among many of the untouched tribes. "We saw some splendid tribes of primitive pagan people among whom it would be a delight to work, tribes that, as sure as night follows day, will become Arabised and Islamised if no attempt is made to save them."

In French territory, too, our workers had been meeting with some encouragement, new though the work was. The Canadians had been greatly encouraged at finding, in villages here and there, people gathered for prayer as a result of the work of boys and men who have heard the message at the Mission Station. The Norwegians, too, had baptised their first Moslem convert, and he had been fearlessly preaching Christ to his old Moslem friends, and had been getting a good hearing.

Between the Yergum district and the Birom district of the Mission there lies a distance of about forty miles, which is occupied by the Angas, Sura, and Baron tribes, as well as by a number of smaller tribal units. The country is partly valley territory, but a fairly large part of it lies on the high Plateau, about 4,000 feet above sea-level. To this well-populated and most attractive area the Cambridge University Missionary Party had come, as far back as 1906, and had opened work among the Sura at Panyam in 1907 and among the Angas at Kabwir in 1910, branching out to the Seyawa in 1927. In the first two of these tribal areas a considerable group of converts had been gathered, and a regular and worthy Church life established. A good deal of hard language work had been done, and a certain amount of Bible translation work had already been successfully put into actual Scripture portions, and was in the hands of the native Church. In 1929 the C.M.S., under whose ægis the C.U.M.P. were working, approached the S.U.M. with a suggestion that this large field should be transferred to our care. There had already been a good deal of fellowship among their workers and ours, and the negotiations which resulted in the decision to make the transfer had increased this sense

of fellowship. Indeed, the Gospel had been proclaimed in the new district, and had been fruitful, but not without cost to the C.U.M.P. At each of the two older stations a precious life had been laid down for the sake of the Kingdom of God. So the transfer meant handing over to us something that had been dearly bought.

This new field was, accordingly, taken over by us early in 1930, and a staff of seven assigned to it. Miss Webster of the C.M.S. was, happily, permitted to continue in the district, working along with us, though she retained her membership of the C.M.S. This secured an excellent continuity in the method of working in the Sura district, and also enabled us to avoid the serious loss of her personal influence among the people, which would have been involved in her having to leave those whom she knew so well, and who repaid her service, in true African style, with recognition and attachment. For the missionary who truly serves and loves his African people can reckon on a real fulfilment of the Master's promise, "an hundred-fold now in this time."

One difficulty which faced us in accepting this new responsibility was the difference in established practice between the C.M.S. method of providing the support for their African workers, and that followed by the S.U.M. In the Yergum district, for example, much more work was done by voluntary evangelists, who earned their own living in the usual native ways, though there were a few workers whose support was provided by the native Church. In the Sura-Angas district much of the support for the C.M.S. workers had been provided from Home funds, but it was hoped that our system would eventually be accepted in the new districts.

It was a day of open doors. In his report on the work of the Hospital at Vom, Dr. Barnden used a striking phrase. "Today," he said, "our opportunities are our embarrassment." As an illustration of the literal truth of that phrase let us take a look at the work among the Wurkum at this time. "The Wurkum people have suddenly awakened to the fact that the white man's medicine is good. Several went up to be treated for yaws

(at Bauchi), and were cured in about fifteen days. The news spread like a bush fire. The people began to ask us if we knew about this medicine, and we told them that we did, and that Dr. Barnden was going to visit us in about a month, and would bring medicine for yaws. We told them all to come, no matter what sickness they had. . . . Dr. Barnden arrived about four o'clock, and we sent out runners with the news. Also we sent word to the chief.

"The next morning by six o'clock the people began to come. By seven o'clock hundreds had gathered on the compound. We had them divided into groups, the lepers under one tree, and the yaws cases under another, and miscellaneous sicknesses under still another tree. Three-fourths of the total were yaws sufferers. Sufferers they are, too. Imagine being literally covered from head to foot with sores about half an inch in diameter, some just breaking through the skin, others puffed and yellow, and the older sores with hard, horny scabs. Whole families came, all being afflicted, from the tiny baby in arms to the old grandfather.

"About seven o'clock Dr. Barnden, Mr. Arnold and I went to the medical hut. We began with the yaws. One after another came in; tiny babies in arms, four or five year old children crying with fright, garrulous old men, timid old women, careworn mothers and fathers. Several were so covered with sores you could scarcely put your finger down without touching a sore, unless you touched soles of feet or palms of hands.

"After these were finished the lepers were looked over. Dr. Barnden worked until nine o'clock at night before the last patient was dismissed."

It is easy to see that his expressive phrase is perhaps an under-statement of the case.

Not that it was all easy going. If God's work is going ahead, it will not be long before Satanic opposition is aroused. In the Plateau district, for example, at Kuru, where the work had been most promising, violent opposition arose from the chief, many of the professing Christians being flogged. Though some gave way before this persecution, some stood firm. But in spite of the fact

that the Christians elsewhere in the tribe seemed to become keener, and demands were made for teachers in some places where companies of people were interested, yet over the whole tribal area not a single confession of Christ was made during the year. In the new work among the Montol also, in spite of the proved evangelistic skill of the worker, Pinap, no apparent progress was made.

But, whether through fair weather or through storm, we can say of the year that, like Columbus, "today we sailed on."

“I had perceived by experience how it was impossible to establish the lay people in any truth, except the Scripture were laid before them in their mother tongue.”

—WM. TINDALE.

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Johnson's particular contribution to the desired result was his steady insistence on giving the boys a training as little removed as possible from the ordinary conditions of native life. It was impossible to work with Johnson and forget the immense importance of continuity in the development of the native people. It is so easy to think, and perhaps so natural to think, that all we have to give, exactly as we see it, is a tremendous boon to the native; it is not so easy to keep in mind the point of view of our beneficiaries. Johnson never allowed himself or others to forget it.

—JOHNSON OF NYASALAND (B. H. Barnes).

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The problem of the evangelisation of the Chaco, notwithstanding its many difficulties, must, however, be faced, and the question is, how is it to be solved? I am perfectly convinced of one thing, and that is, that until the Indians themselves become the evangelists of their own people we shall never succeed in building up a powerful Church. . . . They will go among their people as ordinary members of the tribe, and will not occupy that position of authority and superiority which the white teacher cannot possibly avoid assuming. It will have the further advantage of making this Christian movement a native rather than a foreign one, and therefore more acceptable.

—A CHURCH IN THE WILDS (W. Barbrooke Grubb).

## CHAPTER XVI

### *A Fresh Start in Training Helpers*

(1931-1933)

IN the spring of 1931 a Conference of the European staff of the Mission was held at Numan, the headquarters of the Danish Branch's work in Yola Province. This was the first Conference of its kind held since we met at Wukari in 1923. But this time there were forty-six missionaries in attendance, fifty per cent. more than at the former gathering. The Mission Fields in the central Benue valley and its bordering hills, and the Canadian Field in French Equatorial Africa, were all represented.

The theme of the Conference was "Preparation for Harvest," the object being to find out what had to be done before the great harvest would be given. There was amazing unanimity of belief, based on what seemed like real evidence, that we were very close to the days of this harvest. We had devotional meetings morning and evening, the morning ones especially being much appreciated.

The papers and discussions during the "business" meetings were on the problems of three phases of our evangelistic work; educational policy, medical work, and the growth and development of the African Church. A day each was given to the first two, and two days to the last of these items. In all the discussions the thought of the development of the Indigenous Church was kept foremost.

An educational policy was adopted calling for four kinds of schools:—(1) Vernacular schools in villages, conducted by Christians working voluntarily; (2) Registered schools taught by teachers supported by the Native Church; (3) Station schools, taught by the missionary staff up to fourth standard only; (4) Schools for advanced training for teachers and evangelists who serve the Mission. We were

strongly reminded that at that time we had a God-given opportunity to influence the educational policy adopted for all Nigeria, and that we should make the best use of this great agency for good while we had the chance.

Efficiency in our medical work was urged upon us, and the need for care to see to it that those whom our medical work touched were also reached with the Gospel.

Much thought was given to the means of developing the African Church. It was noted that the revivals which we have had in places on our fields were from definite religious experience on the part of a few. We should pray for intensive religious experience in our present converts. They need the deepest possible experience, and the best possible training, so as to be able to help gather and keep the coming harvest for the Kingdom.

A need was felt for greater unity between the various fields and Branches of the Mission. The Conference was a time of inspiring fellowship with our fellow-workers in the one great task, and for many of us it meant a launching out into the deep. Some, at least, were led to a new dedication of their lives.

The fact that the Conference was held at all, and that those who were there were able to attend, marks in itself the progress in settlement and development of Nigeria. Motor transport made possible what could scarcely have been managed in 1923, gathering delegates from such a wide area at that busy time of the year.

There was one thing that took place in 1932 which really deserves the name of historically important. That was the publication in that year of the complete Bible in Hausa, which is the most important language, by far, in the Nigerian section of our work. The translation had been made, in the main, by Dr. Walter R. Miller of the C.M.S. and his helpers, but Dr. A. P. Stirrett of the Sudan Interior Mission had also been a sharer in the task, and our own Society had been represented on the Translations Committee by the writer. One who has never done Scripture translation work himself could hardly form any just appreciation of the really vast amount of time and work and thought and life which had been

expended on the Book. The complete New Testament in Hausa had already been published separately in 1925, and now, at last, seven years later, we were able to place in our people's hands the whole volume of the Holy Scripture. Let the field workers themselves tell how it was received.

"Our joy knew no bounds when we held in our hands for the first time the newly-published Hausa Bible. How eagerly we turned up our favourite passages, and we were more than pleased at the result.

"The problem now was how to get a copy into every Christian's hands throughout our district. At three shillings the Bible is a real bargain, but very, very few among the people possessed such an amount. The yearly tax of five shillings had just been gathered in, and it seemed as if almost all the coin in the tribe had gone back to the Treasury. Still, we just had to get the Bible circulated among the Christians somehow. Those who had cash already saved up were able to pay immediately, and soon a dozen or two Bibles were sold. Then some missionaries who had just returned to the field offered a solution to the problem, by needing carriers for their head-loads from Ibi to Langtang, a distance of seventy-five miles each way. Up to the present, twenty-three men and lads have done this journey on foot to Ibi, returning with a load of sixty pounds or more, and receiving at the end of a hard week's walk a Hausa Bible. In this way we have been able to dispose of fifty Bibles so far, and there are more to follow.

"Sunday morning service now entails another bit of work for the missionary. We have started reading from the Word itself, but when the selected passage for reading is announced, the preacher has then to get down and help to find the place for the majority of those who have brought their Bibles. This takes five or more minutes, but one feels it to be well worth while."

"When first the new Hausa Bible was published several came to buy them. One day Istifanus came to buy his. Upon receipt of it he hugged it to his bosom, saying, 'Oh how precious! I love it and wouldn't sell it for a

pound!' The beautiful expression on his face showed that his words were but the echo of his heart."

Progress inevitably leads to new problems, just as the child's growth brings along with it the inescapable problem of continually renewing his garments, as he grows out of them one after another. And our work had now arrived at a stage when new measures must be taken to treat it justly, and make adequate provision for its growing needs.

"The evangelisation of Africa by Africans" had long been a principle, or should one rather say, an ideal, of our method of reaching the vast body of nations before us, with their variety of tongues and customs. In some mission fields the number of native evangelists and teachers exceeded greatly that of the foreign missionaries, but in our own field we still had a long way to go before we could at all flatter ourselves that our provision was commensurate with the need. Our folk were, indeed, already taking their places as elders, preachers, pastors, teachers, and helpers in various ways. But in some cases their knowledge of Holy Scripture was severely limited. Sometimes it included only the four Gospels and the Book of Acts, sometimes they had the whole New Testament and portions of the Old. In addition some of them had a small amount of teaching in arithmetic and geography as well, but only in a few instances had they had more. It might be said, of course, "Why not leave them at that, as they are already doing well?" But go and ask the men themselves. Their answer would be, that the younger folk had long ago absorbed all that they had to teach, and were now getting disheartened, and might soon drift away. But more than that, one cannot build up a Church on ignorance. There ought to be someone in the Christian community who knows something about the historical and geographical settings of the Bible story, something about the history of the Christian Church, of the civilisation of today and its urges and perils, something of the errors of Romanism, Millennial Dawnism, and the other "isms" that are seeking to seduce Africa today. Then the new Hausa Bible is in their hands, and the more thorough

exposition of it may not be either shirked or postponed. And lastly, our people need much help, properly competent help too, in bridging the gap between the primitive way of life into which they have been born, and the terrific rush of modern civilisation that is pouring in like a flood over poor Africa, with its harsh call for nationalism and self-government, and its glittering lure of money and more money, pleasure and more pleasure, power and more power.

There was no doubt whatever that the African, with the grace of God in his heart, could very soon in many places do the work which had needed a European missionary. But to do it adequately, he or she must have adequate training.

At about the end of 1932, therefore, it was decided to form a Training School for African workers. The Field Secretary, Mr. H. G. Farrant, wrote of how one of the first steps was taken. "I wrote down," he says, "a list of requirements for the ideal site" (for the proposed school), "and the list seemed impossible to obtain in one site. I wanted a site cool for Europeans, and not too cold for Africans, fertile and well wooded to provide scope for the students to farm, accessible by motor, central to the group of tribes it aimed at serving, surrounded by people who were pagan but spoke Hausa, and surrounded also by a population which would provide scope for the evangelistic efforts of the students. But much prayer gradually revealed the neighbourhood of Gindiri as appearing to meet the conditions, and two visits showed it to be almost ideal."

Gindiri is on the Plateau, not far from Panyam but at a somewhat lower elevation above sea-level. A fair-sized stream runs along the bottom of a valley with gently sloping sides. The country round it is pleasant light-forest land. About eight miles away is a large market-place at Mongu. Gindiri town itself lies not far away from the site chosen for the Training School.

So, the place having been found, staff was allocated for the task of bringing the new school into being, with the idea of making a start with the actual training in 1934.

Buildings were erected sufficient to go on with, and the training work actually began, as projected, in 1934 with eighteen students, most of whom were evangelists. To two of the students, however, preparation for school-teaching was given.

At first, the work was largely confined to the training of men for evangelistic work. The students were men who had already proved their worth. Most of them were "first-generation" Christians who had been converted as adults from heathenism. It was only after their conversion that they had learnt to read, so that their educational standard was necessarily low, and a one-year's course was, it was considered, the most they could profitably absorb at one time. Moreover, they were mostly voluntary workers, earning their living both before and after training as peasant farmers, and so they could not afford to close down their homes and their farms for more than a year at a time.

They were all married men, and they had to bring their wives and children with them. The school for the wives was looked upon as one of the most important parts of the training centre; if there was an infant, a boy or girl relative of the family had to come with them, and act as the child's nurse while the mother was at school. Many of the wives were illiterate on arrival, so that the major subjects for them were oral Scripture knowledge, and reading, writing, and counting. Practical hygiene, spinning, weaving, needlework, and improved native cookery also formed a large part of the curriculum.

From the first there has been a day school at Gindiri for the children of the students, so that, in each case, the whole family has been given a lift-up. The children of the local people have also been encouraged to attend. (This is now a large, thriving school.)

For several years there had been an argument going on between the Government Education Department and the Mission about the classes in which our untrained helpers in the villages taught enquirers and others to read and write. We did not wish these simple classes to be treated as "schools." The instruction was often given

without pay, and the teachers had no formal qualifications. It gave us pleasure therefore when, in 1932, the Government passed a Special Ordinance which gave recognition to a category called "Classes for religious instruction" as distinguished from "schools." In these "C.R.I.'s" (as they are usually called) it was permitted to give instruction in reading, writing, and notation of figures, as well as religious instruction. This was a very useful step, for it permitted us to arrange for our converts to be taught to read the Scriptures, without our having to maintain the full Education Department standard in each village class. There is no need to make a return of the numbers of those who attend these "Classes for Religious Instruction," and they are not included in the figures of pupils on the rolls of our schools, but a return is made of the number of classes carried on. They do a most important work. We have a rule that we do not baptise converts from heathenism or Islam, unless in exceptional circumstances, until they are able to read the Scriptures in some tongue which they can understand. These classes, which are now very widespread, furnish our village people with the needed chance of instruction, so as to gain the required competence in reading.

It should not be forgotten, also, that our educational work is a very important evangelistic agency as well. It has been claimed that in the Yergum district the schools are the most productive method of getting into touch with heathen families. The same testimony is echoed and reinforced by Panyam, where the school is said to be invaluable as an opportunity for propagating the Gospel; and Lupwe can see a very marked improvement in the work at every place where schools are carried on. Indeed, about this time the Wurkum people suddenly became school-conscious. The schoolhouse overflowed into the compound. The more they were packed in the more they came. About eighty were enrolled in addition to those already attending, and then the gate had to be closed resolutely. A special Bible-Class held after school two days a week had an attendance of seventy for the last three months of the year. In the Danish Branch's district

it was reported that "fruit is springing up quickly among the Longuda villages, and the cause is partly the influence of the ex-pupils of the boarding-school at Shillem."

By this time there were gladdening signs that our hopes for a self-propagating Church had begun to find a measure of realisation. One Yergum worker, Pinap, who had been left in charge of Lalin station among the Montol, found his own local people uninterested, and went evangelising further afield. A small, and very wild, hill-tribe, the Pe, gave him a welcome and he managed to keep in touch with them, although he was held by his proper task at Lalin. Among the Angas two men, on their own initiative, moved out to other villages with the intention of teaching. Cheering news came from various parts of our Nigerian field about the fruitfulness of the work, reminding one of the prophet's words which tell of the coming time when "the desert shall rejoice, and blossom as the rose."

One meets the same note in the story of the Mission in French Equatorial Africa, even though that work was yet but six or seven years old. "A bright feature of the work is the way the people are taking hold in the absence of white workers. Both men and women are now taking their place as Sunday School teachers. Perhaps if we had had more white missionaries we might not have resorted so quickly to African teachers. A few are taking every opportunity to improve themselves for the work. In the Goulei tribe, for instance, three men have practically taught themselves to read and write."

In that area they had been considerably encouraged by the rapid development of their work. At the beginning of 1932 the Sunday School attendance was just about one hundred. Later on, if it dropped below two hundred and fifty they would think there was a falling off. And in the earlier part of the year they had baptised sixteen of their first converts.

In the Anglo-Egyptian Sudan it was found necessary to close Abri station for a time. Work was carried on by the senior boys (from the boarding-school) until arrangements were made for the transference of the bulk of the

scholars to Heiban. The conduct and work of the boys who thus cared for the station and treated the sick who came in from surrounding parts was a cause of gratification to the missionaries. Moreover, steady evangelistic work had been carried on in a wide district around each station, not only by the missionaries, but by some of the Christians. During the year almost a hundred people made profession of faith in Christ, four of whom, those at Tabanya, were the first at that place to take this step.

Here one may pause for a little to notice one of the very serious matters which have to be faced in work in our regions of the African continent. Sleeping-sickness is endemic in many parts of the country. From French Equatorial Africa came the sad news that sleeping-sickness was more widespread than we thought, and the prospect of having our whole staff, artisans and evangelists alike, fade away as they reached a place of real usefulness, was not encouraging. The whole Moyen Logone district seemed to be in the grip of the plague, and they wondered whether even the drastic measures of the Government would succeed in staying it. It has already been told how the development of this plague forced the removal of our Freed Slaves' Home from Rumasha to Wukari. The C.M.S. too had been distressed by its breaking up one of their promising communities. In recent years the disease had been spreading rapidly in the valleys south of the Bauchi Plateau, with tragic effects in the Ganawuri tribe. They were settled in a lovely shady valley with fine mahogany trees growing in it, in a district lying along the foot of the hills beside the Birom country. The place had probably always harboured the tsetse fly, which carries sleeping-sickness when once it is infected with it. But they must have been uncontaminated. Of late, however, it is said that one man who was suffering from the disease came to live there, and presently the whole people was threatened with destruction. Hundreds of them died. Bot Dun, the Christian who was in charge of the work of the Mission among them, himself developed sleeping-

sickness, but was treated for it and recovered. So the Administration decided to remove the remainder of the tribe out of the forest to a healthier location in the open grassland a few miles away. This has been done, and the work is going on again among them.

Yet even here, in the providence of God, this dire disease may be used for His glory and the blessing of men. In French Equatorial Africa such a development took place. "Our men and boys arrived back from the sleeping-sickness camp this month. While at Moundou they made a splendid reputation for themselves and did a good work for the Lord. The Administrateur spoke very highly of them, and said he could hear them singing their hymns in the morning and evening devotions they held in the camp. Ringon and Boikase held meetings in the surrounding villages of Moundou each Sunday. In this they were privileged to tell the news to many who had never before heard of Jesus. Ringon gave a glowing and inspiring account of the wonderful keeping power of the Holy Spirit in their lives as they sought to walk straight before God in the camp, among so many who are opposed to the testimony and the message. He said that before many days the Lord gave them strength, and soon they, the Christians, were popular in the camp, and many were eager to join them in worship and prayer, and to hear their messages from day to day. Many wanted to find Jesus as they had done. When they were discharged, the earnest ones at the camp, whom they were leaving behind, were very unhappy about their coming away, and said they wanted them to stay and give them more news of 'Jesus and His Father.' 'Why do you want to go back to Beladja when you know we are all without this good news?' 'When you go, who will there be to tell us and lead us to Jesus? Why cannot some of you come to us and give us strength?' When Ringon told our people this, tears were ready to flow from his eyes, his heart was so full."

It is noticeable that the work of the Norwegian Branch in the French Cameroons was slow in advancing. Yet their medical work was meeting with appreciation, and a

band of converts had been gathered, some of whom were lending a hand in the work of evangelisation.

It was about this time, in April, 1933, that the Mission suffered a grievous loss in the death of Miss Johanna Veenstra. Her short years of service on the field were markedly blessed by God. She first sailed for Nigeria at the end of 1919, and a few years afterwards was given responsibility for the district which centred at Lupwe. This place lies about ninety miles south from Ibi, which at that time was the Nigerian headquarters of the Mission. Here the rolling plain of the Benue valley region breaks into a maze of hills, upon and around which live the Kutev tribe, a very primitive people known to their neighbours by the uncompromising name of "Dzompere,"—"the Man-eaters." The main town of the district is Takum, which is a Jukun settlement. Later her work was extended to include that at Wukari, Donga, and Ibi.

Over this arduous and exacting area she travelled, climbing the steep rocky hills, and cycling through the plains, gradually dispelling fear and suspicion, and winning confidence, friendship, and love. Though naturally timid, she did not shrink from danger or difficulty if she heard the call of duty. Dignified, but courteous, patient, sympathetic, and earnestly spiritually-minded, she gained a widespread influence. Under her teaching, care, and shepherding, the Lord raised up an earnest and progressive Church, whose branches are now spreading out and bearing fruit over a wide area.

God's perfect wisdom sometimes puzzles us in its administration of the affairs of His Kingdom. We find it hard to understand why He should have called away one like Miss Veenstra, upon whose work He was bestowing such manifest blessing. So much seemed to depend upon her presence and leadership. But we comfort ourselves with the words our Lord used to His puzzled disciple, "What I do thou knowest not now, but thou shalt know hereafter." His wisdom cannot err in its shaping and directing of the work of His grace. The end will explain all things.

With unceasing labour, and better still, unceasing prayer, fighting the deadly climate and the enfeebling fever, seeing his fellow-helpers falling beside him, he persevered, telling the simple Gospel story. At the very time when his courageous faith almost gave way before the gigantic obstacles he had to surmount, and he had sought the retirement of a forest to indulge in sorrowful thought, he heard one of these poor slaves praying for the liberty of a son of God, and he knew that the hour of victory was at hand. And so this man in seven years, and amid a community as hopelessly ignorant and unimpressible as ever a missionary confronted, actually laid the basis of a Christian state.

—JOHNSON OF SIERRA LEONE (A. T. Pierson).

\* \* \*

What then? Why, then another pilgrim song,  
And then a hush of rest divinely granted,  
And then a thirsty stage . . . ah me! how long!  
*And then a brook*, just when it most was wanted.

What then? The pitching of the evening tent,  
And then, perchance, a pillow rough and thorny;  
And then some sweet and tender message sent  
To cheer the faint one for to-morrow's journey.

What then? The howling of the midnight wind,  
A feverish sleep, a heart oppressed and aching—  
And then, a little water cruse to find,  
Close by my pillow, ready for my waking.

—(SELECTED).

## CHAPTER XVII

### *“And then a brook”*

(1931-1933)

THERE had, in these years, been a number of movements in our Nigerian field which gave us a happy foreview of what we might, in the goodness of God, expect to see when the days of revival and quickening really came. There had been “times of refreshing” among the Bachama, the Yergum, the Sura, the Kutev, and the Mada, when widespread revival almost seemed to have begun, but these all ended in their own circle or in their neighbouring areas. The great day had not yet arrived. Nevertheless the gracious work in these separate circles was heartening to observe. We could thank God for the “brook, just when it most was wanted,” and look forward, with a livelier faith, for the “floods on the dry ground” which we felt were the real need. Let us, as we pray for the full harvest, nevertheless think for a while of some of these harbingers of blessing which had already been sent.

From the Yergum district, for example, we hear :—  
“Looking back over the past week our hearts are filled with praise and gratitude for all that the Lord has done in our midst.

“We started in the church at Langtang with a prayer meeting on the Saturday evening, when seventy-seven were present. On the Sunday, Monday, and Tuesday we held two meetings each day, at which Dr. Jackson gave a simple message addressed specially to the Christians, making clear to them what was involved in following the Lord wholly, and the Lord wrought conviction in the hearts of many of our people. Before the services ended many had confessed to telling lies, stealing, drinking and other sins. One young fellow said he had not been able to sleep because of the work of the Holy

Spirit in his heart. He had not been following the Lord aright, but now he wanted to do so with all his heart. Another, until recently a teacher, came to me and said his heart had not been sweet ever since he left. The Lord has shown him he had done wrong, and now he wished to be reinstated. And so it went on. We pray that He Who has begun this good work in our midst will continue it.

“We then went over to Pil for a couple of days. The tide rose at each of the meetings until it came to the full at the last gathering on the Thursday afternoon. After the address, we left the meeting open for testimonies, and I never saw anything like it. Between twenty and thirty people rose and spoke of blessing received. Some made confession of sin, others spoke of having been strengthened in their Christian life, whilst others amongst the young people made public confession of their faith in Christ. Two who had been suffering persecution for their faith in Christ had become discouraged, but the meetings had been a great blessing to them. A number said that when they saw the locusts the previous day their hearts were full of fear, but now they were rejoicing because not so much as a grain of their corn had been touched, which was in marked contrast to the reports of damage which had come in from their pagan neighbours. It was a wonderful meeting, and when, following on the morning service, about sixty people prayed and confessed sin, it filled our hearts with wonder, love, and praise as we saw the work of the Holy Spirit in our midst. The look of radiant joy on the faces of the people was a sight to behold, and it greatly cheered us.

“From Pil we went to Girkawa. Here the Lord did better for us than all our hopes. It was fine to note the simplicity and apparent sincerity of the prayers offered. On the Sunday a number came to tell us of things in their lives which were hindering blessing, others came to say how they desired to follow the Lord, so in the afternoon we had a testimony meeting in which many took part. Some made confession of sin, others testified to having received a clearer understanding of the Christian life,

while four confessed to having accepted the Lord Jesus Christ as their Saviour.

“We are praying that this may be but the beginning of things, and that soon we shall see greater things than these.”

A little later, another worker writes from the same district :—“These are days when we can see things happening all around us, in answer to the many prayers that have been and are being offered up on our behalf. All over the district, in the prayer centres and schools, there are numbers of boys and girls learning each day. But best of all, there is a real turning to the Christian way. I was up to the north-east of our district around Kunkwam and Jat, where they built prayer-huts last year, and found a real interest everywhere. Hardly a compound, but we found someone who had made a definite move to get in touch with some of our Christians. . . . There is a continual steady flow of those making confession of faith.”

From the Plateau district itself comes an account of blessing there also. Here it is, in the quaint phrasing of an African's thoughts :—“Before we assembled we had all been much in united prayer, and therefore, although the time of our Mission was a very awkward one on account of its being the season for preparing the yam beds, the Holy Spirit was urging the people that they must go to Forum. . . . On the Saturday our missionary began to teach us. At first it seemed as if the Birom language was a difficulty to him, but when we reassembled his word was with increased power, until . . . all replied that they heard every word, and some actually began to quote what he had said.

“On Sunday we reassembled at 10.30 o'clock for the morning service. There we saw many extra people who had not been able to come with us on Friday. Our Father had been working in their hearts too. When the doctor began to teach us, his word had increased greatly in power, until it brought deep conviction to all hearts. The Holy Spirit began to plead even with those who had not yet come into union with their Saviour Jesus. Afterwards

the doctor said, 'Who is there who wishes to show that he now repents, and to confess his sins before the Lord, and to let the Father reckon him as His own child?' We sat and waited a while, and then I saw a girl from Kuru, named Gyem Vat, stand up. She was a very shy girl, and I never thought she would dare to speak publicly. Ever since that day I have been praising God the Holy Spirit that He could give anyone such courage, for there were present about three hundred and forty. Afterwards her mother came out too, a particularly shy woman. At that time the Holy Spirit gave the opportunity and many obeyed His voice and gave their testimony.

"Early on Monday morning we again assembled, and the Lord again showed forth His glory in His house. Again he pleaded with some and many of them witnessed in front of the congregation. When we dispersed, prayer was continued in our quarters, and at the mid-morning meeting we again saw the glory of God. I saw some arise with courage and give their witness. I had thought it would be difficult for some amongst them, but they were the very ones who testified, and it made me think of the words of the Lord Jesus, when He said that the things that were impossible with man were possible with God. All of those who became united with the Lord of Life at that time were forty people."

Even the newer fields were showing signs of a gladdening fruitfulness. In the Pero country, an off-shoot of the Wurunkum field, there were joyous times :—

"These are busy days ; happy days ; glorious days ; days in which we are forced to count our blessings and we get tired counting. Oh, how the Lord is blessing us ! For the time being we are walking in heavenly places.

"A movement began here in October. Every week but one since then, there have been converts. Souls have been saved, and together we have been searching for God's will. We were led to believe that it was His will that we build a church. We did so. The work was done rapidly and quietly by the people, and today there stands a thatched church building of which all Pero-land can be proud. It is paid for from the offerings. Throughout the

time of building we were planning and praying for the dedication day. We asked God to show us a sign on that day. Mrs. Walter practised some hymns with the Christians as a choir to lead the singing. One of the older Christians gave a short talk about the old and the new as found in Pero-land, and then Mr. Walter preached, and publicly gave the church to God. There were over two hundred and fifty people present, and the Spirit of God was working among them. At the close of the service Mr. Walter gave an altar call, and four responded; two of the four to come forward were women. After the service others came for private conference, and when the afternoon service closed, and the personal conferences were all finished, we had nineteen new converts in our midst. We were thoroughly exhausted, but the joy of the victory in Christ Jesus flooded our souls.”

It was so not only in Pero-land, but in the district staffed by our South African colleagues.

“At Randa it was decided to call the Christians together and to hold five meetings each day, three for prayer, and two at which addresses would be given, followed by prayer. From the very first a change was noticed in the attitude and manner of those attending. Young Christians in Africa are usually ready to pray in public, and to do so fluently, in stereotyped phraseology, confessing sin in a general fashion, and frequently with reference to the sins of others rather than of the one who is praying. But at this first gathering there was a long pause, and then, one after another, halting prayers were offered, prayers such as had never before been heard from those taking part.

“At the first service at which an address was given, it was evident that the Holy Spirit had begun His work. When opportunity was given for prayer, there was again a long pause, and then, in a broken voice, one of the baptised Christians confessed to sin. He was followed by others, some weeping, and this continued thereafter at each service. All the besetting sins of the African were poured out in confession, as over-burdened consciences sought relief and forgiveness and peace.

“Special prayer had been offered for several of the Christians who were not present at first, that they might be led to attend and share in the blessing. As the days passed these came in one by one and were broken down before God. The numbers making confession of sin increased, until about forty had in this way found forgiveness and cleansing. It was good to see the evidences of conviction of sin on the faces of those attending give way to light and joy as they made their peace with God. And as the Christians were revived and renewed, others were drawn in and made profession of faith in Christ.”

This blessing spread also to Vom Hospital, manifesting itself in the same way, but not affecting so many persons.

In one or two places whole communities seemed to be moved to turn towards Christ. Among the Mbula tribe, a neighbour tribe of the Bachama, the whole village of Mbakmiyangi turned away from the fetish, with the exception of one man. The missionary in the area notes that while the people have turned to Christ, they have still to learn more fully the truths of Scripture. Among the Kutev the villages of Kwambai, Fikyu, and Acha were all powerfully influenced in the same way. In Fikyu the visiting missionary tells of a pleasant surprise:—“We had been told there were ten or twelve who wanted to make witness of their faith, so imagine our joy when we saw Istifanus” (the accompanying elder from Takum) “questioning twenty-five women and fifteen men. Each one was questioned individually, and then all were spoken to as a group. Before a church packed to its capacity these forty made public testimony to their faith in the Lord Jesus Christ.”

In French Equatorial Africa our Canadian workers also had their days of rejoicing. “We had a very happy Christmas season which lasted until well after New Year. On 30th December I baptised fifty-seven people in the River Logone. The baptismal service lasted until noon. That evening we had Communion, and the church proved too small to seat comfortably the communicant members, let alone the adherents.” That made up eighty-eight baptised at that station during the year.

Down among the Koro, in the Lafia region, two of the men students from Gindiri went on an evangelistic tour, and came back thrilled with the opportunities there. At one place the chief, who had burnt his fetishes five months ago, took the men into his own hut and, before their eyes, stripped the place of everything pertaining to fetish. Two other men did the same, and all the things were burnt.

Of course it is easy for the caviller to say smart things about all these “rice Christians,” and about the power of emotion on a simple-minded African. Well, let us look at a sample :—

“The whole community mourns the passing of one of the finest of the Yergum tribe. Miri’s name stood third on the Church roll, he having been baptised among the early converts. Miri was a good man through and through. He was a man of one Book. He read and re-read the portions of Scripture translated until he knew them from cover to cover. Not merely head knowledge ; the great principles of the Kingdom of God were the rules of his life and conduct. His life was one long demonstration of the love of God shed abroad in his heart.

“Miri was incapable of any meanness. No harsh or unkind word ever passed his lips. The patience he exhibited in dealing with truculent cases was marvellous. His tact and sagacity far surpassed the ability of most men. He was one of nature’s true gentlemen. His thoughtfulness, his deep humility, and perfect politeness were those acquired from close contact with the blessed Lord Jesus.

“He was a comparatively poor man, yet he gave generously to the support of the Church. How he managed to contribute with unfailing regularity often puzzled us. His time he gave ungrudgingly, never thinking of reward. He was always one of the first on the job if there were any voluntary repairs or clearing to be done on the church or the church premises.”

The first year of Gindiri Training School saw an illustration of how rapidly a Christian work may develop into fruitfulness. The eighteen students were keen in doing the evangelistic work of the neighbourhood, in

which, at that time, there were no Christians, and as a result of their year's work they left behind them twenty local men and two women who had accepted Christ, and forty or fifty more who had become used to attending services but had not yet made profession of faith.

So, as one looked out over the field, one might see enough to encourage hope that the work was going to expand in the future at a much more rapid rate than in the past, and to make one look forward with a reasonably confident hope. The work was being resolutely tackled, and the Gospel was now being preached in a much more thorough fashion. For instance, at a Church meeting at Langtang among the Yergum it was stated that there was not a village in the Yergum and Girkawa tribes which had not heard the Gospel, and that most of them had heard it many times. This casts a very winsome light on a Resolution passed by an inter-Mission Conference in March, 1935, urging the various societies represented to try and evangelise "effectively" the areas under their care before the next Conference in 1938. By "effectively" it was intended that, as literally as possible, every compound and hut would be reached. This resolution was put before a gathering of the Birom Christians, at which three hundred or more were present from various towns and villages in the tribe. This gathering in its turn reported, "We united and vowed before our Heavenly Father that we would preach in all the compounds in our towns. If any are staying on the farms they must teach the people out in the bush, if we are going along the road with any friends we will tell them the story of Jesus too." The report ends with a very significant word. "But we said, let us, all of us, pray that we may receive the Holy Spirit as a gift for this work, that we may love our fellows, and be genuinely friendly to all, and have a gentle disposition too. And we must have the Lord Jesus go with us always."

Does it not bring to one's memory the lovely phrase in which our English Bible tells us of the early days of the Apostolic Church, "Great grace was upon them all"?

At the same time, even though one remembers the

comforts by the way, one must not allow oneself to forget that our utmost outreach could not touch all that cried out to be done. There were pages of our records which, though bright with sunlight, were also black with shadow. Witness the story from the Lupwe district of a visit paid to one of the hill villages there. They were met by a very eager group, who told them that, years before, they had heard about the love of God, and the story had been sweet to their hearts. When the herald of the Good News had departed, they had made up their minds to follow the Way of which they had heard. There was a "Lord's Day," that they had heard. So they patiently marked off the days in the sand, until the seventh came. On that day they met, and sang the one song they knew. With closed eyes and folded hands they called out "God, Jesus." They waited for someone to come and tell them more. The dry season passed, but no one came. The wet season came and went, and still no one came. The ridicule of the other people was too strong, and they went back, into the darkness.

Thank God that some time afterwards they were found by some of the Takum elders, and given further instruction. But then it was another three years before the next visit. That illustrates the tremendous need for more and more African helpers, men and women who were sufficiently well trained to act as shepherds of these "few sheep in the wilderness." Helpers were coming, but the need was very great.

It does one's heart good to read the stories of the dear child-like faith and obedience of some of our people. It takes one back, sometimes, to the early apostolic days. Listen to this tale of one of the Pero lads from the Wurkum area.

He said that it was Sunday, and he had been holding his services among little groups of listeners wherever he could find them. He was sitting in the shade, taking a brief rest, when a voice said to him, as to Philip of old, "Arise and go." He knew that he was being asked to go to another village, a couple of miles farther away, and that he answered the call by saying that he knew nobody

in that village, not one. How could he make contacts to find listeners for the Gospel among strangers? But again the voice said, "Arise, and go." That ended the matter; he arose and went.

On his way he wondered why he was being sent, and to whom. He prayed, asking his Lord to show him very plainly to whom he was to go. Presently he stubbed his toe on a rock. Any harm done? He went towards a shady tree to examine the injury. An old man was sitting there resting. The lad poured out to the listener the old story with a new fervour. The old man listened hungrily, and after a while exclaimed, "I want this Jesus to save me too from my sins."

Could we, too, perhaps learn something from this lad? Might we, too, learn to turn, like him, and ask Jesus to guide us to some hungry heart?

Indeed one might well think that our kindly Lord has a specially tender place in His heart of love and care for these who, by their very childlikeness, allow Him to come close to them even in the little petty things of life. Like this, for example:—

The Angas at Kabwir had had a very good harvest in 1935, the best they had known for years, and the grateful women asked that they might have a thanksgiving service. This was arranged, and at it they were asked if they had anything else to praise the Lord for, as well as the harvest. One by one they began to tell of blessings in their individual lives, till they could hardly wait for each other to finish speaking. One old woman burst out with "Could I praise the Lord for one thing only, when He is blessing me every day of my life? If I go to draw water, there He is, ready to help me; if I go to gather wood, He helps me." Then she told of a special answer to her prayer. One day the poor old soul asked her kind Saviour to send her a penny, for she needed it so much. That morning she went out to do a bit of hoeing, and as she was working away she turned up a shilling! Isn't it just like Him? Is it not written,

He hath regarded the prayer of the destitute,  
And hath not despised their prayer?

Truly, the circling suns and systems wait upon His care, but among them all He can hear the humble cry of a poor old Angas woman, who asks Him for one little penny. Dare we ever doubt His tenderness? “God of all grace” is verily His Name.

So these who once “sat in darkness” have begun to catch and reflect gleams of glory and grace from the rising “Dayspring from on high.”

A bit of broken glass had caught the light  
That made the eastern sky a sea of flame,  
And he who saw it gleaming turned to learn  
Whence all the splendour came.

So, if a life that else were dull and drear  
Glowed with the glory of a lighted face,  
What marvel if men turned to praise anew  
The wonder of God’s grace.

We wish no man to summon us to any poor, paltry, meagre, human enterprise. We wish a task for which man shall be inadequate in his own spirit, a task that shall be too great for any to perform save those who take it up clothed with the Spirit of the Most High.

—ROBERT E. SPEER.

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Those who doubt the romance of missions should read the story of Raymond Lull, the first and greatest of missionaries to the Mohammedans. See him in 1292 daring to go, defenceless and alone, to win converts where proselytism was a crime, and conversion was apostasy, and both were punishable with death.

Scarcely had he broached his design when he was cast into prison and then driven out of the country. He returned to Europe for aid, and, again unsuccessful, went back to Africa in 1307, though threatened with stoning. Again in prison, he wrote there a defence of Christianity, and compelled even his foes to respect the fanatical philosopher who risked life itself for the sake of his faith and his mission.

He was a second time deported, and at seventy years of age we find him on a tour of the chief cities of Europe, preaching his crusade. Once more unsuccessful, with a zeal that no discouragement could quench, in 1314 at seventy-eight years of age, this grand old hero once more crossed the Mediterranean to Bougiah, and there, in his eightieth year, met death, like the first martyr, by stoning.

In an age of violence and faithlessness, he was the apostle of heavenly love. Let this motto from his own great book be adopted by all his true successors :—

“He who loves not, lives not;  
He who lives by the Life cannot die.”

—A. T. PIERSON.

## CHAPTER XVIII

### *Reaching out to Mohammedans*

(1934-1936)

**B**YOND the eastern boundary of Nigeria, in the French Cameroons, our Norwegian workers had found themselves able to get a good many teachers and catechists from the American Presbyterian Mission to the south of them. Not all of these helpers, however, were suitable for the difficult work on a new field where the Mohammedan influence was so strong, especially in the more northerly section. Indeed, in some places an unfortunate start had threatened to close again doors which had opened. Yet at most of their twenty-two posts there had been progress, and there had already been gathered at least the first-fruits of a harvest. In 1934, for example, twenty-three adults had been baptised. This was a good record for a work whose first missionaries had only sailed in 1924, and was, we hope, only a foretaste of better things to come. Their year closed with the inauguration of a pretty church building at Ngaoundere, the main station of the Mission in that part of the world.

Further eastwards, in French Equatorial Africa, our Canadian workers were faced with a difficult situation. Though there had been considerable blessing on the work, it was felt that something must be done to meet the threat of Roman Catholic advance. There were men ready to go out as full-time evangelists and teachers, but the native Church was unable to provide their support. It could meet about half the amount required, and until its membership was large enough to face the cost of its own ministry, help would be needed from the funds of the Society. "We were," wrote Mr. Veary, "prepared to wait patiently for the realisation of our ideal" (the Indigenous Church, that is, independent of foreign funds). "Then we saw that we must change our policy, and if

possible meet them" (the R.C.'s) "on their own ground. Their policy is to open chapels in all the villages they can, choosing, of course, the largest and most important ones. This means we must advance more rapidly.

"As the native workers sent out are not as fully trained as they should be, special measures must be taken to supervise and complete their training, part of which must take place while they are at work in their villages. To do this, one missionary couple should be continually at work in the villages, helping the African teachers and enlarging the borders of their field. Christians at the station base must be well trained, so that at any time any one of them may be sent to relieve or replace an evangelist, or open work in a new village."

Here, as in Nigeria, sleeping-sickness had presented a problem. The main station, Beladja, was well located, and there was a large native population near it, but, alas, it was in the very centre of a group of villages that were attacked, and being ravaged, by this dread disease. So a new location must be found for the carrying on of the work, where the staff will be free from the threat of sleeping-sickness.

By the middle of the 1930's our medical work had become very important, and significant, too, not only for the relief of our people's physical needs, but for its prime purpose of providing an opportunity to make friendly contact with those whom it touched,—contact which could be used to make Christ known by definite evangelistic instruction and appeal. The mere statement that in one year we were treating, in our hospitals and dispensaries, from 30,000 to 40,000 patients will enable a thoughtful mind to appreciate the enormous amount of opportunity—friendly, grateful opportunity,—which was thus made available for the workers. African helpers, both men and women, were being trained to deal with various kinds of physical need. Maternity and Child-Welfare work was helping to relieve suffering and quite definitely to save lives. Children whose mothers had died would sometimes have been buried with their mothers, or killed in some other way, had our workers not been there to show the

households that a baby could be fed on cows' milk out of a bottle.

Vom Hospital, among its other works of helping and healing, was training midwives, with Government recognition. It was also carrying on a leper camp with some thirty to forty inmates. It was from the leper work here that Nyam, the Jarawa leper, went forth to take the story of his Saviour to his own people, and so lay the foundation among them for the acceptance of the Mission's overtures later on.

It would be impossible to tell the number of those who have been won to friendship towards the Mission by our healing and helping work. A report from Panyam states that "the Hausa who frequent Panyam market have been much impressed by seeing Christianity in action in the nursing of five orphan babes at the Mission station. These Hausas came to some of the Christians to say that this had proved to them that Christianity is better than Mohammedanism." One may refer also to an incident in the history of the C.M.S. at Khartum. They had been permitted to open a hospital there. Afterwards, owing to lack of funds, they were considering closing the hospital, when some wealthy Mohammedan traders heard about it, and appealed to the Governor, offering a gift of four hundred pounds if the hospital would remain open. They said they believed that the hospital was there for the benefit of their people, and the staff did good and kind deeds. This seemed to change the attitude of the Government, who afterwards gave a grant for the work.

It is in this way that our medical work helps to justify the dictum of a Government officer in the Anglo-Egyptian Sudan. During a Conference with some members of the S.U.M. he said, "These people are worthy of the best that can be given them in religion and education, and the best that can be given is the Gospel of our Lord Jesus Christ as set forth in the lives and teaching of white men."

At the end of 1934 Mr. Gilbert Dawson, the General Secretary of the Mission, accompanied by Mr. W. B. Redmayne, the Hon. Secretary, left for a tour of the Mission's various fields in the Sudan. They planned to

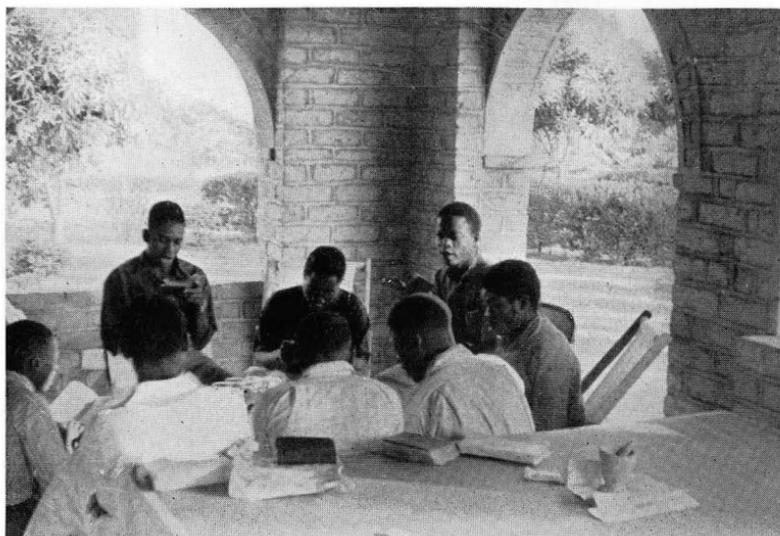
meet and confer with the workers in the Anglo-Egyptian Sudan, and also to join them in Conference with the Sudan Government about the future of the work there and its extension. Then they were to travel through French Equatorial Africa and the Cameroons to Nigeria visiting the Mission stations en route. After that there was to be a Conference of the Missionary Societies in Northern Nigeria at Miango, at which they hoped to be present, followed by a Conference of the workers of our own Society at Gindiri. They would also see as much as they could of our own Mission stations in the Northern Provinces, and get definite information about the territory still unreached by missionary effort, as well as about the staff required to meet the most urgent needs of the situation.

They travelled from London to Port Said, and arrived after Christmas Day at Khartum, where they met the Secretaries from Australia and New Zealand and Mr. Mills from Abri, the senior member of our Anglo-Egyptian staff. The whole party then went to El Obeid, the capital of Kordofan, where they met and were entertained by the Governor of the Province and one of his colleagues.

From there they toured the Mission's field in the Nile region, and then at El Fasher in Darfur they were met by the Rev. T. L. Suffill and Mr. Shaw, and after a rather interrupted trip arrived at Beladja in French Equatorial Africa.

Leaving that field, they were taken to Northern Nigeria, and visited most of our stations there. They were present at the two Conferences mentioned above as on their plans, and finally were taken to Kano, from which a railway journey brought them to Lagos and to the mailboat home to England.

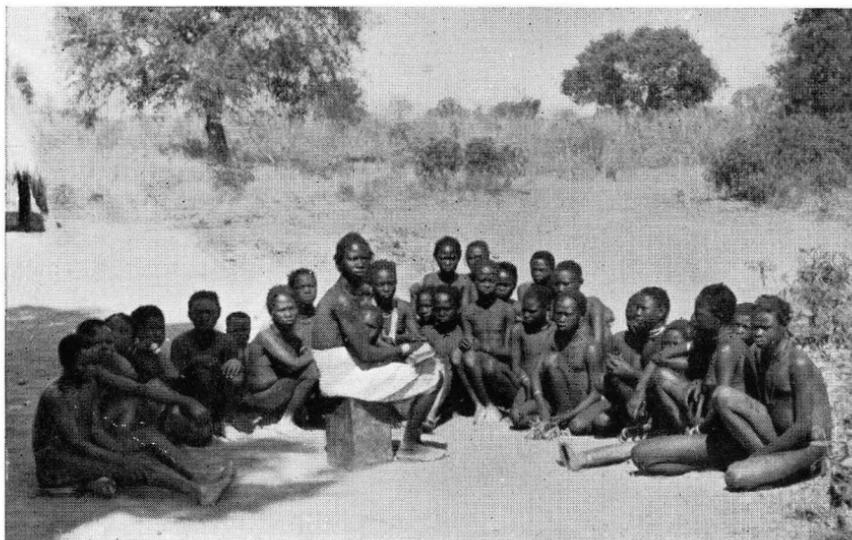
It was really a pretty strenuous undertaking, for the journey lengthened out to about eight thousand miles, of which about five thousand were done in lorries. Accidents and delays will happen, for Africa is the land of the unexpected, and motor-lorries, like us humans, are far from infallible. While crossing French Equatorial Africa



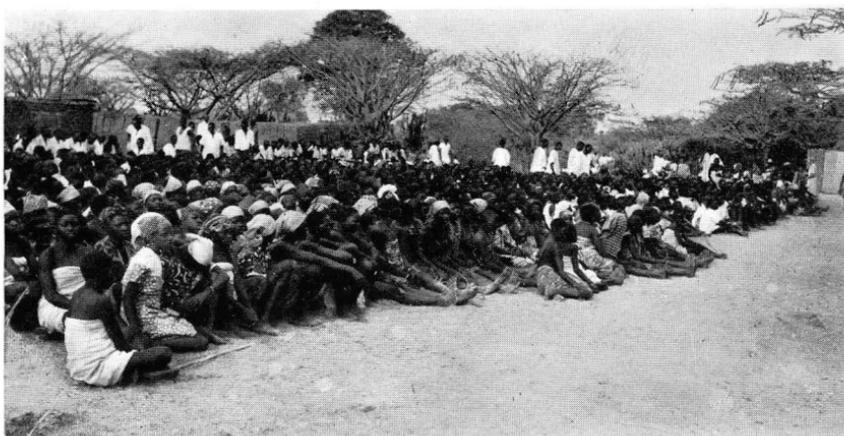
**GROUP OF CHRISTIANS SINGING ON CHRISTMAS MORNING**  
on the verandah of Koutou Mission House, French Equatorial Africa



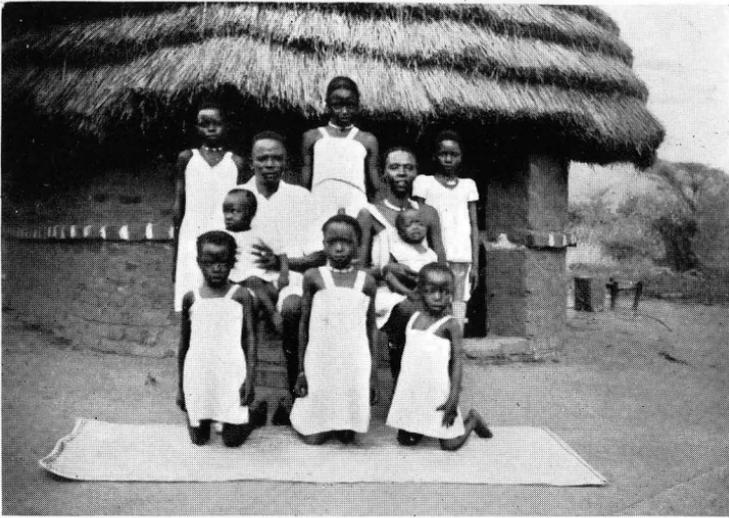
**HAND-NET FISHING**  
(Nigeria)



A SUNDAY-SCHOOL CLASS, BELADJA  
(French Equatorial Africa)



PART OF THE CONGREGATION AT A CONVENTION AT PANYAM  
(Nigeria)



**TUKO AND HIS FAMILY**

He was one of the first evangelists in his district of Anglo-Egyptian Sudan



**FIRST PASTOR-TRAINING CLASS AT GINDIRI**

On left is Bali (Langtang), David Lot (Panyam) in centre;  
right is Toma Tok Bot (Forum) with Rev. Dr. McBride, their teacher, at the back.



**BLIND STUDENTS READING HAUSA SCRIPTURES IN BRAILLE**  
(Ibi, Nigeria)



**PASTOR DAVID LOT**  
preaching at a market in Nigeria

their lorry broke down, and had to be towed a two-day journey to Beladja, and from there over four hundred miles into British territory at Maiduguri, where they were able to get it repaired. The trip was cut short, too, partly by the near approach of the rainy season, otherwise the two travellers might have come home by French Niger Territory, motoring to Bamako on the Upper Niger, and thence taking train to Dakar beside Cape Verd. It was a pity that they were thus obliged to shorten their tour. But still, the fact that they were able to travel in such a short time from Port Said to Lagos shows what a tremendous difference there is between the Africa of 1935 and the Africa of 1900. Only the short space of thirty-five years, and what a marvellous change for the better.

By the year 1936 the Danish Branch of the Mission had come to its semi-jubilee, and to mark the occasion a series of special gatherings were held at Aalborg, in Denmark. The friends of the work came together from all over the country. Three hundred and fifty auxiliaries of the work were thus represented. The citizens of Aalborg treated these visitors as their own guests, some being accommodated in private homes, and some in hotels. One friend of the Mission paid the hotel bills of forty delegates!

Meetings were addressed by various speakers, including Pastor Nikolaisen of the Norwegian Branch of the S.U.M., which is an offshoot of the Danish Branch. Dr. N. H. Brønnum, who was now Secretary of the Danish work, gave a lecture on the Mission's activities, which was broadcast.

A very impressive gathering was that at the Church service, when the people made their offerings for the work. Sermons were preached by the Bishop of Aalborg and Pastor Munster, who is Vice-President of the Danish Council. In accordance with the usual Danish custom, those present at the service filed up to the Lord's Table with their offerings, and placed them there. Steadily the piles of envelopes grew, till some of the officials grew agitated at the thought of counting all that money. The offerings amounted to nearly £1,000. Thus the Lord's grateful servants made their thank-offering to their Master

for His grace and goodness during the quarter of a century. They gave generously, though in many cases from small resources, for the further extension of His Kingdom in the Sudan.

In this same year there appeared in the "Lightbearer" a very significant article. Its opening paragraph reveals an enlarged aim for the Mission.

"The early literature of the Sudan United Mission announced that the aim of the Mission was to give the Gospel to the pagans in the Sudan before they became Mohammedans. Now we are led to aim at evangelising the Mohammedans as directly as we do the pagans. We can take up this second part of the evangelisation of the Sudan because God has blessed us in the first."

"Before the one task is complete we turn to the other. Administrations which were adamant against the entrance of missions to Mohammedan emirates are now willing to allow mission work under certain circumstances and certain conditions."

In pursuance of this plan the Mission took over from the Administration the care of leprosy work in the Mohammedan part of Bornu Province. This is the extreme north-eastern province in Nigeria, with the Sahara along its northern edge, and Lake Chad at one corner. These Mohammedans number about a million, about seven hundred thousand belonging to the Kanuri tribe, and over one hundred thousand are Arabs. It was thought safe to assume that among these there would be about four thousand lepers. For these it was proposed to establish, not a hospital, but a "Colony."

A short explanation of the plan proposed will make it easier to understand the method of work among these unfortunates.

It should be understood that leprosy is easily recognised only when it is already in an advanced stage. It is a most obdurate disease, and at that time a cure for it, when once it had reached this advanced stage, was not known. There was a fair hope of cure if treatment could be given, and persisted in, while the disease was still in its early stage. As it is quite as contagious in the early stages as in the

more advanced ones,—perhaps even more so,—those who keep their leprosy concealed can be a great danger to the public. So the value of a leper “colony” is dependent on the development of such pleasant, hopeful conditions in it, that lepers in the early stages of the disease will consent to enter it, and accept the discipline of segregation and treatment. Our plan to achieve this result is to make the “colony” as like a well-appointed village as possible. It will be built like a village. There will be a chief, a market, a courthouse, a school, and a church. The colony farms will lie around the village, and all the simpler and more necessary village industries will be set going, so that the inmates will not feel themselves to be pariahs. The colony will be made a more interesting place than the outside world. That fact may help in effecting cures.

Of course, those who come along will be Mohammedans, and will have the inert, fatalistic outlook of that religion. Our wish is to turn the eyes of our poor patients to the One Who is the God of Hope. We shall find ignorance and prejudice, and deterrent influences from outside as well. But we shall, by the grace of Christ, make the colony a happy place, and endeavour to bring them healing of body by the best means we know. And withal, we shall seek to win them for Him Who has died for them.

Accordingly, building operations were begun towards the end of the year at Maiduguri, about six miles to the southwest of the town. The Colony was finally opened officially by the Shehu of Bornu in April, 1938. Forty-three lepers were transferred from a settlement which had already been in existence for some years in the neighbourhood, but which was, in great part, only a refuge, with inmates in the most of whom the disease was too far advanced to allow any hope of remedial treatment. Over two hundred of them were examined, but only these forty-three were found hopeful. The others were, in some cases, in a pitiable condition. More than thirty of them had neither fingers nor toes, and ten were wholly blind. The Mission staff will, of course, visit them and help them.

Meanwhile the fortunate forty-three will be in an entirely new atmosphere. They will have a full village life, and will, we hope, lose the "beggar" complex, and the fatalistic belief that Allah has sent the disease, and there is no use struggling against His decree.

News of the Colony spread swiftly through the Province, and other lepers began to present themselves for admission.

At about the same time as the entrance into Bornu, an entrance was also secured into Katagum Division of Bauchi Province, one of the most densely populated parts of the Northern Provinces. A site was secured and a station opened at Hardawa, in the Misau Emirate of the Division.

Over the border, in the Cameroon area, our Norwegian workers were being committed to an extensive new work. Before 1914, work had been begun among the Tikar tribe by the German missionaries. They had, of course, to remove from that country as a result of the hostilities, and the tribe had been nominally looked after by the Paris Mission. Want of workers and want of funds, however, prevented them from occupying the area effectively, and at a Conference of the Mission, the Tikar district was left in the care of the Norwegian Branch of the S.U.M., with the hope that they might be more successful than their predecessors. As so often has happened, the new opening made a severe demand upon the ability of our brethren to supply its need. A large staff of African workers would, it was thought, be required, and as a centre for the new work, it was resolved to open a new main station at Nzambe, among the Tikar.

In addition, there seemed to be numerous indications that God was working among the Mohammedans in their field, though interest, and even mental conviction of the truth of the Gospel, still fall short of conversion.

In the northern part of the Cameroons preliminary moves were made for the opening of work at Maroua, again among a population predominantly Mohammedan.

If, however, the Cameroons work seemed to advance with difficulty, the report for the year 1936 upon the work

in the hands of our Canadian Branch is chiefly a song of praise to Him Who caused our brethren there to triumph. Beladja station work had been a joy. The attendance at services, both there and at some of the out-stations, had doubled during the period. The average number attending at Beladja was six hundred and fifty, a number which increased to a thousand at special seasons. And these were not merely listeners. During six months hardly a Sunday passed without ten or more men or women arising at the close of the service to confess their sins, and express a desire to follow the Lord.

Serious epidemics of measles and cerebro-spinal meningitis hit the district, the latter, in its course, causing a difficult situation for the workers at Beladja. The sickness had broken out at Moundou, where nearly fifty people died of it. One poor lad caught the disease, and was smuggled out of Moundou and brought to Beladja, to the Mission. Of course he had to be isolated at once. The Government doctor put him, and all those who had touched him, on the sandbanks across the river. This was a sore shock to the poor people, especially the Christians, for it was hard for them to understand such apparently cruel treatment. Had it been left to them, relatives and friends of the dying boy would have gathered around his bed by tens and hundreds to comfort him in his dying moments and to mourn for him. Of course that might have had the most appalling consequences for the whole community, as cerebro-spinal meningitis is a most dangerous disease. As a result, Mr. and Mrs. Veary had to cancel their farewell Communion service before they left for furlough.

The quaint and the tragic are strangely intermingled in human life. Though the Canadian work suffered from the danger of sleeping-sickness in its main area, yet even that very danger provided the staff with a smile. The French authorities had organised camps in which those suffering from that dreadful disease could be isolated. These camps were visited weekly. They were exempt from all taxation, road-work, and community work for their chiefs. They were allowed to live a quiet life, fishing and farming as

they pleased. This kind of existence, not unnaturally, rather appealed to other members of the community.

In due course the annual visit of the doctor came round, and many new cases of the disease were discovered. Some of the older men who were examined, and dismissed as free from sleeping-sickness, came along to the Mission station, and asked the missionary to persuade the doctor to re-examine them! They were sure they had the required germs, which would enable them to enter the tax-free life in the isolation camps! They were quite disappointed that the doctor had not been able to find any trypanosomes in their systems!

Moving farther east to the Anglo-Egyptian Sudan, the field of our Australian and New Zealand Branch, it is pleasant to note that the year had seen some encouraging advance in the missionary occupation of the various tribes. There had been a large increase in the missionary staff, for their year had closed with thirty-three white workers (of whom six were British) on their roll. It was noted that among other encouraging signs, there was the fact that the Christians at some of the stations were taking an increasing share in spreading the Gospel amongst their own people, and from every station there came reports of individuals touched by the preaching of the Word, and hungering to know more of it. At Heiban the Christians had twice given their voluntary labour to enlarge the church building, in order that there might be adequate room for the congregations that gathered to worship there Sunday by Sunday.

Our Lord has left us His direct command that, although our own hearts must ever be directed towards winning the approval of Him Who is our Master, yet the outward showing of our lives must be such as to commend to those around us the doctrine which we profess to follow. That it has such an effect in our African communities is evident from such stories as the following.

Ezra, the evangelist at Lai, French Equatorial Africa, heard an animal prowling around his house. He rose and taking his spear, went to see about the possible wild beast intruder. Ah! A dark form in the moonlight! He hurled

his spear, and the animal dropped. He ran forward to give the beast its quietus with his second spear. To his dismay it was the favourite big dog of the fat old chief, Domogo. The river was near; the night was around them; why not just throw the intruder into the river, and say no more about it? But no, there was a more excellent way. He would himself take the dead body of the dog to the chief, and try and explain. He did so, and was kindly dealt with. "You didn't mean to do it, so you need only pay me five francs," said Dobolo. Ezra paid it over, and went home.

But that was not the end. Next day Dobolo called him and said, "Your money has given me no sweetness. I can't keep it. If any other of my men had killed my dog at night, he would have thrown it into the river. They are all deceivers, but you are different. Take your five francs again. And if you want to plant anything on my ground, I will not say no."

A similar appreciation of Christian character was also shown in the Anglo-Egyptian Sudan, when the people of the Heiban area chose as their Principal Chief a Christian named Kabacu. He had been one of the first Christians to be baptised there, had preached the Gospel all over the district, and was the author of the first Christian hymn to be composed by a Nuba.

Reading the stories of these days, one is led to ask the question, "How long will it be before real liberty of religion is granted to the African Christian?" One would think that in practice as in theory, any of our converts would be conceded the right to practice his new religion without let or hindrance. But see how the case at this time actually stood. Here in the Randa area of Nigeria, one of the Christians, by name Abeku, had won a number of his village neighbours for Christ, and they had built a place wherein they might gather for worship. But, note this. Before they could build, they had to get permission from the village chief, and with him had to go to the district head, who was a Mohammedan, and, after securing his permission, to take the matter to the Emir, who was also a Mohammedan. This, one submits, is a

virtual denial of the right of Christians to carry on their religion's practices freely, without let or hindrance. Does anyone imagine for a moment that if it had been a group of Mohammedan converts who had wanted to make themselves a praying-place, they would have had to go through such a cumbersome process? The matter is a practical one, for in the nearby Wana area the chief refused permission to the Christians to make their own places of worship, so that several groups had to meet in the open air. If religion is free, well, let it *be* free. One does sympathise with the officials of the Administration in their work, but surely something better than this could be done.

Of course, here again, the serious and the ludicrous may sometimes be found in close juxtaposition. One remembers an earlier case where a number of Christians were punished for daring to be Christian, and not pagan. They were expelled by the local authorities. But alas, if you expel a number of the best and most vigorous members of the community, then when the time for road-making, or some such communal task, comes round, you may find that those left are very much disgruntled at having the extra work to do, which the ones expelled would have helped in. So presently the exiles were asked to return. One can fancy with what chuckling delight they would have told the story to their friends afterwards! It would have lost nothing in the telling.

Reference has been made already to the work of the Rev. H. J. Cooper among the tribes of the Langtang district, a work which, founded and shaped as it was on "Indigenous Church" principles, has been an example to others over the field. When about to leave on furlough in 1930 Mr. Cooper met with a very serious accident while travelling on his motor-cycle. It was hoped that the results of this might be overcome, so that he and Mrs. Cooper would be able to continue in the work in which their efforts had been so greatly blessed and which meant so much to them. They did manage to return to the field again, but only for a short period of service, and in 1936 medical authority finally decided that Mr. Cooper's

severe injuries had left permanent effects of such a nature as to forbid his further living in Africa.

It is some compensation for the loss of their services on the field to know that, as soon as he was able for it, Mr. Cooper began, in spite of never-ceasing pain and other disabilities, to do valuable work for the Mission at home by dealing with new candidates. By classes and correspondence he endeavoured to equip them for their task, giving them the benefit of his own intimate knowledge of the African peoples whom they were going out to serve. His counsel and advice were also sought by many of the staff. Despite his painful illness, from which he had little or no relief, Mr. Cooper kept himself up to date regarding missionary developments, and his clear insight into the principles of the work made him a leader in the application of the "Indigenous Church" method, his writings on that subject being circulated far and wide.

Witness the men whom with a word he gaineth,  
Bold who were base, and voiceful who were dumb;  
Battle, I know, so long as life remaineth,  
Battle for all, but these have overcome.

What is this psalm from pitiable places,  
Glad where the messengers of peace have trod?  
Whose are these beautiful and holy faces,  
Lit with their loving and aflame with God?

Ay, unto these distributeth the Giver  
Sorrow and sanctity, and loves them well,  
Grants them a power and passion to deliver  
Hearts from the prison-house and souls from hell.

This hath He done, and shall we not adore Him?  
This shall He do, and can we still despair?

—ST. PAUL (F. W. H. Myers).

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Eagerly, in the early days, he longed for the time when there would be an African Pastorate. In preparation for this he had selected the men of outstanding Christian character, and appointed them as evangelists, to do what was really the pastoral work, apart from the Sacraments, in the parishes into which he had divided the Loudon district. This was fitting them for further service, and every year he gave them a month's theological training. It was from their ranks that the pastors were selected.

—DONALD FRASER OF LIVINGSTONIA.

## CHAPTER XIX

### *Fellow-Stewards of the Mysteries*

(1937-1939)

THE time had now come for the Mission to take yet another step. A Church had, by God's grace, been won from among the people. In each of the older districts men converted from paganism were now working as helpers in the task of building up the Church of God. Already, in Nigeria alone, we had seventy-two teachers and evangelists, fourteen dispensary assistants, and a hundred and thirty voluntary workers who were officially given responsibility for preaching-centres. In one year there had been an increase in our African staff of thirty-five. And in the terms of our declared aspirations, we were working for a still greater and greater body of African Church-builders, who would be the leaders of a self-supporting, self-propagating, and self-governing Church of Christ in Africa.

Now to meet the obvious needs of such a plan, it was of vital importance that these leaders should be properly trained. In every well-managed district a certain amount of training would be done, indeed it could hardly be left undone, being incidental to the very life of the work in that area. But to meet the overall need of the work along this line it was necessary to do more than any single district could manage. Hence the need for the opening of the Training Schools at Gindiri, and at Numan. At the latter place men are trained for the stations of the Danish Branch and at the former for the rest of our stations in Nigeria. After Gindiri had been training evangelists and teachers for a couple of years, we were able to make a beginning in the still greater task of training men definitely for the Pastorate. Three men were chosen for this class, Bali from the Yergum District, David Lot from the Sura District, and Toma Tok Bot from the Birom District.

All three had given many years of service to the Church already, and were well fitted by character and ability for their future ministry. All three were outstanding members in the churches of their respective districts, and all were the choice of the people for their new office. They were given two years' special training at Gindiri in 1937 and 1938 and were then examined by a special Board composed, not of missionaries alone, but also including a number of the African elder Christians. By this Board they were formally accepted for the ministry of the Church, and a little later, each in his own district, they were ordained and given charge of their congregations. Two of them were given the pastoral charge of important sections of their tribes, the third, whose tribe was not so large, was given the pastorate of the whole church in it. In each case the pastor's stipend is provided by the church, not by the Mission.

Behind these three, as a source of supply for further pastoral needs, there was, as already indicated, a great and growing body of African evangelists and teachers, among them men of long experience in Christian service, skilful in the handling of men, and able preachers. Indeed it was now possible to view with comparative complacency the fact that no missionary was available for some stations, for in a number of places African Christians were already taking care of important out-stations, with Sunday congregations of a hundred or over. A consecrated African can reach his own people as no European can. Indeed, it has been stated that in the older districts of our Nigerian work, by the time of the outbreak of war in 1939, the evangelistic work was almost entirely in African hands, and the missionary's service to the heathen was largely through the local Church.

Thus the Mission began a new stage in its work in Africa. What a change from the state of things less than forty years before! Even thirty years before the ordinations, not one of the three tribes from which the three pastors came had a well-established Christian work in it. Among the Suras, from which Pastor David came, the Mission station had only been opened in 1907, the

same year as the beginning of the work in the Yergum and Birom tribes from which the other two came.

It was naturally a day much to be remembered by those present at each of the places where the ordinations to the various charges took place. The first one took place at Forum, on the 15th December, 1938. Three of our own staff, and the Field Director of the Sudan Interior Mission, took part in the service. In the presence of a gathering of about five hundred people they laid their hands on Toma Tok Bot, and presenting him with a copy of the Bible, solemnly appointed him as the first pastor of the Church in the Sudan,—“Ekklesiya cikin Sudan.” The next day a similar service was carried out at Panyam, where David Obadiah Vrenkat Lot was recognised and appointed as the first Pastor from among the Sura people, and, amid an impressive silence, took the vows upon him. Two days later, at Langtang, Bali was similarly appointed to the pastorate of that tribe, once so primitive, wild, and unruly; now a great congregation of them were present to witness the ordination of one of their own brethren.

One's imagination may be pardoned for lingering awhile on the event. In a way, one envies the Rev. T. L. Suffill. He alone, of all those who pioneered the work in those three districts, was able to be present. What thoughts, one imagines, may have filled his heart. How his mind would run back to the days, only twenty-four years ago, when he first arrived on the Plateau, and began to work among his beloved Birom, those early days of almost despair, when they even spoke of abandoning the work altogether. Had it not been now eleven years since the work there had been begun, and what was there to show for it all? But he himself had felt his call to that district, and he carried on. There was a group of four boys who first seemed to shew interest in the Gospel. One of them suffered severe persecution for making a profession of faith in the Saviour. But he endured hardness, standing firm for His Lord. Then came the years of learning, and helping, and testifying, and training, and today that boy, that same boy, now an experienced helper in the Gospel, has, before his teacher's happy eyes, been

openly entrusted with the full ministry of the Church of Christ.

How the Rev. H. J. Cooper would have rejoiced could he have witnessed the scene in Langang Church! What a glorious difference from the time, less than thirty years ago, when he and Mrs. Cooper faced hostile opposition at this very place, and women and children ran away screaming as they saw the white folks approach, while the men would scarcely answer their greetings! And now his dream of a truly indigenous Christian Church among the Yergum would have been crystallising into reality before his eyes.

The pioneers of the work among the Sura were themselves absent, but there was Miss Webster to represent them at Panyam, and to rejoice over this fruit of their toil and sacrifice. One thinks that perhaps Lloyd and Fox, from their place in Paradise, may somehow have caught a glimpse of, and joined in, the joy on earth. After all, we believe that they in Paradise and we who are still here are verily one body, so that if "one member is honoured, all the members rejoice with it."

It is, perhaps, for those who have not had to live through them, difficult to realise how rough and uncomfortable the early days of work in these three districts could be. The preceding pages of this history will, if they succeed in nothing else, help the reader to feel for himself something of what is involved in the word "pioneer." The loneliness, the crudeness, the physical weariness, the baffling fruitlessness of day after day without acceptance, the days of sickness with no competent help to medicine one's disease, the disappointment after disappointment when fair beginnings end in failure, the struggles with the language, the fierce temptations that assail the soul, the fightings without and the fears within, the drain on one's mental and physical resources, the hours of defeat when one's cry is "How long, O Lord, how long?" It is no primrose path to be trodden light-heartedly. But a day like this which we here memorialise repays one for it all. Ay, verily, it is as our Lord Himself said, "A woman when she is in travail hath sorrow . . . but . . .

she remembereth no more the anguish, for the joy that a man is born into the world." And as the worker sees the first fruition of his pain, he says in his heart, "It was worth it all."

We have already told of how, in 1936, the Lord was good to our brethren in French Equatorial Africa, and sent them a time of blessing on their work. But the very next year saw such striking evidences of the working of God that we chronicle part of it here.

At first things looked black. Two serious epidemics swept over the land almost simultaneously. Still the work of the Lord went steadily on. Heartening reports were received from the African evangelists at the out-stations, where they were faithfully holding forth the word of Life. Several of them were able to report souls saved and increasing church attendance, often despite much opposition.

In Beladja itself, there was much to keep them praising the Lord. The twos and threes were professing salvation, and on the 30th May they rejoiced to see four young men accept the Saviour at one service. This was specially pleasing, when they knew that a great gloom was settling on the people because of a strange drought which followed the scanty early rains in May. But this blessing was small compared to that which came the following Sunday, when, even before the preacher began to give his message, thirty-seven young men and women stood up one after another, and accepted the Lord Jesus Christ as their Saviour, without any invitation being given at all. This startling event was much talked about, and they hardly dared believe it could happen again, so their joy knew no bounds when the next Sunday, thirty-nine others also stood up to confess Christ. At another gathering of seven hundred, there were fifty-nine confessions of faith.

The average attendance soon mounted to seven hundred and fifty at the regular Sunday services, and by totalling all recorded professions of faith in Beladja Church, we find an average of twenty souls for each service up to the end of the year. . . . The attendance was far in excess of the church accommodation. More people

sat outside than could get in and there was much need of a larger chapel. But the numbers help to swell the happy chorus, and they say their anthems were heard as far away as Beladja rest-house, a mile and a quarter away.

“In the early days of this increased blessing, we prayed earnestly that it might become revival among Christians as well as the unsaved, and God wonderfully answered prayer. At first we had nine young preachers who regularly visited nine different villages, but the number rapidly increased, until they were going out in twos to nineteen villages far and near, and others volunteered for more distant points, taking days to reach them. These volunteers have become very enthusiastic in their labours for the Lord.

“Most of the villages visited lie beyond vast fever-laden swamps and flooded lands, and the jungle paths are infested with wild animals and disease-carrying insects. But each man had the Holy Spirit in his heart, and the resultant zeal for the Lord constraining him.

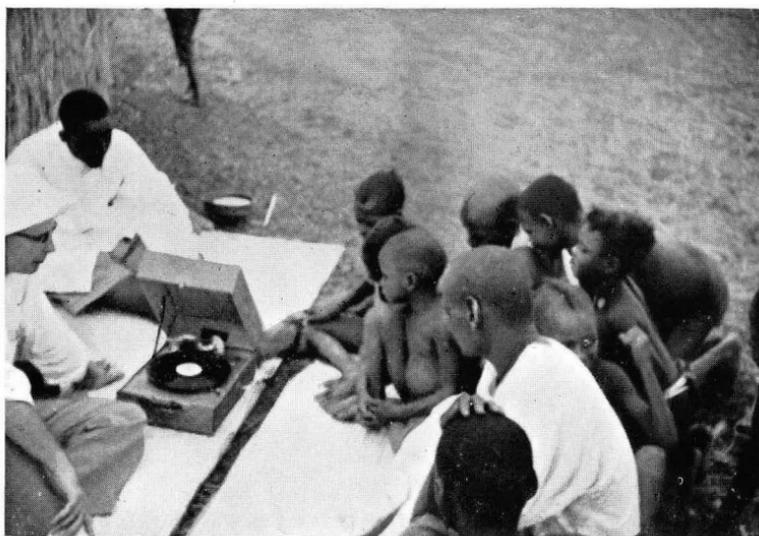
“The enthusiasm of these voluntary workers always kept them following along new paths, and opening up new villages ; none of them ever sought to preach the Gospel where Christ was already named. Hence the regular out-station workers found that their task had increased, for they too were visited with times of refreshing, and plea after plea came to them from their own nearby villages, for someone to come over and help them. Early in the year, as we visited our southerly out-stations, we found three new chapels nearing completion, one rebuilt, and two new villages organising groups under voluntary workers. At Mboiroi, the chapel was blown down by the first hurricane of the rainy season, but in spite of much difficulty in getting grass at that time of the year, it was rebuilt. Four hundred now attend the service, the village chief among them.”

This kind of thing is indeed heartening matter to read. It shows that there is almost no progress too great or too swift or too deep to be prayed for, and to be expected in answer to our call upon the God to Whom nothing is impossible. One puts alongside this the report from our

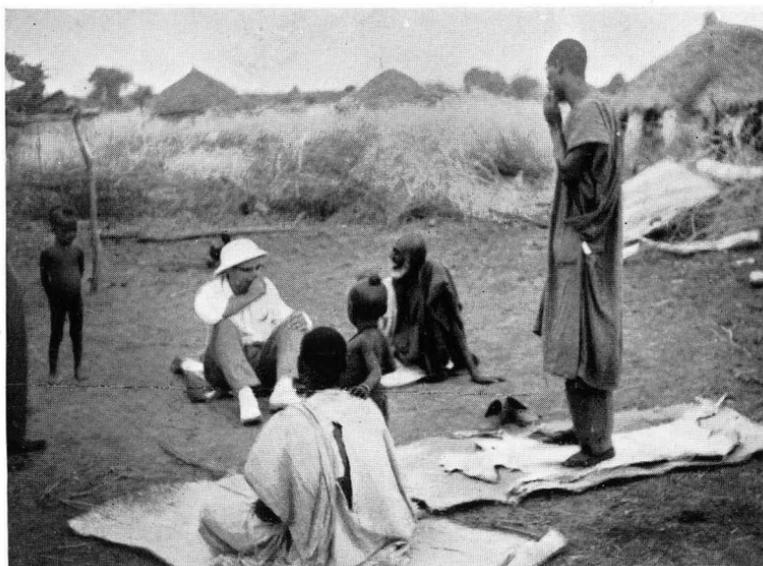


**A NIGERIAN BEAUTY-SPOT**

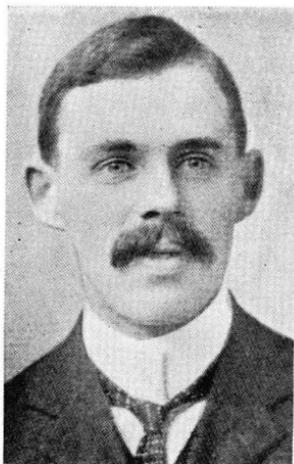
**Assab Falls, on the edge of the Central Plateau**



REV. O. BRANDEL GETS AN AUDIENCE BY USING A GRAMOPHONE  
(French Equatorial Africa)



CHATTING WITH THE MISSIONARY  
(French Equatorial Africa)



**STANLEY KEMP-WELCH**  
Sailed August, 1909;  
died at Rumasha, December, 1909.  
The first death of a member of  
the Field Staff.



**PYGMIES FROM THE TIKAR  
DISTRICT**

in the Cameroons, where our  
Norwegian Branch is working.

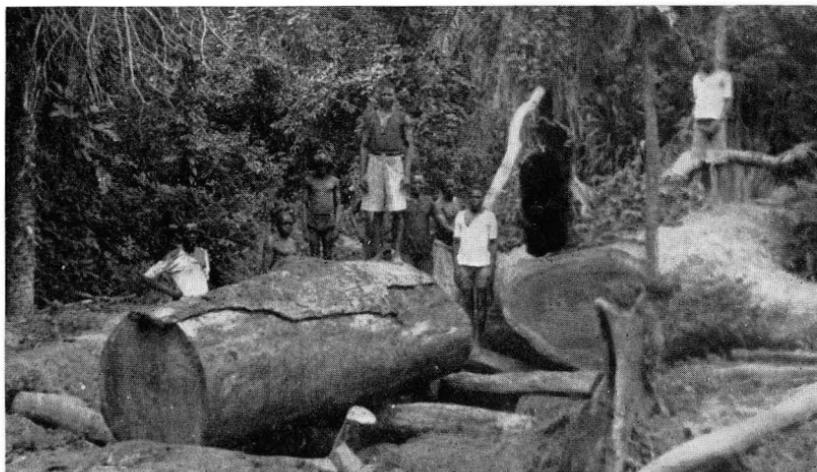


**THE FUNERAL OF A CHIEF  
OF WUKARI (Nigeria).**

The dead body, dressed in robe  
and cap, is carried out to its  
grave behind a rider on horse-  
back, while a crowd of his  
people take their last leave of  
their chief.



**ITINERANT MEDICAL WORK**  
Visiting in a Koro house, Lafia district, Nigeria



**A BIG LOG**  
(Lafia District, Nigeria)

Nigerian field that "in one tribe alone, in one week, three hundred and twenty volunteers visited 7,530 villages, speaking to 120,000 people." Here before our very eyes is the setting for the most amazing quickening and revival which the world has ever known. Is it not a clarion call to you and me to "Call unto Me, and I will answer thee, and I will show thee great things, and fenced in, difficult, which thou knowest not?" The adjectives there are the ones used to describe the "cities great and walled up to heaven" about which the ten faithless spies complained. When our craven hearts are dismayed by the opposition of earthly authorities, or by the entrenched defences of Islam, let us remember that our God is the God of Joshua and of Jeremiah, the God to Whom there are no difficulties which His might cannot sweep aside, and no hindrances which He cannot make the mere stepping-stones to glory and joy. The God Whose tenderness hears the cry of an old Angas woman in need of a penny is the same God Whose almighty power was manifested in the resurrection and ascension of Christ our Lord. May we have grace to act and think as men who believe in such a God.

That triumphant story is the record of a work carried on among pagans. Among Mohammedans, however, we have as yet seen no such a state of things. But, as previously told, our Mission was at last reaching out into Mohammedan country towards the north and east. Maroua, in the Northern area of the Cameroons, was opened during the year 1938. The Leper Colony at Maiduguri was formally opened by the Shehu of Bornu in April of the same year. This ruler stands next to the Sultan of Sokoto in pre-eminence among the chiefs in Northern Nigeria. He said he had much pleasure in welcoming the Mission to his country, and was glad for the sympathy that they showed for the lepers. Here, although the majority of the people are Mohammedan, yet a number of pagans from the neighbouring territory were influenced, and a number of them professed acceptance of the Saviour. As to the Mohammedan element, work among them seemed to be more difficult. At

Hardawa, also, which was now under continuous occupation, there was friendliness, but not acceptance as yet. In the Southern part of Cameroons it was reported that "even in the Moslem towns there are rich opportunities for preaching, and increasing interest in our message." A number of Moslem did attend services, and some displayed interest in Gospels in Arabic or in Hausa, and the report speaks of indications that the Spirit of God is at work among them. But work among Moslem is not easy anywhere. One cannot just go among them, and offer, as one can among pagans, to introduce them to a holy Book. They have one already. Nor can one profess to introduce a holy Person. They have a prophet of their own, they say. So often, if one begins to talk about a mission work among Moslem, people will say, "But don't they worship God? I have known very nice people among Moslem." Something like that was actually said to the writer a few days ago. People just do not realise the terrible gulf that separates the Moslem from the Christian. One grieves to think of the way the Mohammedan faith is sheltered and forwarded by some Europeans. One could wish that they might realise the true inwardness of Islam, that it is utterly anti-Christian, and really blasphemous in its misrepresentation of the character of God, setting Him forth as guilty of such abominable cruelty as even an ordinary decent man, with all his sinfulness, would regard with horror. How can one think with aught but disgusted rejection of a faith whose "puritan" adherents have a "tradition" like this :—

"When God would create man, He took a lump of clay in His hands. He broke it in two, and threw one of the pieces to the right, saying, 'These to the Garden, and I care not.' Then He cast the other piece to the left, and said, 'And these to the Fire, and I care not.' "

Yet one has heard a Government officer even speak of a possible amalgamation of the two religions, Islam and Christianity! Incredible to anyone who knows anything material about the religion of Mohammed!

Are we in earnest enough about the honour and joy of our Lord Jesus? Do we feel it as a personal hurt that at

every mosque from Sierra Leone to Singapore and beyond, the muezzin calls out to the listening heavens, five times a day, the lie which means that Christ is not God, and that the leader and teacher of men is a person of the character of Mohammed, not our holy Lord Jesus? Moslem work will be hard and costly in life and effort. Can we learn the lesson set us by Bishop Valpy French : "If we would win these Moslem lands for Christ, we must die for them"? Gallant Bishop French ; he practised what he preached. At 65 years old he heard the call for mission work in Arabia, and went out as pioneer to Muscat. He was able to give but ninety-five days of earnest service before he died of sunstroke. Of course the wise man will say, "To what purpose is this waste?" But we seem to have heard that question before. Ay, and the Lord's answer to it !

Owing to the fighting in Abyssinia the S.I.M. had to withdraw its staff from that country. In consequence of this, after consultation with the Sudan Government, it was decided that we should hand over to the S.I.M. our work at Melut and Paloich. Melut was the first station opened by our workers in the Anglo-Egyptian Sudan in 1914. This transfer gave the S.I.M. a field of work extending from the White Nile to the Abyssinian border. It also set our own missionaries free to help still more effectively in the Kordofan Province, where there were now five stations among the Nuba people.

During the latter part of 1938 the Mission was made the poorer by the death of the Rev. David Forbes. He had for some months been occupied in training the candidates for pastorate at Gindiriri, but did not live to see them licensed and ordained. Although he had not been in good health, he would not spare himself, for he could not brook slackness in service. He set a high standard by his devotion and diligence. He will be long remembered by his special contribution to the work in Nigeria. While still on the staff of the Freed Slaves' Home at Rumasha, he was moved to do something for a few of the children who were either blind, or had very defective sight. Accordingly, on his next furlough he

studied the Braille system of writing for the blind in special embossed characters, and when he went back to the field he began a work of instruction for blind folk which brought pupils to him from far and wide, and which was taken up, with his help, by missionaries of other societies in various centres. Portions of the Hausa Scriptures were prepared in Braille, and some blind pupils were instructed as teachers of others. A short time after his death it was reported that there were five blind teachers in various districts, all of them doing evangelistic work, and in a couple of other places there were blind folk who were definitely witnessing for Christ. One especially, Mr. Forbes's first pupil, was a good worker for the Lord in Jos.

One difficulty in dealing with the blind folk in our Nigerian field is that a blind person is liable to have a beggar complex. The meaning of this is well illustrated by the protest of the blind beggar in Persia, who said that he didn't want to have his eyes cured. "People," he said, "when they see that I am blind are very generous with their alms, and if the Lord restored my sight, I would have to do some harder work." Some of our blind may have an occupation, like rope-making, which provides them with something to trade with, but begging is their principal occupation. On the big feast days it is quite a common sight to see a group of perhaps a dozen blind folk in one's compound, all expecting alms. These alms they repay with reduplicated blessings, and good wishes. "May Allah increase your greatness!" "May Allah give you the blessing of Abraham and Moses and Jesus!" This is a comparatively easy way of getting a living, and one can understand that once the habit of living as a wandering beggar has gripped a man, it may not be easy to get him to stay in one place and put in the needed work to become really self-supporting. Nevertheless, something has been done, and something more is on the way.

A somewhat similar difficulty is found in the case of some lepers, but in the advanced cases of mutilating leprosy it is of course not possible for the patient to engage in any work, as hands and feet may be reduced

to bare stumps with neither fingers nor toes. Yet even then, thank God, we can at least bring a measure of comfort and satisfaction into life. A story from French Equatorial Africa will show what we mean. The missionaries were out visiting at a village where a native catechist had been working. After service a youth told them "My father is a leper and cannot walk to hear the Word of God, but I tell him." They visited his father, and found him sitting on his grass mat, no fingers on his hands, no toes on his feet, just bare stumps. By his side sat an older man, who was also a leper. They spoke to them of the Lord, and the boy's father said, "My son tells me, and the talk of God makes my inside sweet." Thank God that at least we can do that for these poor unfortunates, something that makes up for any deprivation and any pain. A C.M.S. visitor to a leper settlement at Lagos tells of his Communion service there, how, after the service was over, the lepers began to sing a hymn of their own composing, whose words, translated, were like this:—

"Since I have Jesus, what more do I want?

Since I have Jesus, what more do I need?

Since I have Jesus, what else matters?

Since I have Jesus, it is enough for me."

"They seemed so bright," said the visitor, "as they sang their little chorus, and yet between the whole lot of them they could scarcely muster one whole pair of hands! Some looked half blind, and many of them walked slowly and painfully when they came to receive the Holy Communion. Yet they could sing, and sing words like these too!" They had found something, or rather Someone, a Person, present, living, satisfying.

After the ordination of Pastor David he went to attend a Convention at one of the stations of the S.I.M., and there saw a very successful company of the Boys' Brigade. That seemed to him to be the very thing to help the boys of his own Panyam district in their difficult fight against the world around them. He and two other Panyam men attended an officers' training course which was being held at Jos. Later he gave some training to three other suitable Christian men, and together they

began to drill a company at Panyam. At once it seemed that this was exactly what was needed to help the boys in their fight with the evil things which, as Christians, they had turned away from, and also to help in the formation of good strong Christian characters. They made rules for the company. Each boy must attend Bible Class ; no beer-drinking ; no smoking ; no gambling ; no heathen dances ; no debts. Pretty drastic rules for a Sura boy ! It seemed doubtful to the missionaries whether they would be able to muster a company of any size, when it involved the keeping of such rules, but, surprisingly enough, sixty of the boys proved ready to join up in this new venture. Then came another test. Each boy was to pay 3/6 towards the cost of his uniform, and that was a good deal for a Sura boy. But the pastor opened a bank, and gradually the pennies and halfpennies and tenths of a penny came in, until after six months of patient endurance in well-doing fifty of the boys had paid for their uniforms.

The boys were very keen, and quickly became a smart, creditable company, and a formal inauguration ceremony on 19th April, 1940, fairly set the new movement afloat. With band and flag the Company marched to the church in the town, which was packed, with crowds standing round the windows. The chief was there with his head men, and number of the missionaries also. After the service the new company gave a display. One can imagine with what envious eyes some of the heathen boys who were there watched the proceedings.

That was the beginning of what has now become one of the main items in our work among youth in Nigeria. The thoughtful reader will, perhaps, be inclined to connect the ordination of Pastor David and the introduction of the Boys' Brigade, and to wonder whether the African Pastorate will result in a surprisingly swift development of the work of the Gospel. After all, the African is likely to have a "flair" for what fits his own people's needs, and to be less hampered with our European prejudices as to methods of work. He will, like the Moslem teachers, be able to meet the men and women to whom he ministers,

and whom he seeks to win, on their own level, and to set them an example of living in a way which they can hope to emulate successfully. He will not go to them as a stranger, but as one of their own.

As a specimen of the effect of the work of a converted African, we may instance the work among the Kulere tribe, who live on the edge of the southern escarpment of the Bauchi Plateau in Nigeria. Work began among them in 1935, when Mr. and Mrs. Spencer were stationed among them. After about a year, however, the Spencers were moved to the work in Bornu, and the Kulere work was put into the hands of a Yergum evangelist and his wife. Under their care the work flourished, and in the subsequent four years about forty men and twenty women confessed Christ at the village of Tof. Work was established at a second village, Amban, where about twenty confessed Christ by the time the world war broke out. Three other villages asked for regular teaching, and the work was carried on beyond the Kulere to the Mama tribe in the plain below, where also some converts were won. Five Kulere had entered Gindiri in 1938 and 1939, so that not only is the Gospel spreading, but the believers are arranging that the new converts shall be shepherded and taught.

Our African staff of helpers grew year by year. By the end of 1939, with the first touches of the war upon us, we had in Nigeria some 271 Africans to help us. That fact alone may well have brought a good deal of comfort to the hearts of those responsible for the Field work, for it let them know that, though the war might stop the renewal of European staff, yet the field would not be left empty of workers.

A final, and very pleasant, touch is added to the story of the Kulere work above-mentioned by the fact that the first Kulere to be baptised were baptised by Pastor David. A fitting beginning thus was provided for the Church life in a new tribe.

*“Thou shalt smite the rock, and there shall come  
water out of it.”*

A rock would seem the last place for the storage of water. But God's cupboards are in very unlikely places. Ravens bring food. The Prime Minister of Egypt gives corn. Cyrus lets go the people of Israel from Babylon. The Jordan heals the leper. Meal makes poisoned pottage wholesome. Wood makes iron swim. It is worth while to go to Rephidim to get an insight into the fertility and inventiveness of God's Providence. There can be no lack to those who have become acquainted with His secret storehouses.

—F. B. MEYER.

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The way did not open in Jordan till the feet of the priests were dipped in the water. But it did open then. Rivers turn to roads, mountains become valleys, when He Who is named the Remover of Hindrances goeth before. Then no one can forbid. No power can bar the way.

—DOHNAVUR FELLOWSHIP.

\* \* \*

One day, deep in the forest, we came upon a rock in midstream scooped by the backwash of immemorial waters to a hollow like the palm of a man's hand. Over this rock fell a crystal sheet of water, and through that moving clearness we saw maidenhair fern growing in lovely profusion in the hollow of the hand. It was not the place where we should have planted a fern; at any moment it might have been tossed, a piteous, crumpled mass, down the shouting river—this is how it seemed to us. But it was safe. The falls flowed over it, not on it. And it was blessed. When the fern on the bank shrivelled in heat, it was green, for it was watered all the year long by dust of spray. So does our wonderful God turn that which had seemed to be perpetual threat to a perpetual benediction. Is there anything to fear with such a God?

—ROSE FROM BRIER (Amy Carmichael).

## CHAPTER XX

### *The World War Years*

(1939-1941)

THE outbreak of the War was a very serious threat to some of the plans of the Mission. What was going to happen? Would the staff be able to get reinforcements? Would those on leave be able to return? Would those needing furlough be able to go for their rest? What would happen about funds? Would we be able to get remittances from home? What about the need for extension of the work? Should we be able to do any advancing? Or should we have to retrench, and close up some of our existing work? And what was going to happen at home in England and Denmark and Norway? It was a time of urgent problems.

Our British Government was approached about the problem of sending remittances to missionaries abroad. Dr. Paton, the Secretary of the International Missionary Council, wrote to the Foreign Secretary, Lord Halifax, and received the following noble reply:—

“Dear Dr. Paton,

I have received your letter of 29th July in which you say that some of those who regularly support the work of foreign missions are in doubt whether it is right in time of war to send money out of the country, and also whether war charities and war work ought not to take precedence over everything else.

As you know, action already taken by several Government Departments has shown the desire of the British Government that the services rendered by Christian Missions should continue. I am myself quite clear that the support of foreign missionary work in time of war is an essential part of the Church's witness. I should much regret if the responsibility which Christian people rightly feel towards the special needs

and charities that press upon us in war time should lead them to desert this permanent and universal Christian obligation.

Payments overseas which involve a loss of exchange are, of course, an increasing difficulty in these times, but, as you point out in your letter, by far the greatest part of British missionary work is carried on in countries whose currencies are linked with sterling. In other cases I understand that the Treasury will look at applications from well-recognised bodies for transfer for missionary work as sympathetically as they reasonably can, having regard to the circumstances as they exist from time to time.

Yours sincerely,

(Signed) Halifax."

This promise was faithfully kept, and not only in the matter of funds, but also in questions connected with missionaries and war service, the Government attitude was kindly and helpful, as far as the British work was concerned.

Our Danish missionaries in Nigeria were for some time much cut off from their home base. At first, until the United States came into the war, it was possible for friends in Denmark to send letters to friends in the States, who could forward letters or news to the field. But later that failed, and though Lisbon still remained a neutral port, letters did not seem to come well by that route. An occasional Red-Cross letter, confined to twenty-five words, got through. The Lutheran Churches in America helped, but still enough did not come through to enable our Danish brethren to carry on without severe economies.

The war caused our Norwegian colleagues some trouble and restriction at first, but by the end of 1939 all was calm and quiet again, the only sign of war being the increased cost of everything. One specially surprising gift was made to them by the temporary Norwegian Government which, after the fall of Norway, was set up in London. No serious hindrance had been met with in the work, and the Government officials were increasingly kind to the

Mission. A supply of medicines became more difficult, but the French Government made a grant of medicines to Dr. Skulberg, which enabled him to continue his work at Galim. (Galim is an outpost of Tibati among the Mbure people). The doctor was also able to begin a small leper colony. Indeed our colleagues had been afraid that it would be difficult for them to get the needed permission to found a new station in the Tikar country, but the permission was granted all right, and they were able to open the station at Bamkin. The Rei-Bouba country was partly opened to them, and work had been begun in three of the Rei-Bouba villages. They could have gone still further if they had had more African workers ready to send. (This advance is particularly interesting, because we had heard of these Rei-Bouba people long ago from Dr. Kumm, when he went across Africa in 1909. Now at last some Gospel touch had come to them.) The Government had also given them permission to hold meetings in its Leper Colony near Ngaoundere, and the poor patients there seemed to be just thirsting for the Word of God. By the end of the year, in fact, they had been allowed to build a chapel in the Leper Colony.

The above brief note will serve to accentuate one thing, the need for trained native workers. It had been possible for our Norwegian workers to begin training, and the Bible School had during the year provided seven new teachers as its first-fruits. But even more were needed, as the Rei-Bouba opening showed. All who would carry on missionary work in such a field must ever seek to have trained native workers available, not only for the work which is actually being carried on, but enough also to grasp every opportunity afforded for advance and extension.

In the area staffed by our Canadian colleagues, the outbreak of war brought a time of serious uncertainty. The workers walked for a while in the dark, for it seemed as though they might all have to leave the country. They were in territory administered by the French Government. All Frenchmen of military age were mobilised. Both Protestant and Roman Catholic missionaries were in-

structed to leave their stations at once. The local officials thought that the missionaries would be called up by their own Government. The African Christians awaited developments with pardonable suspense, for it was rumoured that certain pagan leaders had vowed to kill all the Christians as soon as the white men left the country. For about a month this state of things continued, and then the situation settled down. The missionaries were instructed to stay where they were. So the first months of strain and suspense ended peacefully enough, with doors wide open which they had feared would be shut, and they were able to make advances on every side. Three of their workers, who had been in Paris, were ordered to leave the city just before war broke out, and for the remainder of the year were held up in England.

One interesting development of their work during the year was the amount of translation work which they were able to do. There is a comfortable note of efficiency in the statement that after twelve years the local language was now "giving up some of its best and most picturesque idioms. The reason for this is that our Christian leaders now know what we want, and dig for and with us for these language treasures."

A step was also taken to meet their need of trained men. The first ten men to become students at the Bible School were selected, though the School itself was not yet built. Before the end of the first war year, too, plans were already under way for extension into four other places among the Ngambai people.

Further east, in the Anglo-Egyptian Sudan, the work went on unhindered, with many encouragements, and steady development. At Abri, for example, the Easter service was conducted by the Nuba Christians, to the gratification of the Governor of the Province and the District Commissioner, who were both present. Among the Dinka and Shilluk people special efforts were made to encourage the native Christians to give their testimony and to conduct the meetings. That helps to make them less dependent on the foreign missionary, and, in these troublous days, who can say how long it will be possible

for the non-native worker to remain in the work at all?

The bush school is the spear-point of progress in the life of a village, and although there may be only a rather inexperienced youth to lead such a school, it can be a real help in the evangelisation work. During the year it was decided that a centre for the training of teachers for these bush schools should be opened at Heiban.

It is pleasant to record that effective steps were already being taken in Nigeria to meet this need of helpers. By the close of the year of the outbreak of war training was being carried on in Gindiri, Numan, and Lupwe, thus providing a steady supply of leaders for the many villages that ask for help. The list of African workers at this time is quite impressive. There were three ordained pastors, eighty-seven paid evangelists and teachers, one hundred and fifty-four responsible workers appointed by the Church to a charge, but not salaried, twenty-four dispensary attendants, and three midwives. One refers to these as "helpers," but the days may soon come when one will be obliged to speak rather of European "helpers" working with the "Church in the Sudan."

It is interesting to note that progress produces more opportunity for progress. The training of the students at Gindiri revealed the backward condition of the work among women. The students' wives came along with them, and the work among them was one of the best parts of the school's programme. The report for 1939 speaks about it in very appreciative terms. "They were very backward on arrival; many of them could not even speak Hausa. Now they all possess a copy of the Hausa Bible, and all can read it. They can also preach and pray in Hausa. During the October vacation they visited all the surrounding villages. Some of the women have shown a spirit of leadership. Abimashi, wife of Adagadzu, has been taking the Sunday afternoon Bible Class for women, after having a little help in the preparation of the message." It may be a shock to some to learn how backward the work among women is generally, and it is indeed a cause for sorrow. One is thankful for what is being done at Gindiri for the wives of the students.

One who has no personal experience of the work in a new district on the mission field can hardly realise the tremendous difference that even one of the "bush schools" can make in the life of a community or of an individual. As an amusing, yet touching, illustration of the effect of the mere beginnings of an education, we narrate the story of Adamu the mail-boy.

When the Mission went first to Kulere Adamu was a proper savage. His hair was long, and thickly smeared with oil and earth; he had a metal disc fixed in the centre of his forehead, pieces of bamboo thrust through ears, nose, and lips, teeth filed down to points, his knife always by his side. He wore no clothing but some beads round his neck. His speech was violent, and his temper quick. One could quite easily have associated him with some blood-curdling deed.

But he came and heard the Gospel, and it was sweet to him. Presently he made a profession of faith, and his witness was so keen that a number of his friends were brought to Christ. But his outward appearance did not alter. He didn't look "civilised" or anything like that. And then he took on the job of carrying the mission mail some thirty miles to the nearest Post-Office. As it was so far, he had to spend the night there, and return next day.

Naturally, Adamu's primitive appearance made him an object of curiosity. One can imagine that he was promptly classed as an "eater of men." And nobody wanted to house him, for his country had a bad reputation.

Gradually a change came over his appearance. His "ornaments" were removed. His hair was cut. He put on a garment, and bought a little bit of soap. And he found out that, with his "Primer I" in his hand, he was no longer looked upon as a wild beast, but as a human being.

Then a new postmaster came. Adamu was not known to him, so he went into the office with his mail-box in the late afternoon, left the letters, and asked where he could sleep. The postmaster said that he was busy, Adamu must wait outside.

So he went outside, sat down on the step, and drew out his precious little booklet—it was one of our Hausa

tracts called "God hath spoken"—and began to read, out loud, of course. Interested, the postmaster came to him.

P.M. "Can you read that properly?"

A. "Yes."

P.M. "Are you a Christian?"

A. "Yes."

P.M. "And are you really a Mission boy?"

A. "Yes."

P.M. "Have you left beer-drinking and lying?"

A. "Yes."

P.M. "And have you left stealing?"

A. "Yes."

P.M. "Then come into my house. Behold, here is a chair for you to sit on, and there is a mat to sleep on."

Next evening, back home again, Adamu told them the story. And wasn't he delighted when he came to the "Behold a chair?" And how the others laughed! None of them had ever sat on a chair before. He was no longer an outcast among men. He had entered the fellowship of men everywhere, far beyond the limits of his own small tribe. And the proof of his standing was that he could read a little tract! That was his "Open sesame" to the fellowship of mankind.

In spite, however, of the cheering way in which the work was developing, so that, as Dr. Barnden shrewdly put it, our opportunities were our embarrassments, the early days of the war were heavy with serious possibilities for our work. There was a period, when France fell, when war might have come to every section of our field. Nigeria might well have been surrounded on three sides by hostile forces, the whole of our work in French Equatorial Africa might have had to be closed up, and the work in the Anglo-Egyptian Sudan as well might have been gravely imperilled. No one could predict with any confidence what France might do under the pressure of a conquering Germany. Our own Government took immediate steps to strengthen the armed forces. Happily the territory to the eastward declared for General de

Gaulle, and though that to the north and west adhered to Vichy it remained neutral. Accordingly, though Nigeria was training a greatly increased defence force in its territory, and also sending an expeditionary force to fight in East Africa, the country itself was not invaded.

The effect of the war showed itself in increased prices for imported goods and for travelling. But there was none of the withdrawal of European Staff which might have been feared. Eight recruits who had been accepted for service in Nigeria when the war broke out were allowed to proceed to the Nigerian field.

A simple comparison will show the rate at which the work in Nigeria was progressing. The number of persons who attend the principal Sunday service at all centres where such a service is held more than doubled itself in the five years from 1935 to 1940. Still more significant was the fact that while in 1935 fifty-five per cent. of these attendances were at main stations, and forty-five at the minor centres, in 1940 the ratio was thirty-three per cent. at main stations, and sixty-seven per cent. elsewhere. That was striking proof of how the work was now passing from European hands into those of the African workers. And this change was taking place in a natural and healthy way, without any undue forcing.

But one must remember that, as has been suggested above, this gratifying change leads directly to such an increase in the speed of our advance that it has itself been embarrassing. For example, at Ganawuri, which is a branch of the Plateau work, staffed at that time by a teacher called Dusu, the chief and forty-six of his people turned to the Lord, and when the Pastor went down to interview the enquirers one Sunday, there were two hundred and forty people at the service that day, and the chief of another village also expressed his desire to follow the Lord.

There one can see the effect of a capable African ministry. The immediate effect of that success was that the worker, Dusu, was unable to return to Gindiri for his refresher course, and that there was a demand from the neighbouring village of Gura for a teacher of its own.

Of course, this success has sometimes a less serious side. The Boys' Brigade caught on in fine style. But what is a Brigade without a band? Yet a band is not possible without instruments, and where are they to be procured away up in the bush? But, march without a tune! Perish the thought! Here's the village blacksmith, he can make the cymbals and the triangles. The Mission carpenter at Gindiri can make drums, both big and small, and also fifes of the local mahogany, and whistles can be made, with ingenuity and application, from petrol tins. Of course they may not all be in the same key, but it is sound that is the prime requisite; discord is, for the present, to be overlooked. Enthusiasm does not wait upon artistic skill. The resulting march past might be the Grenadier Guards!

The war was not the only hindrance from which the work on the field suffered at this time. The Nigerian Government attempted to establish a rule that persons under eighteen years old could not receive Christian instruction if they were the children of Moslem parents, even if their parents wished them to receive it. They wished to write this rule into every certificate of occupancy given for a Mission station, and to make it apply to stations, hospitals, and schools! Such a clause is, of course, utterly unacceptable to the Mission; it is such a strange denial of personal liberty. This took effect, for example, in connection with the negotiations over the proposed work at Nguru in Bornu. The site had been granted, but it was not yet settled that this objectionable clause would be omitted from the certificate of occupancy, so the site was not yet accepted. The question was first raised in regard to Leper Settlements managed by missions on behalf of the Native Administration in Moslem Emirates, but later it was said that the restrictions would be applied to mission stations and schools in Moslem Emirates. The missions urged that the parents of a child ought to be able to have the child taught what they wished, but in reply the Government said that they had consulted two of the most influential Moslem emirs on the point, and they had said Moslem law forbade that,

and even if the parent wished his child to be given Christian instruction it could not be allowed. The Government said that they intended to respect this decision. It was suggested that we should be given two plots of ground at Nguru, one to be confined to medical work only, and no Christian teaching of any sort given on it, and the other about fifty yards away, for the residence of the staff, and for Christian teaching. This was, naturally, too artificial to be acceptable.

All the time the work kept on growing and deepening, checked now and then here and there, but gathering depth and momentum in spite of the hindrances.

“For while the tired waves, vainly breaking,  
Seem here no painful inch to gain,  
Far back, through creeks and inlets making,  
Comes silent, flooding in, the main.”

In fact, the hindrances seemed sometimes to turn into helps. Take as an instance the story of Mattiya. He was an evangelist working with the Danish Branch in Nigeria at a village called Zeken. One of the village boys was bitten by a snake and Mattiya would have taken him to the hospital at Numan, but the boy's father would not allow him. The lad grew worse, and at last sent for Mattiya, and begged for baptism, that he might die as a Christian and a member of the Church. So the evangelist baptised him, and a few hours later the lad passed away.

When the time for the funeral came, the Christians went to pray at the grave, but the father got furiously angry, and burst out passionately, “Never shall I let you come near the boy's grave, you murderers!” Then turning to the evangelist, he raved at him: “It is you who kill our young men. Ever since you came you have been taking our young men and girls away from us, teaching them all kinds of obstinacy and disobedience, so that we cannot even get them to take the pots with beer to the spirit place, not to speak of worshipping. The spirit is taking revenge, and if *he* stays” (pointing at Mattiya) “the spirit will kill us all. He is an impostor, and I will fight him out.”

They all looked at Mattiya, but he remained quiet. Someone asked him if he had anything to answer, and he quietly said, "No." Some folks from a neighbouring village came next morning to greet the relatives of the lad who had died. As is customary, they brought a little money to help with the funeral expenses, and asked Mattiya to give it to the father of the dead boy. He went with them to the lad's house, which was crowded with people sitting mourning. Mattiya passed through the crowd, sat down, greeted the father, and handed him the money. The man took the money, greeted the strangers, turned and pointed at Mattiya, and cried out, "You fool, why do you not reply to all I said about you yesterday? You who are only a boy are bringing shame upon me, an old man. You and all the others know quite well that all I said yesterday was nonsense. Why don't you defend yourself, and we would have quarrelled? Now I am here as a fool before you all. Shame upon you. We all know that you came to help us, that you have been good to our young people, and are following the way of God. Of course we wish you to be with us. Walk in, all of you Christians, and sing and pray over the grave of my boy as much as you want. I know that that was his desire."

Thus it came to pass that what might have put an end to Mattiya's work in Zeken, and have caused a serious setback in the Church there, if he had defended himself and met force and quarrelling with force and quarrelling, was turned by the Lord into a victory for His people. They had a great opportunity now, and after a hymn, they spoke to the big crowd of the One "Who, when He was reviled, reviled not again, Who His own self bare our sins in His own body on the tree; by Whose stripes ye were healed."

That story shows how our people do appreciate our work in the Mission, even though they may be unwilling to accept our message. The fruits of the Gospel in a human life and character have their own power to evoke gratitude and approval. Thus they were greatly cheered at Vom Hospital by four or five donations that were given in appreciation of what the Hospital was doing. Two of

these were specially encouraging—a Southern Nigerian (in charge of his own tin mine) whom they had aided from time to time, gave two pounds as a thank-offering for the help given to him and his family. Another guinea came from the Ibo section of the Church of England in Bukuru for the comfort of patients in Vom Hospital. Similarly, over in Anglo-Egyptian Sudan a gift of thirty sleeping-mats was made to Rom station by a Kodok Moslem merchant, whose wife had been treated by Dr. Trudinger the year before.

It seems right that one should not pass over the early parts of the war period without chronicling the fact that, on the 12th of February, 1941, there passed away one of the most winsome characters who have ever joined our staff on the field, the Rev. C. W. Guinter. He had sailed first in 1906, with the first party of American missionaries to go out under the S.U.M., and was finally invalided from the field in 1929. We quote an appreciation of his personality and character which appeared in the "Lightbearer."

"It would be difficult to exaggerate in writing about Mr. Guinter's earnestness and zeal in the work, his longing to see Christ the Lord glorified in the salvation of souls, and the self-sacrifice showed in all his labours, never sparing himself or considering himself if there was anything he could do to help another or to make the Gospel known. Nor could one speak too highly of the place he won in the affection and respect of the Africans whom he loved to serve, and of his colleagues, as well as of Government officials, traders, and other Europeans. Mrs. Guinter and he made a home at Wukari that was open to all—what memories arise of happy visits paid and gracious hospitality received! He was a true Mr. Greatheart, always busy, but always at leisure to serve others, full of sympathy and kindness and understanding; a man of God, who lived the Gospel he preached. He had, too, the saving grace of a keen sense of humour; he enjoyed to the full the outdoor life of the pioneer who has to make and do almost everything for himself; he was a good shot, and able to provide for the

larder in those early days when supplies were apt to be scarce ; he was a wise counsellor whose advice was sought on many problems ; he was an all-round man. During the 1914-1918 war he rendered services which brought to him the thanks of the Nigerian Government. Amongst other things, in a time of panic, when there was rumour of invasion and people were starting to flee for their lives, his district remained quiet and steadfast because, as the Chief of Wukari said, so long as Mr. Guinter remained with them, why should they fear?

“We thank God for the privilege and blessing of having known him and shared his friendship. We thank Him for the memory and inspiration of his life and work and example. We believe that, when he passed over, ‘all the trumpets sounded for him on the other side.’ ”

To have known Guinter was a privilege indeed. The present writer was his colleague and fellow-worker in Wukari district for years, and so can testify from intimate personal experience to the winsomeness, the manliness, the humility and sincerity of this man of God, one whose solid goodness made it an honour to be his friend. God send us more men like Guinter.

The Church has won Christ's victories by sacrifice, and in no other way. It is never until she is wounded that she wins.

—CAMPBELL MORGAN.

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I find that in many matters I must just trust the Lord to manage His own affairs. I have often been comforted by remembering that He knows how to bring good out of what to me seems only evil.

—COMMISSIONER MILDRED DUFF.

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“Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass.” God never gives a man a pattern without making Himself responsible for the provision of all material needed for its execution. Take God's plan, and then trust God utterly for the needed grace; it is there, it only awaits the claim of your faith. All things are added to the man who seeks first and only the Kingdom of God. If the materials are not forthcoming, you may seriously question whether you are not working on a plan of your own.

—F. B. MEYER.

## CHAPTER XXI

### *War helps the Church to find its feet*

(1941-1946)

RECORD has already been made of what seems to have been the first Convention of our African Christians, at Ibi in 1928. During the years which followed that other gatherings of the same sort, for fellowship and for furtherance in the knowledge and understanding of the things of God, and for spiritual uplift also, had been held in a number of different places. As a specimen we might look at one held on the Plateau during 1941. Here some six hundred people gathered at most of the meetings, even though there was a lot of sickness in the district. They all brought their own cooking kit and food, and the funds of the local church provided the wood for the cooking-fires. How they all enjoyed the social side of the Convention, sleeping in rows on the school-room floors, cooking and eating together under the stars, talking, laughing, and singing late into the night! They came from different tribes, and spoke different languages. They were people who normally would never meet, but here they were all one in Christ Jesus.

At such gatherings addresses would be given by some of the African leaders, and there might be talks for children as well as for the grown-ups. The quality of the addresses might well be of a high order, for the speakers would be men or women who had personal experience of what it means to carry Christ's cross, who spoke from practical living knowledge, and not from mere theoretical acquaintance with what they were talking about. And their speech would be racy of the soil, not foreign in its thought-shape.

This Convention movement became very popular. No

developed district would be content to let a year pass without one, and the gatherings were most valuable. They were a great help for our people in convincing them of the solidarity and power of the Church to which they belonged. They also strengthened the spiritual life of the Christian community, and helped to eliminate the tribal barriers. To be a "Christian" would not any longer seem to mean that one belonged to some hole-and-corner organisation, and the draw of the prestige of Islam would be by so much the more diminished.

Such gatherings are a big step on the way towards the emergence of a really self-governing Church of the Sudan. They can give the African Christians a sense of belonging to a community which demands, because it deserves, that self-support and self-propagation should be followed by self-control. Naturally, therefore, this matter was talked about at a Missionary Fellowship gathering at Gindiri in the beginning of 1942. The feeling of the conference was embodied in a Resolution that the time had come when our African Christian leaders should have a more responsible share in Church matters. It was agreed that a gathering of these leaders should be called during the next year for fellowship and discussion. It was hoped that they would form the basis of a General Church Council of the Church in the Sudan, the "Ekklesia cikin Sudan."

The times were calling for attention to be paid to this development of the relations between the Mission and the Church which, by the grace of God, it had been privileged to gather out of the peoples of the Sudan. The war itself was leading our peoples along the same way. Many of them had been engaged as comrades in the fighting, and one may picture the tremendous effect on them of that swift and revealing entrance on to the world-stage. Men who have fought in the hills of Abyssinia, or in the jungles of Malaya or New Guinea, using white men's weapons against white men, are not going to accept without question the domination of European teachers in their native communities. Here is a sample of the experience of some of these young soldiers.

“Some of the lads who joined the Nigerian forces, and were sent to Abyssinia, have been home on leave, and have greatly thrilled the folks of these villages with their stories of their victories in Abyssinia, and of how they chased the Italians, and watched them run away! They entered Addis Ababa, and were thanked by the Emperor, Haile Selassie. Their stories have made excellent propaganda, for they have no doubt whatever as to the ultimate victory of the British. Having seen both Italian and German fighting, they all say that the British are by far the best!”

That is the kind of thing that is likely to make our young folk aware of their own capabilities. One is not, in consequence, surprised to read that “The way in which African workers have taken responsibility and initiative is a cause for praise. Since the war started, the possibility of the missionaries being taken away has always been present, and consequently they have prepared themselves to carry on in dependence upon God alone.”

In the piping times of peace there may be a danger that our people think of the Church and its management as the white man's responsibility. But war-time restrictions help them to learn that the Church is their Church, and that the sending and support of the evangelists in the various districts is their work, and the discipline and extension of the Church is their responsibility. Indeed, with our workers in French Equatorial Africa there were times during the early years of the war when they faced the possibility that the Church of the Logone would have to live and advance without foreign help. Part of the field in Anglo-Egyptian Sudan was also threatened, though the danger blew over, happily, without the threatened station having to be closed or the district abandoned.

Indeed, when one remembers that to a great extent the Christian element in these pagan areas is far and away the best educated and the most progressive, one can expect that, in the not too distant future, our Church members will have to learn not only to manage the affairs of the Church, but also to influence the whole life of the

communities in which they live. This was, in fact, already being begun, though perhaps indirectly. From Panyam, for example, came the report that "We thank God for the continued good work that our Pastor David is being enabled to do. His influence is felt throughout the whole tribe, and our native chief, though a heathen, frequently comes to David for advice. This chief has also taken into high positions several of our Christian men."

The womenfolk also of the Christian Church were moving along this pathway of leadership and responsibility. Down in the Jukun District, for example, we note that a Women's Conference illustrated this new stage in the development of our African sisters. "The women arrived from their various villages. Four Lupwe women served as hostesses. Several women came a distance of about thirty miles. There were three meetings, and, beside the missionaries, four African women gave messages; others served as chairwomen, or led in songs, prayer, or Scripture reading. An average of some hundred and sixty women attended the meetings." What a vast change from the days when as yet the Gospel had not been preached in that district!

One reads with a smile a little note from Panyam, which casts a sort of humorous sidelight on the matter of the uplift among the women. "During the wet-season I had the out-station teachers here for a special Bible School. It was a very happy and profitable time, and all were sad when it came to an end. *The teachers asked us to have a similar Bible School for their wives.* They say they will cook, and look after themselves and their children, if only we can gather their wives together. That from African husbands is excellent!" Again one comments, what a vast change from the old days!

Both in Nigeria and in French Equatorial Africa there was a gratifying upsurge of the womanhood of our districts. One reads of this feature of the work with delight. "The Women's Fellowship was inaugurated, and this new departure has been enthusiastically taken up by many of our districts and churches. Each Branch has its own Christian African woman secretary and

treasurer, and meetings are arranged to suit the needs and conditions of the various districts. Ten years have passed, and 1942 finds us with many women helpers, and at the services the women are keeping pace with the men in attendance, and will not be kept back. An evangelist sends his report at the end of the month, and his wife writes a letter too, in neat clear handwriting, telling of her entrance into the homes and hearts of the women. . . . The Benoi women are being examined for baptism, and two of their own women do the examining. They ask the questions. They make the decisions. 'This one should wait a little longer. She is young, we will help her with her reading. . . .' The Christian women gathered for a Conference at Christmas, just like the men. Three women were seated at a table in the church, with about fifty others seated on mats. One from an out-station led the service, another gave a message on 'How we can make Christ's Name ring out more,' and a third one from Bebalem gave a message on 'How we can help you who are witnessing for Him out in the tribe.' "

Youth movements also grew important. Mention has already been made of the beginning of the Boys' Brigade work in our Mission, and already one reads of Companies of the B.B. who give their help to the farmer-evangelists, and to the old widows of the congregation, in building or repairing their houses, thus giving a practical turn to their thought of Christian life and conduct. The Girls' Life Brigade also appears in the list of activities, being taken up enthusiastically.

All this development among the Christian section of the community was bound to have great influence on the shape of the Church in the Sudan, the "Ekklesiya cikin Sudan," one of whose ordained Pastors was, as told above, already proving his value to the community in things temporal as well as things spiritual.

It was well that there should be so much to encourage in the reports from the field during these months, for all was not well at home in England, Denmark, or Norway. Over all three countries the war hung like a black storm-cloud, threatening destruction and devastation. The

London Headquarters, though in a perilous position, was never closed until at the very end of 1940 it was struck and destroyed by incendiary bombs on the night of Sunday, 29th December. The staff arrived on Monday morning to find the place a charred and blackened ruin open to the sky.

At first it was not possible to say whether anything could be retrieved, as the Office rooms were not accessible. The previous disturbances of the staff caused by enemy raids during the day-time had been unpleasant, but this disaster meant an almost complete loss of office equipment, literature, and certain records which had to be kept there, as well as loss in time while arrangements were being made for new quarters and for the reorganisation of the work. Upon consideration it was decided that the Office should be opened in Hertford, thus leaving London for the duration of the war.

Deputation work during this time of the fierceness of the attack on Britain might well have dismayed folks of metal less tough than our gallant staff at home. "Letters pouring in saying things like, 'Halls all taken over by the military,' 'Not possible to black-out,' 'Inadvisable to congregate,' 'Meetings cancelled' ; what was to be done?" But the meetings went on! Mrs. Goold wrote of that exciting time, "Theatres, cinemas, music-halls were fighting for existence. Should we ambassadors for the King of kings do less? We realised that the enemy of souls and of our Lord was making his last push. We would fight and conquer through the Name. So, with the Vision clear before us, on we pressed, and as the hour for each meeting came, the meeting took place. Even now we hardly understand. Divine power was working with us.

"Halls occupied by the military suddenly evacuated (on two occasions only the evening before), sudden impulses to black-out, etc., etc., so it came about meetings were held, underground, anywhere, everywhere, but always adequate.

"And congregations? Marvellous! Youth may despise the ancient, but we have looked with amazement at the

dear old folk, torches in hand, whose number has often predominated. On every hand we hear of meetings better attended than usual.

“The Sudan United Mission was just about to penetrate into three more dark areas ; with tears we prayed that God would make this possible. ‘Keep the vision,’ wrote one recently, ‘Hitler must not have it all his own way ; we want it for our glorious Lord.’ ”

So the work went on.

Though things were, therefore, not easy, either on the Field or in the Homelands, yet there was a good deal to be thankful for. The work did not go back, it leapt forward as it had never previously done. Here are a few hard facts about this from the work in Nigeria alone :—

	1938	...	1945
Classes for Religious Instruction	121	...	298
Preaching Centres - - -	23	...	43
African Voluntary Workers -	143	...	312
African Dispensary Attendants	21	...	34
African Midwives - - -	3	...	11
Average Attendance at the			
Principal Sunday Service -	6,881	...	13,048
Baptisms - - - -	211	...	432
Church Members on Roll -	1,442	...	3,126
Different Patients treated in			
Hospitals and Dispensaries -	29,403	...	46,075

Things were even more encouraging in the French Equatorial Africa section of the field. It is somewhat difficult to give actual figures comparable with those set out above, but the following facts and figures will show to some extent the cause of the joy which runs like a golden thread through the story of this work at this period.

In 1938 there were 77 baptised ; in 1945 there were 474. In 1940 a Bible School was opened, and by the end of 1945 thirty-four couples of students had gone out to give full-time service, and thirty-five more were in

training. In the latter year there was an average attendance at the Sunday services of 14,243, an increase of over three thousand above the figures of the previous year. It is also recorded that after careful screening of the figures, a total of 2,253 souls had during the year made decision for Christ. Among these were two chiefs and seventeen headmen. Several chiefs, once ruthlessly hostile to the preaching of the Gospel in their districts, had been so impressed by the conduct of the Christians that they had permitted them to meet together in their villages, with the result that during the year 1945 at least thirty-seven new prayer-huts had been built in places where as yet there was no evangelist stationed. Seven church buildings had to be made bigger. For example, at Moundou a church was needed twice the size of the existing one. With over a thousand people gathering every Sunday morning, the children had to be dealt with apart from the regular meeting, and even at that, the church was crammed full, with many sitting outside. So many children came, even, that it was necessary to hold separate meetings for the juniors and primaries in the boys' school building. One evangelist wrote, "What shall I do? Last year we enlarged our church; this year we tore down the roof and the brickwork, and widened it again. For a while the building was large enough, but now the people who have to sit outside want us to build all over again."

Not that it was all easy and comfortable. Some, because of their stand for Christ, died after being beaten unmercifully by their chiefs and headmen, others were poisoned. Some were terribly maltreated, even beaten and then thrown to the chief's dogs, forced to pay heavy fines, falsely accused and kept in prison, or banished by their own families, and yet they remained faithful and true.

Over in the Anglo-Egyptian Sudan there had been a considerable amount of realignment of Mission work in these years. The Melut work had been handed over to the S.I.M., and the Rom work to the American Presbyterian Mission, so that, in 1945, our own work was at last all centred in the Nuba Mountain area. Yet

there had been development of a satisfactory sort, though things were not easy, and staffing was not adequate. The Christians were, however, taking turns with the missionaries in conducting services and classes, and native evangelists kept work going at stations which would otherwise have been closed during the furloughs of the white staff. A change was also made in the system of pupil-teacher training, which had the happy result of increasing the rate at which the workers were able to open "bush schools." By 1945 our staff there were able to rejoice in the increasing work and witness of the native churches, which already were bearing fruit.

In the Norwegian Branch's work in the Southern Cameroons by the same time they were feeling their principal need to be more African workers. Yet in spite of everything there had been progress in several regions. In one area, the Duru country, the attendances at services and meetings grew remarkably towards the end of the year, and several influential people took their stand on the side of Christ. In one mining camp several Christians had abandoned their well-paid work there to go out evangelising the villages around them, and in one tribe near the frontier of Nigeria three out-stations had been opened.

It will be well to set out some of the reflexes of the war years, so that the preceding summary of the work at that time may be thought of against its proper background.

An unexpected wave of wealth and development came to Nigeria on account of the collapse of the Far East, and the urgent need for tin, rubber, and so on which could no longer be procured from Eastern sources. Money began to flow very freely. There was an ever-pressing demand for labour, so that most, if not all, of our districts in that part of the Sudan were affected by the departure of some of the Christians to work in the mines. Then, the threat of invasion from North Africa or elsewhere produced an increase in recruiting for the forces, so that many were allured by the large pay to join up. These causes had an adverse effect upon the strength of our Churches.

The war gave a great stimulus to advance in a direction in which we were, alas, not prepared to go forward. This was in the provision of more advanced educational opportunities. In our "indigenous church" principles it would seem well to wait until the people are prepared to advance. That may, however, mean dangerous delay, because the African mind has not wakened up to the real needs and facts of the circumstances. We found that we had been far too slow in our schools. Literacy was fairly easily attained, and it was easy to be contented with that or a little more. But the world and life will not wait upon our tastes and prejudices. Our young people joined the forces. Their service took them to Abyssinia, India, Burma, and North Africa. Letters came back home from these lads, sometimes to parents who could not read them. "Now if only I had learnt to read what my boy says!" So there arises a demand for schools. And schools need teachers. And a teacher, nowadays, may be greatly attracted by the possibilities of other professions with less tie, and more pay. Mines, commerce, transport, army, police, medical service, public hygiene, local administration, engineering, railways, forestry, all beckon the clever boy who knows enough to be able to take or give written instructions, or to keep an account or register, or to rise out of the rut of native handicraftsmanship. But all require training, and who is to train them? No such work without trained teachers, and it *takes years to train a teacher*.

So, rather suddenly, the summons fell on our ears, "Give us lots of teachers."

But that, too, brought a subsidiary problem. It is not particularly difficult to carry an African boy to elementary Standard IV, but it is difficult to take him far beyond it. To do that one ought to begin with young pupils, and keep them under our instruction until their minds have become lively and receptive. Accordingly, a Middle School was opened at Gindiri in 1944. When the pupils in this first year's class returned for their second year, they gave a good impression of having made progress. It was purposed to take a maximum of seventy-two boys into the school, which was a Boarding School.

That fact, again, added on another problem. All these boys were away from home, and the cost of their board would be a considerable amount. But some of those whose sons would be at the school might need assistance in order that the cost of the pupils' board might be adequately met. So a system of scholarships was devised. These would only be available for the sons of those who were serving the Church, and there was to be a competitive examination so as to select the boys who would be accepted. These scholarships were to be given by our friends at home, twelve scholarships each year, and the school course was to be from four to six years. A fee of £6 was to be charged for the school year, of which £5 would be provided for those boys who won the scholarships.

One unexpected benefit came through the war. For many years the Gospel had been quietly spreading in the pagan areas of Nigeria. An unobtrusive enlightenment and uplifting, not only of those professing conversion, but to some extent of their whole communities, had been taking place. They were free of some of the inhibitions which hold back the Mohammedans. When the war came they joined up readily. It could be of the greatest service to the Sudan that among its leaders, and in its most progressive communities, men should be in control whose faces were not turned towards Mecca, and whose minds were not fettered with the philosophy of Islam. Government had become aware of this alteration in the status of the non-Moslem communities. This book is statedly a record of historical events, and not a doctrinal treatise, but the writer cannot refrain from expressing his regret that a British Government should have so promoted and protected Islam in Nigeria that it had found an entry into hundreds of communities where it never had a footing before the Union Jack lent it its protection. Why should the propagation of Islam be free everywhere, but the propagation of Christianity be blocked and forbidden, and that too by the representatives of a nominally Christian nation? This was not religious liberty, though it was perpetrated under the pretext of religious liberty.

Why could the Gospel not be preached in Kano and Sokoto, when it could be preached in scores of places in Algeria and Morocco and Egypt and Persia and India?

Gratifying recognition of the importance of the non-Moslem peoples of Nigeria was made in an editorial in the Hausa language which appeared in a newspaper published by the Government. In this the object and policy of the paper were more or less defined, after the subject had been discussed with the missionary societies, as representing the more developed elements of the non-Moslem part of the country.

It is sad, however, to have to record that the Training School at Gindiri had to be closed altogether during 1943, and that the training of evangelists there had to be left out during 1945, in both cases owing to staffing difficulties.

But the Church kept growing, both in extent, and, more important, in vital depth. We read that Heiban in the east, sent forth its first member who has been set apart for the work of an evangelist. He left for his appointed post after the Communion service on the first Sunday of the month, with the assurance of the Church's prayer-backing. In the western field, Takum sends out its first "foreign missionary" to go to the Tigum and Ndoro tribes nearly a hundred miles away. A solitary woman maintains her testimony in a heathen village, and a whole group of the villagers turn to the Lord. Even a heavy hailstorm cannot stop about eighty women from gathering at Ganawuri for the inauguration of their Women's Fellowship. A chief who has determined to follow Christ is in such deadly earnest that he declares publicly his determination to send away his polygamous wives, of whom he had twenty-four. Having settled that matter, he is now married to the one left him, by Christian marriage, and their baby has been dedicated to the Lord. The Christians at Kwedhiber, in the Anglo-Egyptian Sudan, in an entirely indigenous effort, arrange their programme for Christmas. Some three hundred people gather for service and sports, and the offering taken up among the Christians amounts to nearly one pound. Nuba Christian soldiers on service organise their own

services. The Lupwe Church for the first time elects elders by ballot, thus taking a new step in Church government. A Christian who had been wronged by another is told that the other has confessed the wrong which he had done, and is asked what he thought should be done. He replies, "All that I wish in the way of compensation is what my Lord would wish,—fellowship between us." The terrible plight of the Greeks is explained to the Christians at Forum, and they decide to send £15 from their funds to help the Greeks. (No wonder the missionary says in his report that he sent the cheque with a thrill of pride to the proper quarter, so that it could be passed on to help those for whom it was intended!) A great convention of over a thousand Africans gather for the meetings at Randa, with Pastor Toma from the Birom work to conduct the Communion Service.

"It is a day of opportunity," writes one of the workers, "such as the Mission has never faced in all the forty years of its life." Another writes of his own district, "Some of the local Christians went out recently for a week's preaching tour to the north and south-east. They were greatly encouraged, and from subsequent talks it seems that the whole tribe is opening up." Another, from Anglo-Egyptian Sudan, writes, "One of our catechumens has been made sheikh. This gives us three local Christian chiefs, and it is a matter for praise that all three have been selected, not on hereditary claims, but because of personal worth and character."

There was something cheering about the determined way in which gallant little Denmark dived back into the work, once the barrier of war conditions was removed. In 1946 thirteen new missionaries joined the Field Force of the Danish Branch, and the resurgence of the Branch is commented on as one of the outstanding events of the year. The American Branch also added to its staff, so that these two sections of our Nigerian work were able to do some planning for expansion and development. But the war years seem to have stored up energy for advance in the native church, which was now released, and the reports sometimes make encouraging reading. In one

district "the increase in numbers attending services at nearly all the out-stations was far greater than in any previous year in the history of the Mission in that district." The attendance at Sunday Services was much more than double what it had been pre-war, and the number of those who were reached by this means in Nigeria and French Equatoria attained the total of over thirty-three thousand every Sunday. In the one year 1946 almost fifteen hundred were baptised by our workers in the various sections of the Sudan. The numbers reached by the medical work were simply leaping ahead by thousands. The applications for entrance to the School at Gindiri were beyond the capacity of that institution to cope with. Five more men were in training for the ordained pastorate. In addition to these there were other workers in hundreds,—evangelists, teachers, medical helpers, midwives, and a great host of voluntary workers in charge of preaching centres and instruction classes.

There were two or three special developments of the work which ought to be separately noticed. The first is the work among lepers. For many years these unfortunates had been treated at the Hospital at Vom, where a special place had been provided for them. But the progress of the country as a whole brought out into the light the need for more adequate measures to combat this dreadful plague. Just before the war, in consequence, a Leper Colony was opened at Maiduguri in Bornu Province. Later on, this work among lepers became more and more urgent in its claim for attention.

The second development arose out of the first. The work at Maiduguri was the result of a need which we were able to meet for bodily help. It enabled us to secure a friendly reception in a Moslem area, and thus provided us with a much-needed opportunity to make Christ known there. But one purpose of a Leper Colony is segregation, and the site of our Colony is six miles out from the town. We should have loved to open a Mission Station in the town, but the door for such work was not yet open. However, after some difficulty, a bookshop was opened in the town, and that gave a point of contact with people

who would never have been reached by the Leper work. Subsequently this kind of work was developed in other places also, until, by the end of the first five years of Bookshop work, openings had been secured and shops established in several other towns in the Province. In Maiduguri itself the work developed in a most interesting way. Over two hundred callers and customers would visit the shops there,—the main shop and a branch one,—during the day. In one year Bibles, New Testaments, Gospels, tracts, and religious books were sold to the number of 4,770. A Christian woman colporteur did a daily round of the town and market, and in two months was able to sell, not give away, 568 Gospels and tracts in seven different languages. Bible classes were held at the Bookshop, and some of them were very well attended. The hospital and prison were visited.

These shops meet a real need, and will be more and more used as the number of literates in the country gets larger and larger. The printed message gets into homes where the missionary could not obtain an entrance.

The third feature of the work which calls for special mention is the great development of the work among women. The African woman has long had a rough time compared with her men-folk. The Women's Fellowship, the Girls' Life Brigade, the maternity work, the child-welfare work, all helped the women of the country. In Vom Hospital, at least, confinement cases were given a rest, and were not discharged until after two weeks from the birth of the child. One of our workers thus voices his feeling for the heavy demands which ordinary native life puts on the woman. "Native women here do not get many breaks. Their life is one endless round of milling corn, cutting wood, carrying pots of water four times as big as their heads, helping in the plantations in season, working for the chief, picking cotton, raising babies and feeding the family. If the children are ill there is no sleep, and in the mosquito season no rest, day or night. The wonder is that their tempers are not shorter, their tongues sharper, and the tiffs they sometimes have among themselves do not last longer."

The Women's Fellowship helps to lighten this load. They have their own meetings at various places, where for a while they can forget the routine of life, and enjoy fellowship with one another in the Christian way. And sometimes their kindness may bring gladness to people who never thought to be helped by them. One very old woman, for example, bent almost double with age, and with a bald spot on her head, where her hair was worn off by heavy loads of wood and water carried over the years, was overcome by a gift of a great bundle of firewood. "What do you want for it?" she said, a trifle suspiciously. "Nothing ; it is grace," they replied. With tears in her eyes the poor old soul gratefully said to them, "This is the first time strangers have given me something for nothing. You are kinder than my own kindred."

So our African women are learning to follow their Lord's command, "Let your light shine before men, that they may see your good works, and glorify your Father Who is in heaven."

## CHAPTER XXII

“The Church among the Nyasas (or any other race) is a true native development and not a foreign intrusion.

This must be insisted on by keeping its thought, its agents, its appointments as entirely native as possible. The Church-builders must always be coming back to the question, ‘How does this proposed step help on the development of a truly native Church in this country?’ ”

—JOHNSON OF NYASALAND (B. H. Barnes).

\* \* \*

Antagonism is the creation of force for the Kingdom of God. Put a man in prison for Christ’s sake, and the earthquake will follow, and the work will spread.

\* \* \*

Let us have done with this false idea in the Church that the man who is notorious is great. The peril of life is that of being conspicuous. We are perpetually in danger of losing the very freshness of the spirit because of what men call “great opportunities.”

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We note finally the perils threatening these men (Paul and Barnabas). There were the perils of opposition. But the gravest peril threatening these men was that which came to them in the hour when men suggested that they should worship them. That is the supreme peril, to the Christian worker. If men would help the prophet, they should pray that he may never accept the garland or the worship of men.

—CAMPBELL MORGAN.

## CHAPTER XXII

### *The Rising Tide of Church Life*

(1943-1949)

AT the end of the war in Europe, or about that time, it was said in a report from the field that the Church had already become so vitally established, in our Nigerian field at least, that the problem of the local leadership in our districts had been solved. In their own tribes, and in their own villages, our people had become able to sustain the spiritual life of the Church, and at the same time maintain a working relationship with the non-Christian community, or perhaps better say, the not-yet-Christian community, from which Christian converts were to be expected. Greater difficulties arise when the conversions become plentiful. Yet our people are able, by the grace of God, to expand the Church in their own immediate neighbourhood. The expansion into more remote areas must, however, as yet be made by the missionary.

More than that, the Christian community must learn to be a vigorous element in the life of the country, speaking with a voice that *must* be heard in advocacy of the things that are just and seemly and of good report. A step towards the realisation of that ideal was taken when the "Taron Zumunta" was first held in 1943. This was a gathering of African Pastors and elders, with members of the missionary staff. It was, for the present, just a fellowship meeting, a sort of first step in the formation of a ruling body for the Church in the Mission's area. This body, it was thought, would at first be composed of both African leading Christians and missionaries, but that the African members would gradually increase in number, and the non-Africans grow fewer, until the membership was wholly African. It looked forward to the day when the whole Christian Church

would be taking council for its affairs as a solidarity, and speaking with one authoritative voice as representing the judgment of those whose aim it is to see the Kingdom of God established among men, and to establish a civilisation based on truth and love. That this is no mere vague vapouring is shown by the fact that when, at this its first gathering, Dr. Barnden spoke to the members about leprosy and its treatment, the interest and pity of the delegates was so aroused that they recommended the appointment of an annual Leprosy Sunday in the S.U.M. churches, and that on that day the subject of leprosy should be dealt with, and offerings made for use in dealing with the disease. Thus the salt of the earth was, in a real and practical way, beginning to use its gifts to make more wholesome the elements which surrounded it. The experience gained in this Conference gave a feeling of confidence in the methods of Church building which the Mission had followed, and there were grounds, therefore, for a hopeful view of the future development of the "Ekklesiya cikin Sudan"—"the Church in the Sudan."

There were, also, a number of our Church members who, for one reason or another, were able to have a still more direct influence upon the general community. In the Anglo-Egyptian Sudan a comparatively young Christian man was appointed to one of the more important chieftaincies. He was one of the first Christians to be baptised at Heiban, an effective preacher and teacher, the writer of the first hymn ever to be composed by a Nuba, and an expert in Nuba crafts of forest and field. The people had themselves deliberately made choice of him as their paramount chief, breaking away from the customary hereditary line in doing so.

Similarly, in French Equatoria, the head catechist at Lai was given a place on the "tribunal," the Lai court of justice. He would represent the Protestant missions in the district. This appointment was a new departure, and a signal honour for one of the Christians.

In Nigeria also, the same kind of thing took place. Up in the Plateau District a leader was appointed from whom we hope great things. This leader, Rwang Pam

by name, is a member of the Birom people, in whose country a very great deal of the Nigerian tin is mined. He had been in charge of a Government School for a number of years, and there, his efficient handling of the local boys, combined with a courteous disposition and upright character, drew the notice of the Administrative authorities. They had for a long time been trying vainly to develop a sense of responsibility in the pagan chiefs of that tribe. Rwang Pam was appointed Federal Chief of the Birom and their associated tribes, and a member of the Council of Native Rulers for Northern Nigeria. Later he was given the M. B. E. Africa was certainly on the march.

But that did not mean that all the difficulties had gone. There were still all around us the same difficulties, for the hearts of men are still as sinful as ever, unless where the regenerating power of the Holy Spirit has brought the new life of God into a human soul. The enemy of souls will not lightly let go his domination over the hearts of men. So he stirs up opposition. "At Jibam and Lonmar," writes one, "Sunday has become known by a new name, 'The day for the beating of the girls.' In both these villages so many girls are following the Christian way, and refuse to be deterred by weekly beatings from their fathers, that it has earned this name for Sunday!" A little later, however, comes a counter-balancing report, "At Tuwop seven girls have been swimming a rapid and swollen river each Sunday in order to be able to attend the services, although the men from the compounds stayed at home, afraid of the river."

Two serious efforts were made by paramount chiefs in the Canadian Field to crush the Church in their districts. In one case, two recently baptised young men refused to join in some heathen rites and in ancestor worship. They were put in stocks and kept there for eight days, being cruelly treated. When it was feared that they might die, they were set free. In the other case a chief became violent, led a gang to a village, and beat up men, women, and children. The senior elder of the district, who happened to be there at the time, was nearly killed. Only the fact that another chief interfered saved his life.

Among the Lele tribe there was persecution, for though it was initiation time, some of the young men refused to share in the usual pagan ceremonies. For this lack of respect towards their ancestors they were flogged. The whip is a thong of hippo-hide, which raises ugly weals, and may leave permanent marks where it falls on the body.

But although persecution may rage and afflict the Church, it cannot kill the living Body of Christ. It may, for a while, even hinder the expansion of the Church, but at the same time we may find that the believers are greatly enriched, and their vital Christianity deepened, by the suffering. They learn that they have a Living Saviour to stand by their side as they meet the adversary, whether material or spiritual.

“We have about twenty villages represented at the Sunday service. They must be interested when they come from six to twelve miles to hear the Gospel. The Enemy has been busy, for he is not going to lose any of his followers without a fight. He has stirred up the chiefs in the district to try and discourage the Christians, and to hinder the progress of God’s work. So it was broadcast throughout the district that on a certain Sunday medicine would be put on all roads leading to the Mission station, and if that caused the death of anyone, there would be no inquiry. What this medicine is we do not know, but we do know that it causes great terror to the natives. There was much prayer offered up that the Christians might be given courage to come along as usual. To our great joy, the numbers who came along on that Sunday were as large as on the previous ones. As the group of Christians from one village were on their way to the church, they were met by one of the chiefs. He asked them if they did not know about the medicine that had been spread on the road. The leading Christian said that they knew all about it, but they had no fear, as it did not matter to them where they died, because they knew they were going to heaven.”

So the Christian teaches that this way of Jesus brings a positive benefit. It isn’t all just “give up.” How many at home need to learn that too! There is peace, and joy,

and glory in the Christian way. Not just a mere grudging toleration of us in our unworthiness. It's a divine thing.

Man's forgiveness may be true and sweet,  
But yet he stoops to give it. Only Heaven  
Says "Crowned," not "Conquered," when it  
says "Forgiven."

A blind lad was the leader of the school near Pero. There was not much interest there, and it was difficult to get the school built. One evening the missionary came by, and saw a lone worker making the bricks. It was already getting dark, so he suggested that it was time to stop work. But the worker, who was Maina, the blind leader, just lifted his face, with its sightless eyes, and said, "Teacher, I have no day, I have no night, but Jesus is my light." He had found something, or rather Someone, who made him blessed in a really effective and positive fashion.

Opposition was not only from heathen sources, for we read of more or less organised Moslem aggressiveness, an apparent urge to propagate Islam. The motive of this may be, of course, as much political as religious, but the nett result is an increase in the opposition to the work of the Gospel.

Unhappily, too, in this post-war period, there was considerable trouble from Roman Catholic aggression. One report of the later part of this period runs:—"The R.C. father from P. has been visiting some of our C.R.I's and trying to entice away those attending services, offering them clothes, money, etc. At one village he forced his way into the evangelist's house, and tried to force the evangelist to drink beer, saying that Jesus Himself had made it at Cana, and drank it, and that the ruling against it was only the teaching of the missionary. The evangelist was so frightened by some of the things he said and by his attitude, that when he came again another day, in spite of his being a European, the evangelist refused to allow him into his house, and told him to leave his compound, as his words and ways showed him to be the enemy of Jesus. He also asked him why he tried to sheep-steal, instead of finding his followers

from elsewhere in untouched spheres. The 'father' replied that it was their settled policy to sheep-steal! His behaviour showed some of the lads who had begun to be enticed away the true state of affairs, and they have now settled down again, and are more whole-hearted than they had been previously." From another area also comes a report that "Two fathers arrived at the K. rest-house. On the Sunday they called all the old men to a beer-feast, in which they themselves participated. They gave gifts of money and tobacco, and explained to the people that they had not come to change their customs; all they wanted was the young lads for school. In the course of their remarks they referred to the fact that the S.U.M. station was fifteen miles away, but that they themselves would open a dispensary for them within easy reach of their homes."

A sadder sort of opposition is shown in the report from one of our Danish workers:—"The Christian ex-soldiers have done, and are still doing, much harm. Many of them have become heavy beer-drinkers, and now try to persuade the others to stand by them against what they call the absurdity of the prohibition of beer-drinking, tell them that all the white men whom they met during the war drank beer. Many of them have taken a second wife after returning from India."

Yet, starred against the dark background of opposition and backsliding there were many bright manifestations of a true spirit of Christian grace. There was the case of Jang, a Pero convert, who became crippled with arthritis. When he became unable to walk his fellow-Christians agreed to carry him to church. But even that became impossible after a while, so they built him a small hut near the church, from which he could at least hear the singing. A few days before he died, when the doctor visited him he asked to be allowed to put one question to him, which the doctor need not answer if he did not wish to do so. It was, "Is there any medicine whereby you could take my life, and thus discover the cause of my illness, and thereby develop a medicine which would help others who

suffer from this disease?" He was willing to offer his life if others could be helped thereby.

Then there were the G.L.B. girls who walked from Kabwir to Panyam, thirty miles. They stayed two days, and gave two displays. When they started back they were given twelve shillings to buy food to eat on the way home, but they arrived with the money unspent. They would not keep the money, however, but gave it to the church elders to buy a new door for the church which was being renovated. Grace that will remove the love of money is grace indeed. And when an elderly visitor to the field needed hammock-bearers to take him to and from one of the bush stations at which he has to preach, the bearers would take no money, nor even allow the visitor to give them a present of an animal to make a feast with.

At another place the Christians there helped one of their number, who had been disabled by a burnt hand, to work his farm. They did the sowing for him, and looked after the farm from time to time, although the man's own heathen relatives did nothing to help him.

And even if there was much opposition here and there, against that we must place such encouragements as that told of at the Annual Conference at Bebelem when it was reported that in the year there had been 3,000 confessions of faith in that district. God's grace had been sufficient.

The words which come to mind as one attempts further record of the post-war period are

“ . . . while the tired waves, vainly breaking,  
Seem here no painful inch to gain,  
Far back, through creeks and inlets making,  
Comes silent, *flooding in*, the main.”

“Flooding in” describes what was happening. There were rocks which hindered, or appeared to. There were placid places where the tide's advance seemed only to crawl. But the sea kept coming in, flooding in, more and more swiftly. The old ways and the old beliefs were passing. Hear one report :—“The non-Christians, especially the young men and the young women, are much more open to the Gospel compared with what they were

a few years ago. Many more are attending services. Many declare that they have lost faith in fetishism, and would become Christians, except that it would mean giving up polygamy. The fact that there are still no unmarried Christian girls among the tribe also makes the young men hesitate. But we see many evidences of a changed attitude toward the Gospel." The political ferments in every section of the Mission's field created a new element in our people's lives and thoughts. Nationalism and Communism, Labour movements, and the great urge towards getting an education which arose into prominence in this period, all acted together to break up the primitive quiet and conservatism of the tribesmen.

But we were not wholly unready. Already in district after district our people had, in their Conferences, been given a sense of the power of Christianity as a social movement. They were finding their own feet, and learning to move forward together. A note in 1947 speaks of a Conference arranged and carried out entirely by our African Christians. The Rev. T. L. Suffill, who sends the report of it, says "I was thrilled and humbled at the quality of the messages given. It was grand to realise that the African leaders were so able to take this responsibility."

The uniting spirit of fellowship between the tribes was at work. At a Convention held at Takum the special guest speaker was Bulus Gbajor, an evangelist from the Dutch Reformed Church Mission among the Tiv people. Tiv differ greatly from the local Jukun and Kutev in speech and customs, but in Christ they are brothers.

This spirit of fellowship overflowed the limits of our own Society, for at Miango a five-day Inter-Mission African Conference gathered. One hundred and seventeen African delegates, representing over fifty tribes, were there present, some elected by their Churches, and some from Moslem districts where local churches had not yet been formed, owing to the fewness of the converts. Some of them were from tribes which not so long ago had been hostile to each other, but now they were sitting in God's house, in peaceful fellowship with each other.

This African Convention may act as a sort of indicator of where the African felt most acutely the need of missionary help. In the discussions it was emphasised that there was a pressing need for African teachers with higher qualifications. There was an increasing demand by the Christians for better schools for their children, where they could be taught in a Christian atmosphere, as the few secular schools in the Northern Provinces of Nigeria are in most cases pro-Moslem in their outlook. The delegates to this Conference asked for European co-operation in this matter.

The Pastorate of our Ekklesiya cikin Sudan was enlarged in the latter part of 1946 by the licensing of five more tried and trained men at Gindiri. Shortly afterwards they were duly ordained in their various spheres of service. They belonged to five different tribes. Then about a year and a half later five more men were ordained at Numan. The work put in to the training of these ten men at Gindiri and Numan was thus made useful to the Church at large in the district.

Meanwhile we were being linked up with fellow-workers over almost the whole of the western section of the heart of the continent. The Protestant Council for Cameroons and French Equatorial Africa met at the American Presbyterian Missionary Society's station at Elat. Elat! How the name brings up recollections of the days when we used to talk about the great work which centred there, and of its vast throng of communicants, and of how the workers learned to break through their difficulties by concentrated evangelism. Here we were represented by Mr. Donaldson from Maroua. He went as the first delegate from the British Branch of the S.U.M., which had now become a member of the Federation of Protestant Missions in the French Territories. Later on in the year both African and non-African delegates of Churches and Missions in West Central Africa met in Conference in Leopoldville on the Congo. The S.U.M. was here represented by the Rev. I. E. McBride of the Evangelical Church Branch, and by the Rev. H. Endresen, of the Norwegian Branch. The ten days of this Conference were

a blessed time. Amid many differences of nationality and denominational connection there was felt an overmastering sense of unity in faith and purpose.

The work over in A.-E. Sudan had by this time been all concentrated in the eastern district of the Nuba Mountains. That meant that five stations had to be manned from the Australian and New Zealand Branch of the Mission. Staffing had been a difficulty in that part of the field, and the British Branch had at one time six workers, including a doctor, lending a hand in that area. Results had been slow to multiply, though there had been blessing. The growing sense of "nationalism" had not been helpful, and the political situation was strained. As in Nigeria, the Moslem element was much more vocal and united than the pagan, for the latter tribes were, as in Nigeria, not yet aware of how important it is for them to abandon their old-time attitude of haughty independence of each other, and get together, realising that only in union with each other can they hope to realise their dreams of survival and progress—if, indeed, some of them have such dreams at all.

That brings us reverently to remember those whose lives were given to lift and bless others. And here we recall the life and service of another pioneer, who almost in literal completeness, gave his life for the people of the Sudan. It was in 1913 that Wilfrid L. Mills sailed with the first party of the S.U.M. that went to the Anglo-Egyptian Sudan. Through thirty-three years of faithful and self-sacrificing service he endeared himself to his fellow-workers and all who had to deal with him. No trouble was too great for him, if thereby he could help someone in difficulty or need. Early in 1946 he retired, but had only reached his homeland, New Zealand, when he passed away. We thank God for his life and service, and for all he has been to the work.

There is one plaintive cry from the field which keeps recurring, "More trained African helpers are needed." It comes from every part of our Sudan field. In the latter part of 1947 a striking appeal was made about this matter to our friends in the homeland.

“In the opening session of Gindiri (Training School) in 1934 there were thirty-six students (including wives), most of whom came for evangelist training. In 1946 there were over two hundred students of various kinds, representing a great many tribes and local churches.

“During the past few years the impact of the war has changed Northern Nigeria out of all recognition. In 1934 the initial evangelism of the country was just being completed, the people were as they were centuries ago, and there was no demand for education. Now the demand for education has come with a rush and with great force, and has precipitated the need for immediate action. Every village is now asking for a school and a teacher. The people still look upon us as their parents, and would greatly prefer that we should train their teachers, and help them to organise and build their own schools. . . . It is obvious that the people will look elsewhere if we fail them ; and there are others, who have another gospel which is not a Gospel, who will give them what they want. . . . The ground so hardly won by our Mission could very well be swept away by such a flood.”

A plan was published showing the extensions of the Training School which were proposed, and adequate help was sought, in gifts and prayer, to enable the scheme to be carried out.

Subsequently a very much more urgent emphasis was laid upon the need for qualified staff for the carrying on of the requisite training work. Of this, however, more will be said when the story comes to the period in question.

As the work developed and became ever more and more complicated, and also more widespread and exacting, it is natural that one should have a certain satisfaction in noting that it was in 1947 that the number of missionaries on our staff reached 200 for the first time. The new calls and needs were being met with new supply, which, as a matter of fact, caused our staff to increase more rapidly than at any previous time of the Mission's history. And this is as it should be, for never had we been presented with so many opportunities for helpful service, and never had the call for swift and adequate response

been more urgent. Work among the younger folks, Boys' Brigade, Girls' Life Brigade, a higher standard of education, trained teachers, both men and women able to take up the challenge of the hour, trained medical and industrial helpers; all these clamoured for competent workers from the homelands to put them into operation. And then beyond these lay still the great mass of our pastoral work, Bible teaching, translation work, and never-ceasing building work. And even then, when all that might have been attended to, there was the call of the tribes beyond, and the challenge of the unevangelised Moslem peoples.

One great improvement there had been in our circumstances. Communications were very greatly improved as compared with what they used to be. The war had been a help in that respect, for it had compelled the development of better road transport, and also had helped in the development of air communications. Consequently the home and field sections of our work were in much closer and more intimate touch with each other. Field Headquarters in Nigeria was now within twenty-four hours' journey from London. It was, therefore, to be expected that our Home authorities might make closer personal contact with the work on the field. This led to the visit, in 1946, of Dr. De Korne and the Rev. Henry Evenhouse of the Christian Reformed Church, U.S.A., to the Nigerian work. They arrived at Gindiri, happily, in time to be present at the Licensing of Pastor Istifanus, who was thereafter ordained to his charge at Takum in the area for which the Christian Reformed Church is responsible. They were therefore able to take a personal share in the inauguration of the Pastorate of their own district.

During the early part of 1948 the Rev. Prebendary C. C. Kerr, Chairman of our London Executive, accompanied by Mr. Gilbert Dawson, the General Secretary of the British Home Executive, visited Nigeria. They were present at the gathering for Fellowship of the S.U.M. workers at Miango, where about seventy-five members of all the sections of the work in Nigeria, and

a couple of the Canadian workers from French Equatoria, were present. They were able to see the Training School at Gindiri and to visit a number of the less remote stations before his home duties demanded the return of Prebendary Kerr to England by air. Mr. Dawson remained behind on the field, but a motor accident hindered his work, so that he had to abandon his projected visit to Bornu and the work in that area.

The Danish Branch workers also had the pleasure and stimulus of a visit from the Rev. A. Pedersen, who used to be their secretary on the field.

One would like to see more use made of the modern facilities for travel in this way. The actual contact with the work as it is being done on the field, and the personal meeting with those who have been won from darkness to light, might well have a very soul-stirring effect on a visitor from the homelands. Such a visit might give the visitor a more adequate idea of what we mean when we speak of thousands who have never yet been reached with the Gospel, and might surely give him a fiercer feeling of what we mean when we speak or write about the problem presented by Islam. It is one thing to listen to a missionary speaking about Mohammedanism; it is another, and a more grievous thing, to waken in the morning and hear from far and near the muezzins proclaiming, in effect, that Mohammed is God's messenger, and that Christ is not divine. It might help the visitor to realise how it hurts Our Lord, when he himself in his own person feels the sorrow of it.

Then in the beginning of 1949 the Danish Branch had the joy and excitement of dedicating a new big Church in their Headquarters Station at Numan. To this event there came out from Denmark the Rev. Dr. N. H. Brønnum, the pioneer worker of the Danish Branch on the field, and the Rev. C. A. Tolsgaard, the President of the Branch, with the Rev. Pastor Hansen, representing the Danish Lutheran Church in the U.S.A. At Numan they were joined by the writer and we shared the joy of helping in the great ceremony of formally and officially "opening" the Church. At that time I was engaged in

conducting a tour of the Mission Stations with a view to helping in the spiritual life of the Church on the field. Only a month earlier I had had the joy of preaching the opening sermon in a great new Church at Takum, in the Christian Reformed Church's area. It was in that district that I myself began work at Wukari in May, 1906. Then, there were no Christians in the area. Now, at Takum, the church was filled with a congregation of over a thousand, some of whom had come for long distances to be present. Then we had no helpers. Now the African pastor of the Church was beside me there, the leader of a band of elders and a body of earnest Christians, who themselves were busy in the work of the Lord. God's tide was coming in, flooding in.

But it is necessary to retrace our steps for a few months to pick up the thread of the story.

About the time the war ended it was decided to remove the Field Headquarters in Nigeria to Jos, and after some difficulty, in an astonishing way the requisite location was found and premises occupied. Later on more adequate accommodation was put up, and a suitable office and store building erected. The premises now, at date of writing, include three bungalows, accommodation for eight visitors in a guesthouse erected with a gift from Vom Hospital, and the office and store above-mentioned. The compound is very nicely and conveniently situated, near the premises of the S.I.M., and with a pleasant outlook.

Among the important events of 1948 there was one which must by no means be forgotten or omitted. Our Field Secretary in Nigeria is elected by the staff for three years. Mr. H. G. Farrant had held this post for thirty-one years, being elected unanimously without question each time. He had taken over the task when Mr. Gilbert Dawson had been called back to England, to take up the Home Secretaryship of the Mission in Britain, in 1916. During Mr. Farrant's term in office he had seen very great changes in both the Mission and the country. He had been very largely responsible for the opening of the Training School at Gindiri, which had by this time become one of the most vividly vital centres of the work

of the Mission in Northern Nigeria. He had taken part in the opening of the work in French Cameroons and French Equatorial Africa. He had become the representative to the Government of all the missions in Northern Nigeria in matters of their common interest, and did much to promote good feeling between Government officials and the missions. He also worked for inter-Mission cooperation in every way, and was esteemed and trusted by missionaries of all societies. Owing, however, to his wife's ill-health, which for some years had prevented her from returning to the field, he had felt it advisable to retire from the field work of the mission, but happily not from the Home end of its operations. It is pleasant to record that the Government itself recognised the value of the work that he had done, and conferred on him the O.B.E. as a mark of that recognition.

Meanwhile Gindiri Training School had had, in 1946, a spate of applications for admission to its classes which went beyond its capacity to receive, and many good men and women had had to be refused simply because there was not the accommodation for them. The numbers in 1947 were slightly smaller than in the previous year, and in this year there took place an interesting development in connection with the work of the Middle School for boys. During the year nine of these boys received their First Leaving Certificate. This is a Government Certificate, it should be said, not just a Gindiri paper. All the nine boys wished to become teachers, and so were to go into teacher training for two years. Thus the Middle School was beginning to produce fruit.

In 1949 the numbers in training were again a record with ninety men and a women's school of about fifty-five, and a group of ninety-one boys in the school. Buildings were going up already for a Girls' Boarding School and a Boys' Secondary School. And the end is not yet.

The ministry of thorns has often been a greater ministry to man than the ministry of thrones.

\* \* \*

When a Roman Procurator, who has sold his conscience, takes a stylus and writes, guiding his hand is God. Pilate meant to annoy the priests when he wrote "Jesus of Nazareth the King of the Jews," but looking back on that scene from the standpoint the divine government, we see how all men were in the hands of God, and guided by God, even when they are not seeking His guidance.

\* \* \*

Hammer this truth out on the anvil of experience,—this truth that the loving thoughts of God direct and perfect all that concerneth us,—it will bear to be beaten out to the uttermost. The pledged word of God to man is no puff-ball to break at a touch.

—AMY CARMICHAEL.

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So long as the Israelites were comfortable they were content. How ungrateful and unreasonable were their complaints after all God had done for them! Yet do we not ourselves also tend to think that comfort is the same as blessing, and that God has failed to bless us when He leads us into the uncomfortable desert of illness, disappointment, or opposition?

## CHAPTER XXIII

### *Fresh Expansion and Fresh Difficulties*

(1948-1949)

IT is a matter of very great gratification to be able to welcome a new national Branch to the fellowship of the S.U.M. We had this pleasure in 1948. The sailing of Miss Beausire and Messrs. Landolt and Rosser marked a mile-stone in the history of the Mission ; they were the first Swiss workers to go out to the Field under the S.U.M. It may be well here to trace the origin of this Swiss participation in the work.

Some years previously Mrs. Goold, our Deputation Secretary in England, was invited to visit the Beatenberg Bible Institute in Switzerland. While there she was given an opportunity to put forward the needs of the Sudan. A number of the students at the Institute became interested, and expressed a desire to join in the task of evangelising the Sudan. Three of these were accepted, as above-mentioned, and in due course sent out to the field, to help in the work in French Equatorial Africa in connection with the Canadian Branch of the S.U.M. Mrs. Goold and the Rev. V. E. Veary, the Field Secretary of the Canadian work, afterwards went across to help in interviewing candidates, and Mme. Wasserzug, the Principal of the Institute, gave generous help. As a result a Swiss Branch was formed, with its centre in Zurich, and in 1950 the chairman and treasurer of this Branch were welcomed into the fellowship of the S.U.M. during a visit to London.

Since then other workers have been accepted by this new Branch, and an organization of Prayer Circles has been formed through Switzerland.

In the beginning of 1949 our North of Ireland friends in the Shankill Road Mission, Belfast, presented the Mission with a beautiful silver Communion service,

composed of two flagons and four chalices. This was intended for use at the "Ulster Church," at Gindiri Training School.

A little later in the year the Government conferred the M.B.E. on Miss Laura Madsen, of the Danish Branch, for her devoted work as a nurse in the Numan District during the last thirty years. One must linger a moment in the story to try and convey something of what was behind this event. "Devotion" can mean so little unless one's imagination, duly informed, comes to help out the mere word with a living content. Here is a sketch to help thought.

"A woman was brought to the hospital very ill, simply skin and bone, her body caked with dirt, and on one leg a very deep and infected wound. It would be difficult for people in the homelands to imagine how bad wounds can be in this country. The patient had been lying for several weeks on a mud floor in her hut, with the wound on her leg uncovered save for a layer of flies. She was taken in, her leg was dressed, and she was fixed up comfortably on a clean mat with a leather cushion for a pillow, but in spite of all the care given her she did not get better, and Miss Madsen was at her wits' end to find something with which to relieve her pain. We have still no doctor in the Danish Branch of the S.U.M." (This account was written in 1931. Things are not so inadequate now.) "and the other doctors of the Mission are four hundred miles away, while the Government doctor has more than enough to do in his own large area, so we cannot send for him unless under exceptional circumstances. Little wonder that there are times when our nurse breaks down weeping, and asks why there is only herself to look after this work when she is unable to deal with the dreadful cases that come in for treatment. Then we pray. 'Lord, send Thy servant who will do this work for Thee, and honour Thy Name in healing the sick.' " 'Devotion!' The word comes easily, but actually it means tears and sweat and weariness, and hope deferred and disappointment and sorrow. So we are glad that the Government honoured Miss Madsen as it did.

The developments that were taking place around us in the Sudan, developments which were quite beyond our power to alter or control, were themselves calling for measures to be taken to meet the new opportunities or challenges which they presented. For instance, in the Langtang area, in the great rolling plain which stretches for about sixty miles southward from the Murchison Hills, the Government opened a new development scheme for re-settlement some thirty miles from our station. Forty Yergum families were first moved to the new area, and later seventy more families were placed about five miles from the first lot. Both these new communities built themselves chapels, and asked for an evangelist.

Only a couple of years earlier the whole station work at Wana had to be moved away to another site at Kagbu, because the people had moved away from their former homes. It seems a pity that such changes should have to be made, but when one thinks of the circumstances in which people find themselves, it is obvious that such things must be expected to occur from time to time. A tribe has suffered so much from attacks from slave-raiders, perhaps, that the people have betaken themselves to the hills, where, secure among the steep rocky slopes, they are at least safe from the swoop of horsemen. Then comes the British Government, and the raiding ends. For a few years no change takes place, until the people learn that the plains are safe for their farming. Family by family they drift from among the rocks down on to the level, where they are close to their water supply, and convenient to their farming grounds. So it comes to pass that, in the course of a few years, we find that our station up on the hill no longer enables us to reach our people. We have got to go where they are on the plain. So, though we have made our home comfortable and our garden beautiful up among the hills, down we must come to the lowland, and start anew among our people there. The preacher must be in touch with his people.

One interesting outcome of the changed circumstances of this post-war epoch was concerned with the children of our missionaries. Up on the high plateau the Church

of the Brethren had opened a school at Jos, in country which is comparatively cool and healthy, and there already had gathered over fifty children, from both missionary and non-missionary families. About half of them were boarders, and the project was to keep them at this school—"Hill-crest School"—up to the age of twelve for the present, and later on for a longer time, preparing them for secondary schools either in the British Isles or the States. To help in this purpose the presence on the staff of a British teacher would be desirable, so they appealed to the S.U.M. ; and in 1949 we were enabled to send out a worker specially for this School.

It was pleasant to be able, in 1947 and 1948, to advance a little in the occupation of the Northern Cameroons. Already since 1938 we had been in Maroua there, but now we were able, at the invitation of the French Government, to move first into Mora, and then at the end of the latter year to make an initial investigation among the Matakam. This had been sought for some years, but had always been rebuffed. Now, however, the door had opened, and when the French Administrator of the district was approached for permission to visit the tribe, he replied, "You have my permission to go where you like in the tribe, and if you apply for a site, I will put your application through with my approval." So another step was taken towards completing that chain of stations across the Sudan of which Dr. Kumm used to speak.

Farther east still, in French Equatorial and Anglo-Egyptian Sudan, one catches glimpses of the new Africa, eagerly questing for education. "Bebalem is a hive of industry, with classes under every shady tree. There are over a hundred boys, a hundred and twenty-seven men, and sixty-six women in the various schools and classes." An Abri worker speaks of a new centre at a place with the extraordinary name of Kwuruthugwula, where the people were very keen to have a school, so much so that they cleared a motor-track for about four miles from the Abri-Heiban road to their village.

This new quest for schooling needs to be seen to be appreciated. The writer remembers being at one of the

Dutch Reformed Church of South Africa's stations at this time. It was the day on which the new session of the local school was to open. Six hundred students and pupils of one sort and another presented themselves for enrolment. The opportunity presented by such an occurrence is so great that anyone can realise that it would be criminal to neglect it. Africa is awake.

Numbers in Primary Schools in our Nigerian work nearly doubled in 1948. The work at Gindiri increased tremendously. The centre at Numan was greatly enlarged, and other places were catching the impetus. A new Government Ordinance made generous offers to aid the teachers, guaranteeing them a wage much higher than they have yet been paid. Indeed, it was quite out of proportion to the local economy, and much higher than the Native Church could at all afford to pay its evangelists, medical workers, and pastors.

One of the most interesting undertakings of the year 1948 was the revision of the Hausa Bible. The N.T. in Hausa had been published as one volume in 1925, followed by the complete Bible in 1932, and it was thought that it had been by this time in use for a sufficiently long time to allow a revision of it to be due and acceptable. This task was, therefore, put in hands, and at the time of writing is still unfinished.

Already we had advanced so fast and so far in 1948 that the previous year seemed a long way back. Since it ended we had opened two pioneer fields in French Sudan, reaped the first-fruits in Kwolla (Nigeria), which was a pioneer field three years before; made a great development in Mohammedan Bornu (Nigeria), and the growth in training of pastors, evangelists, and teachers was almost sweeping the staff of its feet. New hospitals were begun at Numan and Bambur, and a leper settlement at Aloci (Nigeria). Indeed the work among lepers seemed to be receiving more and more attention.

One very pleasant event was the opening of a station among the Jarawa on the Nigerian Plateau. The people themselves discovered early in the year that a missionary would be available for work among them. Accordingly,

they worked with a will, and built the whole station, including the missionaries' house, with their own voluntary labour. This, it was thought, put the Society under an obligation to keep a worker at Fobir for some years, but at time of writing Fobir has unhappily been empty for a long time.

In the Norwegian area at the same time it was becoming clear that the New Era was not going to be in all respects an improvement on the old. "New ideas are infecting the people, and the freer circulation of money is causing a change of mind and spirit. Laziness, self-importance, an increase in polygamy, and a greater consumption of alcohol are some of the results." Our colleagues in that field were, however, cheered by the arrival of some new workers from home, so that "in time, we shall get beyond the point of just keeping the work going, and be able to realise the projects planned over many years." A hospital was projected for Ngaoundere, and application made for the needed site. The French Administration sent a letter stating that if any mission were interested in erecting orphan homes, money would be granted towards the building expenses. In consequence, the building of two such homes, one at Yoko and one at Ngaoundere, was made the subject of hopeful planning. Later on the French Government made a grant of 100,000 Cameroon francs towards the home at Yoko.

Moslem activity was, however, increasing, and complaint was also made that the parents and relatives of some of the children were hindering their attendance at school.

But still, the presence of an increased European staff was cheering, and they were able to open a new station at Banyo, and also to make a journey of investigation almost to the very border of the British Cameroons. Not only so, but they had the pleasure of graduating twelve young men from their Bible School, and stationing them out as helpers in the work, thus adding to their real staff in an effective way.

To turn from broader issues to less strategic, but yet tactically important items, we record three rather cheering

stories, from 1948 still. All three are concerned with the medical work or its development.

As usual, the work in French Equatoria was encouraging. At last official permission had been given for the opening of a Mission Hospital at Bebalem. "We are looking for the day," said Mr. Veary, "when we shall have a complete and competent medical staff there. There will be no end to their opportunities of healing the sick and wounded, comforting the afflicted, and through it all seeing souls saved. As that day draws nearer we would not forget Almga, our head dispensary boy at Bebalem. During the months of short staff, when at times we hardly knew which way to turn, he did a fine job. He can stand a lot more training in the hands of skilled nurses or doctors, or it may be that he may decrease as others increase! But ever since the dreadful epidemic of spinal meningitis in 1944, when he first came to us, he has been a hundred per cent. as far as devotedness is concerned. He has no hours. One night he was just sitting down to his evening meal, when they brought a woman from Keagor, who had fallen with her heavy waterpot, and badly lacerated her knee. Almga left his food, and sacrificed his rest to dress the wound. Another morning, about 1 o'clock, we were awakened by a light shining into our bedroom window, and the sound of voices. The voices faded, and the light. We returned to sleep. Almga was on the job. He treated a serious snake-bite case brought from the village, while the world and we slept. On another occasion he sat up for hours with a very sick baby, and only called us in the last extremity. His is a twenty-four hour job.

"We received from one of our out-stations the report of two remarkable conversions, and the story of the stirring of the whole countryside, not through brilliant preaching, but through touching acts of charity. One of those converted was a witch, taken ill and abandoned by all, but taken in by the catechist and his wife. The other was a woman also, bitten by a snake, and cared for until she could walk home alone. What stirred the countryside was the action of the infant church in face of death.

Instead of mourning in the pathetic, meaningless fashion of the pagans, the Christians comforted the grief-stricken parents with Gospel songs and texts from the Word of God, and then provided them with food, water, and firewood, until such time as the bereaved ones regained strength and were able to take up their family duties once again. The chief, and the elders of the village who, until that time, had thought that to be a Christian meant 'Thou shalt not drink beer . . . thou shalt not have more than one wife, . . .' said to the catechist, 'Now we understand what it means to be a Christian, we like it.' "

The third story is from Vom Hospital. "One of our visitors was the chief of Toro-Jarawa district. His predecessor had been a bitter opponent of the Gospel, and had prevented the establishment of a Mission station in the tribe for fifteen years. This new chief saw the wards, the maternity block, and the leprosy hospital, and was quite impressed. At last he said 'Good-bye' in the consulting room, and then said, 'Before I leave, we should have prayer.' Then, to our surprise, he himself prayed for God's blessing on the Hospital."

Over in the Anglo-Egyptian Sudan the same year saw the opening of the Wilfrid Mills Memorial Bible School in February, a significant event, even though only three students entered it at the beginning.

The prestige and draw of Islam present a great difficulty in the Eastern Sudan. It is sad to read of the great leakage, year by year, of professing Christians who enter the employment of the Government as police, dispensary dressers, or clerks to the paramount chiefs, and who, under continual Moslem influence, away from Christian fellowship, become professed Moslems. One hopeful note, however, for the work in that part of the Sudan was struck by the statement that the more widespread opening of village centres, instead of concentrating the work on the stations, had resulted in good attendances at the village services, and many conversions. And not only so, but the women were actually showing more interest than the men. That is a very good sign. If you win the women

of a community, that means a quicker and surer winning of the men.

But this year 1948 was marked by a gravely important change in the political structure of the country, for in it the first representative Legislative Assembly met in Khartum. This assembly was partly elected and partly nominated. This move towards the granting of self-government caused efforts to be made towards the improvement of the financial state of the country, and to raise economic standards. The Nuba mountain area, where part of our work lies, is recognised as one of the sections of the country which produce grain and cotton, and the people are being encouraged to grow more. Higher prices than ever are being paid for grain which is to be sent north. At their own expense grain merchants are clearing tracks for their grain lorries to be able to reach the more remote villages. The possible result of all this might well give rise to some grave misgivings in the minds of our staff. One thing seemed certain, the Mission's expenses were going to mount higher year by year. Yet the workers were faced with the serious fact that for twelve years no new station had been opened. It was a position that demanded prayer. There was the vision of the needy hill tribes away to the west in Darfur. There were the big unoccupied spaces in the Nuba Mountains. It called for faith, and prayer, and sacrificial effort.

Yet there was evidence that the Gospel seed had really taken root, and was beginning to bear fruit efficiently. One of the paramount chiefs, who was a Christian, died at Kwedhiber. His last conscious hours were a wonderful testimony to his faith in the Lord Jesus, and his longing to pass into His presence. He told them that he strongly desired to be buried in Christian fashion, and that no sacrifice of any kind should be made on his behalf by his people. About three hundred and fifty people were present at his funeral.

The older people were upset because of this Christian burial. They wanted to have the usual sacrifices made for the chief's spirit, which, they declared, was wandering

unhappily around in the bush, and preventing the rain from falling. At last they actually prevailed on the dead chief's brother, who was still a pagan, to begin the beer-making needed for the spirit. But still the chief's own wife stood firmly by her husband's desire; she was a Christian. The men of the village were reminded of the chief's own directions about these sacrifices, and told of his desire that his people should all follow him in his faith in the Lord Jesus. Three of the Christians spoke, as well as the missionary. In the end, the brother agreed to abandon his beer-making, and the people said that they would give up their farming on Sundays, and would go to the church and pray to the one God for rain. After the service that morning the Christians came together to pray for rain, and in less than an hour the rain came on.

During the year 1949 further advance was made in the Bornu region. Bama station, in the south-east of the Province was occupied during May, and work was begun at the erection of the buildings at Nguru in the north-east. At Nguru plans for the erection of a hospital, with Government assistance, had been made. Bama is near the great Gwoza pagan tribe. The Native Authority approached the Mission to inquire whether we were willing to open a bookshop in Bama, and were very pleased that a start was made with one in a good position near the market-place.

The year as a whole was one of progress. The report for the year comments that in some tribes, like the Birom, there is hardly a hamlet which has not a shining witness for Christ. Three new tribes were entered by the Danish workers.

There was some unpleasantness, however, over the results of the financial help given to our schools by the Government. This is a matter which is difficult to deal with satisfactorily on a nation-wide basis. The salary which may be merely adequate for a teacher's support in Calabar or Lagos, where life is modelled more or less on the pattern of life in a European community, may be absolute wealth for a teacher in some remote village in the Bauchi Hills or in Cameroons. If Government salary

scale means that a teacher in a tribe of mountain pagans receives say £100 a year, while the local Church pastor can, perhaps, only be given £50, and the local catechists less even than that, one can easily see that there may be difficulty in carrying out our stated principle of Indigenous Church life, wherein the African Church must be, from the first, self-supporting. There will be a violent contrast between the resources of the school and the Church, because the salary of the teacher is met by a Government grant; which is given on a nation-wide basis, whereas the salaries of the pastor and catechists are found by the local Christians, who themselves are all comparatively poor. They cannot, simply cannot, be expected to maintain the salaries of their agents at the same rate as those paid to the teachers by the Government.

One result of this will be a strain in the Christian congregation. The teacher will, in every case, be a young man. He will, according to local standards, be a very rich man, and will hear himself referred to as such. And he will not like it, for he will hear in such references the underlying whisper of unpopularity, of envy, of ill-will. It is hardly fair to look for a standard of saintliness in our African people which we should not dare to expect from our people at home. They have been converted to Christ, and they are being put to the test, even as we ourselves are. Not all, even of our home circles, are spiritually-minded people, with their eyes firmly set on the things which are above! And it is hard to see one who may be little older than a mere lad in such a position of affluence and authority, simply because he has had the good fortune to be sent to Gindiri, and given the training which has enabled him to be recognised by the Government as a Certificated Teacher, while others, who have borne the burden of the tribes' welfare for years, who have often endured bitter persecution for Christ's sake, and have been able by His grace to bring many to His feet, are either quite voluntary and unpaid, or else only supported on a comparatively frugal scale. The effect of accepting financial aid from Government for our schools had been the subject of foreboding already, and 1949 did not

remove this foreboding, for there were disturbances. This whole matter of fitting in the Indigenous Church into the newly developing nation of Nigeria is one that demands earnest prayer. It is easy to talk of "growing pains," but there is a very serious peril in the situation. Money can have such a desperately devilish effect on human relationships. And do what we will, the political development of the country will not stay for our convenience. Therefore we need to pray.

In the more established districts of our work in the Nigerian area the problems grew apace, the most crucial being in the Birom area. Here, as already remarked, there was already a great advance made towards making the whole tribe just a Christian community. One reads of an Annual Convention among them at about this time when two thousand people gathered at the main Sunday service, and the Paramount Chief, Malam Rwang Pam, M. B. E., and the senior Pastor, Toma, were the speakers. These very people had, in the early days of the Mission, been almost as primitive a people as could be found anywhere in Nigeria. But, alas, their country is rich in deposits of tin. Tin at its post-war price is so valuable that the mining companies are willing to dig almost anywhere, pay high prices for the farms they destroy, and also employ the local people by the thousand in the mining work. So now the Birom have money, clothes, good food, better houses, bicycles, and even motor-cars! The Paramount Chief and several of the local heads are Christians. They have progressed wonderfully, but what would happen if there were a sudden fall in the price of tin? Their farms do not now produce enough food for half the year, and they have no export crops. There is matter for thought and prayer in this serious position of affairs.

One is inclined to wonder why the cost of living should rise in so few years over such a wide area. Vom Hospital was hit with it to such an extent that foodstuffs for the African staff and the patients had to be subsidised, so that grain which was sold to them for one shilling really cost the Hospital 2/9. Our colleagues in the Anglo-Egyptian

Sudan also speak about the rapid rises in the price of grain, which compelled them to close their boarding schools at Heiban and Abri. Following that there was an increase in the price of animals, and in wages, and in the cost of building materials, so that field expenses were steadily increasing. This seems to have affected the marriage price in some parts, so that it looked as though the young men would not be able to complete their betrothal payments for many years to come. Thus they might be threatened with loss of their brides unless the extra price was paid, and be told that the girls would be given to others.

The work among lepers seemed to be attracting more and more attention in all parts of our field. The Anglo-Egyptian staff was met by the Government there with a definite proposal that the S.U.M. should take up leper work in their area, where, it was estimated, there were about two thousand lepers.

In Nigeria, again, the Native Administration made a grant of a square mile of farmland, and made three miles of road to the site of a new Leper Settlement at Mongu on the Plateau, close to Gindiri and Panyam. The Mission to Lepers very kindly financed the building of the house for the missionary staff, who began actual residence in 1949.

In the Canadian field in French Equatoria also, the Administration gave our colleagues authorisation to open a Leper Colony at Bebaem. A truck had been given and equipped and subsidised for this work, and one of the missionaries was to devote her whole time to the treatment of the lepers.

In this Canadian field it became possible to begin work in the very important centre of Fort Lamy at this time. This city is composed of about 25,000 inhabitants, of whom some 15,000 are Moslem, and it is expected that there will soon be quite a large European population there. The French Government propose to make Fort Lamy one of the finest inland cities of Africa, so it is well that it should be well occupied for Christ. The first permanent house on the site was being erected before the close of 1949.

One of the new Swiss Branch missionaries opened a new station at Mogroum on the Shari, about ninety miles south of Fort Lamy. This young worker, Mr. Landolt, began his work in a rented hut in the town, where he had a room 8 ft. by 10 ft. in which to stow his belongings and himself, and also to entertain his guests! Later most of his belongings were destroyed by fire. After the fire had died down, he and his boys knelt before the people who had gathered, and thanked God that, although property had been destroyed, life had been spared. This, we are told, made a deep impression. This town is among the Musgun people. It is important, in Mission work as in all other departments of life, to make a good start, and this was a gallant beginning to the Swiss Branch's work on its first "own" station.

Later on, our Swiss brethren took over the staffing of Maroua and Mora and of Souledi, the new station among the Matakam tribe, in French Cameroons. There is a pathetic note in the report of the investigations which resulted in the opening of this station. Messrs. Roulet and Tett spent three weeks going from hilltop to hilltop, spying out the land and preaching the Gospel. The people, who are a friendly lot, live mostly on the tops of the hills, the sides of which are terraced all over for farming. The majority, alas, were hearing the Gospel for the very first time. At one place, after the old chief had heard the Story, he asked, "What did you say His Name was?" "Yesu," replied the missionary. "I have never heard that name before," said the poor old chief.

It is hard for our heavy minds to realise how much harvest may result from these wayside sowings. One of our workers reports a visit from a missionary belonging to another society who called upon him, and told him that on one occasion he had been on trek in a large district farther to the north. He was surprised to find that several people he had met had Bibles, though there was no known missionary work in that area. So he made inquiries, and was told that he must "wait until Fulani came." They would not say any more. One afternoon Fulani came along, his Bible in his hand. He said that twenty years

before he, Fulani, had been travelling past a mission station, and had stopped to hear a missionary speak. The missionary's name he did not know, but he belonged to the Sudan United Mission; of this he was positive. So he went home, moved to where he could learn to read, bought himself a Bible, and now teaches it wherever he goes. As the same Book says, "Blessed are ye that sow beside all waters." What revelations may even now be awaiting us in the Beyond. How glad we shall be, some of us, of the times when we had a talk with some little group of people. We rose then, and went on our way, but the Living Seed stayed, and bore fruit unto Life Eternal, though we never knew. But the Lord of the Harvest knew, and gathered His holy grain safely.

“I do enjoy this work. To sit down, as we did today, gathered in a group on the sand in front of the chief’s door, and there show your people, step by step, the way that God has provided for their salvation, is delightful work. Such attention and such understanding one gets! It is indeed a very, very happy task.”

—FROM A MISSIONARY’S DIARY.

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If we could only get a strong itinerancy we could make it a stimulating influence all round, by getting all the missionaries out to help us periodically. I believe in a good warm, strong force in aggressive work. . . . It is strange how happy one can be going about the country alone.

—WALKER OF TINNEVELLY.

\* \* \*

Then I preached Christ; and when she heard the story—

Oh, is such triumph possible to men?

Hardly, my King, had I beheld Thy glory,

Hardly had known Thine excellence till then!

Thou in one fold the afraid and the forsaken,

Thou with one shepherding canst soothe and save!

Speak but the word! The evangel shall awaken

Life in the lost, the hero in the slave!

—F. W. H. MYERS.

## CHAPTER XXIV

### *New Help and New Problems*

(1950-1951)

IT is a very impressive comment on the rapid extension of the work in all our Sudan Field, that, although one hundred new workers had sailed from the various homelands to the field since the end of 1945, yet at the beginning of 1950, in Nigeria, in the older-established districts we averaged only one married couple to about one hundred thousand people. In his report, the British Branch Superintendent mildly remarks that this staffing "is quite inadequate in these days of change." "Inadequate" is hardly strong enough to characterise the situation. The fact is, that the new developments in Training School work, and medical work also, make heavy demands on the supply of staff.

One great thing which the Training School can do is to produce a feeling of brotherhood among our very much divided people. For instance, how better could this very desirable result be attained than at Gindiri, where it was commented that, in the Women's School of about fifty-five, twenty different tribes were represented, and each tribe would have its own tongue? That all needed to be overcome, and was overcome, for the comment ends with the words, "The last term was marked by a spirit of fellowship and loving service." The close and daily association with members of other tribes in study and work and worship helps to bring about a real experience of the oneness of the Christian Church, when Yergum and Angas, Birom and Sura, Jukun and Jari, Montol and Kulere, all learn that in very deed and truth they are brothers and sisters in Christ. This is important in more than the spiritual life of the country, for it is precisely in this matter of a sense of solidarity and mutual loyalty that one great danger lies for our non-Moslem people. If

they do not stick together in these days of a new Governmental order, when the executive and legislative work of Nigeria is being transferred to African hands, they may find themselves being exploited by the Moslem peoples of the north. The only unifying force for the non-Moslem is the Christian Church.

There was one very gratifying thing about the year's work at the Training School, and that was that five of the boys, who would have been leaving that year (1949), asked for further training which would fit them better for working on the land. "We are thankful," said the report, "that so far we have avoided the rush to become clerks, which is evident in some places in Nigeria." Our brethren in the Canadian Branch complain regretfully about this very matter. "All the young folks," says their report, "aspire to collar-and-tie jobs, easy and big money, and a position for themselves, regardless of what happens to home, village, and tribe."

For those who have not the privilege of studying and living either at Training School or Boarding School, the various Church Conferences help to bring about the same sense of oneness and solidarity. One can easily appreciate how that may happen. Here, let us say, is a small handful of converts from some semi-Moslem area. They have been well used to being taunted with following a vain teaching. They have seen the local Moslem parading on their horses, dressed in their flowing robes and turbans, on the days of the big festivals. They have been despised and reviled in the local judicial court when they had a matter there. They have felt themselves small, and poor, and of no account. And then they attend some Conference like that already referred to, when 2,000 people gathered at Forum. They suddenly find themselves among a great throng of folks who obviously are of their own way of thinking. Here is no petty little group of unimportant people engaged in their "vain religion." Here are a multitude of well-dressed, intelligent people, everyone with his book in hand, joining in ordered worship. "Why!" says the newcomer, as he looks over the vast crowd of men and women, "we Christians aren't just

a few of the negligible people ; we're somebodies, and there are a big lot of us !" And as they join in the singing, and share in the hospitality, and meet time after time the hearty welcome and friendship, their hearts burn within them, and the messages in the addresses given gain an added earnestness and reality. And then, on the Sunday, when they all meet for worship, and the whole great gathering rises to its feet, and begins to repeat its avowal of faith, "I believe in God the Father Almighty," can't you feel the thrills of emotion that shoot through the visitor's soul and body, as for the first time he realises what the communion of saints really can be.

So he goes back to his own village, but his head is in the air now, and the Moslem mockery has lost its sting, for he knows that he is on the conquering side, one of a great multitude which no man can number, who glory in acknowledging Jesus Son of Mary as Jesus Son of God, their Lord and Master Who has redeemed them by His Blood. He is in the Light ; it is the Moslem who are in the darkness, poor souls.

Wisely, therefore, our Canadian Branch arranged teaching conferences at central points through their field, which it was intended should be a permanent feature of their work. They found that these district conferences proved to be a real source of blessing to both their people and themselves. That fact may have something to do with what was further reported, viz., that "giving doubled in all districts and in some districts trebled, while all churches, or rather pastorates, had a balance in hand."

One of the reports sets out some of the causes of back-sliding in the Church in French Equatoria. They were :—

Desire for money, causing people to move off to the big centres.

Discouragement and dissatisfaction with existing social conditions. There is no denying the fact that the plight of the peasants is pitiable, and reforms are urgently needed.

Inroads made by Communist influences. The hearts of the young people are being captivated, as they catch visions of wealth untold and a heaven upon earth.

Sabotage, as in the burning down of a chapel by one of the heathen, and assassination.

Spiritual failure on the part of a leader. Five of the leaders in the Dobolo area had to be removed because of misconduct, and in three of these cases the Church suffered a strong set-back.

Friction between tribe and tribe. In one area, when the elders meet to decide about a palaver they are unable to come to an agreement. A Christian from X tribe is judged, and the elders from Y tribe are accused of being down on the X people. And when a Y Christian is judged, then the X tribe elders are accused of unfairness.

Who would not rather be a mere pioneer missionary, daily and daily engaged in the simple propagation of the Gospel, indoors and out-of-doors? This care of all the Churches is a heavy thing. How like mission work is to motherhood! While baby is a little helpless mite, there is plenty to do for him, but it is comparatively easy. At least he is a fixed point! But when once he has found his feet, and begun to use his hands, he gives his poor mother many a bad half-hour, for there is no mischief into which he does not go. Even so in our work of evangelising. The early work is simple; but later, the growing Church is full of needs and demands and palavers, as its members gradually awake to what this new life means and entails in daily conduct, and as they gradually learn to die to self, and to live unto Christ.

But it is not all trouble and difficulty, as we have indicated. There are gladdening hours of joy and fellowship, and sometimes, by God's grace, we catch glimpses of a radiant life of deep heart-communion with God, as our Christians learn to work out the grace and love which God has wrought in them. They do, then, "show forth the excellencies of Him Who has called them out of darkness into His marvellous Light."

Think of that lovely Christmastide among the Ngambai in French Equatorial Africa, when "about three hundred people gathered round the fire, boys and girls, youths and maidens, men and women, their faces shining in the

firelight, just two white faces among them. There was reverence and expectancy as the pastor stood and prayed. The service was in charge of the young men in the Bible Class, with Simon the African school-teacher leading. They sang carols telling of the Saviour's birth, and then, by recitation, they gave parts of Handel's "Messiah." If only you could have heard! If only you could have seen! Truly the fire did something to us; it warmed and cheered us. But the portions of God's Word, so clearly, so forcibly given out by these young men, did something more to us; they translated us into the heavenlies. We thought we heard and saw the angels, as on that memorable night they came down to the shepherds abiding in the field, keeping watch over their flock. We did see the Hand of the Lord, for whose hand but His could have touched and transformed these African ambassadors? But more, we felt His touch upon us, as we sat there and witnessed such a scene.

Simon stepped into the glow of the firelight, and lifted up his head and his voice, reciting the entire fifty-third chapter of Isaiah in French. Quietly he stepped aside, and Barak took his place, reciting the same chapter in Ngambai. Their voices rang out the words of life, each verse leading up to the great climax, "He shall see of the travail of His soul, and shall be satisfied." Each member of the class took his turn; first one recited a passage in French, and immediately another stepped up and gave it in Ngambai. On and on, higher and higher, until they came to Revelation, and we heard the words, "Surely I come quickly. Amen, even so, come, Lord Jesus." We could almost hear His footfall as we sat around that bonfire on Christmas Eve. We asked ourselves, as we sat listening there, "Can these be Ngambai who have recited tonight such passages, so meaningly and so well? Ngambai! Who but a few years ago had never heard of the Name of the Lord Jesus, and had never seen a book or a piece of paper? What a transformation! Who has lifted them up from the horrible pit of heathen darkness? Who has broken the chains of sin and set them free? The Saviour has come to them,

and when Jesus comes the tempter's power is broken, for all is changed."

There are times, thank God, when one knows, and knows assuredly, that one's labour has not been in vain, and that the promise, "shall doubtless come again with rejoicing, bringing his sheaves with him," has its own season of fulfilment.

Early in March of 1950 our colleagues in the Eastern part of the work had the pleasure of sharing in an Inter-Church Conference which was held at Heiban. The main speaker at this was Pastor Amosa, from the Yambio district of the C.M.S., in the Southern Sudan. His messages, powerful although simple, proved a blessing to many.

During that year there were two events in the Home work of the British Branch which need to be recorded. The first was the passing of Mr. W. B. Redmayne, who from the very early days of the Mission had shared in the work, first as a member of the Executive Committee, and then as Honorary Secretary. He had helped, guided, and promoted the work of the S.U.M. both at home and on the field. In 1934/5 he had travelled across the Sudan, from the Nile to the Niger, visiting the S.U.M. stations in Anglo-Egyptian Sudan, French Equatoria, Cameroons, and Nigeria. The writer has a recollection of him dating back to 1908, when Dr. Kumm was leading a party of us out to Nigeria previous to his great journey across from the Niger to the Nile. He earnestly exhorted us to be faithful to our leader; "Stick to Dr. Kumm," he said. Many of us have enjoyed the kindly hospitality of his home, and learnt to think affectionately of his earnest, winsome, wholesome Christianity. He was a man whom it was a blessing to know, who retained, along with his genuine sincerity, a certain humorous boyishness that made him a good companion.

The other event was the change of Headquarters Office. For some time we had been aware that we should not be able to remain indefinitely in Fleet Street. For one thing, our premises there were too small, also our landlords, the Church Society, were themselves in need of the space we

occupied. So in October we moved into somewhat more roomy quarters in Great Portland Street.

But now the political elements of the situation began to demand more attention and prayer. In all the sections of the Sudan in which the S.U.M. was working there were new ferments in operation, and new visions before the eyes of the people. An acute nationalism had been developing over some years, especially since the end of the war. In French territory there had actually been trouble with Communist organisers. It seems that not the Mission alone had its eye on Fort Lamy as a most important strategic point, but the French Communist Party also. A so-called "National Liberation Movement" had been begun in French Africa, and had spread to eleven out of the fourteen French African possessions. So not only have our colleagues in French Equatoria to face the darkness of paganism, and the deeper darkness of Islam, but now also the devilish darkness of Communism.

In Nigeria steps had been taken to revise the Constitution, with the aim of giving the people of the country more share in its Government. The Administration asked for suggestions from the people at all levels of culture. Everyone was encouraged to say how the country should be governed. The bearing of this urge for Constitutional development upon our work is, for the most part, threefold.

Firstly, there was a very great possibility that the Moslem members of the Government would greatly outnumber the non-Moslem, so that the Christian minority would be hopelessly out-voted. That would apply to the Northern part of the country only. The South was in a quite different position. When the House of Representatives, which combines all the regions of the country in one body, would be constituted, it was likely that the non-Moslem would have a small majority. The outlook was not too bright for those to whom our Society has been ministering. It would have been much better if we had not been so unwilling, in the past, to venture on a more thorough educational programme. As things were, the Christians were far too backward educationally to be able to take

an active part in political leadership. The pagans, too, were too unenlightened to see the danger, to which reference has already been made, of being swamped and exploited by the Moslems.

Secondly, it brings us a very urgent call to do all that is in our power to grasp the remaining chances of making good this matter wherein we have failed. We must turn out men and women competently trained to teach the members of their own tribes up to a standard which will enable them to think for themselves, and wisely to plan and work for the future of their country. As the teachers of the community are, so will the thinking of the community be. It is, for us, no longer merely the question of winning a group of individuals for Christ, tremendous though that is; it is now the question of settling the destiny of a nation, which demands for its carrying out the formation of a powerful Christian community, intelligent, progressive, and far-seeing. The days of easy conclusions are gone for ever.

Thirdly, we must have ever before us the possibility that unfriendly developments may in Nigeria, as in China, expel all foreign workers. That means now that more fervently than ever before we must devote ourselves to grounding our people in the Word of God. Our districts must be so staffed that our people will be adequately taught in the things that belong unto their peace. Mere holding of services will not suffice. There must be planned, persistent instruction in the actual Scripture itself. They must be thoroughly equipped with, and taught to use, the Sword of the Spirit, for they will have to fight for their faith against deceptive doctrines and diabolical propaganda. To this end it is imperative that we do our best to give them competently trained pastors, able not merely to "break the bread of life," as we say, to them, but also to perceive and expose the falsehood of much of the talk of today, which leads men to look for their heaven upon earth, and find their satisfaction in things, and not in God. If we have to leave, we must see to it that we leave a ministry behind us which, by

the grace of God, will be theologically competent to contend for the faith once delivered to the saints.

In the circumstances, we may well be grateful for the prophetic invitation, "Call unto Me, and I will answer thee, and will shew thee great things, and difficult, which thou knowest not." For indeed, apart from the power and grace of the Risen Lord, we should have no hope of victory.

Not only in the political sphere are there signs of danger ahead, but also in the industrial sphere we are being faced with new problems. Trade Unionism has come to Nigeria. This has already affected the work of missions, and what is even more serious, it has begun to touch the life of the African Church, though it may be hoped that the establishment of Church Councils, with their pastors and elders, will yet be adequate to deal fairly with the needs of those who have been privileged to work in the service of the Church to which they themselves belong. There is need for much prayer, and also for plain and kindly instruction. In spiritual work, it is manifest that one's spirit cannot but be of the very first importance.

Our great need can be expressed in one word—revival.

In spite of difficulties and problems, the work goes on. As a plant grows, just because there is dominant life in it, so when once the good seed of the kingdom takes root in good ground, there will be harvest, in spite of birds, and pests, and wild beasts.

We have just been referring to a deficiency of a spirit of loving helpfulness among some of those who are honoured with a definite share in the Church's work. But let us remember that there is another side to the story. Not all are wanting in helpfulness. From the Canadian field there comes this cheering story.

"We have been having difficulty in getting enough men to work on the house. There is a lot of grass on hand which must be plaited before it can be put on the roof. The other day three of our licensed evangelists came and said that they were going to plait grass, because they saw that labour was short, and they knew that the house must have a roof on it before the rains came. For these men

to offer to do such a thing seems to me to be very wonderful, and we can thank God that He has given us such men for leaders in our Church. We know that their action has been a testimony to the other men around here."

One does get a thrill from reading some of the glad stories of triumph through Christ in individual lives, and of how the Lord of the Vineyard sometimes uses unexpected helpers.

Not long ago the writer received a cablegram which may well serve as a reminder of the fact that, as stated above, our Lord has His own way of choosing His instruments. Sometimes He uses those whom we appoint, and sometimes He uses those of whom we never had thought that they would be His messengers. Instance the following:—For many years the Donga work, in the Jukun area, had been looked after by resident missionaries. Then there came a time when the station was left empty of foreign workers. The local Church was in a low struggling condition, and for some time it seemed as though the Christian group there would die out. Truly, the place was visited by the mission staff, who might stay a month at a time, but there was little encouragement.

But there was a young carpenter there, Dawuda Kwanca by name, who together with his wife,—they were both baptised Christians,—still held on. For some time they were the only communicant members. Young men helped him in his workshop and on his farm, and came to sit and chat in the evening. Dawuda would speak to them about the Lord. God used this testimony and gradually the number at the Sunday services increased. Now there is a continual growth in the Donga Church, some are being baptised, and many are entering catechism. Sunday services average three hundred. A group of young men have banded together to study and memorize the Scriptures. The influence of this movement has spread to Suntai, some twenty-five miles away to the north-east, and there is now a live group of Christians there. In the winter of 1951 the Donga Church set out to build themselves a new church. The Rev. E. H. Smith drew out the plan for them. They themselves did all the

rest. They built a fine cruciform church, to seat six or seven hundred, and finished the whole job in seven and a half months :—white and cream washes, tar base, expanded metal window guards, Dutch thatch and all. It was formally opened on the 19th April, 1952, when they voted to send the writer (who was the last resident missionary there) a cablegram. It lies before me as I type this :—“Abundant greetings you and baturiya. Today we dedicated new Church God’s glory.” Signed, “Donga Church.” (Note :—“Baturiya” is the common title of our lady workers.) Dawuda is God’s appointing, not man’s.

So with the Lord, He takes and He refuses,  
Finds Him ambassadors whom men deny.

The Lord is very brave in His choices. He will take one whom we should perhaps tremble to appoint. Up in the Wurkum area, near Bambuka station, there is a Class for Religious Instruction. A couple of years ago the local Christians were all grieved when the youth who was their leader fell ill and died. Who was there to take his place? The native leaders’ choice fell on a young woman named Adija, who has endured persecution and beating for her stand as a Christian. She accepted the challenge, and since then has been doing faithful and effective Christian work among the people. She is the first woman Christian village leader in that area.

Yes, and He will meet and call His own even when they seem to us to have come into most dangerous circumstances. One reads of a Bookshop clerk, who was converted in India, while away serving with the forces there and in Burma. His testimony is that the witness of the other West African Christians, and the fact of there being Christian Churches everywhere in India, led him to see the truth of the Gospel.

Never have we any real reason for abandoning hope. There are no hopeless cases to Him Who makes all His mountains a way. One morning in the early rains of 1948, a poor, half-starved, dirty woman, covered with yaws, came to the dispensary at Abri. In her arms she was carrying her newborn child, for her husband had cast her

out. So it was that poor Kwici, and baby Kwoco, came into the care of the Mission. For years she and her people had lived near by, but, Gospel-hardened, they had been heedless of the radiant message which they heard proclaimed. But now, sick and needy, poor Kwici changed her attitude to the appeal, and after faithful and patient dealing she opened her heart to the Lord. Her poor disfigured face began to shine with His light. (Is it not written, "They looked unto Him, and were radiant?") New testing came to her, however, when her darling little Kwoco died at two years of age. But her faith triumphed, and her word at his graveside was, "You have gone on to be with Jesus, Kwoco, and I will follow when He calls me."

A few days later she said, "Now that I haven't Kwoco to look after, I can go to my people and tell them the Good News." True to her word, she went back to live among them about fifteen miles off, where they had moved to, and soon news began to come in of those who were being won through the life and testimony of this transformed woman. She went through a course of training as a dispensary attendant, in an endeavour to be of greater help to her people. With this knowledge and a regular supply of medicines Kwici continues to serve her Saviour among a growing number who seek her help from miles around.

It is the base things, and the things that are not, which God has frequently chosen as His instruments.

CHAPTER XXV

If I am in a mood of depression, it is very often because I am looking, not at the truth of God, but at the troubles of life. Remember that a sixpenny piece can shut out the light of the sun if you hold it close enough to your eye.

\* \* \*

Ours is a God Who delivers, not *from* the hour of trial, but *out of* it, out of its power; and in the bearing up under it, not in the sliding out from beneath it, there is strength and victory.

\* \* \*

There is no house of life out of reach of the stream. So, to be surprised when the rain descends, and the floods come, and the winds blow and beat upon the house, as though some strange thing happened unto us, is unreasonable and unjust; it miscalls our good Master, Who never told us to build for fair weather, or even to be careful to build out of reach of floods. "We must through much tribulation enter into the Kingdom of Heaven" is not a fair-weather word. "My son, if thou comest to serve the Lord, prepare thy soul for temptation!" "Ye will not get leave to steal quietly to heaven in Christ's company without a conflict and a cross."

Even so, though we must walk in a land of fear, there is no need to fear. The power of His resurrection comes before the fellowship of His suffering.

—AMY CARMICHAEL.

\* \* \*

Had I known what He was keeping for me, I should never have been so faint-hearted.

—SAMUEL RUTHERFORD.

## CHAPTER XXV

### *Difficulties and Developments*

(1950-1951)

As one reads over the stories which come from all the districts of the Mission, one is impressed with the fact that we were well guided, away back in the beginnings of our work to make our start in Nigeria, rather than in the Eastern Sudan. And yet it was in the Eastern Sudan that Dr. Kumm had made his first attempt at Sudan Missionary work, as has already been told. What more natural than that he should have ventured to push forward from that end of the field? It was God's goodness that kept him from that, for the Anglo-Egyptian Sudan has proved a discouraging and difficult area to deal with. Our Australian and New Zealand workers have had a rather heart-breaking task there. For one thing, their language problem has been appalling. The late W. J. W. Roome, in his book "Can Africa be won?" specially mentions the Nuba mountain area, where our field is situate, as a modern "Tower of Babel." In some cases dialects, or even languages, will change within a distance of ten miles. People living at the foot of a range of hills may speak a different language from those living up in the hills. Because of this, a different language has to be learnt or reduced to writing in each of our districts. This has been a big hindrance in the early stages of each new work, and has made it difficult to transfer a missionary from one district to another. If there had been something in the shape of a lingua franca commonly understood and spoken by the Nuba tribes this would not have been so bad, but there was no such language available. Each district had to have its own language slowly gathered and reduced to writing, and then translations had to be made of Gospels, Scripture portions, school-books, and so on. There is no short road, and the same ground has to be

covered over again and again. Of course, the same might be said of our Nigerian field to some extent, but there we have Hausa and Fulani, which cover almost the whole area of our work in that region to a greater or less degree, and the Hausa Bible is the Bible of our Church there.

But in addition to language difficulties, the people seem to present a more difficult problem than the western tribes. In the educational work there were, after the preliminary teaching on the stations, village schools operating at certain seasons under voluntary teachers who, having themselves learnt to read, desire, because of their love for the Lord, to help others to do the same. Following on from that, some of these voluntary teachers were given training to fit them to conduct their schools regularly, to teach with method, and to function as paid, responsible teachers. In this training the language difficulty obtruded itself, so the students had to be taught Arabic, before they could begin to study school methods and teaching methods.

As a result the whole effort proved rather disappointing. Nubas have become extremely money-conscious, considering that a few years ago they knew nothing of money and its power. At the same time their reaction to regular paid work is strange, and to us incomprehensible, even unpredictable. As soon as they receive a little money,—say ten shillings per month,—that little makes them want to get more and more, and at the same time they want to do less and less for it. Those who may have been teaching faithfully in their spare time for love of the Lord became undependable and difficult, and their teaching gradually deteriorated, until it was no better than before they were trained. Tensions were created between the missionaries and the teachers, followed by misunderstandings. When spoken to, some of them admitted that money spoilt them, and that they had been happier teaching for love than for money. Yet when challenged to begin teaching again on the old basis, they were not prepared to agree.

Now, after a lapse of some years, during which very few schools have functioned, the principle of voluntary

teaching under Church administration is being put into operation. Training has been given in a series of short courses in the local vernaculars. But the old money complex still presents difficulties, and will need much prayer and patience before it is overcome entirely.

A peculiar difficulty in the work among some of these hill-tribes is the system of cattle-camps in which the lads and youths live, moving about from place to place as the need arises. This, of course, greatly hampers school-work among them. Another troublesome item is the organised gambling in some districts, where, during the two main slack periods of the year, groups of young men travel from village to village gambling. This is a greater spoiler of promising lives than even beer-drinking and heathen grain-festivals with their accompanying excitement and licence.

But all these difficulties are secondary to the awkward developments in the political sphere, because of the sheer stubborn difficulties of the geographical situation. The Nuba Mountains jut like a promontory into the Moslem north of the Sudan, and their peoples are, so to speak, lapped round on three sides by Moslem influences. All approaches from the South are cut off by the network of Nile tributaries and the impassable swamp region known as the Sudd. Some attempts have been made to get into effective contact with the Christian Church in the Southern Sudan, where the work of the C.M.S. has been so blessed by God, and where the power of the Revival has spread from Ruanda. But alas! many years ago the Government decided that in the Northern Sudan the second language, to be taught in the schools as a *lingua franca*, should be Arabic, while English was to be so taught in the South. Thus, the very languages which have been taught for the purpose of bringing the tribes together have tended to keep the Christian Nubas apart from their Christian brethren in the South. Happily, this difficulty may, in a few years, cease to be a trouble, as the Government have now decided that Arabic is to be taught in all schools in the Southern Sudan as well as in those in the North.

But, in all, the work has been sadly, almost heart-breakingly slow and difficult. It was not possible to appoint elders in the oldest Church in this field, that at Heiban, until 1950, thirty years after the beginning of the work there.

A specially unpleasant difficulty is that Arabic itself is not simple and straightforward in use. What passes as Arabic among Nubas generally only covers everyday things, and is but little help towards an understanding of spiritual truths. The Church has had to begin to teach them an Arabic which is simple but sufficient. But—how was this to be written? In Roman script, or in Arabic? All the local vernaculars were written in Roman script, and this is what the Christians know. Even so, under ordinary circumstances, it would have been more profitable to teach them Arabic script, as that would have opened to them the Arabic Bible, and all the other Christian literature printed in that language. But,—that is in classical Arabic! Well, the difficulty had to be faced. After much thought and prayer it was decided to make our own translations in simple Arabic, using the Roman script, but with the addition of a few extra symbols.

So now, to teach the Nuba Christians this simple Arabic in Roman script, a start has to be made at the beginning. Primers have been prepared that lead on to the translations of the Gospels and the greater difficulties of the Epistles as they are gradually translated for the Bible School and the short Bible courses.

The Bible School has passed its initial difficulties, and is now established at a new centre near the Shwai Hills, where there is sufficient cultivating land available, and the students in training will have opportunities for practical evangelistic work among the untouched people living in these hills.

A recent event in the Birom Church (Nigeria) marks the advance which has been made on the Plateau since the time when, in 1907, our first workers went to that district. One Saturday the new edition of the Birom hymn-book was collected from the Niger Press at Jos. By midday the next day nearly the whole edition of one thousand copies

had been asked for and taken away. A second thousand were ordered at once. What a difference between then and now there was at Forum!

Towards the end of 1950 the first worker was sent out by the Society to a new venture at Gindiri. A gift from a fund in the hands of the Lord Mayor of London had made it possible to open a special school for the blind, and a lady who had taken some special training in work among blind people was sent out specially for this work. Success in it will not perhaps be easily attained. Blind people in Nigeria normally obtain their living by begging. One might bring pupils into the school, and teach them to read and write in Braille, and think that that was all that was required. But by the time they had spent a few years in the school their parents might feel released from all responsibility for them, and they would then become pensioners for life, dependent on the funds of the Mission or the local Church. They can be taught various forms of handwork, but the difficulty will be to enable them to earn an independent livelihood. No doubt the problem will be solved in time, as we go along in the work.

It is only right to say that in the case of some of our blind folks there is no problem, for their work is fully worthy of support, or even of imitation. There is the case of Mallam Adamu Twycross. He was sent to school in Kano by his master, the Colonial and Continental Society's chaplain in Jos. When that was finished, he was trained in the Government Hospital at Kano. For years he served there, but in 1940 he became aware that his eyes were not normal. He was given expert treatment by an eye specialist in the S.I.M. eye hospital, but in spite of that, his sight gradually failed, and he set himself to learn Braille, took training in the S.I.M. Bible School, and started to preach in and around the city. In 1945 he went back to his native village in the Panyam area, where the S.U.M. was glad to use him as an evangelist. He became a familiar figure as he travelled from village to village, guided usually by a Christian boy, preaching, teaching, and acting as medical adviser! In 1947 the members of the Churches in Jos wanted to have an

evangelist of their own for a while. Mallam Adamu responded to their appeal, and for three months he went about in the villages of a tribe some fifty miles away. At the end of that time he went in to Jos, and kept a packed Church enthralled for over an hour, while he told them the story of his experiences as their representative. For such a one we thank God. He constitutes no problem; one can be glad for him.

A step forward in Church affairs was taken during this year at Langtang. Pastor Damina was elected Church Treasurer, and along with three of the elders he audited the Church accounts and received the money. The intention was that from that time forward the Church should handle its own finances, the books being checked periodically by a number of the elders and the missionary. This way of working would help to get rid of any idea that the Church relies on outside financial help.

In the homeland, meanwhile, the Mission had suffered a great loss in the death of Mr. James Black of Bangor, Northern Ireland. For about forty years Mr. Black had been interested in the work of the S.U.M. He had taken a great interest in the Training Institute at Gindiri, and to it had devoted his energies. He was in his ninety-sixth year, but "He was never old." Shortly before his death he had arranged for a meeting to be held at his house, to show some Gindiri films to friends in Bangor, and this meeting was actually held, despite the gap which his absence made. His friends in Ireland provided the funds for the erection of a church in Gindiri to be known as the "Ulster Church," as a memorial to Mr. and Mrs. James Black.

It is pleasant to record here that the work of Dr. Frances Priestman received official appreciation from the Government, when she had the O.B.E. conferred upon her. For a number of years she had been in charge of the Leper Colony at Maiduguri.

Other workers come and go, but here and there we find somebody who abides year after year, as Miss Haigh has done. She first arrived on the field in 1910, so that in 1950 she had the splendid record of forty years of field

service. At first she was stationed at the Freed Slaves' Home at Rumasha, and there was attacked by that plague of Africa, sleeping-sickness. By the good hand of our God upon her, she was able to secure adequate treatment, which resulted in complete recovery. Later she has worked in the Jukun area, where for several years she was in sole charge of Ibi station. She has also worked among the Yergum, but at the time of writing is settled among the Birom on the Plateau. Such a history of patient continuance in well-doing may well set a head-line for the imitation of those who today seek to follow in her train.

Over in Denmark our Secretary of the Danish Branch, the Rev. Dr. N. H. Brønnum, was honoured by having the Knighthood of the Order of the Dannebrog conferred upon him by the King of Denmark. He had at that time given some thirty-seven years of service to the work of the Kingdom of God in the Sudan. He was the first worker of his Branch, and in 1914 opened the work at Numan, as has already been narrated in previous pages.

In May of 1951 the big new Hospital at Bambur was opened. This had been under way for many months. It is a very important addition to the work of our brethren of the Evangelical United Church Branch of the S.U.M. Another new Hospital was in course of erection at Numan at the same time, to be cared for by the medical staff of our Danish Branch.

It is no longer possible to begin a small hospital in Nigeria, and then go on to build it up bit by bit on Mission funds as they were available. The Government has made the demand that things be done much the same way as in the homelands, and to the same standards of quality. This makes the opening of a new Hospital a very costly affair, but new opportunity has been offered through the Colonial Welfare and Development Fund, under which it is possible to have a hospital built at the expense of the Fund, and then staffed by the Mission. It was in this way that a new hospital was to be opened at Nguru, up in the North-western corner of Bornu Province. This meant that there would be a Board of Governors

controlling the Hospital, on which the Mission would have a small majority of votes, the other members being representative of the Government and the local community. But in spite of the fact that the propaganda work of the Hospital would have to be carried on under certain restrictions, it was decided to go ahead with the project.

This same year also provided one more sign of the times showing the tremendous advance both in the Mission and in the country as compared with fifteen or twenty years ago. At the end of January a Girls' Life Brigade "camp" was held at Gindiri Training School, which was on vacation at the time, and could therefore provide accommodation. The girls who gathered came, some on foot, some in lorries from long distances. Contingents came from eighty miles or more, some even from Numan, about three hundred miles off. There were also some older women who are interested in the Brigade, who joined in all the physical activities whole-heartedly. That alone is noticeable, for it is by no means typical of our African women. One remembers how, in the old days, one heard from one of our own girls that she had never even been as far as the east gate of the town! Times are certainly changed. But now here, they all went through a most strenuous daily programme from 6 a.m. with lectures, drill, games, ending each day with prayers, after which, the report quaintly ends, "we retired to take what we considered to be a well-earned rest!" Africa's women are certainly on the march, thank God.

During February of this year 1951, some ninety missionaries and friends gathered at Miango for a Conference. At this gathering the Home Offices of the Society were represented by Dr. Carl Heinmiller of the Evangelical Church, U.S.A., and the Rev. J. Russell and the Rev. R. Simpson of the Canadian Branch. The Bible Readings were led by the Rev. C. G. Beacham, of the S.I.M., who set forth a wonderful picture of our Lord Jesus, "Our Lovely Lord."

In the discussion meetings Dr. C. Heinmiller, out of his broad experience in world-wide missionary tours, gave the grave warning that "It is later than we think." The

obvious response to this thought is swifter and swifter action. It is no time for those who love the Lord to allow themselves to be hampered and detained by the old quibbles over which so much time and life have been wasted in the past. More than ever it is needful now to hold to the sheer essentials of our faith, and disregard the non-essentials. Petty questions about the breadth of phylacteries, or about the number of angels who could stand on the point of a needle, or the modern representatives of such things, must be ruthlessly thrown out of all toleration. These are no days for such diversions. Into our modern African world there has been cast the vigorous ferment of nationalism, and of Communism masquerading as nationalism. Self-government allures. A new Constitution for Nigeria, and a new set-up for the Anglo-Egyptian Sudan, are in actual process of institution. Our Field Secretary in Nigeria wrote:—"The African Christians are very much interested as to what the changes will be when the New Constitution is put into effect."

Among other matters dealt with at the Conference, it was agreed that we should plan to provide a more adequate theological training for future pastors, catechists, and evangelists, so that they might be able to keep pace with the advancing educational standards of the people to whom they will be ministering. It was also recommended that a training school forthwith be started for the training of nurses, both men and women.

As one reads over the reports of one sort and another, one has a feeling that perhaps the difficulty now would be to keep the work from growing, rather than to secure an increase in it. Building, building, building; churches, and hospitals, and schools. Vom adds on a bungalow, a chapel, wards for patients. A hospital kitchen is started. Plans are made to bring electricity to the spot. A thousand more patients treated in 1950 than in 1949. Numan has new schools and new churches at four stations as well. (No wonder! They count up now 185 churches in their Danish area, and 5,000 church members.) Gindiri is, as usual, building. A new stone Church Building, a Girls' Boarding School, to which thirty-two girls were

admitted. A Domestic Science centre, with laundry and cookery rooms. A dispensary, "a very simple building." Preparations to enable pupils to begin full Secondary School work next year in a school which will serve all the Protestant missions in Northern Nigeria. Our Canadian colleagues are also busy. Ter starts the year with a heavy building programme. Dobo is still in the building stage, though much has been done in this way during the past three years. Building also at Fort Lamy. Building also among our Norwegian colleagues; in the Dourou country temporary houses were built at Ngaouyanga for the station school and the Bible School.

One very interesting advance was made during 1951 by our Norwegian workers in the Tikar country. They report that they had been able to get into touch with some groups of pygmies there. These had been visited as often as possible by the catechists, and the Rev. P. A. Aasen had himself made contact with them. They, too, were feeling the need of better educated workers, and were planning a centre at Tibati where they would have a college for the training of African Pastors. They were also able to send a missionary up to the North-western corner of their field. That means that when that work is established, in the Koutin area, they will have almost closed the gap between their field and that occupied by our Nigerian workers in the Tsamba and Tigon and Ndoro areas.

Their orphanage at Yoko was now open, and the Government had granted them already 100,000 francs for two years consecutively, during 1951 granting them 500,000 francs for the building work and the care of the orphans.

Over in the Anglo-Egyptian Sudan a beginning had been made in training dressers, and establishing dispensary posts in the villages. Negotiations were also in progress with the Government about work among lepers. The prospect of doing something more effective in the way of medical work was very considerably brightened by the arrival on the field of Dr. and Mrs. Duncanson, who

were temporarily staying at the Hospital in Khartum, before proceeding to their own station.

To have a qualified nurse on each station has been the wish of our colleagues in this part of the field. They have found that the maternity and child welfare work is the work which really reaches the women, gains their confidence, and pays dividends spiritually. Mother after mother who comes for treatment tells of the loss of most, if not all, her children at birth or in early infancy. Six, perhaps, or eight or even ten may have died. But after proper care and treatment, these same women rejoice in living healthy babies. "It is a joy to see the circle of mothers with their babies at evening prayers at Abri, and to know that many of them have been won for the Lord. Some of them are now even witnessing in their villages, and beginning evening prayers there." It seems therefore to be an obvious leading to develop this side of the work, and to treat the building of clinics and accommodation of mothers and their babies as a high-priority claim.

A further step was taken in May, 1951, towards carrying out Dr. Kumm's vision of a chain of stations across the Sudan. The authorities in the Anglo-Egyptian Sudan permitted a party of our workers to make a survey of the southern part of Darfur. The members of the party were Mr. W. J. Lunn, the Field Superintendent of our Australian and New Zealand Branch, the Rev. G. Edwards, and Mr. E. W. Mollenhauer. Their journey was some 1,000 miles long. The part of the province through which they were able to travel is not very attractive as a Mission field. It is flat, the tribes and villages are small, and one meets long, empty stretches. Now that an investigation of this part of the country has been permitted, we are encouraged to hope that we may be allowed before long to investigate the possibilities of the much more attractive Northern part, and, perhaps, by the good Hand of our God upon us, to open work there. A good start there would enable us to join the Anglo-Egyptian work to the Canadian work in French Equatoria, and so to have a reasonably complete line of stations across from the work among the Tiv in the west,

through the Plateau and Bornu areas, across by Maroua, the Logone River area, and Fort Lamy, to the Darfur work, and then to Kordofan and the Nuba Hills area. There would, of course, be gaps in the line, but at least it would be much more nearly complete than it is now.

We spoke above about work among the women. The mutual relations of the sexes seem to our British thinking to be in need of being made more frankly affectionate. Men do not eat along with their womenfolk. At a casual glance the men seem to lord it a bit too much, and treat their wives as inferiors. But this is one of the things in which a new worker might do much harm by interference with the established standard of decorum. Behind this façade of male lordship there may be glowing a real depth of love and mutual care and loyalty. The writer has been charmed by the answer given to a problem of behaviour which he has, upon occasion, used to interest a group of our people whom he might find at leisure. The problem, briefly stated, is this. "You and your aged father, your mother, your wife and your child, are all in a canoe. The canoe overturns, and you are all in deep water. You are the only one who can swim. Which of the others will you try to rescue?" The answer was (at least sometimes), "My wife." So behind the apparently unchivalrous attitude towards women there may easily be a genuinely affectionate spirit. It is well to remember that British ways are not necessarily the best ways. When one gets somewhat more intimate with our people's circumstances, one learns to distinguish between the apparent and the reality. One has heard, for instance, a man's wife lauded as being more loyal to him than his mother. Yet good manners may have demanded that that same wife should kneel as she puts the food before her husband; in some places that is the rule. Thousands of our womenfolk would never dream of mentioning their husband's name; that would, in their code of behaviour, be shameless. Africa has its own system of etiquette, and it is well to remember that it has a perfect right to have it.

As a comment on the above remarks about marital inter-relations, we tell a moving story of wifely devotion.

One of the vernacular teachers in training, named Andarawus, contracted small-pox. He was put in a hut by himself, and his sixteen-year-old wife, who had only been married two months, came in to nurse him. The form of the disease took a particularly repulsive turn. His body and mouth became covered with foul, running sores; he had only one eye, and the sight of that was threatened. During most of his sickness he was unable to see at all. His throat was so affected that he could take practically no food at all, and he was unable to use his voice. His wife showed a devotion and care of him that would have put anyone of us to shame. She never left his bedside, watching his face every moment of the time, telling from the movement of his lips what it was he was saying. Even when he lost consciousness of her presence, she remained faithfully with him. In his conscious moments he frequently asked for prayer. One Sunday morning, after prayer with a European, he weakly pulled the blanket over his face and wept and wept. He knew he was dying; a few hours later the young girl was a widow."

There are quiet devotion and loyalty, indeed! Africa's children have warm hearts to repay love with love.

You are having the privilege and joy of going to the very land and the very people of one whom we love. May you go in the quietness and peace with which Gordon went (by the same route as you) nearly fifteen years ago to his death.

Thanks be to God, loneliness, anxiety, danger, were less of realities to him than the still atmosphere where dwell Christ and the spirit which loves Him, knowing His love. Gordon is our friend, our brother. My prayer is that you and I may be accounted worthy to give our lives for these lands if it be God's will—to spend our whole lives in them and there lay them down.

The mighty plan of God for these lands which has been unrolling, unrolling, through and in spite of the fever of men of a day, is unrolling today; we enter on the heritage of saints and of martyrs: yes, we! with all our littleness and unworthiness, we are called now to bear the torch and to hand it on unquenched.

From Temple Gairdner's farewell letter to Douglas Thornton when he sailed to Egypt. Both the friends died there. The Gordon referred to is General Gordon, who died at Khartum.

“What a privilege it is to be called to give oneself or one's best to such service! What a privilege to be allowed, in any way, to share in bringing the Gospel of Christ for the first time to the tribes and peoples who are so eagerly asking for Christian teachers in the populous unevangelised lands committed to our trust.

We must remember that it is not only by interceding in glory for the world that Jesus saved us.

*He gave Himself.* Our prayers for the evangelisation of the world are a bitter irony so long as we give of our superfluity and shrink back from the sacrifice of ourselves.

Yours in the love that kept nothing back,

LUCY E. KUMM.”

## CHAPTER XXVI

### *The Look Round and the Look Ahead*

(1951—)

**I**N a Jubilee record like this it is eminently fitting that we should remember at least a few of those many friends who have taken part in the work of the Society, either as members of the Executive or in other capacities. Here in our British Branch sphere we remember how Prebendary H. W. Webb-Peploe, Dr. J. Monro Gibson, Dr. Alexander Whyte, Dr. Wolfenden, Captain R. Risk, and Captain R. Wade Thompson all lent their help to our endeavours, while the Society still was young. We specially mention Mr. W. B. Redmayne, who for so many years was Honorary Secretary of the Mission, Mr. J. M. Falconer, who was concerned in the first draft Constitution for the African Church one day to be raised up, and Mr. W. J. W. Roome. There have been four Honorary Treasurers, Mr. J. Andrew of Sheffield being the first. He was followed by Mr. W. G. Bradshaw, C.B.E., who held the office for nearly twenty-five years until it was handed on to Mr. E. T. Morriss, and finally to the present holder, Mr. F. W. Carter. Three Chairmen have guided the Committee in the work: Sir Andrew Wingate, Mr. T. A. Kerr, and our present Chairman, Prebendary C. C. Kerr.

Mention should be made of a few friends who have helped our staff on the field; Bishop Tugwell, Mr. T. A. Alvarez, and the Rev. C. W. Wakeman in Nigeria, and Bishop Gwynne in the Anglo-Egyptian Sudan. Of these Bishop Tugwell became an Hon. Director of the Society when he retired from his work in West Africa.

Of our overseas helpers it must suffice here to refer to Professor Dr. Howard Kelly and Professor Charles

Erdman in the U.S.A., Dr. Andrew Murray and Dr. Fallon in South Africa, and Mr. F. J. Cato in Australia.

The years are bound to bring a succession of changes in the personnel of a work like ours. Very little has been mentioned in this book about the changes among those who were bearing the burden of the task. But 1952 brought us one of the major changes in our staff.

The affairs of the London Headquarters Office have, ever since 1916, been under the management of Mr. Gilbert Dawson. Previously, as has already been recorded, he had from the year 1909 been on the field staff. But in 1916 the Rev. John Bailey, who had been in charge of the Headquarters Office, died suddenly one morning on his way to the Office. The Executive Committee therefore recalled Mr. Dawson from the field, to take up this most responsible post at home. From then onwards he held the General Secretaryship of the British Headquarters. In the course of his duties he visited the U.S.A., Canada, and Denmark, made four tours in the Sudan, and attended many Conferences at various centres. Not until the Day when the Judge will speak His final verdict shall we know all that Mr. Dawson's life and work have meant to the Mission, as through years of peace and war he held the helm at Headquarters. But in the summer of 1950 he had a severe time of ill-health. In the end of 1951 he asked permission of the Executive Committee to retire. At the end of March, 1952, therefore, he handed on the torch to Mr. H. G. Farrant, O.B.E., who had been Field Secretary in our Nigerian Field for thirty-two years. The work will therefore still have expert guidance by one who brings long experience of the problems and difficulties which have to be faced on the field.

Our colleagues in the Antipodes have had a sadder experience. The General Secretary of the Australian and New Zealand Branch, Mr. K. L. Drew, was accidentally killed in a motor accident. He too had been a member of the field staff in the Anglo-Egyptian Sudan before taking over the guiding of the work in Melbourne.

In the Nigerian field we have in the past couple of years been faced with a great additional demand for staff. The training work at Gindiri needs extension if it is to meet at all adequately the demands of the present opportunity. It has grown very greatly since its small beginning in 1934, and we owe a great debt to Mr. W. M. Bristow for his splendid work in it. But call after call comes for this development and then this one, and though the staff has been again and again added to, and building after building has been provided, still the unceasing call comes for more and more help in this task.

Not only there, but out in the districts new and unexpected developments call for our attention. Leper work has come to stay, and each leper colony requires its staff. And still more demanding has been the call which has come to our workers in the Christian Reformed Church area. To the west of their field lies the great Tiv people, among whom, as already told, the Dutch Reformed Church of South Africa have been carrying on work ever since 1911. But recently they have decided to withdraw from part of their Nigerian Field. In consequence, the Christian Reformed Church workers were asked to take over all the eastern section of the Tiv work. This they have already begun to do, and Zaki Biem station has appeared on the list in the "Lightbearer."

The changes which have taken place in the world in these days have presented us with new problems and new difficulties, both on the field and in the homelands. Two world wars could not but have a very great effect on the circumstances of our work. For one thing, the financial situation has been gravely affected, and during the years 1951 and 1952 the British Branch of the Mission passed through a time of considerable financial difficulty. But it was refreshing to see how the other Branches rallied to our help, and we were also, we are grateful to record, helped by our colleagues in the Sudan Interior Mission. So, though it was a time of difficulty, it was not a time of unrelieved difficulty.

Moreover, the political changes have been of the gravest import. The spirit of nationalism has come like a

fiery breath to kindle dormant hopes and aspirations into glowing life, and sometimes into very dangerous life. For instance, in the French Equatorial Field they sometimes feel that they are as though sitting on a barrel of dynamite. After all the troubles of the past few years there is quietness, but an uneasy quietness. Cowed by the swift, strong hand of retribution after the Bebalem riots, the Progressiste Party is dormant, but not dead. It is just waiting for a chance to rise and finish its work. It is anti-white, anti-Christian, and anti-Christ. It has dealt a big blow to the Church. Discontented or renegade Christians sought refuge in politics, and then returned to undermine authority in the Church, and to take possession of it for their own ends. Had they met with success, they would have made the Church a politico-religious body, with low moral standards, and no discipline. The victory has, for the time, been won, but the danger is still there. In the trouble-centres many Christians who were swept off their feet have returned, and signed the new Church covenant which bans membership in political parties such as are known in that part of the Sudan.

In the Nigerian field also this spirit of nationalism has come in like a great tidal wave. Prudent government has harnessed it for the country's benefit to a large extent, but the kind of atmosphere that exists, at least in some places, is shown by the suggestion that some of one's letters "go astray" because they have been addressed to "British West Africa," instead of to plain "West Africa." Its effect on the Church may be felt in the restiveness which demands that even now the Church should have its own General Council. There is also the temptation to use Church channels and Church machinery for political ends; the Church, you see, is already organised and accustomed to the leadership and control of Africans, simply by virtue of its being to such an extent developed along "indigenous Church" lines. In consequence, one or two politically ambitious leaders could easily make havoc of an unwise local Church Council.

Then all of us who take note of what is happening in Africa have had our attention directed lately to the Anglo-

Egyptian Sudan. There self-government appears to be coming very swiftly, and the situation is far from encouraging complacency. Our Mission's field, although almost completely pagan, yet lies in the Northern Sudan.

He would be a bold man who would venture to predict what will be the face of things in that area a twelve-month hence.

So the dominant need for our whole field in each section of the Sudan is earnest prayer, earnest and persistent prayer that He Who rules among the nations may, in His mercy, so direct all the events of the days ahead that nothing may be allowed to hinder the work of bringing men to Christ.

Then the developments of the past few years have made more vivid than ever the attraction which money and material prosperity exercise on our people. Indeed this is regarded by some as the most formidable enemy which our work has to face today in Nigeria. Some of the Christians have lost their first love. It pays, nowadays, to be educated, and there is plenty of money to be made by clever young men. So there is an increasing demand for education, and especially for English. We have already called attention to the difficulties which arose over money in the Anglo-Egyptian field. In French Equatoria also, well-paid jobs have attracted some of the young men.

Here in Britain we do not find such a whole-hearted acceptance of the Scriptural teaching about money and what it can buy that we can dare to look down on our African fellow-Christians. "Be content with such things as ye have," "Having food and raiment, let us be therewith content,"—are they so popular and so easily obeyed here at home that we should wonder at their being neglected or rejected in the Sudan? We ourselves, and those to whom we take Christ's Gospel on the mission field, are alike in great need of purification in this very respect. As we lay hold on the God that answereth by fire for His help for our African Church in this matter, let us in all humility put ourselves by their side, that His holy fire may burn out of them and us alike the love of worldly gain and worldly comfort and worldly preferment

which so very easily becomes almost a second nature in us. No wonder the Refiner has so often to put His silver into the heat of the crucible, for our pure metal is so mixed with dross. Days of persecution, and disrepute, and actual suffering may well be needed to refine us.

One may venture to say that, today, the immediate call is for trained African helpers in every part of our field. There is confessedly a special need for workers with the ability to set up and carry on Bible Schools in our various districts. It is not enough to win a man to accept the Saviour, and then leave him without further help and teaching. Our Christians need to be well taught in the Word if they are to be able to stand firmly against the dangers of life in these days of change and ferment. It is only natural, therefore, that in field reports one should meet with a statement like this :—“The added number of believers and the development of the work only add to the strain and stress of the missionaries in the districts, and there is urgent need of reinforcements. There is a special need of those with evangelistic and Bible-teaching gifts to . . . establish in the faith the many who are confessing Christ as Saviour. With present staff this is now almost impossible.”

From French Equatoria comes a similar call. “Many Churches languishing for want of good teaching in the Word. A good staff for a Pastors’ School or Seminary is needed, and there must be no let-up in the training of lay workers, preachers, and teachers.”

From our South African district we hear an echo of the same cry, “In the maintenance of a regular teaching ministry the evangelist still fails through his limited abilities and opportunities. We can never lose sight of this paramount and pressing need of the Church. Every effort is being made to meet it.”

From Anglo-Egyptian Sudan also comes :—“The main hope of the fuller evangelisation of the Nuba is a witnessing Church, and an increasing number of evangelists and teachers.”

And from our Norwegian Field we are told, “As regards opening up new places, no great progress was

made . . . this being mainly due to lack of suitable native helpers. In village schools work was not very encouraging. The native teachers as a rule do not have enough training."

Then another serious need is for Christian literature. More and more people are learning to read, and what are they to read? In Nigeria a small monthly magazine is produced, called "Labarin Ekklesiya" (Hausa for "News of the Church"), which has a circulation of between five and six thousand copies. But much more is needed, and there is not the staff to cope with the need. There is need to exploit to the full the opportunity and appeal of the printed page.

One great hope for the immediate future lies in the wonderful development of work among young people in the Boys' Brigade and the Girls' Life Brigade. If, by the grace of God, we are able adequately to exploit these movements for the Lord, it may have a tremendous influence on the future of the whole community among which the Church has already been planted. One's imagination may be pardoned for the glorious pictures it can paint of communities composed of men and women who from their youth have been "exercised unto godliness," and have learnt in the Brigades the nobility of service, following the example of Him Who came, "not to be ministered unto, but to minister."

One great difficulty—if it is a difficulty—is the great increase in the expensiveness of everything needed in our work. Travelling, housing, food and drink, medicine, machinery, local help in household or on the farm, all have grown more and more expensive. But the growth in expense makes no difference in the ability of our Heavenly Father to supply all our need; we may see difficulty, but He sees none.

From time to time one hears the chilly word, "Retrench." "Money is difficult," we are told. But when you have once faced a country dotted over with villages, in none of which Christ has ever been named, where to this hour the prince of darkness defies unchallenged the forces of the Kingdom of God; and when

you reflect that "retrench" in their case means that you doom them to go down to a darkness and a midnight that will see no dawning of a morrow, you will not find it easy to think that in their case you may not apply the word "Who will have *all* men to be saved." Or should the Scripture read "Who will have all men to be saved unless it costs us too much?"

The work has cost a great deal already in the fifty or so years of its operation. It has cost hundreds of thousands of pounds in money, and on the actual field alone there have been some twenty-five lives laid down since young Stanley Kemp-Welch died at Rumasha in 1909. Others have died at home, broken by ill-health. Many others have been invalided. It has been no child's game for leisure hours.

And results have not been lightly gathered. There has at no point been an ingathering of a great harvest. There has, thank God, been blessing, but the Church which has as yet been gathered out of paganism and Mohammedanism is comparatively small in numbers and at the same time distributed over a very wide area. The African ministry is only in its initial stages. We have Christian leaders, and we thank God for them, but nowhere on our field have we yet seen emerge a large Christian community, a community, that is, composed for the main part of Christians, and governed by Christian rulers. That is, as yet, in the future.

We are enjoying a day of unparalleled opportunity in Nigeria at present. Just how long the opportunity is going to last we do not know. In educational work we simply cannot use all our opportunity, even though we know from past experience what a magnificent chance the schools give us for reaching the young folks at the formative period of their lives. The amazing development of Gindiri Training School may help us to realise what could be done if only we had the men and the means. Do not think of "educational" in the narrow sense of merely teaching children the ordinary school subjects. Nurses, dispensers, midwives, carpenters, and farmers, pastors, evangelists, catechists, and teachers, all are the product

of "educational" work. The student of today is the leader of tomorrow ; the opportunity is now ours to shape his thinking and to colour his ideals, and above all, by the grace of God, in the power of the Holy Spirit, to bring him into living touch with the Saviour Who has redeemed him, and send him out into the world endowed not merely with new learning but flaming with a new and holy life.

But in every part of our field, eastern, central, or western, we have to face the challenge of an enemy who will never yield easily. For ages he has ruled the heart of Africa after his own desire ; not lightly will he be dispossessed. The darkness of paganism, the deeper darkness of Mohammedanism, the bitterness and blackness of racial hatred, the poisonous slime of communistic propaganda, the meanness of mammon-worship miscalling itself a "higher standard of living,"—any and all of them will be used to hold back the souls of men from allegiance to Him Whose blood has bought them for His own.

We, you and I, need to feel the sting of the shame of it, that nineteen hundred years after Calvary, these "other sheep" of our Master's are still in the foul clutches of His deadly enemy. His are they, yet not His. Oh that the thought of it might have power to hurt us as it ought ! This is no time for hesitant coolness in our service, or for restraint in our sacrifice for Him.

At the time of the Fourth Crusade, the Crusaders' envoys sought to enlist the support of the people of Venice in that great adventure. "We pray you by God," they said, "that you take pity on the shame of Christ. Help to avenge the shame of Christ Jesus." The appeal met due response, and when the expedition sailed, the venerable old Doge, the ruler of Venice, himself took the Cross and went with them. There at his hand in Venice lay wealth, and comfort, and pleasure if he would but stay. Before him, if he went, lay danger and discomfort, wounds and sickness, weariness and death. But he went, though he was stone blind, and ninety years of age.

They went, oh yes ! mistakenly, we know, but they

did go, to redeem the Holy Land from what seemed to them "the shame of Christ Jesus." There is a greater, and a truer Crusade calling you and me today. Can we win for Our Lord the Sudan which He has redeemed? Might it be that you and I, now in our day, should be so utterly on fire with love to Christ that we could not bear to think that He is kept out of that part of the Kingdom for which He paid so dear a price on Calvary?

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## A Pilgrim Song

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O Lord, we do not understand  
As yet the fulness of Thy ways ;  
But, pilgrims to Immanuel's land,  
At every step we'd sing Thy praise.  
The path is often lost to sight,  
But faith in darkness still can see ;  
We know Thy choice is ever right,  
And gladly leave the choice to Thee.

We bless Thee for all trials past,  
For trials taught us trust and prayer ;  
We bless Thee for our present cross,  
And for all future need and care :  
We know Thy loveliest gifts are sent  
Sometimes by messengers of pain :  
Thy harvest needs not only sun,  
But also frost, and snow, and rain.

If most in times of greatest need  
Our longing prayer is fully heard,  
Then we would claim Thy answer now,  
And stay our fainting hearts on God.  
To do Thy will is our desire ;  
To serve Thy Kingdom our intent ;  
What matter desert, flood, or fire,  
If we but walk where Jesus went.

—LUCY KUMM.