

Sam.
Africa North
Sudan

United. Pres.

The Land of Ancient Cush



1900

*Some interesting facts
with reference to the work of the
United Presbyterian Church
in the Sudan
under the care of
The Board of Foreign Missions
and
The Women's Board*

1922

THE BOARD OF FOREIGN MISSIONS
OF THE
UNITED PRESBYTERIAN CHURCH OF N. A.
200 NORTH FIFTEENTH STREET.
PHILADELPHIA, PA.

The Field

The Sudan and Abyssinia are both included in the land of Cush as represented in history and prophecy. It includes a large territory extending north and south from Wadi Halfa, twenty degrees north to within five degrees of the Equator, and from the Red Sea on the east to Darfur on the west, or about 1,000 miles square.

The northern provinces of the Sudan are not unlike Egypt, a long, narrow strip of fertile land redeemed from the surrounding desert by the waters of the Nile. All the region to the south and east in the Sudan is within the rain circle, and while cultivation under present conditions is very limited, it is capable of great agricultural production.

Abyssinia is a plateau with broad plains and valleys and high mountains, with fertile soil, large timber, abundant pasture and sub-tropical fruits and grains.

The inhabitants of the country are Negroid tribes, but in the provinces of the north and the west in the Sudan and in Abyssinia there has been a large admixture at some time of Arab blood.

This ancient land is no stranger to Christianity. In the Northern Sudan for centuries there flourished a Christian kingdom, until it was conquered by Islam, and the ruling class in Abyssinia is now nominally Christian.

The work of modern missions was begun in the Sudan in 1898 by the American United Presbyterian Church and the Church Missionary Society of London. These societies have been working together in harmony through the past two decades. Later the Sudan United Mission, whose missionaries are largely Australian Presbyterians, have undertaken work on the White Nile and in the Nubia Mountains.

Work in Abyssinia was begun in 1919 when a station was opened at Sayo by Dr. and Mrs. Lambie.



THE SUDAN AND ABYSSINIA

Statistics

of the United Presbyterian Mission in the Sudan

Area of field	298,000 square miles
Population of field (Sudan) ...	1,000,000
Moslems	55%
Pagan	45%

The Christian world is so small that it does not figure in the percentages. Our entire Church has only 239 members.

Missionaries under regular appointment:

Ordained Men	8
Laymen	4
Physicians (men)	3
Nurses	3
Other unmarried women	5
Total	23
Egyptian Ordained Ministers	3
Egyptian and Native Evangelists	4
Egyptian and Native School Teachers	23
Organized Congregations	1
Unorganized Congregations	16
Membership	239
Increase by Profession, 1920	23
Increase by Certificate, 1920	24
Baptisms, 1920 (adult, 9; infant, 17)	26
Church Attendance, Sabbath Morning (men, 404; women, 323)	727
Sabbath Schools	11
Sabbath School Teachers (men, 16; women, 7) ..	23
Schools for Boys	5
Schools for Girls	2
Pupils in Schools	755
Clinics	3
Treatments	29,982



SHULLA WARRIORS

The Sudanese

The inhabitants of the Sudan are composed of Negroid races having more or less of the features of the Negro, but not having the pronouncedly characteristic flat nose and thick lips of most of the other African peoples.

They are a people with a great deal of joy in their lives notwithstanding the fact that they have been "meted out and trodden down, whose condition is terrible from their beginning onward." They are a happy-go-lucky people, and can sing and dance without provocation.

They are fond of the chase and are skilled in the use of the spear and club. Little clothing is worn, or nothing. They are intensely ignorant and superstitious. Their food is largely kaffir corn with some fish and game.



HIS MAJESTY STANDING BY MISSION HOUSE, DOLEIB HILL

The Shulla King

It is the policy of the British Government to establish the power of the tribal rulers. The chief or "king" is exalted to his position according to the customs and traditions of his people, and as long as he maintains peace within his kingdom and remains loyal to the Government of the Sudan he is not only allowed to rule his people undisturbed but has the power of the Government to support him in his rights.

While there are no written laws, the customs and usages of a tribe are very strictly prescribed and are consistently adhered to. While the rights of a king and his authority are well defined, the form of government is exceedingly democratic.

The present king of the Shullas is on most friendly terms with the missionaries of the American Mission, and his people are interested listeners to the gospel story.



THE MARKET-PLACE AT ADDIS ABEBA

The Capital of Abyssinia

Abyssinia has been interesting to the present generation of Europeans and Americans because of the sturdy independence it maintained under the late King Menelik against all foreign aggressors. He foiled the attempts of many wily European politicians to gain control of his rich domains, and resisted vigorous attempts to have his kingdom wrenched from him by force of arms. He was a great admirer of America, and believed in her sincere friendship.

The throne of Abyssinia has a very uncertain hold upon most of its dominions, and the power of a reign depends upon the strength of the personality of the ruler. The successor to King Menelik is Queen Zauditu.

The capital is Addis Abeba. It is many days' travel from the frontier of the Sudan, but within easy railway reach of Djibuti, a port on the Red Sea.



ABYSSINIAN CHIEF WITH ATTENDANTS

Abyssinia's People

The people of Abyssinia are somewhat different in features and habits of life from the people of the Sudan. Living in a higher country, they are more active and more given to labor. They cover their bodies better with cloth, which is generally of foreign make. Their huts are similar to those of the people of the valleys, but perhaps more substantial.

The ruling classes are nominally Christian, and the remainder are Moslem or pagan. The great majority of the people are slaves or serfs who live a joyless life. The lower classes live to serve the ruling classes, and get little in return.

The ruling classes, while nominally Christian, are said to know almost nothing of the origin of their religion, its moral obligations, or the blessings that come through a vital faith in Christ. In fact it is difficult to find any who know who Christ is and what He has done for them.



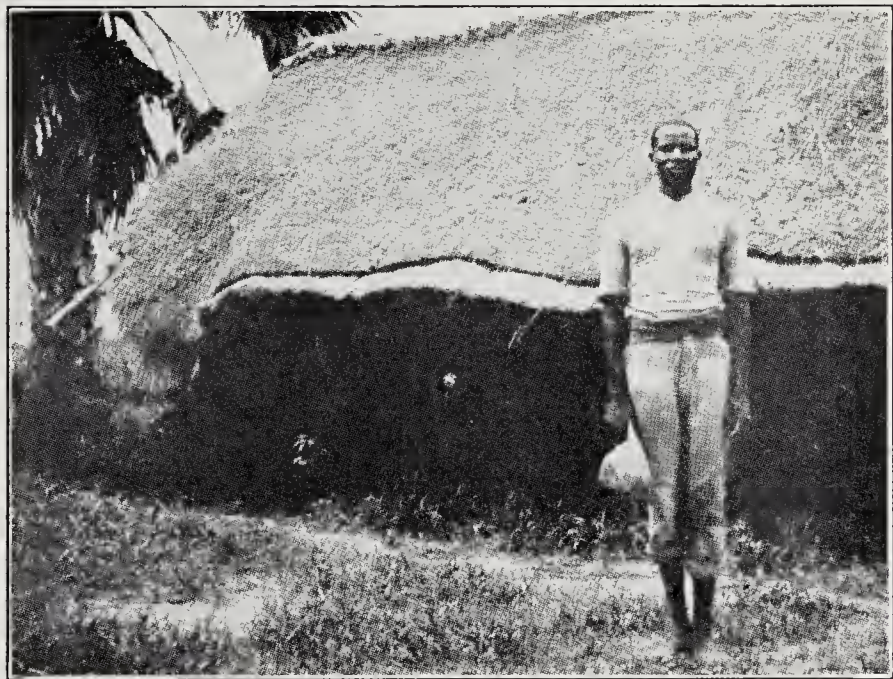
A BIBLE WOMAN AND HER CLASS

Messengers to the Women

Away in the heart of Africa have gone American women who are training and leading the Christian women of Africa to give the gospel to their sisters in darkness. One has written:

"We had a most interesting group of six women for a couple of months. They greatly enjoyed their reading lesson, but have seemed to look forward even more eagerly to their Bible lesson which was brought to them twice a week. It seemed to us that some gospel light was just beginning to break in upon their darkened understandings, and then came opposition from Mohammedan men. They were forbidden to listen to our lessons from the Bible, and some were forbidden to take Arabic lessons.

"However, we continue to have access to the home and now after two or three months all of them have resumed their reading lessons, and occasionally we have an opportunity to bring them a message. How grateful we are for such opportunities!"



NYIDOK, THE FIRST SHULLA CONVERT

First Fruits

Work was established in the Southern Sudan among the pagan tribes in 1902. The people were living in abject ignorance. Their language had never been reduced to writing. There was no means of communicating to them the wonderful news that the missionary had brought.

Slowly the language was mastered to the extent that there might be intelligent communication with the people. The story of the Saviour was told over and over again, but not until 1914 did one of the Shullas come into the light.

Since that time others have followed. Last year two more young men were baptized. Others are deeply interested in Christianity and it is hoped and believed that soon many of them will make an open confession of Christ. Many have privately confessed Him. A number of young people are coming to the missionaries for private instruction.



BOYS' SCHOOL AT KHARTUM

Making the Men of Tomorrow

There are four schools for boys in the Northern Sudan, at Atbara, Khartum North, Khartum and Omdurman. At each of these places the Mission owns property, and each of these schools gives a Christian training to its pupils.

The Boys' Home at Khartum is a boarding school which aims to give the boys not only an industrial training but also a Christian family life and ideals. Space has been secured to extend the instruction along agricultural lines. A full staff of trained workers is on the field or under appointment to make the carrying out of these plans possible.

A school is conducted at each of the stations in the Southern Sudan, but conditions make it exceedingly difficult to get the children into the schools and when there to keep them at lessons.



GIRLS' BOARDING SCHOOL, KHARTUM NORTH

Making the Women of Tomorrow

In the Northern Sudan there are two schools for girls, one at Halfa, the William Little School which is a day school only, and a boarding and day school at Khartum North.

The boarding school has been one of the most powerful agencies at work in the Sudan. It has been maintained under the greatest difficulties but has continued to make steady progress. One of the great difficulties has been that of securing qualified teachers for the school. A normal department has now been added and teachers are being trained. Already some of these teachers, so trained, are filling positions of responsibility in other mission schools and in government schools. The sowing of the seed in the hearts of the girls is bearing visible fruit. In the past year three Moslem girls in the school asked for baptism.

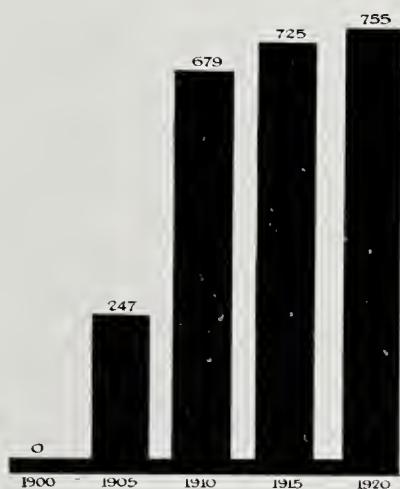
In the Southern Sudan it is as difficult to get the girls into school as the boys, but efforts are being made to teach them in these stations.



BOYS' SCHOOL AT SAYO

Educational Beginnings in Abyssinia

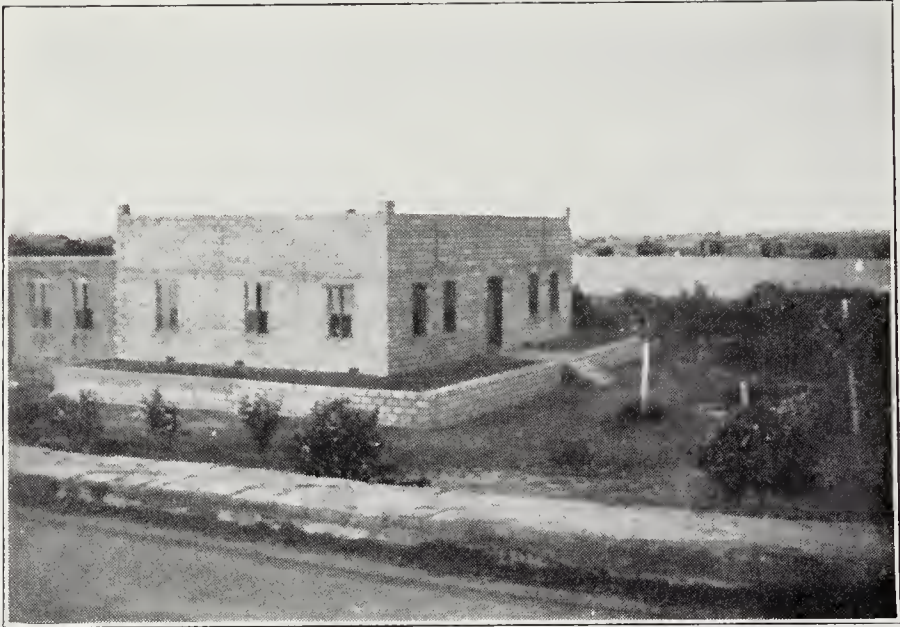
The station at Sayo has been open for only two years and for most of that time the only missionaries were a doctor and his wife. There were relations to be established with officials, explorations to be made as to the best situation for a station and sites for buildings, buildings to be erected by the missionary himself, and scores of things that had to be done by a doctor with practice enough for a dozen doctors. Notwithstanding this, the station so demands a school for the children that already the force there is caring for a group of about sixty scholars, although there is yet no teacher on the staff in Abyssinia. This seems almost an unequaled opportunity to reach a new generation in a new mission field.



This graph shows the number of pupils in attendance and the proportionate growth by half decades.

Growth of School Attendance

Notwithstanding the fact that the establishment of schools in the Sudan has been a slow and difficult process, the figures show that considerable progress has been made. The experience of missionaries in other fields among the African tribes has proved that the most effective of all methods for making permanent advance is the training of the children in schools established particularly to suit their needs. It is difficult to mold the thinking and living of these adult peoples unused to work or any manner of self-discipline, but if the little ones are taken and their characters shaped in the plastic years of childhood, miracles are wrought in a single generation.



CLINIC AT KHARTUM NORTH, TO BE SHRADER
MEMORIAL HOSPITAL

The Ministry of Healing

In 1910 a clinic building was erected at Khartum North but there has been a doctor in the station for only a very small proportion of the time since that date. The Mission has been urging the enlarging of the clinic to a small hospital building and the permanent location of a doctor at Khartum North. Such an enlargement of the work was an item in the New World Movement program and the result is a gift of sufficient money to double the size of the building resulting in the establishment of the Shrader Memorial Hospital. The subscription for this work has already been paid and the work on the building has been begun. This enlargement of the medical work is particularly timely in view of the increasing number of girls in the Girls' School and the expansion of the Boys' Home. The hospital will also reach large numbers of people in the surrounding territory.



THE DISPENSARY AT NASSER

The Doctor on the Frontier

Physical conditions are such in the South Sudan that it is difficult to see how it would be right to send evangelists to the people there and not send with them doctors. It is the policy of the Mission and of the Board to have a doctor located at each principal station in that part of the field. Medical work was opened in Nasser, the farthest outpost in the South Sudan, in 1913 and Dr. Lambie himself built the dispensary. On his going to Abyssinia, his place was taken by Dr. Maxwell. In 1921, Miss Blanche Soule, a nurse of unusual experience in America, went to join the force at Nasser. It is good to think of the witnessing through this ministry of healing in the midst of so much sickness, and ignorance, and degradation.



PATIENTS AT SAYO

Medical Beginnings in Abyssinia

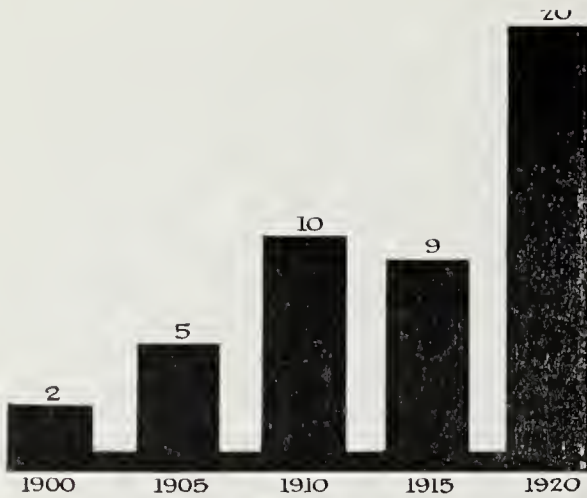
The missionary call that came out from the land of Abyssinia was for a doctor. When the doctor arrived, he found that he had not been sent upon a vain mission, for on every side he found those in need of his ministrations. Within the two years of his residence there he has built a simple dwelling house and a rude dispensary. Already he has a practice that might make any physician or surgeon envious of his opportunities to serve the suffering. So needy is Abyssinia for the help of doctors that he has urgent calls from chiefs in different quarters to come to them and their people. One trip was made at a cost of several hundreds of dollars, the total expense being borne by the chief who called for his services.



THE MISSION HOUSE AT SAYO

The Missionary Home

The foundation of any civilization is the home. One of the marvels to men and women of non-Christian lands is the Christian home established by the missionary in their midst. They cannot understand the spirit of comradeship, mutual confidence and cooperation between the husband and wife in the home. The influence of the missionary wife is among the most potent factors for the changing of the civilization in the mission land. It is not the kind of building in which the missionary dwells that makes the difference—he may live in an apartment in some Eastern City, or in a bungalow separated from the city, or in a house constructed by the doctor, as was the one in this picture, but it is the spirit of Christ in the home, the spirit that has freed and ennobled the womanhood of Christian lands, that brings the message of hope to men and women who are without Him.



This graph shows by half decades the growth of the missionary force in the Sudan.

Increase in Missionary Staff

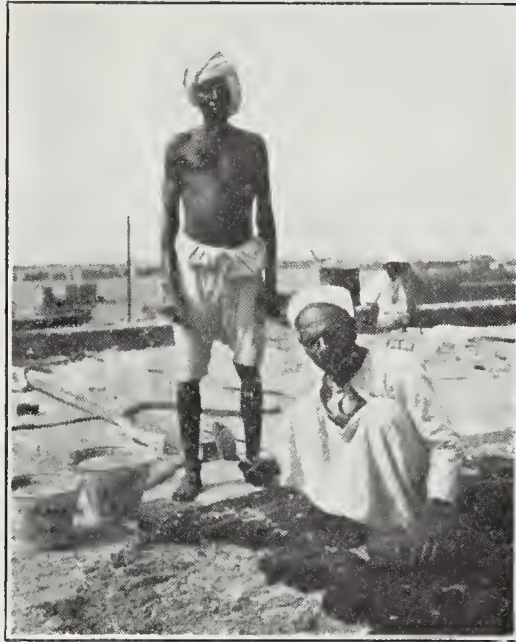
Considering the great territory in “the land of ancient Cush,” it would appear that scarcely a beginning has been made in the evangelization of that land. When the “call” from the fields was made in 1903, the missionaries in Egypt suggested that there should be sent out twenty-five to occupy the Sudan. Later developments have shown that this number will be wholly inadequate but, of course, the United Presbyterian Church is expecting to keep on sending its ambassadors until every one in that field has had an opportunity to hear the good news. The increase in the mission staff, particularly since the beginning of the “407” Movement, is extremely encouraging.



DR. AND MRS. J. KELLY GIFFEN

Pioneers

In 1900, Dr. and Mrs. J. Kelly Giffen were sent to open the work of the United Presbyterian Church in the Egyptian Sudan. Since that time their lives have been given in untiring devotion to the service of the people whom they have learned to love. These pioneers are still in vigorous health and each year are rendering service of increasing value. They are universally loved and honored by missionaries, government officials, and the people whom they serve. Who can tell what a century may bring forth in Africa? Time may prove that the lives of these servants of God, "thrown away in the wilds of Africa," as some would say, have been of exceedingly great importance in the molding of the destinies of a continent.



MOULDING BRICKS FOR N. W. M. ADVANCE

The New World Movement Program

The missionaries in the fields have been asking for help for so long and it had been coming at so slow a rate of speed that the New World Movement with its millions pledged has almost overwhelmed them for the moment. It is not that the money is not urgently needed or that they cannot use it just now, but the beginning of the absorption of the money into the needs is slower than it would be in a country of brick machines, steam shovels, power cranes, etc. Processes of securing land are slow and tedious. The preparation of building material takes months before the work of building can actually be begun. Considering all the difficulties to be overcome, the missions have already made astonishing progress in their part of carrying through the program resulting from the surveys of the New World Movement.

Names of Stations

1. Doleib Hill	Kassala
2. Khartum	Kosti
3. Nasser	Merowe
4. Sayo (Abyssinia)	Senga
Atbara	Sinkat
El Obeid	Wad Medani
Halfa	Zeraf

Note.—The stations numbered are occupied. Those unnumbered are the proposed stations in the New World Movement.

