

# LESSON 8

## AFRICA

### Introduction

#### The Land

Africa today has a population of about 400,000,000 and its people speak more than 1,000 languages and dialects. It is second in size only to Asia. Archeologists call it the "cradle of mankind," but its nations are among the youngest and poorest in the world. Henry Stanley's description of Africa as the "Dark Continent" was accurate in his day. When he explored Africa in the 1870s little was known of its interior. The people were illiterate, poverty abounded, and its religions had no sacred writings. Some parts of Africa are still shrouded in darkness, but the continent is developing at a rapid pace.

#### History

The history of northeast Africa goes back to at least 1450 B.C. Egypt and the Mediterranean coast boasted of achievement in science, art, and literature. From Egypt Moses led the Israelites to Palestine to found a nation. Ethiopia and Cush are included in the Bible account. Following the exile of the Israelites to Assyria and Babylonia, large numbers of Jews resided in Alexandria. There the Hebrew Bible was translated into Greek. Alexandria and Carthage were early Christian centres. A number of African nations trace their roots back 1,000 years or more. But except for North Africa this was indeed an unknown continent until the Portuguese explored its coasts in the fifteenth century. It was two centuries more before other white men explored the interior of the continent from various directions. Major explorations were made overland from Tripoli to Nigeria, and along the major rivers: the Nile, the Zambesi, the Congo, and the Niger. It was Stanley who finally opened Central Africa to the missionaries when he crossed from east to west, from Mombasa to the mouth of the Congo River (1874-77).

#### The people

**Berbers.**-Berber comes from a Greek word for barbarian. The Berbers were descendents of the "sons of Ham" mentioned in Genesis. They are dark-skinned, but not as dark as the Negroes. The Berbers are common to Libya, Algeria, Morocco, Ethiopia and Somalia.

The **Arabs** of Egypt, and scattered widely over North Africa, are of Semitic stock, descended from "the sons of Shem." They came with the Arab invasions of the seventh century and in succeeding years. Arabs mixed

The people speak about \_\_\_\_\_ languages.

(1,000)

Henry Stanley called Africa the \_\_\_\_\_

(Dark, Continent)

The history of northeast Africa dates back to at least \_\_\_\_\_ B.C.

(1450)

Except for North Africa, this land was indeed an \_\_\_\_\_ continent until its coasts were explored by the P\_\_\_\_\_ in the \_\_\_\_\_ century.

(unknown, Portuguese, fifteenth)

Name the inhabitants of Africa as given by the author.

(Compare your answers with the text.)

with the Berbers, resulting in the Moors such as are found in Morocco.

*Negroes.*-The true Negro is dark brown, almost black, large and strong. His home is in western Africa, in the Sudan and north of the Congo towards the Nile Valley.

The *Bantu* are a number of mixed tribes which have a common type of language and similar social customs. They probably came from a fusion of the true Negro with Hamitic strains. They occupy the land south of the equator except for Southwest Africa and the western part of South Africa.

*Bushmen, Hottentots, and Pygmies.*-These people are dwarfed, primitive and nomadic. The Bushmen are among the earliest inhabitants of South Africa. The Hottentots are found in Southwest Africa, now called Namibia. The Pygmies are found principally in the Congo Basin.

### **Religions**

*Islam.*-The followers of Mohammed overran Egypt in 641 and by 711 had taken all of North Africa. After the abolition of slavery in Africa, itinerant Muslim slave traders became itinerant merchants, spreading their faith wherever they went. The morals of Islam are not as strict as those of Christianity. The polygamy practised by Muslims made their religion more acceptable to African tribes which also practised polygamy. The Arabs adapted to the ways of the African more easily than did the European. It is no wonder that whole tribes have gone over to Islam.

*Pagan religions.*-These religions are too numerous to catalogue. Usually they are polytheistic and animistic. Evil spirits are believed to inhabit every object and being. Witch doctors, employed to exorcise the evil spirits, also prepare fetishes or charms to be worn for protection against spirits. Blood sacrifices of animals and even of humans have been practised. The Bantus have few idols, but worship the spirits of their ancestors. The Bushmen are devoid of well developed religious practices.

*Christianity.*-Roman Catholicism accompanied the Portuguese on their investigation of the coastal lands. Attempts to plant churches were made by Catholic orders from the fifteenth century in the Congo, Mozambique, Angola, Madagascar, etc. (Cf. lesson 3). Evangelical Christianity scarcely touched Africa, except in North Africa, until the close of the eighteenth century. The Dutch did, however, found a colony at Capetown in 1652, bringing their Dutch Reformed faith, but did little to propagate it. Then the British took over Capetown in 1841 and, after winning the South African War, established the Union of South Africa. The British extended their influence northward to Rhodesia, establishing Anglican churches as they went.

The Muslims controlled all of North Africa by \_\_\_\_\_

(711)

State one reason African tribes more easily accepted Islam.

(Compare your answer with the text.)

African religions were usually \_\_\_\_\_ and \_\_\_\_\_

(polytheistic, animistic)

Circle the right answer.

Except for North Africa, evangelical Christianity did not reach most of Africa until the sixteenth, seventeenth, eighteenth century.

(eighteenth)

### Political events which affected missions

Attempts by European nations to carve out empires in Africa began in earnest with the abolition of slavery about the middle of the nineteenth century. "My map of Africa lies in Europe," said Otto von Bismarck. European congresses to carve up the dark continent began in Berlin in 1884. The job was completed by 1912. France, England, Portugal, Spain, Italy, Belgium, Germany and Holland all had possessions in Africa. While mission work did not wait upon the partition of Africa, colonization and commerce helped open up the land to white missionaries. In countries dominated by Catholic European powers the Catholic mission work was reinforced and evangelical work often suppressed. Likewise, Catholic work was restricted by the British in South Africa, and by the Germans where they were in control.

### Transition

There has been more change during the past thirty years in Africa than in the previous century. In 1981 there were forty-eight nations in Africa. In 1951 Libya gained her independence. Prior to 1951 only Liberia, Egypt, Ethiopia, and South Africa were independent nations. Since 1951 black rule has spread to all of Africa except Namibia, which is still dominated by The Union of South Africa.

As we trace the missionary progress of the nineteenth and twentieth centuries we must take into account the political changes which have taken place. Domination by European powers gradually succumbed to the struggle of the black people for independence. Now these young Third World countries are striving to establish stability. Foreign powers, such as Russia, Cuba, France, England and the United States, have a presence in Africa to protect their political interests. Hopefully none of these will disturb the right of self-determination by any of these young countries. Missions has always had to adjust to a changing world, and in the case of Africa it must do so today.

The modern mission movement, sparked by William Carey in 1792, soon turned its eyes upon Africa. Simultaneously evangelical missionary organizations approached Africa from five directions: *From the West*. The Baptist Missionary Society sent missionaries to Sierra Leone in 1795, followed by other societies which also entered Nigeria, Liberia, the Gold Coast and Togo. *From the South*. The London Missionary Society began its thrust in 1799 from South Africa, moving through Bechuanaland northward to Lake Victoria. *From the North*. The Church Missionary Society in 1825 placed missionaries in Egypt and Ethiopia. It was nearly fifty years before other groups tried to win the Muslims of North Africa. North Africa will be treated with the Muslim bloc when we study the Near East. *From the East*. The Church Mission Society was forced out of Ethiopia in 1838. One of their missionaries,

List European countries that established colonies in Africa.

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(Compare your answer with the text.)

Partition of Africa into European colonies affected mission work because C\_\_\_\_\_ colonies restricted P\_\_\_\_\_ work and P\_\_\_\_\_ colonies suppressed C\_\_\_\_\_ work.

(Catholic, Protestant, Protestant, Catholic)

Liberia, Egypt, Ethiopia and South Africa were the only independent nations in Africa before \_\_\_\_\_. Since then self-rule has come to all African nations except \_\_\_\_\_.

(1951, Namibia)

Beginning in 1795 mission societies penetrated Africa from five directions. Give the name of the first mission organization in each area as well as the date it first entered the area.

From the West	Date
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From the South

From the North

From the East

John L. Krapf, established a station at Mombasa and blazed mission trails westward. *Up the Congo River*. Henry M. Stanley explored this river from 1874 until 1877. The Baptist Mission Society sent missionaries into this region the following year. Other societies followed.

Up the Congo River

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(Compare your answers with the text.)

## West Africa

### Sierra Leone

The *Baptist Missionary Society* sent two men to Sierra Leone in 1795, just two years after it sent William Carey to India. Within a year one of the men had died and the other was dismissed as unworthy. The *Scottish Missionary Societies*, organized in Glasgow and Edinburgh in 1796, sent six missionaries in 1797. This mission also ended in failure. The first permanent work was established by the *Church Missionary Society* in 1804. The *English Wesleyans* entered in 1811, and these two have been the strongest mission bodies in Sierra Leone. Two outstanding early missionaries of the Church Missionary Society were *William A. B. Johnson*, who witnessed a mass movement to Christianity during his seven years of service (1816-23), and *Samuel Crowther* (1806-92). Crowther, when a youth, was rescued with 200 other slaves by a British cruiser. He was placed in the C.M.S. Fourah Bay College. After further education in England, he returned to teach in the college and later was made Anglican Bishop of Nigeria. The *American Missionary Society* entered Sierra Leone in the 1840s and in 1882 turned its work over to the *United Brethren in Christ* which had begun work at Freeport in 1855. The *Wesleyan Methodist Church of America* sent Miss *Alice Harris*, M.D., in 1889. Other organizations which have worked in Sierra Leone are: The *Christian and Missionary Alliance*, *Missionary Church Association*, *Assemblies of God* and some *Pentecostal* groups. About 5 per cent of the population is Protestant.

### Liberia

The *American Colonization Society*, founded in 1817, in 1821 sponsored a colony for freed slaves in Liberia. The first group of settlers included *Lott Carey* and *Colin Teague*, sent by the *Richmond African Missionary Society*. Before leaving Richmond, Virginia these men and their families formed a Baptist Church and transplanted it in Monrovia. The *American Baptist Missionary Union* sent a few white missionaries between 1835 and 1856, but then withdrew and turned their work in Liberia over to the Southern Baptist Foreign Mission Board.

Two black Missions, the Lott Carey Baptist Foreign Mission, and the National Baptist Convention, continued in Liberia. The *Church Missionary Society* sent seventy-nine missionaries before 1830; forty-four died during their first year. *Melville B. Cox*, the first missionary sent by the *Methodist Episcopal Church* (American) in 1833,

This man was:  
a slave  
rescued by a British cruiser  
placed in a mission school  
later a college teacher in Sierra Leone  
made Anglican bishop of Nigeria

Who was he?

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(Compare your answer with the text.)

Underline the greatest enemy of mission work in Liberia:  
Slave trade, Opposition by natives, Disease.

(Disease)

died within four months. The *Protestant Episcopal Church* (American) attempted to plant work in Monrovia in the 1820s. With the appointment of a negro as a lay leader the work began to prosper. The *American Board of Commissioners* attempted to found work here in 1833, but eventually turned it over to the Episcopalians. The *United Lutheran Church* (American) established a station in 1860 and called in Muhlenberg. The *Assemblies of God* entered Liberia in 1908. In 1931 *Baptist Mid-Missions* took over a Baptist group in the Central Province. *Southern Baptists*, having suspended work in 1875, began co-operating with the Liberia Baptist Missionary and Education Convention in 1960. Other organizations with work in Liberia include: The *Liberian Inland Mission*, *Pentecostal Assemblies of Canada*, *World Evangelization Crusade*, *New Tribes Mission* and *Seventh-day Adventists*. Largest evangelical bodies are Methodists, Baptists and Pentecostals.

### Ghana

Formerly a British colony (Gold Coast), Ghana became a republic in 1960. The Moravians made several unsuccessful attempts to establish work here in the eighteenth century. The *Basel Missionary Society* sent missionaries to Accra in 1828, but they fell to the fever and the heat. Of a second group sent in 1832 only a missionary named Riis survived. In 1843 he brought a group of Moravian Christians from Jamaica. They survived and formed a church. Following World War I, the Basel Mission work was transferred to the *United Free Church of Scotland*. The fruits of this work became the Presbyterian Church of Ghana. The *English Methodist Missionary Society* began work here in 1831. One of their first missionaries was *Thomas Birch Freeman*, a West Indian half-caste, educated in England. He established a strong work among the Ashanti under national leadership. The *African Methodist Episcopal Zion Church* (America) arrived in 1900. *Baptist Mid-Missions* came in 1946. A group of Yoruba-speaking Nigerians, living in the Gold Coast since 1918, asked Southern Baptists for missionaries and received them in 1947. Other organizations with work in Ghana are: The *Assemblies of God*, *Salvation Army*, *Mennonite Brethren*, *Seventh-day Adventists* and the *Lutheran Church-Missouri Synod*. Protestants and evangelicals total more than one million. Largest bodies are Presbyterians, Pentecostals and Anglicans.

### Nigeria

Nigeria is the most populous country of Africa with about 80,000,000 people. Christian slaves, repatriated from Sierra Leone, appealed for teachers. The *Wesleyan Methodist Society* responded in 1842. The *Church Missionary Society* sent *Henry Townsend* in 1845. He was soon joined by *Samuel Crowther* who had been teaching in the Anglican College in Sierra Leone. Crowther, a native of Nigeria, after being separated from his

Permanent work in Ghana (Gold Coast) dates from the arrival of M \_\_\_\_\_ C \_\_\_\_\_ from J \_\_\_\_\_ in \_\_\_\_\_.

(Moravian, Christians, Jamaica, 1843)

Supply the year in which these mission organizations arrived in Nigeria:

Wesleyan Methodist Society \_\_\_\_\_  
 Church Missionary Society \_\_\_\_\_  
 Southern Baptist Foreign Mission Board \_\_\_\_\_  
 United Free Church of Scotland \_\_\_\_\_

Continued on the next page.

mother and sisters twenty years, found them and won them to Christ. Crowther was made Anglican Bishop of Nigeria. The Anglican Church is the largest in Nigeria.

*Thomas J. Bowen* was sent by the *Foreign Mission Board of the Southern Baptist Convention*, arriving in Abeokuta in August of 1850, where he was welcomed by Townsend and Crowther. The Nigerian Baptist Convention in 1980 reported 2,500 churches, 300,000 members, and 1,200 national pastors.

In 1846 a presbytery in Jamaica sent missionaries to Calabar. The *United Free Church of Scotland* followed this up by sending missionaries from Scotland and blacks and mulattoes from Jamaica. Their most notable missionary was *Mary Slessor* (1848-1915), sent in 1876. For thirty-nine years she laboured for the betterment of the black people, who called her the "White Queen of Calabar." The King of England honoured her.

In 1857 the *Qua Iboe Mission* was founded by Samuel A. Bill of London. *Rowland V. Bingham*, sent by the *Sudan Interior Mission* in 1901, started work 500 miles up the Niger River. A printing plant established by *A.W. Banfield* has published parts of the Scripture in about fifty languages. The *Sudan United Mission*, which also has its roots in England, began work at Wase in 1904. Other groups with work in Nigeria are: the *Primitive Methodists*, *United Missionary Church*, *Assemblies of God*, *United Evangelical Lutheran Church*, *Christian Missions in Many Lands*, *Dutch Reformed Church of South Africa*, *Church of the Brethren*, *Seventh-day Adventists* and the *Salvation Army*. In 1980 Protestants and Evangelicals totalled almost sixteen million.

### **Senegal**

Because Senegal was under French rule, Roman Catholicism became entrenched, and Protestantism was slow to enter. The first evangelical witness came from the *Paris Evangelical Missionary Society* in 1862, which ministered chiefly to Europeans. The *Worldwide Evangelization Crusade* entered Senegal in 1936 and has work in three centres. The *Assemblies of God*, which entered in 1956, has had fair success. Conservative Baptists came in 1961. Sengalese response was good, but illness reduced missionary personnel. *Southern Baptists*, who came in 1969, have two stations, with work in French and English. About 6.5 per cent of the population is Roman Catholic; 0.1 per cent is Protestant.

### **Guinea**

Guinea, until recently a part of French West Africa, has long had Catholic missionaries. The main religions are Islam and animism. There are five Muslims for every animist. The *Christian and Missionary Alliance* began in the Niger Valley in 1918 and extended its work to Kankan where it has a publication centre. Converts among the Muslims were few, but there are ten thriving churches among the animists. In 1967 President Sékou Touré

(Compare your answers with the text.)

Black people of Nigeria called Mary Slessor the  
W \_\_\_\_\_ Q \_\_\_\_\_ of  
C \_\_\_\_\_.

(White, Queen, Calabar)

The S \_\_\_\_\_ I \_\_\_\_\_  
M \_\_\_\_\_ published portions of the Scriptures in  
about \_\_\_\_\_ languages.

(Sudan, Interior, Mission, fifty)

In Senegal, Southern Baptists have work in these languages:  
\_\_\_\_\_ and \_\_\_\_\_.

(English, French)

called for Africanization of all churches and the expulsion of missionaries. Twenty-six C.M.A. missionaries were permitted to stay, but all those of the *Open Bible Standard Mission*, the *Paris Mission*, and the *Society for the Propagation of the Gospel* were required to leave.

### **Ivory Coast**

Until it received independence in 1960 Ivory Coast was in French territory. Protestants were slow to enter this field. The missionary story of this region concerns a Liberian named *William Ward Harris*. Raised under the influence of an uncle who was a Methodist pastor, Harris had a spiritual experience when a youth. In 1913, at age sixty, he felt impelled to be a Christian prophet in Ivory Coast. Attired in a long white robe and turban he preached with a bamboo cross held aloft, explaining the sacrificial death of Jesus. It is estimated that he baptized 100,000 by sprinkling. Scores of churches resulted. The French government deported him to Liberia in 1915 and burned the bamboo church buildings Harris' followers had erected. These followers replaced them with permanent buildings of stone and concrete. It was natural for the *English Wesleyans* to take over this work in 1925 except for the churches that chose to be independent. The *Paris Tabernacle Mission* entered the Ivory Coast in 1927. The *Christian and Missionary Alliance* in 1930 occupied the Bouake region and established their Central Bible School. *World Evangelism Crusade* came to Ivory Coast in 1934; *Conservative Baptists* in 1947; *Southern Baptists* in 1966. The Protestant community totals about 250,000.

### **Togo**

Togo was occupied by Germany before World War I. The first mission work was begun by the *North German Missionary Society* in 1847. After Germany's defeat, the western third of Togo was given to England, and the other two-thirds to France. Togo gained its independence in 1960. When Germany lost out in Togo the *United Free Church of Scotland* took over the work of the German Mission in British territory, and the *Paris Evangelical Missionary Society* that part which was in French territory. *Thomas Birch Freeman*, the West Indian half-caste mentioned in relation to Ghana, also developed work in Togo for the *English Methodists*. The *Assemblies of God* from 1940 developed churches in the north. *Southern Baptist* missionaries from Ghana surveyed Togo in 1958 and found six Baptist churches. These asked for resident missionaries and received them in 1964. Protestants and Evangelicals total about 100,000.

### **Benin**

Benin gained its independence in 1960. Until November, 1975 it was known as Dahomey. *English Methodists* brought missionaries to this region in the 1850s, working mainly in the south. The *Assemblies of God* began work in the north in 1945. The *Sudan Interior Mission* began work at Kandi in 1946. About the middle

Place true or false after these statements about William Ward Harris.

He was a native of Nigeria. \_\_\_\_\_

At age 60 he began preaching in the Ivory Coast. \_\_\_\_\_

Dressed in a white robe and turban he preached with a bamboo cross held aloft. \_\_\_\_\_

He baptized about 100,000. \_\_\_\_\_

His method of baptism was by immersion. \_\_\_\_\_

The French government deported him. \_\_\_\_\_

It burned the bamboo church buildings Harris's followers had erected. \_\_\_\_\_

These were never replaced. \_\_\_\_\_

(Compare your answers with the text.)

The North German Missionary Society began the first mission work in \_\_\_\_\_.

(Togo)

Why is Togo not a German dependency today?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

(Compare your answer with the text.)

Benin was formerly known as \_\_\_\_\_.

(Dahomey)

of this century groups of Nigerian Baptists migrated to Benin. At their request *Southern Baptists* sent missionaries in 1970 to work with both the Yorubas and French-speaking residents. Evangelicals in 1980 totalled 67,000.

### **Mali (French Sudan)**

The *Gospel Missionary Union* began in the Sudan in 1919. It has translated the Bible into Bambara and ministers through a hospital and three dispensaries. The *Christian and Missionary Alliance* entered Mali in 1923. The work took on new life when three of four missionaries stricken with yellow fever died within a week. Twenty young men who had received the witness of these missionaries stepped out to serve the Lord. The *Sudan Bible School*, established at Ntoroso in 1936, attracts students from several tribes. *Evangelical Baptist Missions*, an independent mission, has work in Gao and Tombouctou. Largest denominations are Evangelical Christian Church, 4,600 members, and Evangelical Protestant Church, 1,260 members.

### **Upper Volta**

This small land-locked republic of 6,900,000 is mostly of animistic religion, but Roman Catholicism and Muslims have long made a bid for their souls. The *Assemblies of God* in 1921 were the first evangelicals to open work in the capital city of Ouagadougou. They have *Central Bible Institute* on the shores of Lake Nagabagere. Their missionaries have translated the Bible into the language of the Mossi tribe. The *Christian and Missionary Alliance* began work in 1925 with the Black Bobo, a people very reluctant to receive a new religion. The work began to open up in 1933 when twenty-five adults from one village asked for instruction. Other villages were then opened to the gospel. The largest Mission in this country is the *Sudan Interior Mission* which opened a station at Fada N'Gourna in 1930, where they operate a Bible school. *Southern Baptists*, who answered the call of a Yoruba Baptist Church in Ouagadougou in 1971, have agricultural missionaries promoting well-drilling, irrigation dams, fish farming, etc. By 1977 there were twelve Baptist churches. *Assemblies of God* have about 80,000 members. Six other denominations have a total of 46,000.

### **Niger**

The Republic of Niger is a land-locked country of about five million people, north of Nigeria. Animism, Islam and Christianity vie for her people. The *Sudan Interior Mission* began its work at Zinder in 1924 and today has a hospital, a leper colony and a Bible school. The *Evangelical Baptist Missions*, which came to the capital city of Niamey in 1929, have stations at Dosso,

Mali was formerly known as the F \_\_\_\_\_  
S \_\_\_\_\_.

(*French, Sudan*)

How did the Lord fill the void left by the death of missionaries in Mali?

\_\_\_\_\_  
\_\_\_\_\_  
(*Compare your answers with the text.*)

The first evangelical mission work in Upper Volta was begun by the \_\_\_\_\_ of \_\_\_\_\_.

(*Assemblies, God*)

Their missionaries translated the Bible into the language of the M \_\_\_\_\_ t \_\_\_\_\_.

(*Mossi, tribe*)

Draw a line under the right answer. The largest evangelical denomination in Upper Volta is Southern Baptists, Methodists, Assemblies of God.

(*Assemblies of God*)

The Republic of Niger is \_\_\_\_\_ of Nigeria.

(*north*)

Gaya, Tabla and Tera. Two *Southern Baptist* missionaries from Nigeria went to Niger to help the nomadic Tuaregs and Fulani people during the famine of 1974. The Tuaregs show evidence of a remote contact with Christianity. So far only sixteen are professing Christians. Protestants number about 2,500 in Niger.

The Tuaregs show evidence of a \_\_\_\_\_ contact with \_\_\_\_\_.

(remote, Christianity)

## South Africa

### Union of South Africa

Henry the Navigator, of Portugal, discovered the Cape of Good Hope in the fifteenth century. Because of the ferociousness of the Hottentots, the Portuguese did not immediately follow up their claim to the land. The Dutch founded a colony at Capetown in 1642, and Dutch clergymen ministered to the townspeople, but nothing was done for the Africans. The colony came under British rule in 1841. It became a republic in 1961 and withdrew from the British Commonwealth.

The *Moravians* were the first to try to win the South Africans, sending missionary *George Schmidt* in 1737. By bravery and persistence, within four years Schmidt baptized a handful of Hottentots. This embittered the settlers who were exploiting the natives, so in 1743 the Dutch ordered Schmidt to leave. The Moravians tried again in 1792 to evangelize the same region and have since carried on a fruitful work.

The M \_\_\_\_\_ sent G \_\_\_\_\_ S \_\_\_\_\_ to South Africa in 1737.

(Moravians, George, Schmidt)

The *London Missionary Society* in 1795 sent *John Theodore Vanderkemp* as its first missionary to South Africa. A former military officer, and trained in medicine, he established a refuge for Africans at Bethelsdorp, about 400 miles east of Capetown. Unforgettable among the early missionaries of the L.M.S. was *Robert Moffat* (1797-1883). Arriving at Capetown in 1817, he was warned against venturing among the Hottentots, whose chief, Africaner, had a price on his head. Two years later Moffat had converted this chief and succeeded in getting him a pardon from the governor. Moffat then opened a station at Kuruman among the Bechuana and translated the entire Bible into their language. Moffat extended his work northward through Bechuanaland and Rhodesia. While on furlough in England in 1839 he sparked the interest that led Livingstone to dedicate his life to Africa. Moffat returned to England in 1870 broken in health.

The London Missionary Society sent R \_\_\_\_\_ M \_\_\_\_\_ in 1817.

(Robert, Moffat)

List three accomplishments of Moffat.

(Compare your answers with the text.)

In 1816 the *Methodist Missionary Society* (English) sent *Barnabas Shaw*, who for ten years worked among the Namaquas, south of the Orange River. This society has since worked with the Hottentots, the Bantu, and the Kaffirs. The Methodists have majored on schools for the Africans. Presbyterian missionaries representing the *Glasgow Society* were working with the Bantu people from 1818. This Scotch society also majored on education. It established the *Lovedale School* in 1841, which under the direction of Dr. *James Stewart*, from 1867 to 1905, became a model for Christian education. The *Paris*

What do Methodists and Presbyterians have in common in South Africa?

(Compare your answer with the text.)

*Evangelical Missionary Society* established work near the Moffat's Kuruman station in 1829. Its outstanding leaders were *Francois Coillard* and *Adolphe Mabilie*. Work was established among the Hottentots, the Basutos and the Barotse people in Rhodesia.

The Anglicans were represented in South Africa by the *Church Missionary Society* and the *Society for the Propagation of the Gospel* from the 1830s. The S.P.G. disregarded the colour line, ministering to blacks and whites in all four provinces of the Union. The *American Board of Commissioners* came to work with the Zulus in 1835. Dutch settlers generally opposed missions; but two Dutch mission groups in South Africa united in 1894 to form the *South Africa General Mission*. Their work spread northward and attained sizeable proportions.

Other organizations which have had work in South Africa are: The *Rhenish Missionary Society*, the *Berlin Missionary Society*, *Scandinavian Independent Baptist Mission*, *Methodist Episcopal Church South (U.S.A.)*, *Evangelical Lutheran Church*, *Assemblies of God*, *Evangelical Alliance Mission*, *Salvation Army*, *Southern Baptists*, *Seventh-day Adventists*, *Mormons* and several Pentecostal groups. The Union of South Africa set aside homelands for blacks and gave independence to Transkei (1976), Bophuthatswana (1977), and Venda (1980). Southern Baptists immediately placed missionaries in the first two of these independent enclaves.

**Botswana (Bechuanaland)**

Influenced by Robert Moffat, *David Livingstone* (1813-1873) came to Bechuanaland as a medical missionary in 1841. After being mauled by a lion, Livingstone went to Kuruman to recuperate and while there married Moffat's daughter Mary. For a short time they lived at Mabotsa and then established a base in Kolobeng from which Livingstone directed explorations in Bechuanaland. In 1849, accompanied by his family and two Englishmen, Livingstone crossed the Kalahari Desert, discovered Lake Ngami, and proved that the Zambesi River drained that part of Africa. Sending his family back to England, Livingstone followed the course of the Zambesi to its source and crossed over to Luanda on the west coast. After a furlough in England, Livingstone severed relations with The London Missionary Society and accepted appointment as agent of the Royal Geographical Society, returning to Africa in 1858. His geographical explorations were always with the thought of opening Africa to the gospel. His explorations in central and eastern Africa were extensive. He discovered Victoria Falls and traced the Zambesi to its mouth on the east coast. He searched for the source of the Nile. Stanley found him in 1871 at Lake Tanganyika and together they explored to the north end of Tanganyika. In 1873 Livingstone was found dead on his knees in a hut in Chief Chitambo's village of Ilala on Lake Bangwelo. His heart was buried by the natives in Africa; his body was interred in Westminster Abbey. *John Mackenzie*

List five mission organizations that work in South Africa.

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

(Compare your answers with the text.)

Name the famous medical missionary sent to Africa by the London Missionary Society in 1841.

\_\_\_\_\_

(David Livingstone)

He became agent of the R \_\_\_\_\_  
 G \_\_\_\_\_ S \_\_\_\_\_ in Africa in 1858.  
 His explorations were always with the thought of  
 o \_\_\_\_\_ Africa to the g \_\_\_\_\_.

(Compare your answers with the text.)

Livingstone died on his \_\_\_\_\_ His heart was  
 buried in \_\_\_\_\_; his body in  
 \_\_\_\_\_ Abbey.

(knees, Africa, Westminster)

came to Bechuanaland in 1864 under the L.M.S. to live among the Bamangwato, where Livingstone had lived earlier. He later opened a station at Shoshong. Mackenzie was a missionary statesman, serving as arbitrator among Africans and Europeans. Convinced that the Boers would plunder Bechuanaland, he pressed for its annexation by England as a protectorate.

The *Hermannsburg Evangelical Mission* had work in Botswana. After the L.M.S. station among the Bamangwato had been plundered by the Boers, a Hermannsburg missionary occupied their field for a season. He baptized the famous king Khama. When the L.M.S. returned to this field, the Hermannsburg Mission turned to them a flourishing work, including the famous convert. King Khama declared war on idolatry, slavery, and strong drink. Even the whites had to obey his Christian laws or leave.

Other mission organizations in Botswana are: The *Dutch Reformed Society*, the *United Free Church of Scotland*, the *Seventh-day Adventists* and *Southern Baptists*.

### **Zimbabwe Rhodesia (Southern Rhodesia)**

In April of 1980 Southern Rhodesia became Zimbabwe. The people of this region heard the gospel from Robert Moffat in 1854. He and his son established residence among the Malabeles, north of the Lunpopo River, in 1859. These were missionaries of the *London Missionary Society*. Three societies planted successful missions in Southern Rhodesia in 1891. The *Church Missionary Society*, the *Methodist Missionary Society* (English) and the *Dutch Reformed Church*. All have prospered. Three American societies also came in the 1890s: The *American Board of Commissioners*, the *Methodist Episcopal Church*, and the *Seventh-day Adventists*. The *South Africa General Mission* came in 1900. More recent entries were *The Evangelical Alliance Mission* in 1942 and *Southern Baptists* in 1950. The Clyde Dotsons, who had been independent Baptist missionaries here for twenty years, became Southern Baptist's first missionaries on this field. They translated the Bible in Ndaou.

### **Zambia (Northern Rhodesia)**

Zambia received its independence in 1964. Its nearly 1,000,000 people speak some thirty languages. Northern Rhodesia and Nyasaland were opened to mission work by Livingstone's explorations. The earliest continuous Mission was planted by *Francois Coillard* of the *Paris Evangelical Mission Society* in the 1880s. The first attempt of the *London Missionary Society* to establish a station at Ujiji on Lake Tanganyika in 1877 was too costly in lives and was abandoned. The second, in 1877, to plant a station between Lakes Tanganyika and Nyasa was successful. *Fred S. Arnot* of the *Plymouth Brethren* made nine exploratory trips in central and southern Africa. In 1889 he led a group to northern

Make a brief outline of the life and work of David Livingstone.

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(Compare your answer with the text.)

The first missionaries in Zimbabwe were \_\_\_\_\_ and his \_\_\_\_\_.

(Robert, Moffat, son)

Southern Baptists entered Zimbabwe in \_\_\_\_\_.

(1950)

The first missionaries in Zambia were F \_\_\_\_\_ C \_\_\_\_\_ and F \_\_\_\_\_ A \_\_\_\_\_.

(Francois, Coillard, Fred, Arnot)

Rhodesia and planted a successful Mission. The *Primitive Methodists* came in the 1890s. The *Seventh-day Adventists* bought 5,000 acres of land from the government in 1903, started an agricultural Mission, and now have a strong work. In 1909 Fred S. Arnot helped the *South African Mission* establish work with the Kaonde tribe. Others with strong work in Zambia are the *Southern Baptists* and the *Salvation Army*. Five missionary societies, representing Anglicans, Presbyterians, Methodists and Congregationalists, have formed the *United Missions to the Copper Belt* to serve the populous area of northern Zambia.

**Malawi**

Malawi (formerly Nyasaland) is sandwiched between Zambia and Mozambique. It gained its independence in 1964. Nyasaland had a tender spot in Livingstone's heart. Three mission societies honoured him by planting Missions in this region. In response to a Livingstone appeal the *Universities Mission to Central Africa* was formed and sent missionaries to the Lake Nyasa region (now Lake Malawi) in 1860. The *United Free Church of Scotland* planted a station farther north on this lake in 1875 and called it *Livingstone Mission*. The *Blantyre Mission* of the *Church of Scotland* was staked out in the Shire Highlands in 1876. The site, now *Blantyre*, was the name of Livingstone's birthplace.

Three industrial missions were started in Nyasaland in the 1890s: The *Nyasa Industrial Mission* of Australian Baptists, The *Baptist Industrial Mission*, supported by Scottish Baptists, and the *Zambesi Industrial Mission*. The *National Baptist Convention*, *Southern Baptists*, *Assemblies of God* and *Seventh-day Adventists* also work in Malawi.

**Mozambique**

Mozambique was colonized by the Portuguese in 1505 and remained under Portugal until 1975 when it became independent. Jesuit missionaries were here until 1759 when they were expelled. Evangelical mission work has always been difficult. The *Methodist Missionary Society* made an abortive attempt at Delagoa in 1823. The *American Board of Commissioners* suffered failures before they succeeded in establishing work at Inhambane in 1883; five years later they withdrew to Rhodesia. Just before the A.B.C. withdrew it assisted the *Free Methodists* (U.S.A.) to establish a work at Mabile, very near to Inhambane. After a discouraging start they now have more than 5,000 members; also primary schools and a Central Training School for teachers and evangelists. The *Swiss Mission of South Africa*, founded in the 1870s has majored on a medical ministry. Others with work in Mozambique include: The *Pentecostal Assemblies of Canada*, the *Church of the Nazarene*, and *Scandinavian Baptists*.

Name three mission societies that planted missions in Malawi in honour of David Livingstone.

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(Compare your answers with the text.)

I \_\_\_\_\_ missions were started in Malawi to teach the people t \_\_\_\_\_.

(Industrial, trades)

Outline briefly the struggle of evangelical missions in Mozambique.

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(Compare your answer with the text.)

## Angola

Angola, like Mozambique, was colonized by the Portuguese around the turn of the sixteenth century. Catholicism was subsidized by the government and became entrenched in this land where animism still prevails. Plagued with civil war since 1961, a Marxist government came to power in August, 1975. A few months later Portugal granted Angola its independence. Since then missionaries have not been permitted to return. Churches were suppressed. Most missionaries who remained left the country to relieve their churches of further embarrassment. In spite of repression, the work has grown, as evidenced by the shortage of Bibles in the dialects of the area.

The *Baptist Missionary Society* made the first attempt to establish evangelical work in Angola. Its work, which began in São Salvador, has spread and is balanced between medical educational and evangelist work. The *American Board of Commissioners* sent missionaries to Bihe in 1880. Its work, slow at the beginning, grew after 1914, and has become quite strong. The *American Methodists* came in 1884 led by *William Taylor*. It has a strong educational system and the largest evangelical membership in the country. The *Plymouth Brethren*, with the help of *Fred S. Arnot*, established work in the northeast part of Angola in 1889. There are two Canadian bodies in Angola: The *United Church of Canada* and the *Canadian Baptist Mission*. *Fred S. Arnot* also helped *A.W. Bailey*, of the *South African General Mission*, to set up a leper colony, medical centre, day school and church at Muie in 1918. *Portuguese Baptists* established eight churches in Angola following 1929. The *Angola Evangelical Mission* (British) has had work here for about a century, as has the *Swiss Romande Mission*.

## Namibia (South-west Africa)

South-west Africa was annexed by Germany in 1884. After the Union of South Africa defeated Germany here during World War I, the League of Nations mandated this territory to the Union of South Africa. In 1966 the United Nations General Assembly declared this to be international territory, but the Union of South Africa still claims it and administers it.

Early colonists were Dutch and German farmers, some of whom intermarried with the Namas (Hottentots). The *London Missionary Society* was here as early as 1805, working with the Hottentots. The *Methodist Missionary Society* also worked with these people for a while. The L.M.S. in 1839 transferred its work to the *Rhenish Missionary Society* which has worked with the Hereros and Namas (Hottentots). This German society has some sixty schools and the largest body of believers in South-west Africa. The *Finnish Missionary Society* (Lutheran), which came in 1870, also has a sizeable work. The *Finnish Congregational Mission*, the *Methodist*

Describe the religious situation in Angola

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(Compare your answer with the text.)

The first attempt to establish evangelical work in Angola was made by the \_\_\_\_\_ Society.

(Baptist, Missionary)

What contributions have been made to mission work in Angola by Fred S. Arnot?

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(Compare your answers with the text.)

Namibia is claimed and administered by \_\_\_\_\_

(South, Africa)

Church of South Africa, and Southern Baptists each have a smaller work here. Approximately three-fourths of Namibia's non-white population of 600,000 and practically all the 100,000 Europeans profess Christianity.

### Malagasy Republic (Madagascar)

This island is more Asian than African, both in vegetation and people. Malagasy people from the Indian Ocean regions were its first inhabitants; then came the Africans. Their religion is basically animism. Roman Catholics tried to plant their religion here in the sixteenth and seventeenth centuries with little success. Slave traffic flourished until a treaty between the king of Madagascar and the British put an end to it in 1817.

The London Missionary Society sent David Jones and Thomas Bevan in 1818. The benevolent king Radama asked for more missionaries. They came. A Christian school was established. Hundreds were baptized and thousands learned to read. King Radama died in 1828 and one of his four wives, Ranavalona seized the throne. Her persecution of native and white Christians gained her the title of "Bloody Mary of Madagascar." At her death the number of Christians had multiplied many fold. When Ranavalona II became queen she received baptism. A period of prosperity for Christianity followed until 1896 when the French seized the island and Jesuits tried to destroy evangelical work. Societies at work before the invasion were: The Society for the Propagation of the Gospel, Norwegian Lutherans, British Friends (Quakers) and the Lutheran Free Church. The Paris Evangelical Missionary Society was able to operate under restrictions. In spite of persecution Christianity has survived. Lutheran groups united to form the Malagasy Lutheran Church, the largest on the island. Next in size is the Reformed Church (French), followed by the Episcopal Diocese of Madagascar. The London Missionary Society works with tribes in various parts of the island. Late comers are the Seventh-day Adventists and the Church of the Nazarene. Political unrest since 1975 has caused curtailment of mission work.

### Central Africa

#### Chad

This is the northernmost country of Central Africa. Large in area, small in population, the tribes are semi-nomadic. In the north the religion is largely Muslim; in the south largely pagan. Baptist Mid-Missions has had work in the south among the Sarh people since 1925. Opposed by the ruling chief, they did not prosper until after his death in 1937. Communists infiltrated the churches in 1952. Loss was sustained, but since then the work has spread to Koumra and Kyabe. Christian Missions in Many Lands began work in Fort Lamy in 1925. Dr. John R. Olley translated the New Testament into Mbaï and Kim. The Sudan United Mission came to Koutou in the 1920s. They have primary schools, a seminary, medical

Make a circle around the best answer to the following statement.

Few, All, Most, None of the people in Namibia profess Christianity.

(Most)

Madagascar's political name is M \_\_\_\_\_  
R \_\_\_\_\_. This island is more  
A \_\_\_\_\_ than A \_\_\_\_\_ both in  
vegetation and people.

(Malagasy, Republic, Asian, African)

Is the following statement true or false?

Under the benevolent King Radama, hundreds were baptized and thousands learned to read in Madagascar.

(true)

State the end result of the bloody persecution of Christians under Queen Ranavalona in Madagascar.

(Compare your answer with the text.)

Invasion of the island in \_\_\_\_\_ by the  
F \_\_\_\_\_ brought restrictions to  
P \_\_\_\_\_ mission work.

(1896, French, Protestant)

Christianity has survived in Madagascar in spite of \_\_\_\_\_.

(persecution)

The tribes of Chad are s \_\_\_\_\_  
n \_\_\_\_\_.

(semi, nomadic)

The S \_\_\_\_\_ U \_\_\_\_\_ Mission  
sponsors t \_\_\_\_\_, e \_\_\_\_\_ and

work, and have translated the New Testament into Ngambai. Since 1973 thousands of Christians have fled Chad rather than submit to pagan rites imposed by President Tombalbaye. Baptist Mid-Missions missionaries were expelled.

m\_\_\_\_\_ work in this country.

(Sudan, Union, translation, education, medical)

**Cameroon (Cameroun)**

Under German rule from 1887 until 1916, and then governed by France, in 1960 the Cameroon gained full independence. Its people are animists. The *Baptist Missionary Society* arrived in 1841. Its pioneer, *Alfred Saker*, translated the Bible, opened schools, and organized congregations. *George Grenfell* of the Congo spent part of the 1870s in the Cameroon. English Baptists turned this work over to the *Basel Evangelical Missionary Society* when Germany assumed control of the Cameroon in 1887. Today it is part of the Presbyterian Church of Cameroon. The *Presbyterian Church in the U.S.A.* extended its work from Gabon into Cameroon in the 1880s. *German Baptists* sent *August Steffens*, an American, in 1891. In 1935 they passed this work to the *American Baptist General Missionary society*. The *Sudan United Mission* entered Cameroon in 1911. Other organizations include: *Lutheran Churches*, *Seventh-day Adventists*, and the *Reformed Evangelical Church*. Since about 1940 heavy deployment of Catholic missionaries in the Cameroon has slowed growth of evangelical work.

In 1841, the Baptist Missionary Society began work in \_\_\_\_\_.

(Cameroon)

**Central African Republic**

This new republic lies between Cameroon and Sudan. The principal work in this country was established by the *Plymouth Brethren* in 1922. *Baptist Mid-Missions* followed, establishing work in the eastern part of the republic. Both Missions have small Bible schools which funnel candidates for leadership to a Central Bible Institute. *Swedish Baptists* work in the southwest part of the country, and the *African Inland Mission* in the eastern part.

The Central African Republic lies between \_\_\_\_\_ and \_\_\_\_\_.

(Cameroon, Sudan)

**Gabon**

Gabon was the smallest of the four provinces which made up French Equatorial Africa. The first attempt to evangelize this region was made by the *American Board of Commissioners* about 1842 along the coastal stretches of the Gabon River. About 1850 the *American Presbyterians* established a mission on Corisco Island, near the mouth of the Gabon River. In 1870 the A.B.C. Congregationalists merged their work with that of the Presbyterians. When the government required that French be used in mission schools the Presbyterians turned their work over to the *Paris Evangelical Missionary Society* in 1892. The most illustrious missionary of this society was *Albert Schweitzer* (1875-1965). He went to Lambaréné in 1913 and established a hospital. An intellectual, renowned in theology, philosophy, music, and medicine, the world showered him with honours, including the Nobel Peace Prize. The Paris Society, aware that Schweitzer's theology was open to question,

The smallest of the four provinces that made up French Equatorial Africa was G\_\_\_\_\_.

(Gabon)

Answer these descriptions of Albert Schweitzer as true or false.

- Renowned musician \_\_\_\_\_
- Medical doctor \_\_\_\_\_
- Evangelistic preacher \_\_\_\_\_
- Humanitarian \_\_\_\_\_
- World famous \_\_\_\_\_

appointed him on the assurance that he would be "as silent as a carp" on matters of theology. His life was that of a humanitarian, obsessed with reverence for plant, animal or human life. The members of his mission compound called him *le Grand Docteur*. John Gunther, who visited Schweitzer when he was 79, described him as a "perfectly enormous personality who has done sublime work; . . . But also he can be cranky on occasion, dictatorial . . . this magnificent tyrant with a heart of gold."<sup>1</sup>

The *Christian and Missionary Alliance* in 1934 took responsibility for work south of the Ogooue River, since the Paris Society was working to the north of this river. The Alliance Mission has translated portions of the Bible into five languages of their area.

### Congo

Congo lies between Gabon and Zaire, formerly Belgian Congo. It has about a million people whose native animistic religion has given way to Christianity. The principal mission body here is the *Swedish Covenant Mission* which works between Brazzaville and the coast. The *Norwegian Missionary Society* has a smaller work in this area.

### Zaire (Belgian Congo)

Zaire is as large as the rest of Central Africa. Its fifteen million people form two hundred tribes. There are many dialects, but four main regional languages. Animism is the native religion. Roman Catholics have for decades poured missionaries and money into this area. They have a virtual monopoly on education in the Congo. About one fourth of the people are Catholics. Islam, moving southward, has at least 100,000 adherents. In 1964 looting and killing by the rebel Simbas left many civilians dead, including missionaries. Order was restored and the new name Zaire adopted in 1971.

When Henry M. Stanley had explored the Congo in 1877 his *Challenge to Christendom* stirred the churches in England. The *Livingstone Inland Mission* sent *Henry Craven* to this region in 1878. The *Baptist Missionary Society* in 1879 sent a group on which climate took a heavy toll. Twelve attempts were made before a permanent station was established at Leopoldville (now Kinshasa). Three outstanding missionaries of this period were: *George Grenfell* (1849-1906), who spent thirty-three years as missionary explorer, *Henry Richards*, who after seven years of sowing with tears saw a revival sweep the lower Congo, and *W. Holman Bentley* (1855-1906), who reduced the Kongo language to writing, prepared a dictionary and grammar, and translated the New Testament. *English Baptists* placed two steamships on the upper Congo, and today have stations on the Congo all the way to Stanleyville (now Kisangani).

<sup>1</sup> John Gunther, *Inside Africa* (New York: Harper, 1955), pp. 713, 734.

Cranky and dictatorial \_\_\_\_\_  
Admired by his peers \_\_\_\_\_

(Compare your answers with the text.)

Congo lies between \_\_\_\_\_ and \_\_\_\_\_.

(Gabon, Zaire)

Z \_\_\_\_\_ is as large as the rest of Central Africa.

(Zaire)

H \_\_\_\_\_ S \_\_\_\_\_ explored the  
C \_\_\_\_\_ in 1877. He stirred churches in  
E \_\_\_\_\_ to send missionaries.

(Henry, Stanley, Congo, England)

Draw lines to match the following.

Henry Grenfell	Sowed with tears
Henry Richards	Translator
W. Holman Bentley	Missionary explorer

(Compare your answers with the text.)

English B \_\_\_\_\_ placed two steamships on the  
C \_\_\_\_\_ and have missions as far as  
S \_\_\_\_\_.

(Baptists, Congo, Stanleyville)

F.S. Arnot, of the *Plymouth Brethren*, was a pioneer missionary explorer in the Congo from 1889. *Christian Missions in Many Lands*, an arm of the Plymouth Brethren, has a sizeable work in Zaire. *Southern Presbyterians* sent a team of one negro and one white man to the Congo in 1891. Dr. *William Morrison* reduced the Baluba-Lulua language to writing and translated the Bible. The *American Baptist Mission* opened work in the Kwango district in 1915. In 1957 about a tenth of those in the district were Baptists. *American Methodists* first tried to establish work on the Congo in 1885. Permanent work established in 1914 is thriving today. More recent arrivals to this field are: *Unevangelized Fields Mission* in the 1930s, *Conservative Baptists* in 1946 and *Baptist Mid-Missions* in 1953.

**Rwanda and Burundi (Ruanda-Urundi)**

The *Church Missionary Society* which pioneered work here in 1926 is known as the *Ruanda Mission*. *Free Methodists* entered Urundi in 1935. *Seventh-day Adventists* have the largest work, with more than 77,000 members. Other Missions include the *Society of Friends*, the *Protestant Mission of Belgium*, the *Danish Baptist Mission*, the *Swedish Free Church (Pentecostal)* and *Christian Missions in Many Lands* (Plymouth Brethren).

The Church Missionary Society pioneered work in \_\_\_\_\_ and \_\_\_\_\_.  
(Rwanda, Burundi)

**East Africa**

**Sudan**

The northern part of Sudan is inhabited by Muslim Arabs, the southern part by Negroes, who are animists.

The *Church Missionary Society* opened a station at Omburam in 1899 and another at Khartoum in 1900. The first convert was baptized in 1916. Growth in the north has been slow; that in the south rapid. The *United Presbyterian Mission* (U.S.A.) extended its work from Egypt to Sudan in 1900. Khartoum was its first and only station in the north for thirty-eight years. Since 1902 its most successful work has been in the south. The *Sudan United Mission* brought Australian and New Zealand missionaries to Melut in 1913. It has educational and medical ministries. The *Sudan Interior Mission* moved missionaries from Ethiopia to Sudan in 1936 at the time of the Italian invasion. It has a promising medical, educational, and evangelistic programme. The *African Inland Mission* in 1949 sent *John Boyce*, veteran of nearly fifty years in Kenya, to establish work in Sudan. *Southern Baptists* recently transferred two couples from Ethiopia to do medical mission work here.

In Sudan, growth in the north has been \_\_\_\_\_.  
Growth in the south \_\_\_\_\_.  
(slow, rapid)

**Ethiopia**

Ethiopia is the oldest free nation on the African continent. Many of its 32,000,000 people are members of the Ethiopian Orthodox Church. The constitution guarantees religious freedom; but missionaries are forbidden to "proselyte" Orthodox members. About half the population is Christian, one-third Muslims, and the remainder pagan animists.

The principal church in Ethiopia is the E\_\_\_\_\_.  
O\_\_\_\_\_ C\_\_\_\_\_. Missionaries are  
forbidden to P\_\_\_\_\_ (convert) members of this  
church.  
(Ethiopian, Orthodox, Church, proselyte)

The *Swedish Evangelical Mission* came in 1866, for sixty years the only evangelical mission here. They worked with the pagan Kunama tribe. In 1920 the Ethiopian Government invited Dr. *Thomas A. Lambie* of Sudan to come to Addis Abba, to check the influenza epidemic. This permitted the *United Presbyterian Mission* to establish a medical, educational, and evangelistic ministry in Ethiopia. *Sudan Interior Mission* entered Ethiopia in 1927. With more than 100,000 members, it is the largest evangelical body. The *Bible Churchmen's Missionary Society* came in 1934. The *Baptist General Conference of America*, one of the larger missions, began here in 1950. Other organizations include: *Christian Missions in Many Lands*, *Eastern Mennonite Board of Missions*, *Seventh-day Adventists*, *Southern Baptists* and *American Lutherans Mission*.

The S \_\_\_\_\_ I \_\_\_\_\_  
M \_\_\_\_\_ is the largest evangelical body with  
\_\_\_\_\_ members.

(Sudan, Inland, Mission, 100,000)

### Somalia

There were three Somalilands. French Somaliland, with Catholic work, but no Protestant work, became Dibouti. British Somaliland was almost totally Muslim, so the British did not permit mission work. Italian Somaliland was also largely Muslim. Catholics here suppressed evangelical missions. In 1960 British and Italian Somaliland gained independence as Somalia. A coup in 1969 ended the democratic government. The socialist government has opposed and almost destroyed evangelical mission work.

Name the three Somalilands.

(Compare your answers with the text.)

The *Evangelical National Missionary Society* entered this country in 1875 and worked with the Muslims for sixty years. Mussolini invaded Ethiopia in 1935, expelled the missionaries and their work was given to the Catholics. The *Eastern Mennonite Board of Missions* entered Somalia in 1952 and has work in Muqdisho. Two years later the Sudan Interior Mission came to the same area, and established stations along the Scebeli River. Gradually these two Missions reached some of the Muslims. In the face of government repression the SIM withdrew in 1974.

### Kenya

Kenya is poor and populous (about 15,000,000). Britain conferred independence in 1963. About two-thirds of the people profess Christianity; the remainder are Muslims and animists.

The *Church Missionary Society* was the first to enter Kenya. *John Ludwig Krapf* came in 1844. Within two months his wife and child died, but Krapf, weakened by fever, elected to stay. *John Rebmann*, who joined him two years later, reduced three languages to writing. The Anglicans have extended their work to much of Kenya and have some 1,200 congregations.

The *East Africa Scottish Mission* sent *Thomas Watson* to Kenya in 1891. After Watson's death in 1900, this work was turned over to the *Church of Scotland*. In 1956, the people it had baptized became the *Presbyterian Church of East Africa*.

In K \_\_\_\_\_ about t \_\_\_\_\_  
t \_\_\_\_\_ of the people profess Christianity.

Kenya, two, thirds)

The *African Inland Mission* in 1895 sent a party of seven workers, led by *Peter Cameron Scott*. Fourteen months later Scott died. The last entry in his diary was: "Here am I, Lord, use me in life or death." The last of the seven, too weak to continue, returned home; but other missionaries came. Today this Mission has a strong evangelistic, educational, and medical witness throughout the nation.

*American Friends* have worked east of Lake Victoria since 1902. They engage in evangelistic, educational, agricultural and industrial activities. The *National Holiness Association* came in 1929, as did the *Church of God. Seventh-day Adventists* and *Pentecostal Assemblies of Canada* each have a growing work. *Southern Baptists* transferred missionaries from Nigeria in 1956. Working with the *Giryana* tribe in the coastal section, they spent the summer of 1976 digging wells. A revival broke out resulting in 2,800 baptisms and 185 new congregations.

### **Uganda**

Uganda is 13,000,000 people in a small land-locked republic on the northwest shores of Lake Victoria. Animism is the main religion, but Islam is gaining. In Bugunda Province half the people are Christians; in other provinces ten per cent or less.

The call to Uganda came from Henry M. Stanley, who was continuing Livingstone's work. While Stanley was in Butanga, King Mtesa professed Christianity and asked for missionaries. Stanley wrote his stirring *Challenge to Christendom* in 1875 and sent it to England. The next year the *Church Missionary Society* sent eight missionaries to Uganda. Only their leader, *Alexander Mackay* (1849-90), survived. After thirteen years of fighting fever and the Muslims, he was expelled by King Mwanga, at the instigation of Muslims. Three years later Mackay died in what is now Tanzania without having seen the fruits of his labours. That same year the C.M.S. sent *Alfred R. Tucker* to be bishop. When he came there were 200 members; when he left after twenty years there were 65,000.

Two missionary societies entered Uganda in 1918: The *Bible Churchmen's Missionary Society* to work among the primitive *Karamojong* on the Upper Nile, and the *African Inland Mission* which occupied the field to which Mackay had first come. This Mission has built up some 250 indigenous congregations. Others in Uganda are *Southern Baptists* and *Seventh-day Adventists*. In the 1970s President Amin, turned dictator, outlawed some of the religious bodies, and backed by Arab oil money promoted Islam. Some Missions were able to maintain a nucleus of missionaries, and now, after Amin's flight, others have returned.

### **Tanzania**

Tanzania was formed in 1964 with the merger of Tanganyika and Zanzibar. Its 18,000,000 people are of

Mission tools commonly used are e\_\_\_\_\_,  
e\_\_\_\_\_, a\_\_\_\_\_, and  
m\_\_\_\_\_ missions.

(evangelism, education, agriculture, medical)

Henry Stanley wrote a book entitled C\_\_\_\_\_ to  
C\_\_\_\_\_ in 1875 which brought mission  
societies to U\_\_\_\_\_. The first of these was the  
C\_\_\_\_\_ M\_\_\_\_\_  
S\_\_\_\_\_ in 1876.

(Challenge, Christendom, Uganda, Church, Missionary, Society)

Islam was promoted in Uganda by President  
\_\_\_\_\_.

(Amin)

120 tribes. Swahili is used as the common language. Animism is the prevailing religion, followed by Islam, with about 40 per cent Christian.

Livingstone's visit to Oxford and Cambridge in 1857 sparked the organization of the *Universities Mission to Central Africa*. In 1860 this body sent missionaries to Tanganyika. After sixteen years it was joined by a sister Anglican body, the *Church Missionary Society*. Anglicans are second in number only to Lutherans in Tanzania.

The *London Missionary Society* also entered Tanganyika in 1860. In 1884 Germany gained control of this country, and in 1897 the L.M.S. turned its work over to the German *Moravian Missionary Society*. German societies began to enter Tanganyika: the *Evangelical Missionary Society* in 1886 and the *Berlin Missionary Society* in 1891. After World War I, the *Augustana Lutheran Church* of America cared for the German work, as did the *Church of Sweden Mission* and the *Swedish Evangelical Mission* during World War II. Others with work here are: *African Inland Mission*, *Assemblies of God*, *Southern Baptists* and *Christian Missions in Many Lands*.

In 1860, The Universities Mission to Central Africa sent missionaries to \_\_\_\_\_

(Tanganyika)

The London Missionary Society also entered in \_\_\_\_\_

(1860)

## Home Study Exercise

**Basic activity** (Levels 1,2 and 3). After reading the study guide, answer the following questions.

1. Why did Henry Stanley call Africa the "Dark Continent"?

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2. Describe the pagan religions of Africa.

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3. What European countries had colonies in Africa?

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Which favoured Protestantism?

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Which favoured Catholicism?

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4. Before 1951 which countries of Africa were considered independent?

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5. Which, if any, are not independent today?

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6. Following 1795 there were missionary thrusts into Africa from five directions. Supply the correct information.

Direction	First Missionary Society	Date
(1) _____	_____	_____
(2) _____	_____	_____
(3) _____	_____	_____
(4) _____	_____	_____
(5) _____	_____	_____

7. List the countries included in West Africa.

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8. List the countries related to South Africa.

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9. List the countries related to East Africa.

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10. List the countries related to Central Africa.

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11. In fifty words or less, tell the story of Samuel Crowther.

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12. In fifty words or less, tell the story of William Ward Harris.

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13. Write a resume of the work of David Livingstone.

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14. Mention two accomplishments of Henry Stanley which sparked interest in Africa as a mission field.

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15. Summarize the work of Fred S. Arnot in Zambia, Angola and Zaire.

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16. What is the attitude of the Ethiopian government towards evangelical mission work?

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17. In what country did a dictator outlaw some religious bodies and promote Islam?

Why?

What is the status of mission work there today?

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**Supplementary activity** (*Levels 2 and 3*). Read pages 319-424 in *A Global View of Christian Missions* by Kane and answer the following questions.

Make these annotations on the map on page 313:

1. Change Congo to Zaire.

2. Colour lightly with crayon or transparent ink the following areas:

Egypt, Libya, Tunisia, Algeria, Morocco, Rio de Oro, Mauritania, Senegal, Gambia, Guinea, Sierra Leone, Mali, Niger and Somolia. Colour the top half of Chad and Sudan and the northeast half of Ethiopia. These shaded areas are predominantly of the Muslim religion. In some areas adjacent to this line there is an appreciable minority of Muslims.

3. Most of the 100,000,000 people in the area which you coloured are Muslims. Another 25 per cent of the 300,000,000 south of this area are Muslims. Is Islam a militant religion? Is it active in spreading its faith in Africa? What does this say to Evangelicals who have mission work in Africa?

### **Advanced activity** (*Level 3*).

1. Beginning with page 319 in Kane, in each country examine the two sections titled *People* and *Religion*. So far as the information permits, list the name of each country, the approximate per cent in that country that are Christians, and the per cent of Christians that are Roman Catholics.
2. List the countries which until recent years were controlled by France, Portugal, Belgium, and Great Britain. By each country indicate the per cent of the Christians that are Roman Catholics. What trend is obvious? Would you expect the colonizing country to favour the religion of the homeland?
3. In his treatment of eighteen countries Kane has a paragraph on Bible societies or Bible translation. List after each of these countries: (1) the number of languages in which the whole Bible is available; (2) in which languages the New Testament is available; and (3) in which languages Portions of the Scriptures are available. Total these columns. In view of the fact that more than 1,000 languages are spoken in Africa, what is the magnitude of the translation task which remains? What problems must be faced?

### **Seminar Discussion**

1. What problems did missionaries face in Africa in the first half of the 19th century?
2. If David Livingstone won few converts and founded no churches, why is he considered a renowned missionary?
3. Henry Stanley is remembered as the man who found Livingstone, but what was the extent of his contribution to mission work in Africa?
4. Discuss how European division of Africa into colonies with little regard for tribal and language lines affected the cohesion of these countries when they received their independence.
5. Discuss factors that have contributed to the instability of the new nations in Africa.
6. Discuss the necessity of literacy programmes if translation work is to be truly effective.
7. Discuss the problem of apartheid in South Africa and Namibia.