

**GARENGANZE; OR, SEVEN
YEARS'
PIONEER MISSION WORK
IN CENTRAL AFRICA**

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Garenganze; Or, Seven Years' Pioneer Mission Work in Central Africa by Fred. S. Arnot

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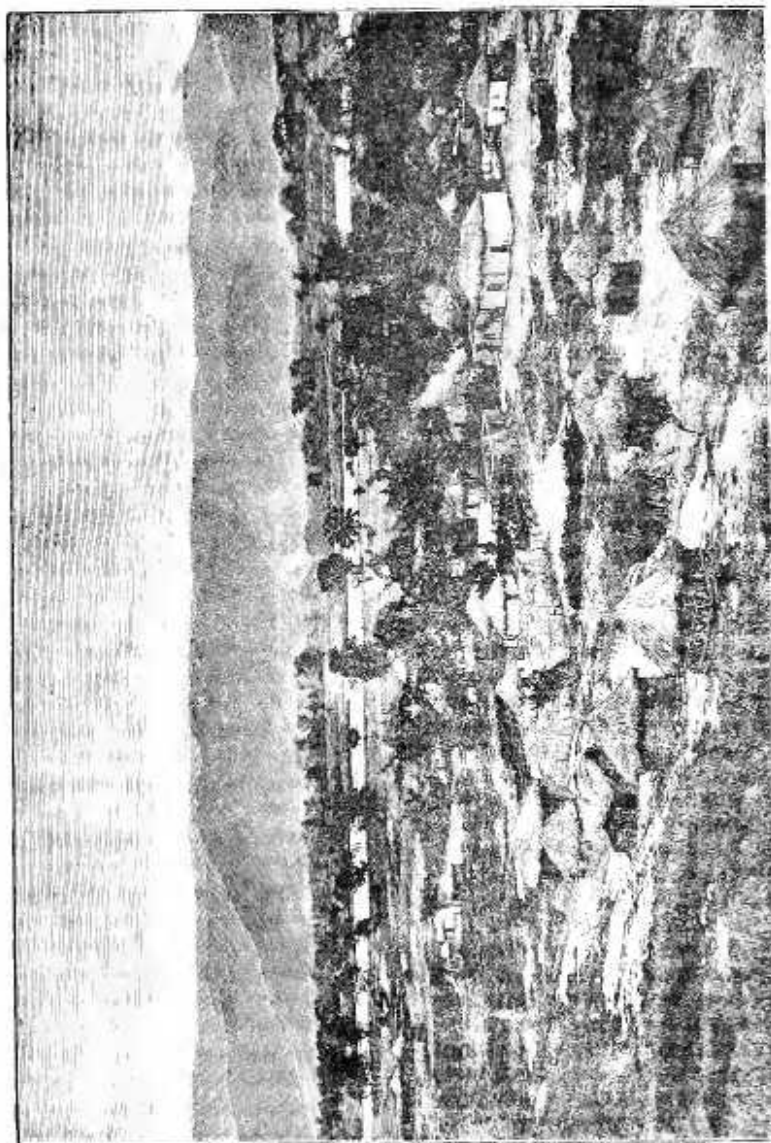
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FRED. S. ARNOT

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THE LOWER ATRUGAN PLATEAU AS SEEN NEAR CAUCHELLA.



GARENGANZE;

OR,

Seven Years' Pioneer Mission Work

IN

CENTRAL AFRICA.

BY

FRED. S. ARNOT.

WITH TWENTY ILLUSTRATIONS.

And an Original Map prepared by the Royal Geographical Society.

Second Edition.

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PREFACE.

AFTER a stay of seven years in Africa Mr. F. S. Arnot came to England for six months. This brief period has been occupied with much correspondence, travelling, giving addresses, seeing to the enlargement of his work, etc., so that he could not find time to write an account of his African experiences. To meet, however, the wishes of many enquiring friends he has prepared this volume by making use of diaries and letters originally sent to the members of his family (chiefly written to his mother), supplementary information being added. The simple and homely style of these pages is thus accounted for. The faith in which he was, as a child, carefully nurtured by his parents is shown by the undesigned references to scripture interwoven with the narrative. As his years increased he learned to tread for himself the path of faith, the fruits of which are seen in his life.

His work in Africa has been largely a *preparatory* one, but by widely gaining the esteem and confidence of the natives, as Livingstone did before him, he has done much to pave the way for other servants of Christ.

In connection with this pioneering effort, a few remarks on aggressive Christianity in the light of Scripture may not be out of place. It is often admitted that much of the extensive missionary work now going on is very feeble in character. The cause surely is, that in this, as in other respects, we have departed from the divine pattern.

In the tenth chapter of the Gospel by Matthew certain preceptive principles were given by the Lord to His disciples, when He first sent them forth to proclaim the glad tidings of the kingdom of heaven. We would not forget that these disciples were commissioned to go among a people who were looking for the fulfilment of promises regarding a coming Messiah; nor that

they were endued with miraculous power wherewith to attest their ministry. But making due allowance for this difference, we must acknowledge that our practice bears very little resemblance to that which our Lord enjoins. The wise man's heart "discerneth both time and judgment," and what we need is to carry out the *spirit* of our Master's instructions, even though the sphere of service and the qualifications for the work be altered.

Christianity must be consistent with Christ, or it ceases to be divine; and a Christian must be a *follower* of Christ. In Isaiah liii. He was prophetically described as "a root out of a dry ground." His resources came from above, and not from beneath; from God, and not from man; from the Spirit of God, and not from means and money. In true keeping with this, the apostle Paul shows in 1 Corinthians i. that the gospel he preached set aside the *wisdom* of the flesh; the *power* of the flesh, by means of its wealth and influence; and the *religious zeal* of the flesh. Now, it is painfully evident that all these have crept into the Church, perhaps in some measure unawares, but not unwelcome. As a consequence the flesh, and not the Spirit, has been at work; man, and not God, has been prominent. Results have been small, while labour has been great. It is not so when God is reckoned upon, and when His power takes the place of that of the creature. Of obedient, trusting Israel it is written, "One man of you shall chase a thousand." It was so in apostolic days; means were few and men were mighty.

Nothing could be more simple than the instructions and equipment of the pioneer gospel labourers. Their Master was poor, and they were poor, while yet enriching others—"having nothing, and yet possessing all things." What was enough for the Lord was enough for the servants, and they went forth, taking nothing of the Gentiles, but "poor saints" out of their joy and deep poverty, abounded towards them in the riches of their liberality. The whole garment was of one texture. The Master had begun the piece, and His servants wrought at His loom and imitated His work. There was no complicated machinery, but there was power. There were no elaborate plans, but they took their directions from their Lord. They went forward or stood still, guided according to the wisdom of Him who said to His disciples, "Cast the net on the right side of the ship, and ye shall find."

Money, which seems the most important thing in this day, is scarcely alluded to in the evangelistic work of early days; and even when Paul refers to it in such words as, "Ye sent once and again unto my necessity," he adds, "Not that I speak in respect of want, for I have learned in whatsoever state I am therein to be content." The God of the first century of Christianity is the God of its nineteenth century; and we trust that these journals will stir up many to seek in their missionary work more hallowed conformity to the Lord and to those who truly followed Him at the first.

For any who may be contemplating missionary work we add a few remarks on some pre-requisites which call for careful consideration.

(1) *Fixedness of purpose.* In appealing to Timothy the apostle could remind him, "Thou hast fully known . . . my purpose." His work was not the result of a sudden impulse, but of a settled purpose, probably formed in those solitary years which he passed with God in Arabia. The writer of these pages was led to dedicate himself in his youth to Central Africa, his interest in that continent having been awakened, when he was quite a child, by hearing Dr. Livingstone speak in Hamilton in 1864, after his return from one of his great journeys. Obstacles and discouragements were met with by Mr. Arnot; but these do not hinder a true purpose; they only prove helps to the faith of one who is really called of God.

(2) *Preparation for the work.* The stones of the temple had to be carefully prepared, and the stones that were to slay Goliath must be smooth ones. The servant of God needs a human as well as a divine preparation. By many the former is forgotten, and by others it is made the all-in-all. The preparation must vary according to the sphere which is to be entered upon. For pioneer work in Central Africa and among savage tribes the blacksmith's forge, the carpenter's shop, and the medical class will all prove helpful, as Mr. Arnot has found.

(3) *Patience and forbearance.* We join these together, for patience in our own hearts will lead to forbearance with others. Dr. Moffat's advice to our young friend before he left was, "Have patience, patience, patience, and then you will succeed." The list of evidences of apostleship, given in 2 Corinthians xii. 12, is headed with, "*In all patience.*" And, again, Paul puts

patience first when he gives, in chapter vi. 4, the long record of his ministry, "Commending ourselves as the ministers of God *in much patience.*" For the attainment of this grace God would keep many waiting in His school before sending them out into His vineyard. Happy are they who resist not this needed discipline, and who hasten not forth unfitted for the work.

Lastly, we would add *perseverance and godliness*—the blessed fruit of patient waiting upon God for each step as it is taken. Godliness is the higher stage of the Christian life when God has become its motive power and the centre of all thoughts and purposes. Godliness subdues the impatience of the natural will and enables the soul to await the call of God, who alone sees the end from the beginning.

We close these prefatory words with a letter from Dr. Moffat, written a few days before his death, on receiving a copy of the first part of Mr. Arnot's diary :

Park Cottage, near Tunbridge, Kent, July 18th, 1883.

"MY DEAR MR. GROVES,—Only a few lines to acknowledge your kindness in remembering me in connection with Mr. Arnot and his noble undertaking. Truly his spirit is that of a martyr, ready for anything for Jesus' sake and perishing souls. I need only say that I have read it with the most intense interest. Of course many of the peoples through which he passed were well known to me; and had not head powers failed I should have been in those regions till this day. My heart is as warm as ever towards the Bechuanas, whom I never cease to remember in prayer.

"My hand still trembles, for I am only partially emerging from more than six weeks' illness—not such as to confine me to bed, but to keep me at home, and very often not far from the fire. The result has been very great weakness of mind and body, shrinking from everything like mental or physical exercise. My correspondents must be puzzled with my silence; but I am in the care of a kind covenant-keeping God, who will order all things well concerning me.

"Again, many thanks; and when you hear more let me know, for I cannot forget Mr. Arnot. Gratefully yours,

"ROBERT MOFFAT."

We gladly issued fragmentary parts of Mr. Arnot's diaries and letters while he was in Africa, and hope to continue this service on his return, God willing.

HENRY GROVES, *Bankfield, Kent.*

J. L. MACLEAN, M.D., *Bath.*

March, 1889.