

Mission Strategies of Sudan United Mission (1904 – 1991) and its Relevance to Missions in the Muslim Majority Context

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Abstract

Missions expansion is ongoing globally, particularly in Africa, as a continuation of Jesus Christ's work and His Apostles' work. Missions work has spread to different peoples while some reached and unreached groups of Muslims remain. Missionaries have employed different strategies based on different contexts to provide access to and acceptance of the gospel. One missionary organisation is the Sudan United Missions, which operated in Africa and greatly impacted it. This impact makes it necessary for these researchers to consider their missions strategies and their relevance for missions in Muslim-majority contexts. Hence, this paper examined the ordeals of Sudan United Missions(S.U.M.) in nations such as Nigeria and Sudan in particular. It discussed particular events that established their missions' strategies and their relevance for contemporary missions in the Muslim-majority context. The paper employed the historical research method. The study revealed that S.U.M.'s goal was to check Islam's advance into pagan areas by employing various strategies to evangelise the pagan lands. Hence, these strategies are relevant for missions in Muslim-majority contexts.

Keywords: Missions, Missions Strategies, Sudan United Missions

Introduction

It is no gainsaying that missions in Africa have had different missionary actors and mission agencies who have dared the unpalatable route of evangelising Africa. They were faced with different difficulties or challenges. However, they have recorded maximum success in their missions' endeavours. One of these mission agencies is the Sudan United Mission. Their operations have proved that missionary endeavours cannot be carried out haphazardly anywhere in the world because missionary expeditions call for preparations. Strategies must be consciously concocted to prepare for challenging moments in new environments. "In the context of the church, a missions strategy is a well thought through and prayed through a plan that if followed will bring about, Lord willing, the fulfilment of the goals set by the church for maximum missions impact."¹ It should be mentioned that sending to different places to preach the gospel with strategy and instruction did not start in the 20th century. It is a continuation of Jesus' instructions to His disciples during His life, as it was reported in Luke 9:3. Jesus prepared their hearts with instructions, and in obedience, they returned to Jesus with great testimonies.

Hence, this study attempts to investigate the activities of the Sudan United missions, identify its missions' strategies and examine the relevance of the mission strategies to contemporary missions' activities in the Muslim-majority context. This study employs a historical approach to the study by studying materials that have narrated the ordeals of Sudan United Missions in nations such as Nigeria and Sudan in particular. This work is not an attempt to give a complete

¹ Tom Horn, "The Missions Strategy," *Developing a Missions Strategy that Fits Your Church: Missions Strategy Article*, David Mays www.davidmays.org 09-12 v.1.2

narrative of the work of the Sudan United Mission; instead, it is to discuss particular events that establish their missions' strategies. Such that the Bible asserts that records in it are for its contemporary and future relevance for readers, so also is the record of mission strategies of the Sudan United missions relevant for contemporary missionaries in a Muslim majority context.

Sudan United Missions (1904 – 1991)

Missionary activity in Sudan can be traced to the new missionary order founded in 1868 in North Africa by the Archbishop of Algiers and Carthage, Primate of Africa and Apostolic Delegate for the Sahara and Sudan, Cardinal Lavigerie, to maintain a non-proselytising presence among the Muslims.² The work of S.U.M. work and records spans the period 1904-1991.³ The vision of Sudan United Missions started when the chairman of Commission I of the Edinburgh Conference (Dr Robson) closed his address at the conference with the words: "The very first thing that requires to be done if Africa is to be won for Christ, is to carry a strong missionary force right across the centre of Africa to bar the advance of the Moslem," he voiced the plan of the Sudan United Mission. This union organisation grew out of the Sudan Pioneer Mission (founded in January 1900 at Assuan on the upper Nile).^{4 5}

² Viera Pawliková -Vilhanov, "Christian Missions in Africa and their Role in The Transformation of African Societies," *Asian and African Studies*, 16, 2007, 2, 249-260, 251.

³ African Missions, Education and The Road to Independence: The SUM in Nigeria, The Cameroons, Chad, Sudan and Other African Territories, http://www.ampltd.co.uk/digital_guides/african_missions_parts_1_to_3/publishers-note.aspx

⁴ H. K. W. Kumm, *The Sudan United Mission and Islam*, Volume8, Issue3, July 1918, Pages 295-298, <https://doi.org/10.1111/j.1478-1913.1918.tb01690.x>

⁵ Gerald Lauche, "The Development of the Sudan Pioneer Mission into a Mission among the Nile-Nubians 1900-1966" *Cairo Journal of Theology* 7, 2020, <https://journal.etsc.org/>, 1.

On June 15th, 1904, the Scottish council suggested that the missions' name be changed from Sudan Pioneer Mission to Sudan United Mission as it took its name from the concept of Greater Sudan. Boer observes that this became necessary because only the C.M.S. could lay claim to the word 'pioneer', and it would not be long before the name became irrelevant. It appears that another reason for the change in the name was that the widening interest made it natural to introduce the term 'united' so that it would reflect the fact that the missions was a united effort.⁶ At the beginning of the twentieth century, many of the colonial boundaries were in flux, and Greater Sudan comprised a vast area of Africa stretching from the coasts of Nigeria and the Cameroons in the west to Chad and Anglo-Egyptian Sudan further east. The S.U.M.'s main aim was to halt Islam's advance across this vast territory. Initial efforts focused on the Benue region in Nigeria.⁷

The first Mohammedan invaders were Arabs and Moors, and latterly Nubians and Fulanis. Certain districts of the plateau land, such as Dar-Ferit, Dar-Runga, and the Middle Shari, have repeatedly been subjected to slave raids and become almost denuded of human game. At the same time, the more vigorous fighting tribes of the Dar-Nuba, the great swamps of the Upper Nile, the Lower Shari, Adamawa, and Southern Nigeria, have effectively resisted the inroads of their Mohammedan enemies. With the occupation of the European powers of the Central African plateau region (commonly known as Sudan) within the last twenty years, enslaved people raiding there have come to an end. Roads have been built from the Upper Nile to the Upper

⁶ Jordan Samson Rengshwat, "The Sudan United Mission British Branch 1934-1977: An Examination of The Mission's Indigenous Church Policy" Doctor of Philosophy Thesis of the University of Jos, 2012. 82-83.

⁷ African Missions, Education and The Road to Independence: The SUM in Nigeria, The Cameroons, Chad, Sudan and Other African Territories, http://www.ampltd.co.uk/digital_guides/african_missions_parts_1_to_3/publishers-note.aspx

Congo, from the Shari to the Mobangi, and from the Benue to the Shari.⁸

History of the Sudan United Missions and Mission Strategies

The history of Sudan United Missions and its mission strategies can be compared to the records of Luke in Luke 1:1-4 and Acts 1:1-5 “Acts 1:1-2 N.I.V. “1 In my former book, Theophilus, I wrote about all that Jesus began to do and to teach 2 until the day he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen.” Also, this is a record of what God has used individuals and organisations to do on the shores of Africa. The Sudan United Missions was one of the missions agencies in Hausaland alongside other missionary bodies in the region, including the Church Missionary Society (C.M.S.), Roman Catholic Mission (R.C.M.), United Africa Church (U.A.C.), American Baptist Church, (A.B.M.), United Missionary Society, (U.M.S.), Sudan Missionary Society, (SMS), and the Sudan Interior Mission, (SIM).⁹ The Sudan United Mission was founded by Hermann Karl Wilhelm Kumm (1875-1930) from Osterode, Germany, who is the son of a one-time Mayor in the same city¹⁰ and his wife, Lucy Evangeline Guinness (1865-1906). As a young man, Kumm felt a calling to missionary work among the Muslims in Africa and during a visit to England, he heard Mr Glenn of the North Africa Mission talk of his work. He decided to study Arabic in Egypt and work among the Muslims there. In a letter

⁸ H. K. W. Kumm, *The Sudan United Mission and Islam*, Volume 8, Issue 3, July 1918, Pages 295-298, <https://doi.org/10.1111/j.1478-1913.1918.tb01690.x>

⁹ Mukhtar Umar Bunza and Jamilu Shehu, “Sudan Interior Mission (Sim): An Evangelical Operation for a Unique Task in Northern Nigeria to 1960” *Journal of Religion and Theology* V2, I4, 2018, 29-37, 32

¹⁰ Jan Harm Boer, *Missionary Messengers of Liberation in a Colonial Context: A Case Study of the Sudan United* (Amsterdam: Rodopi N.V., 1979), 112.

written in Alexandria, Egypt, in November 1898, Dr Kumm explains his call to work with people in Africa:

...Even while I was still in England a voice seemed to say to me, 'I have prepared the people of the desert for my Gospel, go and preach it to them'. Now at last I have had a look upon those dear people and upon the vast desert Sahara, which is for me the Promised Land. Yet it was only a short look and I had to come away again to abide the Lord's time...¹¹

Before meeting and marrying Karl in Cairo, Lucy Guinness had worked in an East End factory, edited a magazine for the Regions Beyond Missionary Union (founded by the Guinness family) and visited mission stations in Africa.

For some time, Karl Kumm had nursed the desire to reach the people of Sudan with the gospel. Similarly, Lucy had, by her pen, propagated the need for Sudan for many years. Therefore, when the two were betrothed in Aswan, Egypt, in January 1900, it was the union of those ready to do something for the spiritual need of Sudan.¹²

Kumm and his wife decided that the evangelisation of the Sudan was imperative. It had a population of over fifty million, Islam was growing, and none of the Free Churches of Great Britain was doing any work there. In 1900 they decided to form the German Sudan Pioneer Mission, although, after a short time back in England, they decided to sever their connection with the German missions, forming the Sudan Pioneer Mission. Its first meeting was held in Sheffield in 1902. Not satisfied with the scale of the missions, a meeting was held in Edinburgh on

¹¹ African Missions, Education and The Road to Independence: The SUM in Nigeria, The Cameroons, Chad, Sudan and Other African Territories, http://www.ampltd.co.uk/digital_guides/african_missions_parts_1_to_3/publishers-note.aspx

¹² Jordan Samson Rengshwat, "The Sudan United Mission British Branch 1934-1977: An Examination of The Mission's Indigenous Church Policy" Doctor of Philosophy Thesis of the University of Jos, 2012. 82-83.76

June 15th 1904, to which interested men of all denominations were invited, and the name changed to Sudan United Mission. The missions target area was enlarged to encompass Greater Sudan, a far more ambitious project. Kumm and his wife travelled throughout the United Kingdom, calling on volunteers to join the society. One of the first to step forward was John Lowry Maxwell from Belfast, followed by Dr Ambrose Bateman and John Burt.

The first four S.U.M. missionaries, Karl Kumm, Maxwell, Burt and Bateman, sailed on the “Akabo” for Nigeria on July 23rd 1904. They travelled inland and were advised by the High Commissioner, Sir Frederick Lugard, that they should start to work with the hill tribes around the town of Wase. They travelled up the River Benue to Ibi and then headed north to Wase, eighty miles from the river. Bateman developed appendicitis and had to return to England. Later, Maxwell and Burt trekked 23 miles south of the River Benue to the town of Wukari, the centre of the Jukun people, and set up a mission station there. Kumm argued: The whole raison d’être of...the mission is to counteract the Moslem advance among the Pagan tribes in the Benue region. This cannot be done by going to the Mohammedans; therefore, our work will lie among the Pagan tribes.¹³

S.U.M. appealed to the public for at least 150 missionaries to be placed at 50 stations along a perceived borderline where Islam and African Traditional Religions met. It was hoped that for each ethnic group, “at least three white missionaries, a medical man, an ordained educationalist and a horticulturalist” could be secured. Kumm returned to Britain in May 1905 to continue the recruitment of additional missionaries and to appeal for extra funding. He travelled to Australia, New Zealand,

¹³ African Missions, Education and The Road to Independence: The SUM in Nigeria, The Cameroons, Chad, Sudan and Other African Territories, http://www.ampltd.co.uk/digital_guides/african_missions_parts_1_to_3/publishers-note.aspx

Tasmania, South Africa, Denmark, Canada and the United States to rouse further interest in this broad, non-denominational missionary movement. The missionaries from different countries worked together until, gradually, they took over specific regions, ultimately leading to the growth of different church groups. For that reason, these archives of the S.U.M. British Branch increasingly concentrate on the work of that branch and the church, namely the Church of Christ in Nigeria (COCIN), which developed in the areas where the British branch had worked.

The U.K. branch of S.U.M. focused on the Benue River region in Nigeria and established bases at Rock Station in September 1904, at Wukari and Ibi by 1906. John Lowry Maxwell, John Mackenzie Young, W C Hoover, Rev C W Guintier, and Dr J S Derr worked at Wukari. Four missionaries were at Rock Station – J G Burt, Frank Aust, W Ghey and Arthur Emlin. Rev Joseph Baker and Rev Wilfred Lawson Broadbent worked at Ibi. The Sudan United Mission (S.U.M.) and Sudan Interior Mission (SIM) were more conservative “faith missions” active in the evangelisation of Northern Nigeria.¹⁴

The Canadian branch established three bases in Nigeria; A E Ball and Rev F Komlosy opened a mission station at Bida in May 1903; Miss Marian Wuthrick, Miss Schofield, Fred Merryweather and Mr Lang were active at Patagi from January 1902, and E F Rice and F E Hein set up a mission at Wushishi in December 1906.

The early missionary work progressed well, and in 1907 expanded to Langtang among the Tarok (formerly called Yergum) people. At Rumasha, the first convert, Tom Aliyana, was baptised in 1908. A year later, the first female workers arrived. Further expansion in later years led to work among

¹⁴ Andrew E. Barnes, “The Middle Belt Movement and the Formation of Christian Consciousness in Colonial Northern Nigeria” *Church History*, Sep., 2007, Vol. 76, No. 3 (Sep., 2007), 591-610, 592.

other tribes, such as the Berom people around the town of Foron (Forum) and the Mwaghavul (Sura) and 'Ngas (Angas) ethnic groups. S.U.M. recruits from Australia and New Zealand began work in Sudan in 1913. In 1917 the first church was established at Donga in Nigeria. In later years, the various branches of S.U.M. set up additional mission stations in Northern Nigeria at Donga, Lupwe, Kona, Gandoile, Numan, Shillem, Pella, Lamurde, Bambur, Lantang, Tutung, Badung, Forum, Du, Vom, Randa, Lezin Lafiya and Keana.¹⁵

In Sudan, the codified 'Missionary Regulations' of 1905 initially forbade missionary activity north of the 10th parallel. All missionary societies, therefore, focused their efforts on the South. Each missionary organisation was allocated a 'sphere' of influence. S.U.M. concentrated their activities in the eastern Nuba Mountains in the Kordofan region. This work was all carried out by the Australian branch of S.U.M. From 1920 onwards, and they had established six mission stations at Abri, Heiban, Kauda, Moro, Talodi and Tabanya. Rev D N MacDiarmid and his wife worked at Heiban, and he relates details of their missionary activities before and after 1920, concerning the missions-owned printing press, school and medical work, local tribes and their languages, in 'Life and Work in the Nuba Mountains' and in 'Tales of the Sudan'.

By the mid-1930s, S.U.M. had 28 mission stations in Nigeria, plus additional out-stations, three stations in the Northern French Cameroons, two missions in French Equatorial Africa, and six stations in the Anglo-Egyptian Sudan, reaching over 40 different ethnic groups. In addition, two stations in Nigeria, with several missionaries, had been handed over to the Dutch Reformed Church of South Africa in 1916. The total European field staff of S.U.M. had reached 130, and the concept of a chain

¹⁵ J.F. Ade Ajayi, *Christian Missions in Nigeria 1841-1891 The Making of a New Elite* (London W.I.: Longmans, Green and Co Ltd, 1965), 87.

of mission stations across 'Greater Sudan' was becoming an accomplished fact.

J. Lowry Maxwell spent 30 years in Africa until ill health forced his return to Britain in 1934. He showed a tremendous appreciation of African culture and was an accomplished linguist. He spent much of his time studying the Hausa language, writing a handbook for students of the language and translating hymns into Hausa. He became the missions' Hausa teacher, teaching missionaries and government officials. He could also speak the Jukun language and translated parts of the scripture into that language. He wrote a history of the S.U.M. called "Half a Century of Grace".

Northern Nigeria

The Benue River in West Africa, the longest tributary of the Niger, dominated the area first explored by S.U.M. missionaries.¹⁶ They focused on evangelism, using education and medicine as handmaids of the gospel. At the beginning of the twentieth century, slavery still existed in Nigeria, and the colonial government was determined to stop it. The government suggested that the S.U.M. establish a home for the freed, and when this was done, it was named in honour of Kumm's wife, Lucy, who had died in 1906.¹⁷ The Freed Slaves Home in Rumasha was set up in 1909, and women missionaries arrived to help run the home – Mary McNaught and Clara Haigh from Britain and the Stewart sisters from South Africa. David Forbes and others began educating blind boys and girls.

In 1909 Hans Vischer, an ex-Anglican missionary, was asked to organise the education system in Northern Nigeria. Schools

¹⁶ Sudan United Mission, *The Lightbearer: The Official Magazine of the Sudan United Mission*, Volume 4, Number 9. Sudan United Mission, 1908, 22.

¹⁷ Frank A. Salamone and Virginia A. Salamone, *The Lucy Memorial Freed Slaves' Home: The Sudan United Mission and The British Colonial Government in Partnership* (USA: University Press of America, 2007), 120.

were set up, and grants were given to missions in the Middle Belt. As at 1914, 1,100 primary school pupils were in the North, compared with 35,700 in the South; the secondary schools were not in the north, compared with eleven in the South. This was a significant imbalance, which the S.U.M. later helped redress as part of their work building up the church.

The ability to read was essential for evangelisation, and C.R.I.s (Centres of Religious Instruction) was set up from the outset by each mission station. It was also thought imperative that Nigerians should be trained for evangelistic work, and a school was set up for this purpose in Gindiri in 1934. Classes for farmer evangelists were started, and a small group of indigenous teachers were trained. The first Nigerian pastors began their training in 1937. They were Toma Tok Bot of Forum, Bali of Langtang and David Lot of Panyam. In 1953 the first Nigerian missionary was sent by Panyam Church to the Gwoza Hills area. Meanwhile, a Middle School for boys was opened, which developed into a Boys' Secondary School. A Girls' Senior Primary Boarding School was run for many years until there was sufficient provision for girls in the schools in the area of each ethnic group. A Girls' High School for secondary education for girls was established in 1958.

Medical work was seen as a tool in the spread of the gospel. Simple clinics were set up at mission centres and led to the establishment by Dr Barnden of Vom Hospital in the village of Vwang in 1923. This hospital developed extensively with medical, surgical and maternity wards, followed by a Child Welfare Centre in 1945. Meanwhile, a leprosy centre had been set up in Vom and Molai near Maiduguri in the North East. The Vom centre was later transferred to Mangu, also on the Plateau. A joint government/mission hospital was built and run jointly at Nguru and in 1958, a hospital was founded in the North East in Gwoza. The training of midwives and nurses became an essential part of Vom Christian Hospital's contribution to the development of Nigeria. Barely seventy years after Kumm

arrived in Nigeria, nearly every hospital in Nigeria had nurses and paramedics trained in Vom by Kumm's successors.¹⁸ Local dispensaries were staffed by paramedics trained at Vom and Alushi, the latter centre staffed at first by workers from South Africa. Thus the Mission played an essential role in medical training and education, allowing Nigerians to go on to complete training as doctors, teachers at all levels, and university lecturers.

From the beginning in 1904, the S.U.M. was committed to creating indigenous African Churches which would be self-supporting, self-governing and self-propagating.¹⁹ Ultimately, the growth of several different church groups due to the diverse groups from overseas did not mean that the churches lost contact with one another. The churches emerging from the S.U.M. branches and another mission, the C.B.M., united as the Fellowship of Churches of Christ in Nigeria, a central fellowship which shared common aims. The activities of the Middle Belt Movement (representing the multi-ethnic and multi-religious region of Central Nigeria which often played a crucial role in Nigerian politics) interacted with this new Fellowship of Churches. Education, nationalism and missionary activity were inextricably linked in Nigeria.

Sudan

From the beginning of the Anglo-Egyptian joint rule in 1899, the British sought to modernise Sudan by applying European technology to its underdeveloped economy and replacing its authoritarian institutions with ones that adhered to liberal British traditions. However, southern Sudan's remote and undeveloped provinces - Equatoria, Bahr al Ghazal, and Upper Nile - received little official attention until after World War I,

¹⁸ F. W. Roome, "A Highway for Our God: Sudan United Mission Annual Report" Sudan United Mission, 1914, 7.

¹⁹ Mollie E. Tett, *The Road to Freedom: Sudan United Mission 1904-1968* (SUM centenary edition) (Bukuru, Plateau State: Africa Christian Textbooks, 2004), 100.

except for efforts to subdue tribal warfare and slave trade. The British defended this policy by claiming that the South was not ready for exposure to the modern world. The British closed the region to outsiders, allowing the South to develop along indigenous lines. As a result, the South remained isolated and backward. A few Arab merchants well-ordered the region's limited commercial events while Arab bureaucrats administered whatever laws existed. Christian missionaries operated schools and medical clinics and provided limited social services in southern Sudan.

Following Kumm's recruitment meetings in Australia, the Australian branch of S.U.M. began sending missionaries to work in Sudan. Wilfrid Mills, the Trudingers and D N McDiarmid arrived in 1914. From 1920 they concentrated on the Eastern Nuba Mountains, which became the S.U.M. field. By 1936 thirty-three Australian S.U.M. missionaries were working there. Other missionary groups working in the South included the Verona fathers, Presbyterians from the United States and the Anglican Church Missionary Society. There was no competition among these missions, primarily because they maintained separate areas of influence. The mission schools that provided education to Southerners finally received government funding. Many northerners viewed mission graduates as instruments of British imperialism since they frequently were successful in obtaining positions in the provincial civil service. The division between the north and the south was made worse by the few southerners who acquired higher education by attending schools in British East Africa (modern-day Kenya, Uganda, and Tanzania) rather than Khartoum. In addition, nationalists and religious leaders had differing opinions on whether Sudan should apply for independence or union with Egypt. Missionary activity in the region has to be evaluated in the context of rival nationalist coalitions. Abd ar Rahman al Mahdi, the son of the Mahdi, rose to prominence as an advocate of independence in opposition to Ali al Mirghani, the leader of the Khatmiyyah, who supported a

union with Egypt. Radical nationalists and the Khatmiyyah later founded the National Unionist Party (N.U.P.) to forward the cause of Sudanese-Egyptian unity. The moderates supported British-backed Sudanese independence.

Relevance of Missions Strategies of S.U.M. to Missions in Muslim-Majority Context

The Muslim-majority context is a particular context that necessitates a special strategy to be successful in missions endeavour. Muslim-majority contexts are all over Nigeria; hence, the need for a missions strategy template which could serve as a model for missions among Muslims. Having considered missionary expeditions, the missions strategy of the Sudan United Missions becomes relevant as a model for contemporary mission agencies planning to work among Muslims. Therefore, the strategies identified from the history of Sudan United Missions are as follows:

1. **Communication in Leadership:** It is recorded that there were correspondences between the missions' founders, Karl and Lucy Kumm. Reports were given from a range of different mission stations. This helped the missionary endeavours in Sudan and Nigeria. Hence, contemporary missionaries should take reporting necessary to aid in getting help from individuals and organisations that may read the report.
2. **Understanding Language, Culture and Customs:** The missionaries of the Sudan United Mission prioritised educating themselves about the language, culture and customs of the land or country when they minister. This is relevant to contemporary missionaries. The work of J. Lowry Maxwell amongst the Hausa-speaking and Jukun tribes and his insights into African language, culture and customs are outstanding. When Kumm, as a young man, felt a calling to missionary work among the Muslims in Africa and during a visit to England, he heard Mr Glenn

of the North Africa Mission talk of his work. He decided to study Arabic in Egypt and work among the Muslims there. Again, to reach people through their language, the S.U.M. prints publications in Hausa for use in mission stations and churches in Northern Nigeria. They consist of books, pamphlets and beginners' books, all written in the Hausa language, notes on the Hausa language and literature and descriptions of the Hausa tribes. There are also booklets in some other Nigerian languages.

3. Indigenous Church Planting: After ministering to the people, S.U.M. prospered in its activities in Northern Nigeria as they met the aspirations of the indigenes in the Middle Belt area. S.U.M.'s commitment from 1904 to the establishment of indigenous African Churches and its changing role resulted in an outstanding result that was achieved.
4. Medical Missions: Contemporary missionaries and agencies should not neglect the efficacy of medical missions. S.U.M. missions understood the crucial role of the hospitals and leprosy settlements in Nigeria, bringing medical advances to the region and providing worthwhile training and jobs for Africans in Nigeria.²⁰ Medical work was seen as a tool in the spread of the gospel. Simple clinics were set up at mission centres and led to the establishment by Dr Barnden of Vom Hospital in the village of Vwang in 1923. This hospital developed extensively with medical, surgical and maternity wards, followed by a Child Welfare Centre in 1945.
5. Educational Missions: The missionaries explored the importance of education, new schools and training

²⁰ Pauline M. Lere, "Christian Missions and the Challenge of Leprosy Patients in Northern Nigeria between 1928 and 1988" *LWATI: A Journal of Contemporary Research*, pp331 – 340, 334.

colleges in Nigeria and Sudan.²¹ Thus the Mission played an essential role in medical training and education, allowing Nigerians to go on to complete training as doctors, teachers at all levels, and university lecturers. Modern missionaries and agencies should not do less as they find funding to promote mission schools of different categories.

6. **Spiritual Direction:** The leading missionary of the Sudan United Missions started the journey with spiritual direction. Hence, the need for modern missionaries should prioritise the leading of the Holy Spirit. It is essential to be specially called to minister in a Muslim-majority context because of its peculiarity, just like calling to other contexts. Dr Kumm of Sudan United Missions explains his call to work with people in Africa:

“...Even while I was still in England a voice seemed to say to me, ‘I have prepared the people of the desert for my Gospel, go and preach it to them’. Now at last I have had a look upon those dear people and upon the vast desert Sahara, which is for me the Promised Land. Yet it was only a short look and I had to come away again to abide the Lord’s time...”²²

7. **Sphere Strategy:** It is important to note that the work was divided among missionaries by geographical location, making individuals and organisations productive and recording zero levels of conflict. Contemporary missionaries should learn from this. Like Kumm, following recruitment meetings in Australia, the

²¹ Lilian Sanderson, “A Survey of Material Available for the Study of Educational Development in the Modern Sudan, 1900 – 1963,” *Sudan Notes and Records*, 1963, Vol. 44 (1963), pp. 69-8172, 72.

²² H. K. W. Kumm, *The Sudan United Mission and Islam*, Volume 8, Issue 3, July 1918, Pages 295-298, <https://doi.org/10.1111/j.1478-1913.1918.tb01690.x>

Australian branch of S.U.M. sent missionaries to work in Sudan. Wilfrid Mills, the Trudingers and D N McDiarmid arrived in 1914. From 1920 they concentrated on the Eastern Nuba Mountains, which became the S.U.M. field. By 1936 thirty-three Australian S.U.M. missionaries were working there. Other missionary groups active in the South included the Verona fathers, Presbyterians from the United States and the Anglican Church Missionary Society. There was no competition among these missions, primarily because they maintained separate areas of influence. The government eventually subsidised the mission schools that educated Southerners.

8. Missionary Recruitment, Finance and Partnership: Mission activity needs funding, and contemporary missionaries, especially those in Muslim-majority, should learn from Kumm's finance strategy of reaching out to individuals, partners and missionary financiers. Kumm returned to Britain in May 1905 to continue the recruitment of additional missionaries and to appeal for extra funding. He travelled to Australia, New Zealand, Tasmania, South Africa, Denmark, Canada and the United States to rouse further interest in this broad, non-denominational missionary movement. The Sudan United Mission not only consisted of missionaries from Britain but also developed other branches with missionaries from South Africa, the United States, Australia and New Zealand, Denmark, Norway, Switzerland and France.
9. Prayer: The missionaries of the S.U.M. employed prayer in their missions endeavour; hence, the contemporary missionaries should also prioritise prayer. During the months that followed the search to build a society of pro-Sudan friends who would stand behind the new mission, the Kumms continued in prayer and itineration. They

promoted the needs of Sudan and the vision of the new mission throughout the British Isles.²³

10. Engaging Volunteers: Volunteering is a mission strategy that missionaries in the Muslim majority should employ, such as Kumm and his wife travelling all over the United Kingdom calling on volunteers to join the society.

Conclusion

This paper has examined the ordeals of Sudan United Missions in nations such as Nigeria and Sudan in particular. It has discussed particular events that establish their missions' strategies and relevance for missions in contemporary missions in Muslim-majority contexts. The decision of the missions agency to put up a chain of mission stations on the borderline between Islam and paganism to check the advance of Islam into pagan areas reveals that the missionaries were concerned about the pagan tribes of the region. If the missionaries had not come, all the pagans in North Central Nigeria would have gone to Islam. Like other faith missions, support was raised for the missions in mission halls, Sunday schools, and among members of the Young Men Christian Association and the Lightbearers' League. This was done by appealing to prospective supporters' emotions over the heathen's spiritual and physical plight and against Islam's then-perceived advance into their fields of operation. The appeal to people's emotions against the advance of Islam was not peculiar to this Mission; it was a characteristic feature of most of the Sudan Missions.²⁴ In 1989 the S.U.M. Fellowship in the U.K. changed its name to Action Partners. Bawtry Hall in Doncaster, South Yorkshire, was purchased as World Mission's headquarters and training centre.

²³ Jordan Samson Rengshwat, "The Sudan United Mission British Branch 1934-1977: An Examination of The Mission's Indigenous Church Policy" Doctor of Philosophy Thesis of the University of Jos, 2012. 82-83.79.

²⁴ *Ibid.*, 83.

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