

30. Modern Evangelical Missionary Efforts for Africa

EARLY PROTESTANT MISSIONARY ATTEMPTS

Even before Luther's theses resulting in the Protestant Reformation, a Christian community of Moravian *Unitas Fratrum* (United Brethren) was formed in Moravia (1457) which eventually led to an early Protestant missionary movement. In 1787 the Moravian foreign mission society, "Society for Propagating the Gospel among the Heathen" was formed.

The other newly-formed Protestant churches, in one of the strangest twists of history, developed a theology that minimized or negated the importance of missions. Thus they made no effort to contact unevangelized peoples of the world for nearly three hundred years. Luther and Calvin, for example, taught that the Great Commission as found in Mark 16:15 was assigned to the first century apostles only and expired with them. An exception to this view was held by the Anabaptist movement, which as early as 1528 insisted that the Great Commission applied to everyone who confesses Christ's name.

The first Christians in Mauritius were Dutch settlers who arrived in 1598. Dutch Protestants began to control Cape Colony in South Africa in 1651.

Strangely enough, Islam was introduced into South Africa through the Protestant Dutch sending Muslim convicts there from Batavia (Indonesia) beginning in 1654.

The first Christians in Gambia were British soldiers in 1651.

The first Christians in Sierra Leone were black settlers from Nova Scotia who arrived in 1765.

The German pietist Christians opened a missionary training school at Halle under Philip Spener and August Hermann Francke in 1694. Later this school founded the first German missionary journal and sparked interest in missions that eventually reached to Africa. Moravian (Herrnhut) pietism began in 1722, led by Count N L von Zinzendorf (1700-1760). Beginning in 1732, the Moravian church organized some of the first Protestant attempts at foreign missions. The church sent over 2,000 missionaries abroad. In 1787 the "Moravian Society for Propagating the Gospel among the Heathen" was formed.

The same year, 1787, an English Baptist minister Andrew Fuller (1764-1815) wrote "The Gospel of Christ Worthy of All Acceptation" and over 120 other titles, urging obedience to the Great Commission. Finally, in 1792, William Carey wrote his epochal pamphlet which urged the task of missions upon the Protestant churches and resulted in a great wave of missionary effort.

THE GREAT PROTESTANT MISSIONARY ADVANCE INTO AFRICA 1800's

William Carey

Although he never personally went to Africa, it was undoubtedly William Carey whom God used mightily in the early 1800's to awaken the Protestant churches to the missionary challenge. In

1792 Carey published a booklet entitled, “An Enquiry into the Obligation of Christians to Use Means for the Conversion of the Heathens.” This pamphlet resulted directly in the modern missionary era and movement. Against a fatalistic theology that said that God would take care of the conversion of the heathen by Himself, Carey charged that “others love their wealth better than the souls of their fellow creatures,” and that “multitudes sit at ease, and give themselves no concern about the far greater part of their fellow sinners, who to this day are lost in ignorance and idolatry.” He labeled one of the subtitles of his booklet, “The Practicability of Something Being Done, More Than What Is Done, for the Conversion of the Heathen.” The booklet began with an appeal to the phrase “Thy kingdom come, thy will be done” from the Lord’s prayer, which was commonly recited in many of the churches. It showed inconsistencies in many common objections, stating for example, that baptism and the Lord’s presence with us are also parts of the Great Commission, yet we do not claim that they were only for the Apostolic Age, as was often stated in regard to the “Go, Teach all nations” part. Carey showed that the Apostles had been highly successful in their work, yet there was much work yet before us. In answering objections commonly heard for not reaching the heathen, Carey stated, “as to their uncivilized way of living, this can be no objection to any, except to those whose love of ease renders them unwilling to expose themselves to inconvenience for the good of others. It was no objection to commercial men. It only requires that we should have as much love to the souls of our fellow creatures as they have for the profits arising from a few other skins.”

John R. Mott

Another man used of God about a hundred years later to arouse many missionaries to service in Africa was John R. Mott, who spent thirty years on the original executive committee of the Student Volunteer Movement. In 1901 Mott wrote, Let us rise and resolve at whatever cost of self-denial that “live or die, we shall live or die, we shall live or die for the evangelization of the world in our day.’

Other Influential Preachers and Writers.

In 1815 H. Bardwell published his sermon, “The Duty and Reward of Evangelizing the Heathen.” It was preached in Newburyport in the U.S. In 1818 G. Hall and S. Newell of the BBCFM of India published their book, “The Conversion of the World: or the Claims of 600 Millions, and the Ability and the Duty of the Churches Respecting Them.” It was a proposal to send out 30,000 Protestant missionaries from the U.S.A. and Europe in 21 years. The authors estimated the cost of their proposal at \$4 per Protestant member.

In 1836 missionaries in the Sandwich Islands published an appeal for missionaries called “The Duty of the Present Generation to Evangelize the World.” In the same year, T.S. Skinner published “Thoughts on Evangelizing the World” in New York. By 1858, sermons on evangelization were increasing. That year, J. Parker published “The Duty of the Present Generation of Christians to Evangelize the World.” In 1866 C. Dickson published “The Duty of the Church to Evangelize the World,” published by the Presbyterian Church of the U.S.A.

In 1871 a sermon was preached before the Baptist Missionary Society by Joseph Angus called “Apostolic Missions: The Gospel for Every Creature.” Angus claimed that the Gospel could be

preached to every creature on earth by 1886 or by 1891 at the latest. This address was responsible for many concrete plans later devised for evangelizing the world. By 1878 the “Missionary Review of the World” had been founded by R. Wilder. It soon became the leading Protestant journal of missions.

Afrikaner historian J. DuPlessis in 1928 published “The Evangelisation of Pagan Africa.” It seems to have been the first work aimed specifically at the African continent, although many earlier works resulted in mission work in Africa.

Revival Ignites Missionary Fervor

The tragic great Chicago fire of 1871 destroyed fifty churches and missions. Evangelist D. L. Moody had been pleading with a revival crowd to accept Christ. He had told them he would give them one week to think about it. That night the Chicago fire took many of their lives, and Moody learned the urgency of bringing people to Christ. He never again gave people time to think about it, but called them to immediate decision. That year marked the beginnings of large-scale team evangelism for Moody and Sankey.

Comity Agreements Between Missions

At D.L. Moody’s Northfield Conference for lay workers in 1885, A.T. Pierson chaired a committee to divide the world according to a comity agreement and to pursue the immediate evangelization of the world by the year 1900. This led to many later agreements between missions to divide up the responsibility for evangelizing new lands.

Evangelism in Depth

The 1960’s and 70’s saw many national evangelism-in-depth campaigns in central and western Africa, and in 1979 a “New Life for All” (NLFA) campaign was held throughout Africa, with many resulting conversions. The program began in 1964 in Northern Nigeria, in 1966 in Lesotho South Africa and in DR Congo, in 1969 in Serra Leone, in 1970 in Cameroun, Central African Republic, Chad, Ghana, Mali, Malawi, and Rhodesia, and 1971 in Burundi.

Evangelism Resources

Evangelism Resources was founded in 1976 by veteran missionaries Dr. Willys and Thelma Braun. Upon completion of their service as Christian & Missionary Alliance missionaries in the Democratic Republic of Congo, ER was envisioned as a way to provide trained leaders to rural churches which were often led by lay pastors. Since those days, more than 100,000 lay pastors have graduated from Portable Bible Schools, and more than 5,000 church planters have been trained in Schools of Evangelism. The mission concentrated in Congo for many years but has recently spread to Nigeria, India, China, and other lands as well.

Conferences in Sending Nations

The first Union Missionary Convention was held in New York in 1854, guided by Alexander Duff. It considered the question, "To what extent are we authorized by the Word of God to expect the conversion of the world to Christ?" A similar conference was held in London in 1867.

Field Conferences

Field Conferences of Protestant foreign missionaries started in 1855. The first in Africa was held in South Africa in 1904-1909. Councils of churches were held later. In 1964 the West Africa Council of Christian Churches met and in 1965 the East Africa Christian Alliance. In 1958 the All Africa Conference was founded provisionally in Ibadan (later called All Africa Conference of Churches). It was officially founded in 1963 in Kampala using the theme "Freedom and Unity in Christ". In 1968 the West Africa Congress on Evangelism met, and in 1969 the Congo Congress on Evangelism. A South African Congress on Mission and Evangelism was held at Durban in 1973. Nigeria held its first Nigeria National Congress on Evangelization at Ife-Ife in 1975 with 800 participants. Rhodesia was the site of a national Congress on Evangelism in 1977.

Seven hundred delegates attended the Pan-Africa Christian Leadership Assembly in Nairobi in 1976. The Pan-African Conference of Third World Theologians gathered in Ghana in 1977 to discuss "Emerging Themes in African Theology." The second Nigerians National Congress on Evangelization was again held at Ife-Ife in 1978 with 1,000 participants. The same year the National Christian Leadership Assembly met in Bulawayo with 300 delegates and the All African Lutheran Consultation on Christian Theology and Christian Education in the African context met at Gaborone, Botswana.

In 1979 the Joint Christian Ministry in West Africa met at Dakar, including eight churches from West Africa, 6 from Europe and agencies met, including the Anglican, as a new ecumenical and global model for cooperative mission and evangelism. The same year the South African Christian Leadership Assembly met at Pretoria, South Africa. The year 1980 saw the meeting of the All Africa Lutheran Consultation of Christian Theology and Strategy at Monrovia, which was interrupted by a bloody coup.

The year 1981 was the meeting of the third Nigeria National Congress on Evangelism and the fourth General Assembly of AACC at Nairobi. In 1982 the African Conference on Evangelism and Education (All Africa Baptist Fellowship and BWA) met at Tigoni, Kenya with the theme, "Africa for Christ".

The United Bible Society met that year at Nairobi, Kenya, with the theme, "God's Word Open for All in Africa", with 170 representatives from 45 countries. In 1983 the Pan-African Conference (Sharing of Ministries Abroad) met in Nairobi for the Anglophone Charismatic Renewal leaders. In 1984 the Southern Africa Missiological Society Congress met at Johannesburg to consider "The Challenge of the African Independent Churches."

In 1985 Zimbabwe hosted the sixth conference of the International Association for Mission Studies, and in 1986 the Conference of Revival Evangelists for Inter-Africa. The same year,

Nairobi was chosen for the fifteenth World Methodist Conference with the theme “Christ Jesus: God’s ‘Yes’ for the World.” Three thousand delegates adopted a five year plan for world evangelism. The same city was also host to the All-Africa Congress on Evangelism with evangelist Morris Cerullo.

The year 1987 saw the All Africa Lutheran Consultation in Antsirabe, Madagascar, and the fifth assembly of the Association of Evangelicals of Africa and Madagascar (AEAM) in Zambia, where delegates considered the theme, “Following Jesus in Africa Today.”

MISSION EFFORTS IN NORTH AFRICA

Egypt & Ethiopia (Abyssinia)

In the 1800;s, Father Spittler, the founder of the Basel Mission Society, developed a plan to unite isolated Abyssinian Missions with Egypt by a chain of twelve missions named after the apostles, but Spittler died before his plan could be actualized. Carl Hemrich Rappard then took over the mission, which had been very successful, in Egypt in the field of education.

Johan Krapf was sent at first to Ethiopia but was forced to leave because of the bitter opposition of the Coptic priests. Although Ethiopia had once possessed such a vital Christian faith that it withstood the onslaught of Islam longer than any other North African land, by the 1800’s the churches were spiritually dead and the services conducted in an ancient language that no one understood. The Bible was translated into Amharic in 1824.

Johan Martin Flad came to Ethiopia with Krapf and stayed to become the pioneer missionary to the Jewish people there. The king allowed missionary work among the Jews but not amongst the spiritually dead Orthodox Christians. He did, however, allow Flad to sell Bibles to them. As a result, many monks began reading the Scriptures and even teaching it to the people. One read the New Testament through and said, “I have not found a single place where Christ or His apostles say, “ ‘Go into a convent and become monks.’ Brethren, we are loafers. Christ’s command was ‘Go into all the world and preach the Gospel to every creature,’ and we 200 monks sit idly here, leaving our people in ignorance of divine theology and of God’s plan of salvation.” After that the whole monastery began to go out every Sunday and read the Bible to the people in Amharic.

In 1855 Emperor Theodore II persecuted Roman Catholics. In 1860 the Coptic Patriarch Cyril IV was poisoned as part of continuous Ottoman pressure on the Coptic Church. About 1880, Ethiopian Orthodox Christians reacted to the long stress of forced conversions of Christians to Islam by forcibly baptizing 50,000 Muslims, 20,000 pagans, and a total of 500,000 Gallas.

About 1937 missionaries were expelled from Ethiopia by Italian invaders, but this did not stop the growth of the church. The same year, widespread revival erupted among Protestant (SIM) churches in the south.

In Egypt, Sir William Wilcox, a civil engineer who designed the Aswan dam of the Nile, gave the last years of his life as a volunteer Bible distributor. He began the Nile Press and published

400,000 volumes of the Scriptures which were all given away at his expense. He also translated the New Testament into the colloquial Arabic of his day, printed and distributed it, and wrote “Food and Faith,” which was widely used in Egyptian evangelism.

Djibouti

The first Christians in Djibouti were French colonists who arrived in 1862.

Morocco

In November 1881 the first station of the North Africa Mission (now Arab World Ministries) was established by George Pearse, H. Grattan Guinness, and Edward H. Glenny, originally called Mission the Kabyles (a Berber tribe). Interest in the Kabyles began with the Pearses, who, working with French soldiers, came into contact with these light-skinned people who were despised and neglected in the area.ⁱ They began Bible distribution amongst the shepherds of the area and other young men who could read.ⁱⁱ Joining the Pearses in Algeria, former English businessmanⁱⁱⁱ Edward Glenny was a great pioneer missionary, doing for North Africa what Hudson Taylor did for China. He targeted a fully Islamized group of Berbers living in the central mountains of Algeria,^{iv} supervising and developing the ministry already started by the Pearses.^v A very high price in human suffering and lives was paid during the early years of the North African ministry.

Miss Emma Herdman was “one of the most unusual and gifted of the North Africa Mission missionaries in its entire history. The work she initiated and directed was perhaps the most successful attempt to involve national converts in evangelism anywhere in the Muslim world.”^{vi} She was highly gifted in genius, imagination, leadership, energy, and faith.^{vii} Fluent in about seven languages including Arabic, she even kept part of her diary in Arabic. Beloved by all, she was a serious worker who would teach in the evening after a long day of hard travel. She developed and carried out a plan to train Christian men as colporteurs and teachers, paying 15 of them, supplying many Scriptures from her own support, and keeping in constant touch with them. In doing so she gathered, trained and led a group of Moroccan men, gave them Bible training and guided their travels for four years, from 1895 to 1899 until she died of a violent illness.^{viii}

The work of the North Africa Mission eventually spread to Libya, Tunisia, and Morocco.^{ix}

In 1888 John Anderson founded the Southern Morocco Mission, with a goal of evangelizing the Berbers and Arabs of that large area. It later joined with the North Africa Mission with headquarters in southern France.^x

The Gospel Missionary Union entered Morocco in 1894.

Libya

The only station ever occupied in Libya was in Tripoli. It was mainly a medical work, begun by the North Africa Mission in 1889, and going on until all missionary work was stopped in 1969.

Algeria

In 1888 I. Lilius Trotter began missionary work in Algeria, founding the Algiers Mission Band, which made special efforts to reach the oasis dwellers of the south.^{xi} The Evangelical Mission Council was begun in Algeria in 1940.

SIM

The Sudan Interior Mission was founded in 1893. "Sudan" was then a loose term that referred to most of the geographical area of North Africa.

History of North African Missions

W.H. Heggoy, a Methodist missionary to North Africa, has written the only scholarly history of Protestant missions in North Africa, "Fifty Years of Evangelical Missionary Movement in North Africa, 1881-1931.

Evaluation of the Work in North Africa

Mission historians and analysts alike have asked themselves why the church had so little to for all her efforts in North Africa. By 1978 there still was no indigenous church, even though there had been some converts. One of the reasons must be the long period of neglect that preceded missionary efforts there. As one mission historian has observed, "It takes a mighty force to overcome the inertia of centuries."^{xii}

Another reason might be that missionaries thought in terms of individual converts and neglected to even make the establishment of an indigenous church a part of the goal.

Certain philosophies also contributed to the problem, chief amongst them the concepts of "closed doors" and "hard peoples." In other words, many people did not support the work wholeheartedly because they felt that God had closed the door, or the people had hardened their hearts, and they were thus absolved from personal responsibility for trying to reach them.

Another problem was the church base. The missionaries found themselves in the difficult position of trying to attract Muslim peoples to a non-Muslim church base. Muslims conceived of the church as foreign, alien, and even culturally repulsive.

Then, too, in order to make the Gospel known to as many as possible, the missions followed a deliberate policy of dispersing as widely as possible. While this allowed more individuals to hear, it also hampered the development of stable groups of believers that could have grown into churches.

In addition, the work in North Africa was affected by the theological liberalism that began to creep into every phase of the church's life all over the world. From 1910 and into the 1930's, "there was a steady creeping erosion in the vitality of missions."^{xiii}

MISSION EFFORTS IN EAST AFRICA

Rebmann, one of the earliest missionaries in East Africa (1848), discovered Mt. Kilimanjaro while looking for a legendary silver-tipped mountain whose silver turned into water when brought down the mountain. Rebmann's geographical discoveries were first published in periodicals of the London Church Mission from 1848 to 1856.

Uganda

The coming of Christianity to Uganda (Buganda, the southern, dominant tribe) is traced to 1875 when Henry Morton Stanley met and shared the Gospel with King Muteesa I. The king received him gladly and asked Stanley to write to Queen Victoria of England to ask for Christian missionaries. The first CMS Missionaries (Anglican Church in Uganda) arrived two years later. They were Rev. C.T. Wilson and Lt. Shergold Smith.^{xiv} Alexander Mackay joined the group in 1878.^{xv} The Christians became good friends with Muteesa, which spawned discontent amongst pagans and Muslims.^{xvi}

After that enthusiastic beginning, Christians experienced great persecution from 1885 to 1887, following the accession of King Mwanga, who felt his royal powers threatened because many of his courtiers were being converted to Christianity. Forty-five Christians were publicly executed at different places during those three years, and Mwanga tried to wipe out Christianity completely or at least to neutralize its powers. In addition to some of his pages, Bishop Hannington, who had been appointed by pioneer missionary Alexander Mackay, was also killed.

In 1886 King Mwanga (1866-1901) martyred 26 of his pages, Catholic and Anglican, by have them rolled in reed mats and burned alive after a week of torture at Namugongo, a site which had long been used for the execution of criminals.^{xvii} Others narrowly escaped death, but were held in shackles for a whole year.

The first resident evangelist, Dallington Maftaa, an African Anglican from Nyasaland, began his ministry in Uganda in 1875.

Kenya

1885 brought the first African ordinations to the Anglican ministry in Kenya.

MISSION EFFORTS IN WEST AFRICA

Nigeria

Pioneer missionary Mary Slessor of Calabar began missionary work in Nigeria, West Africa. She adopted five African girls. In 1984 a "Mission to the Nation" was held across Nigeria, sponsored by the Methodists under evangelist Alan Walker. Several national congresses on evangelism were held in Nigeria: in 1975, 1978, 1981, and 1985.

Togo

Ivory Coast

In 1973, ten months of evangelistic crusades sponsored by the Assemblies of God of France drew 400,000 attendees in Abidjan and other cities. Fifteen thousand claimed healing and 6,000 were baptized and joined churches. Bible distribution reached 8,500.

Sierra Leone

The first translation of the Bible into a West African language was made in 1816. It was the Bullom language of Sierra Leone. In 1985 Sierra Leone was the site of the Consultation of Muslim Evangelism which drew representatives from 21 churches and missions.

Liberia

The first Christians in West Africa were black settlers from the U.S., of Baptist and Methodist heritage. They arrived in Liberia in 1822. The first Protestant missionary to West Africa, Johann Ludwig Krapf, a German, was sent out by the London Church Mission in 1840. Krapf at first went to Ethiopia, but due to the hostility of the Coptic priests, he moved on to Kenya, where he was joined by Johan Rebmann and Jakob _____, Germans who later explored East Africa. Work began in Liberia in 1842. In 1843 a former slave from Sierra Leone, Samuel Crowther (1806-1891) was sent as a missionary to Nigeria. In 1864 he was consecrated the first non-European Anglican bishop in Africa.

Southern Baptist Efforts

In the United States, the Southern Baptist Convention (SBC) had come into existence in reaction against the ABFMS policy refusing to accept slave owners as missionaries. The SBC began work in Liberia in 1846 and in Nigeria in 1850. The Women's Missionary Union of the SBC began in 1888.

MISSION EFFORTS IN CENTRAL AFRICA

By 1800 all traces of former Catholic missions had disappeared from both Congo and Angola. It was as if God was giving Protestants a chance for a new beginning.

William Carey's Charts

William Carey, in his missionary charts, listed the population of "Congola" as two million. This helped to direct attention to this area of the unreached world. Carey's mission society, "The Particular Missionary Society for Propagating the Gospel among the Heathen," was the first modern mission society, and entered Congo in the late 1800's.

David Livingstone

Beginning in 1840, Central Africa was first explored by missionary-explorer David Livingstone, who married one of the Moffat's daughters. He hoped by his explorations to rid Africa of the noxious slave trade by opening it up to legitimate commercial ventures. In 1851 Livingstone discovered the Zambesi River and spent twelve years exploring it. He felt it would provide a highway into the interior of Africa, and that "Commerce and Christianity" would uplift the people. Livingstone used a government-sponsored expedition to open the way for missions and missionaries. From 1853 to 56, he traversed the continent of Africa, becoming the first European to have accomplished this feat. In 1857 he discovered Lake Nyasa while exploring the Shire, the northern tributary of the Zambesi. His book, *Missionary Travels and Researches in South Africa*," describes his adventures.

Henry Morton Stanley

It was the reports issued in America and Europe by Henry Morton Stanley, however, that in fact opened up Africa and brought in new missionaries in significant numbers. Stanley was an agnostic news reporter sent to Africa to find the fame Dr. Livingstone, who was presumed lost since no one in Europe had heard from him in some time. Stanley found Livingstone alive, traveled with him, and was so impressed by Livingstone's selfless life that he converted to Christianity and returned to write about his ventures.

Malaria

Malaria was one of the primary reasons that Central Africa was called "the white man's grave." In the early years of missionary work, only one missionary in four survived the first term of service. Ross's discovery of the cause of malaria in 1897 greatly aided the missionary cause in Central Africa, and after that, missionary fatalities began to decline.

Cameroun

The first Christians in the Camerouns were Methodist immigrants from the Gold Coast. The first missionary arrived in 1843. Joseph Merrick arrived in Douala and later penetrated further interior to Bakoko country. The first mission in the Camerouns was the Baptist Missionary Society mission from the UK, founded in 1845. That same year, Alfred Saker founded Behel Mission and translated the Bible into the Douala language. It was printed in 1847. Alexander Fuller was another great figure in missionary history in Cameroun.

Congo

The Livingstone Inland Mission was the first Protestant group to enter the Congo, in 1878, when Henry Craven and a Danish sailor named Strom landed at Matadi.^{xviii} But by 1886 the LIM had transferred its work to other societies and five stations had been planted in Lower (Bas) Congo.

William Carey's mission (later called Baptist Missionary Society) entered Congo in the late 1800's. Interest in Congo had been aroused the reports of Livingstone and Stanley. Robert Arthington, a millionaire, offered to finance the work. The society first sent two missionaries from Cameroun to investigate—Thomas Comber and George Grenfell. In 1878 they were

welcomed by the King of San Salvador (today in Angola, then a part of the Congo). After Stanley's explorations, geographers realized that the key to opening the interior of Congo's vast land was in trustworthy river travel, and a race began to see who could bring the first reliable power boat. The AIA brought the first boats, followed closely by a steamer dubbed "PEACE", brought in sections from the sea by carriers and assembled in 1884 by Grenfell after three successive engineers sent out to assemble it succumbed to sickness and died. Grenfell made many evangelistic explorations and founded many small mission stations.^{xix} After their report, three new missionaries were sent. Their missionary William Holman Bentley completed the first grammar and dictionary of the Kikongo language. Bentley and H.D. Crudgington discovered an overland route to Stanley Pool where the river becomes navigable. Sixty-one of their missionaries died in the first forty years in the Congo.

George Grenfell of the BMS gradually explored and charted the Zaire River (now the Congo). The churches started by the BMS eventually formed three groups—the Baptist Churches of Upper Congo, of the Middle River, and of the lower River.

The Christian and Missionary Alliance made an unsuccessful attempt to establish itself in Lower Congo in 1885, but tried again and succeeded in 1896 in establishing a station at Boma. It then began slowly advancing northward, eventually becoming the dominant mission in all of Lower Congo.

During the Congo Free State period, the British Baptists sought to build a chain of mission stations up the entire Congo River. The point was both to better access the interior of the country, and also to form a block against Islamic influence continuing to push south from the North.^{xx} This plan, set forth and largely financed by Mr. Arthington, a businessman and student of missions, was partially realized, with thirteen stations being founded by the BMS between the Lower Congo and Stanley Falls.^{xxi}

The Mission Covenant Church of Sweden began work in the Kinshasa Region in 1881 in collaboration with the Congo (Livingstone) Inland Mission. The church was open to all regardless of doctrine. It became a separate mission in 1886. Its trailblazers were Nils Westlind, a linguist, Bible translator and educator, and K.S. Walfridsson, who explored the area and founded many new stations, including those at Jukimbungu, Kubunzi, Matadi, Kinkenge, Kongoyi, and Sundi-Lutete, as well as twelve stations in French (Brazzaville) Congo. He translated the New Testament into Kikongo in 1891 and the Bible in 1906. The mission sponsored a print shop which produced a steady stream of books. Courses for evangelists were set up in 1895. A hospital was established in 1912 by G. Palmer and transferred to Kibunzi in 1923. Sleeping sickness was the worst disease they fought at the time.

A leper came and nursing school were later added. Beginning in 1952 the group has participated in the United Evangelical Hospital at Kimpese. Revivals swept this group in 1947 and 48 in the French Congo and in 1956 in the Belgian Congo. Their churches today are known as Eglise Evangelique du Mianianga-Matadi.

The Institut Medical Evangelique (IME) at Kimpese grew out of the nurses' training program begun in 1953. It is interdenominational, international, and inter-mission, and is represented in America by "The American Committee for IME".

Congo Bas-Congo

Congo Bas-Zaire was the first country to which the Christian and Missionary Alliance sent missionaries. Its first twenty years were very discouraging, costing the mission 21 lives.

Congo Kasai Province

Dr. William Sheppard, and American black born in 1865, pioneered the Southern Presbyterian work in the eastern Kasai Region from 1890 to 1910, beginning at Luebo, at the confluence of the Kasai and Lulua Rivers. He was accompanied by Samuel Lapsley, the duo being sponsored by the Presbyterian Church in the U.S. Board of World Missions. For many years, much of the work of the Presbyterian Church in Kasai was done by eleven black American missionaries, and after 1958 there were three more—one of the first notable efforts at interracial mission cooperation.

Sheppard was introduced to the Mennonites by Alma Doering, who was sent to Congo in 1906 by the Defenseless Mennonite Conference. He was then instrumental in founding the Mennonite-based Congo Gospel Mission in 1912. In the same year, Doering helped to found the Congo Inland Mission (now part of the Africa Inter-Mennonite Mission). The Congo Gospel Mission (later Zaire Evangelistic Mission) was founded in 1915 by William F. P. Burton and James Salter, who were touched by the Azusa St. revival in the U.S.

The Westcott Mission was formed in 1896 by two English brothers, W.H. and Upton Westcott, with the support of certain English Plymouth Brethren.^{xxii} Arriving at Matadi, the men walked a hundred miles to Leopoldville (now Kinshasa). They then took a river steamer to Lusambo on the Sankuru River and settled at Inkongo among the Bakuba tribe (then known as Bena Inkongo), later establishing stations at Mbule, Mitombe, and Lusambo (the latter started by the American Presbyterians). In 1929 Mr. Althorp, who had been with the Westcott Mission since 1912, founded the North Sankuru Mission at Loto to evangelize tribes north of the Sankuru River. There, he worked with the Akela tribe, and beginning in 1937, with the Asongo Meno tribe. He helped establish hospitals at Inkongo and Loto.

The North Kasai Mission was established in 1982 by the union of the Westcott and North Sankuru Missions. The work there has been aided by the Christian Brethren Assemblies of Great Britain and of Australia. The Congo Evangelistic Mission of England was formed in 1908 following the Welsh revival when many Pentecostal believers were put out of their former churches. Such a group came together in Preston, England, under Thomas Myerstough, with definite missionary zeal. In 1914 the group sent two men to cross Central Africa looking for strategic centers for missionary work. Burton Salter founded a station at Mwanza Baluba in 1915, and the CEM came into being. The group saw miraculous healings through laying on of hands, which silenced opposition from area sorcerers. Probably due to the miraculous signs, the first converts were won within a few weeks. The Preston, England assembly sent eight

missionaries to Congo who built a Bible School that operated from 1920 to 1948 and taught the people brick laying and carpentry. The mission ran a printing press at Katombe for 45 years and established a new church on the average of once a week.

The Lott Carey Baptist Foreign Missions Convention of the National Baptist Convention had been founded in Washington, D.C. in 1897, named after Lott Carey, a black slave from Virginia who purchased his freedom and in 1821 became the first black American missionary to Africa. The group purposed to send at least 75% of its income overseas, and sent its first missionary to the Congo in 1900.

The great English missionary pioneer C.T. Studd (1862-1931), having returned from the Orient due to health problems, was deeply impressed in 1913 by reading “Carrying the Gospel”, and was moved to found “Christ’s Etcetras” (later renamed Word Evangelization Crusade (WEC) and Heart of Africa Mission (HAM), which became a subdivision of WEC). HAM built a large work in eastern Congo.

The Evangelization Society associated with the Pittsburgh Bible Institute organized the Congo field in 1922. Their work centered at Shabunda and resulted in over 200 self-supporting churches.

Fundamental Word-Wide Missions sent missionaries to the Congo the first year of their organization, 1947, and continued until the time of independence in 1960.

The “Christ for All” national evangelism-in-depth campaign began in 1966, lasting for two years. In 1985 the nation held the Zaire National Congress on Evangelism, and leaders from 64 denominations planned to plant churches in 10,000 unreached villages, and thousands of city neighborhoods by 1990.

Every Child Ministries was founded in 1985 with Zaire (later Congo) as its first field. The mission focused on Christian education, especially training of Sunday school teachers. Later it worked with street youth and developed an interest in marginalized groups of children like orphans, albinos, and children accused of witchcraft.

By 1959 there were 2,608 Protestant foreign missionaries in Congo. A rough estimate for 1967 (exact statistics unavailable) was 1,200 with a decreasing number of new recruits.^{xxiii} Later turmoil in Congo reduced missionary presence to a skeleton force, which continues to be the situation at this writing in 2015.

Congo Equateur Province

African Apolo Kivebuilaya heard the Gospel through missionary Alexander Mackay when Apolo was 13. He was baptized in 1895 and became a pioneer missionary in the forest between the Semliki and Ituri Rivers.

The American Baptists started a mission station at Bolenge in southern Equateur, which eventually became a station of the American Disciples of Christ.^{xxiv}

The Evangelical Covenant Church sent a group of four missionaries in 1934—a doctor, two nurses and an evangelist. In 1949 the churches of the Evangelical Covenant and Evangelical Free Church missions united, forming the Church of Christ in Ubangi. Their church at Karawa is the largest Covenant church congregation in the world. They built a second hospital at Wasolo and several clinics and leper camps. They also shared in the Bible Institute of Ubangi-Aoyongo and the Bible school at Gbado. The group jointly has about 65 missionaries.

Congo Bandundu Province

The American Baptists (mission society formed in 1814) were the first to enter the Bandundu Region (later called Province). In the 1800's they had seven stations and were affected by the great awakening at Banza Manteke.

In 1914 the Swedish Baptists entered the Mai-Ndombe area in the northern part of the province. In 1960 the resulting churches became the Mai Ndombe Baptist Union. About twenty missionaries served the region, and about 900 churches were established with a total membership of 16,800 adults in 1963. They were assisted by the English and French Swedish Baptist Missions.

The Congo Gospel Mission pioneered amongst the Badinga tribe of the central eastern Bandundu Province. The CGM was founded in 1932 by Anton C. Andersen. On May 11, 1933 they sent their first five missionaries. The Mission Tshene in Badinga territory was their headquarters, with other stations at Kintshwa, Eyeme, Kalanganda, Kufwanzondo, and Mangungu, and a rest area at Lako-Mbulu. Kufwanzondo and Mangungu were later taken over by another mission because of insufficient missionaries under the CGM. The work of the CGM was primarily evangelistic, but also educational, medical and agricultural. There were soon almost 4,000 believers in the Tshene church alone.

In 1926 Alma Doering, who had been an avid advocate of pioneer missions, recruiter and fund raiser, resigned from the Congo Gospel Mission to form the Unevangelized Tribes Mission as an independent, non-denominational work and entered the fields to the west of the Kasai in the eastern Bandundu Region. The UTM was officially founded in 1928.

Later, the American Baptist Missionary Union (founded 1814, later ABFMS), entered Bandundu Province. In 1953 Baptist Mid-Missions, which had been working in Haut-Zaire, took over the field held by Unevangelized Tribes Mission in Leopoldville (later Kinshasa), and the Kwilu District of the Bandundu Province. The mission had been founded in 1920 by William C. Haas upon seeing the “great unevangelized heart of French Africa.”

In 1952 a Swiss Mission was founded amongst the Bayaka tribe in southwestern Bandundu Province. It was sponsored the Evangelical Mission Among the Bayaka/Congo. Beginning with one missionary, fifteen others followed from Switzerland, Germany, France, and Belgium. Their main station was at Wamba-Luadi Zhinabukete (in Kasongo-Lunda District), and was interdenominational and evangelical.

Laban Ministries began in 1978 when Jim and Nancy Smith inherited the work of Jim's parents, Laban and Marcella Smith, who went to Congo as missionaries in 1938. For the first few years of Jim and Nancy's ministry, the Smiths were officially associated with AMG International. Laban Ministries sponsors a Bible Institute, village evangelism, a medical clinic, radio station, and women's literacy ministry, all operating from Mission Nkara in the Bandundu Province.

Congo Haut-Congo Province

When C.T. Studd went to Africa he was past fifty. He went against his doctor's orders, without human support, and leaving his wife a semi-invalid. In response to all of this he stated, "If Jesus Christ be God and died for me, then no sacrifice is too great for me to make for him." The first name of his group was "God's Etceteras", which he organized in 1913 to fill in the gaps not occupied by "God's Regular Forces." His mission in Congo was called Heart of Africa Mission, which pioneered work in the Ituri rain forest, their first station being at Neangara, which was said to be the geographical center of Africa. Hence the name, Heart of Africa Mission. They also engaged in a leper work. In 1931 in London there was a reorganization of missionaries who had served under the Heart of Africa Mission and the Amazonia Mission. The new group was called Unevangelized Fields Mission. Haut-Congo was among the first of its fields. It sponsored five Bible Institutes and 59 missionaries in Congo.

Congo Kivu Province

In 1921 A.B. Lindgren of the Swedish Free Mission (Pentecostal) pioneered in an untouched area of Kivu. He baptized his first convert in 1923. After a hard fight due to governmental opposition and the possible poisoning of four missionaries, the work was moved to the mountains at Nia Magira (Lemera).

The Grace Mission founded in Chicago in 1939 sent its first missionaries to the Congo in 1939. In 1947 they entered the Wazimbu country of Kivu where all their work later centered.

The Church of Uganda, Rwanda and Burundi known as the native Anglic Church or Church of the Province of Uganda also makes every effort to assist the work in Mboya, Congo, which is within its ecclesiastical province.

In 1928 the Unevangelized Africa Mission was founded. In 1945 the Conservative Baptists (CBFMS) entered Kivu. Two years later (1947), the two groups merged.

Congo Shaba Province

The Brethren mission called Christian Missions in Many Lands was started in 1829 and sent missionary Fred Stanley Arnot to Africa in 1881. He crossed the Kalahari and worked in the Katanga region, becoming a pioneer in translation work. The Luanza Mission was established at Pweto, Katanga, in 1894 as a part of the program of Christian Missions in Many Lands. It was supported by some Open Brethren churches in the United States.

The Africa Inland Mission (AIM)

The Africa Inland Mission was founded in 1895.

Along the Congo River

Some missions in Congo primarily followed the Congo River. The Livingstone Inland Mission took the Congo as its first mission field, pioneering work along the river. In 1888 it was replaced by the Congo Balolo Mission, and later yet by Regions Beyond Missionary Union from London.

Before World War II, a Dutch lady served as a missionary to Congo under the Baptist Missionary Society of London. After the war she was sent back again by the Baptist churches of the Netherlands with two nurses, and the Netherlands churches joined the WBMS in assuming responsibility for Irema Station to evangelize the Bamole tribe on a branch of the Congo River. In 1959 the first Dutch missionary was sent. In 1960 the mission was discontinued for political reasons, but three missionary couples were later sent.

Refugee/Relief Work in Congo

The United Baptist Woman's Missionary Society of the Atlantic Province of Canada supported women missionaries. One of their works was among Angolan refugees in Congo.

Congo Brazzaville

The United World Mission founded in 1946 by Sidney Correll entered Impfondo in the northern rain forest of Congo Brazzaville that same year.

Angola

During the period of the Congo Free State (1885-1908), a Methodist missionary William Taylor sought to build a chain of stations from Angola to Mozambique using the self-supporting method. Missionaries were to arrive well equipped, but afterward were expected to find or create work and make a living without drawing on missionary support. The effort, however, was a dismal failure. Few of the missionaries had the energy to do anything beyond staying alive and few were able to learn the local languages. An ambitious number of 86 missionaries were sent out, but of that number 51 returned home permanently due to illness, 11 died, and a few transferred to other missions where they rendered valuable service.^{xxv}

MISSION EFFORTS IN SOUTH AFRICA

Robert and Mary Moffatt were the pioneer missionaries in southern Africa, beginning there in 1816 among the Tswana. Moffat was often discouraged in the early years of the mission and questioned the rightness of their path. His wife Mary encouraged him by saying, "We may not live to see it, but the awakening will come as surely as the sun will rise tomorrow."^{xxvi} The Moffatts raised ten children of their own in Africa, and made a home also for three native homeless children. Two of the children they adopted were rescued from being buried alive with

their dead mother, and the third had actually already been buried alive, but was unearthed by the Moffats. Four of the Moffatt's children later became missionaries themselves.

Moffat translated the Bible into tribal Sechwana (1830), then got a printing press and they issued it themselves in 1857, because no printing firm at the Cape would publish the Bible in an African language. Moffat's record of his labors, "Missionary Labors and Scenes in Southern Africa," published in 1839 or 40, is a missionary classic.

Missionaries of the London Missionary Society arrived in South Africa as the English occupied the colony at Cape Town.

Revival broke out in South Africa in 1860 under Dutch Reformed moderator Andrew Murray (1828-1917), sweeping through Afrikaner churches. In 1985 the Andrew Murray Consultation on Prayer for Revival and Mission Sending met with 800 attenders in Cape Town and Pretoria.

Zambia (formerly Northern Rhodesia)

The first mission in Zambesi was the Paines Mission (PEMS) which arrived in 1885.

Botswana

In 1816 the LMS established the first mission in Botswana (then Bethuanaland).

Swaziland

Methodist missionaries from South Africa arrived in Swaziland in 1825.

Lesotho

The Paris Mission (PEMS) sent missionaries to Lesotho (then Basutoland) in 1833.

Madagascar

Two years after the Moffats began their work, David Jones began his missionary work in Madagascar under the LMS. Later Queen Ranavalona I (1800-1861) attempted to eradicate Christianity there, killing large numbers of Christians from 1835 to 1861. In 1894 the Soatana Revival broke out in Madagascar amongst the Lutheran and LMS churches, lasting over 90 years. Fifohazana was one of the outstanding revivalists of the movement.

BIBLE TRANSLATION IN AFRICA

The American Bible Society was formed in 1816. The ABS later participated widely in Bible translation, publishing and distribution in Africa.

In the early 1800's, the first black African translations were made: Bullom (Sierra Leone) in 1816, Amharic (Egypt) in 1824, Malagasy in 1828 and Setwana in 1830.

Before 1900, the Gospels were translated in the Bobangi language spoken at the Bolobo station in DR Congo.^{xxvii}

Wycliffe Bible Translators was founded in 1934 by Cameron Townsend for the purpose of translating the Bible into every tongue on earth, a goal they have diligently pursued ever since.

William Morrison of the Presbyterians did the pioneer work in the Tshiluba language, reducing it to writing, preparing a grammar and dictionary, and translating much of the Bible into it. The Bakuba language (formerly known as Ben Inkongo) was studied by the Westcott brothers. They reduced that Kasai language to writing.

J.A. Clark of the Garenganze Mission worked with CEM to translated the Bible into Luban, and F.D. Johnstone of the CEM translated the New Testament into Bwikalebwe.

A Dictionary of the Kituba (or Kikongo ya Leta) language of Congo's southern Bandundu Province was prepared by Harold W. Federeau, Ph.D., with the research taking place under the joint auspices of the American Mennonite Brethren Mission in cooperation with the American Bible Society.^{xxviii} The complete Bible was published in Kituba in 1990 by the Zaire Bible Society. Two versions of the New Testament had preceded it—Luwawana ya Mpa, a version based rather literally on the English King James Version and Kuwakana ya Mpa, a version using more modern Kituba.

Missionary Fred Stanley Arnot pioneer translation work in Congo's Shaba Province.

GROWTH OF CHRISTIANITY IN AFRICA

In 1914 there were 4,273 Protestant missionaries in Africa (and 5,977 Roman Catholics). By 1950 there were 44 million Christians in Africa, increasing rapidly by 1.8 million a year. By 1980 Christians had grown to nearly 203.5 million in 59 countries and were increasing by six million a year.

1. Not in Vain, p. 28
2. Not in Vain, p. 42.

ⁱ http://www.archive.org/stream/daybreakinnortha00haig/daybreakinnortha00haig_djvu.txt Accessed Oct. 6, 2015.

ⁱⁱ http://www.archive.org/stream/daybreakinnortha00haig/daybreakinnortha00haig_djvu.txt Accessed Oct. 6, 2015.

ⁱⁱⁱ <https://www.biblicaltraining.org/library/north-africa> Accessed Oct. 6, 2015.

^{iv} <https://www.biblicaltraining.org/library/north-africa> Accessed Oct. 6, 2015.

^v http://www.archive.org/stream/daybreakinnortha00haig/daybreakinnortha00haig_djvu.txt Accessed Oct. 6, 2015.

^{vi} Find reference

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- vii Albert A. Isaacs, M.A., "A Biographical Sketch Relative to the Missionary Labors of Emma Herdman in the Empire of Morocco" (London: S.W. Patridge & Co., 1900, p. 3.
<https://books.google.com/books?id=oeBLAAAAYAAJ&printsec=frontcover&dq=Emma+Herdman+missionary&hl=en&sa=X&ved=0CB0Q6AEwAGoVChMIqI7F8IevyAIVS9IeCh3vdgh3#v=onepage&q=Emma%20Herdman%20missionary&f=false> Accessed Oct. 6, 2015
- viii Isaacs, p. 98.
- ix <https://www.biblicaltraining.org/library/north-africa> Accessed Oct. 6, 2015.
- x <https://www.biblicaltraining.org/library/north-africa> Accessed Oct. 6, 2015.
- xi <https://www.biblicaltraining.org/library/north-africa> Accessed Oct. 6, 2015.
- xii Find reference
- xiii Find reference.
- xiv Namugongo Martyrs, Brochure for June 3 Martyr's Day Celebration, p. 2-3.
- xv The Story of the Uganda Martyrs and Namugongo (Kampala, Tourguide Publications, 2006), p. 7.
- xvi The Story of the Uganda Martyrs, p. 9.
- xvii Namugongo Martyrs, Brochure for June 3 Martyr's Day Celebration, p. 1
- xviii John R. Crawford, Ph.D., Protestant Missions in Congo 1878-1969, (Kinshasa: LECO, 1969), p. 2
- xix John R. Crawford, Ph.D., Protestant Missions in Congo 1878-1969, (Kinshasa: LECO, 1969), p. 2.
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- xxiii John R. Crawford, Ph.D., Protestant Missions in Congo 1878-1969, (Kinshasa: LECO, 1969), p. 25.
- xxiv John R. Crawford, Ph.D., Protestant Missions in Congo 1878-1969, (Kinshasa: LECO, 1969), p. 3.
- xxv John R. Crawford, Ph.D., Protestant Missions in Congo 1878-1969, (Kinshasa: LECO, 1969), pp. 3-4.
- xxvi Find reference.
- xxvii Mbanza Ngungu, Le Commencement de L'Oeuvre Chrétienne à Bolobo, 1988, p. 7
- xxviii Harold W. Federeau, Ph.D., Kikongo ya Leta English-French Dictionary, (Kinshasa: Editions LECO, 1969), cover page.