

# Basel Mission Archives

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"Rösler's Report for the Year 1895"

**Title:** "Rösler's Report for the Year 1895"

**Ref. number:** D-01.63b.VII..155

**Date:** Proper date: 20.01.1896

**Description:** 1024 members of the community of the district at the end of the year, 523 adults and 501 children, During the year the posting of Mischlich to Worawora occurred also catechist postings: Th. Asamoä to Amfoi, S. Adäe to Ntwumuru, B. Adäe from Ntwumuru to Guaman (Buem), H. Krong to Worawora as assistant to Mischlich. Bediako (teacher at Anum) had to be dismissed for misconduct; (he protested his innocence but the missionary consensus was that he was guilty). 'In general it can be said that the local agents did their works on the other hand with many of them real loyalty was lacking often in the small things, and they have very little drive to increase their knowledge and to make progress, especially in term of a knowledge of the Word of God. Also in many of them the proper love for and joy in their work is lacking, likewise the appropriate missionary intentions.' Many preaching journeys were undertaken, especially in the northern part of Buem, the Adele-Krakyä area, and there were two long visits by Missionary Martin to the Botoku-Nkonya area (Abo & Konso). Boso, Kpalime, Tsate were visited 8-10 times by European missionaries, and altogether the local agents travelled on about 360 days in the year. The missionaries often had the impression, especially in their conversations with individuals, that they were keen to rid themselves of the 'burden of sin', but lacked the power to break away (That this is not to be interpreted as meaning a burden of guilt.). Discussing the community in general, Rösler writes that the majority of Christians have abandoned the uncouth habits of the heathen - this is in fact the difference between the Christians and the heathen, though equally many heathen ways and attitudes have been brought into the community. The Christians on the whole do not recognise that the Word of God has a binding authority for them, and the lack independence in the Christian faiths, especially the wives, who on the whole have become Christian because their husbands were Christian, and now if their husband is excluded or there is a separation between husband and wife, usually leave the Salem for the town. The younger generation are causing anxiety through their haughty ways. The most fruitful area in the year was that between the Abo and Konsu, especially Kpandu with 4 adult baptisms and 3 children. The least fruitful was the immediate district around Anum, in the latter itself only 10 adults were baptised and there were at the time of writing 17 catechumens. In Anum the baptisms were mostly of younger married men. The complaints about Christians living far away on farms is repeated, and to it is added a complaint that those living on the station exhibit a similar lack of 'spiritual hunger' and do not attend morning prayers as they should. There is also a lack of the appropriate sense that Christians should be able to work together well - vide the lack of unanimity about the building of a new (and much needed) chapel. 3 Christians had to be excluded in the course of the year. Toseng - 6 baptisms, community now numbers 36. The chief problems are

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an old man, a Christian of long-standing, who cannot keep away from strong drink, and a young widow whose conduct leaves much to be desired. But the presbyter is a sturdy Christian who takes pains to maintain a proper order in the community, and there are several young pairs of Christians who by their peaceful common life give a good impression. In Boso the chapel is almost ready for consecration - it has cost £100, £20 having been granted from mission funds. The only substantial debts have been incurred over the furnishing, and the community is hoping to clear these at the consecration festival. Rösler's main complaint in this case is that the elders are so un-singleminded about sending their children to school. The lack of increase in the community is probably on account of the efforts which had been expected from the Christians in putting up the chapel. Kpalime - the community is in a constant state flux, with the older members either lapsing or being excluded and new ones taking their place. During the year Rösler was once called out late at night to make peace between the two factions in the community, which reflect the two factions existing in the surrounding countryside. One of the elders had to be deprived of office for dishonesty which had led him into debt. Their new chapel unfortunately collapsed during a heavy rainstorm. Tsate - during the year a situation was uncovered following from which 4 people had to be completely excluded from the community and 4 from taking communion. The presbyter knew about the situation for some time before, but had kept it secret in order not to damage the community. The teacher there, while teaching well in the school, has not the gifts to influence the community much. Vakpo - no longer the centre for the Bomme Christians, but was increased by 6 adult baptisms. Amfoi - a thriving new school, a community of 39, with 11 adult and one child baptism since the arrival of the new teacher. Kpando - 21 adult and 3 child baptisms - community now numbering 51. Little difficulty experienced in getting the new Christians to settle in the mission village, and the presbyter, a nephew of the chief, is a real help to the catechist.

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