

Konigsmacher, Samuel “Sam” Martin (1877–1952) and Ruth Gertrude (Mason) (1880–1934)

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Samuel Konigsmacher

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Samuel and Ruth Konigsmacher were pioneer Adventist medical missionaries and educators in Africa.¹ They contributed significantly to establishing and expanding mission stations across present-day Malawi and Zambia between 1908 and 1928, pushing the church’s work into previously unentered regions of Africa and introducing innovations, including one of the first Adventist mission airstrips in 1933. Despite immense personal loss, illness, famine, persecution, and later tragedy, they profoundly shaped Adventism’s growth in central Africa through language learning, indigenous education, and creative evangelistic methods, even as they reflected some of the colonial attitudes of their era.

Early Life

Samuel was born on May 3, 1877, in Philadelphia, Pennsylvania, to Samuel Cochran (1843-1891) and Emma née Martin (1850-1932) Konigsmacher.² Samuel's family was active in the Seventh Day Baptist Church. Originally from Pennsylvania, he was related to the Ephrata Cloister.³ His grandfather founded the Ephrata Mountain Springs Hotel.⁴ He later recounted how he was living in Philadelphia when his father and grandmother both passed away the same day.⁵

Ruth was born January 8, 1880, in East Westmoreland, New Hampshire, to James (1839-1920) and Lydia Long (1851-1925) Mason. Her father was a lieutenant during the American Civil War, during which he lost his right arm during an explosion at the siege of Petersburg.⁶ Her parents joined the Adventist Church in 1880, and her mother was among the early members of S. N. Haskell's Vigilant Missionary Society.⁷ She attended South Lancaster College, graduating from the Normal (Educational) Course in 1899.⁸

From 1883 to 1891, Samuel attended public schools before attending South Lancaster Academy for two years (1892-1894) and then Battle Creek College (1894-1896).⁹ They both later attributed their conversion to their early school experience in South Lancaster.¹⁰ While in Battle Creek, he served in a variety of capacities, including running errands, serving as a table waiter, working in the laundry, and supervising the men's bathroom for hydrotherapy treatments. Ruth graduated from South Lancaster Academy in 1899 and, afterward, worked as a stenographer at the South Lancaster (New England) Sanitarium. Sam and Ruth were married in South Lancaster on October 23, 1901. They afterward went to work at the Battle Creek Sanitarium. At the time of the dedication of the new sanitarium building, he was the head porter of the large, new building.¹¹ He graduated as a nurse from the Battle Creek Sanitarium in 1903, and the couple remained there until 1905, when they left to work at the Loma Linda Sanitarium (late 1905 through early 1906). While at Loma Linda Sanitarium, Sam was responsible for the men's bath (hydrotherapy), and Ruth was responsible for the dressmaking department. He then spent two more years at St. Helena Sanitarium (1906-1908).

After receiving a call from the General Conference to serve as missionaries, they left St. Helena on April 16, 1908, departing from New York City by ship for London. During their visit to that latter city, they made a memorable stop at Wesley's Chapel.¹² They arrived in South Africa with [James R. Campbell](#) (1887-1975) and Homer Cleveland Olmstead (1886-1966).¹³ They traveled with Homer Cleveland (1886-1966) and Annie (1888-1976) Olmstead and Samuel Martin (1877-1952) and Ruth (1880-1934) Konigsmacher, and together they arrived in Cape Town on May 25. The group arrived at Solusi Mission on June 4, 1908. The Konigsmachers left Cape Town on June 18 for Malamulo Mission in the Thyolo district of Nyasaland on the steamer "Windhuk."¹⁴ They arrived in the British protectorate of Nyasaland (today's Republic of Malawi) on July 15, 1908.¹⁵ Ruth's father paid for their travel to Africa.

Soon after their arrival, they had a "run of the fever."¹⁶ In their first published report about their work, they wrote:

It is interesting work to try to help the natives when they come for assistance. They always ask for medicine, even though the blood is flowing from a wound. In our short time here, we have treated a variety of cases—sick children, indigestion, fever, boils, wounds, especially of the feet, one epileptic case, cough, ulcerated teeth, etc. God has blessed the simple remedies used, so we have had great success.¹⁷

Living conditions at Malamulo were poor, where they lived in a tumble-down shack on the property, with a sluggish nearby stream that festered malaria. Their son, Samuel Martin, was born here at the mission. They appear to have stayed here for about a year.

Matandani Mission

A daughter mission outpost, or “out-station,” was established at Matandani, on the Portuguese border (now in Neno district), by some “native workers.”¹⁸ In October 1908,¹⁹ the Konigmachers went “to take charge” of this newly established mission, located about 60 miles northwest of Blantyre or about 90 miles from the Malamulo Mission in Thyolo. They secured a “permanent site” on the 216-acre property of an “old Dutch farmer,” who sold it for £40 (\$112 USD at the time).²⁰ Today, this mission outpost is known as Matandani Mission and operates a Technical College, Secondary School, and Full Primary School. Part of the land had been a coffee plantation, but due to disease, it had to be abandoned. The Konigmachers found the property much to their liking because it was high in the mountains, at about five to six thousand feet in elevation above sea level, and therefore “a much more healthful location than at Cholo.”²¹ Despite this, their son, born just months earlier at Malamulo, died of malaria on December 17 and was buried at the new mission site.²² “It was hard to lose our baby when we first came,” Konigmacher recalled about a year later. “But now, as the work is growing, and the school is larger, time passes more rapidly.”²³

For the first year, “little progress was made,” which seemed “discouraging,” but with the help of “one of our best native teachers,” wrote Joel C. Rogers sent from Malamulo, he was able to help establish out-schools.²⁴ While his evangelistic methods included holding meetings, especially “magic lantern” meetings in the evenings that featured glass lantern slide images of biblical scenes, on one occasion he wrote about three Africans who came from a village about ten miles up into the mountains near the Portuguese (and Catholic) controlled territory in the earliest documented use of such a projector in that part of Africa.²⁵

Ruth wrote about adjusting to the culture including new and different foods (especially guava, mangold, granadilla, pineapple, mango, orange, and lemon). The local ant hills furnished material for making bricks to build a house. Some of the ants were captured, roasted, and placed in the sun to dry. This delicacy was considered a dessert. Another treat children were fond of was chewing sugar cane as “candy.”²⁶ Within two years, they reported that they could “pray, preach, sing, and speak in the [local] language [Chinyanja].”²⁷ He also received permission from the “British Resident” or colonial magistrate to establish three out-schools.²⁹ It was also reported that, on their “native language” examination, they ranked as high as the average among

missionaries, and Mrs. Konigmacher was complimented on the paper she had started.³⁰

In 1910, he reported that they had 40 students and three out-schools, with an additional 101 students across the three stations (54, 37, and 10 students). Their influence extended to some 20 villages. The average laborer made 75 cents per month, and had to pay 75 cents per year in taxes, and additional 75 cents for each additional wife. He believed that the “government is very good to the native” who knew “nothing of the world or the poverty and trouble in it.”³¹ He also mentioned for the first time the support of Philip Chinyama, who had attended Malamulo Mission School from 1903 to 1908, and now served as an assistant with Philemon Kadamanya as key early workers and teachers.³² In April 1910, they were also joined by Ina Austen, a young woman from South Africa who was working with her sister Ettie at Malamulo Mission, but, due to “several light fever attacks,” she was deemed better off going to “the higher station,” which they hoped would help her avoid malaria.³³ They also had another missionary’s newborn son, Arthur, who was born April 25, 1910.³⁴ He would be the only one of their children to survive to adulthood.

By July 1910, they reported the opening of a fourth out-school with a combined attendance of 154 with an additional forty attending the school at the home station. “We are endeavoring to teach the simple gospel, and hope to have several ready for baptism when Elder R. C. Porter comes.”³⁵ He added that it was difficult to establish new schools because the local magistrate imposed a rule that no new missions could be established within five miles of another mission, and the Roman Catholics had arrived earlier, forcing him to travel “about forty miles” to establish another school.³⁶ They also had “a great deal of rain” that washed away bridges and “caused all the white teachers to have fever.”³⁷ Later that month, Porter did visit, and there were four baptisms. A church was organized with an additional eleven members. Samuel was appointed elder, and Ruth was appointed clerk and treasurer.³⁸ Afterward, the mission had a council held at Blantyre, and while cycling home the hundred miles, had a severe attack of malaria.³⁹ The over-exertion led to a request to raise funds so that he could have his own donkey for travel.⁴⁰

The year 1911 witnessed a significant expansion of out-schools. While Joel C. Rogers attended the Annual Council in Europe (Friedensau), the Konigmachers went to Malamulo Mission to supervise the work; at the same time, Mrs. Rogers took their place at Matandani, which, with the higher elevation, gave her a break from the malarial mosquitoes and an opportunity to work on her language skills.⁴¹ Samuel went on a trip to see about opening up work in the Portuguese Congo; he put the request in writing, but his bicycle broke down, so he had to walk the 125 miles home.⁴² He also reported on the closing exercises for the Malamulo School on October 29. Each received a graduation present of some clothes, and additional rewards were distributed for reciting Scripture. On Sabbath, he preached from Mark 12:30-31 and then in the evening gave a lantern lecture “on the work of our Saviour.”⁴³ By December 12, 1911, he reported that they had opened sixteen new schools in the Malamulo district, with Sister J. C. Rogers opening two more in the Matandani district. This made a total of 2 main mission stations and 44 out-schools, with 80 native teachers.⁴⁴ [Christopher Robinson](#) (1880-1963) was appointed mission superintendent as the Konigmachers began planning to establish a new mission station. He

furthermore reported 97 names at the Malamula Mission Church.⁴⁵

In early 1912, they received permission from the High Commissioner for Portuguese East Africa to authorize Adventist missionary work in the Angoni region. After spending a year at Cholo (Malamulo), they left on March 31 to return to Neno (Matandani).⁴⁶ C. Robinson returned with S. Konigsmacher, and together they stayed a few days at Matandani until Ruth was settled in before leaving on another trip. They also prepared to learn Portuguese because they were not allowed to live in their country without knowing the language. She described her husband, who broke his arm, but because the doctor did not set it properly, he was left in pain, and then he injured his other arm.⁴⁷ He now headed out with Robinson on a month-long donkey-ride itinerary to inspect the out-stations. They discovered that the schools had not started; church and school buildings were in disrepair; teachers were advised and strengthened (and some were replaced when necessary), and schools were combined when necessary.⁴⁸ He was especially grateful for Jim's school at Mpusadala, where he hoped to open another school, and for the work of Peter Bismarck, who, despite fierce persecution, had labored for two years, with fruits from his laborers. When [R. C. Porter](#) returned to visit them, they baptized seventeen more people before embarking on a three-week trip into Portuguese Angoniland [Angola].⁴⁹ Konigsmacher was especially concerned about the tendency among locals to cast lots. Although outlawed by the colonial government, the witch-doctor could manipulate a wax finger in a bowl, which, in some instances, the chief would force people to drink "a big poison drink," and if they died, they were then guilty.⁵⁰

On March 31, 1912, Robinson and Konigsmacher left on an extended trip into Angoniland [today associated with the Angónia District of Tete Province in Mozambique], where they located a new site 100 miles from Matandani Mission.⁵¹ Instability due to political upheaval in Portugal, beginning with the overthrow of the monarchy in 1910, and then with a royalist counter-revolution in 1912, left room in the interior of Portuguese-controlled Angola, with borders that were not always precisely defined, for some liminal space for Adventist missionaries to seek out new opportunities to establish a mission. "Until recently this territory has been closed to Protestant missions," wrote Porter, "being providentially opened since the Portuguese revolution; so we have moved as the 'pillar of cloud' has lifted."⁵² Also, in August 1912, there was a happy report that Konigsmacher had secured a young white donkey, which, as it grew, would be able to bear his weight and provide him transportation.⁵³

In October 1912, he reported on progress in learning Portuguese but worried about his pronunciation. He also reported that they had set aside a second tithe to help raise funds to translate the first "tracts in the native language on present truth."⁵⁴ In mid-1912, they held a special baptism for 24 more candidates and a Bible class for 66 students.⁵⁵ By August 1912, they reported that Ruth needed to travel 60 miles to see a dentist. They managed to obtain some newspapers, so they could learn about the outside world. Meanwhile, he visited various schools. During one of his trips, he fell off his donkey when the animal spooked, and a strap broke, causing him to strain his back and be unable to stand up for two days.⁵⁶ During a visit by C. Robinson, 24 adults were baptized, raising the church membership at Matandani to 34.⁵⁷ By early 1913, they also reported the completion of the translation and printing of their first tract on the Sabbath in the local language.⁵⁸ He also

visited a woman dying from tuberculosis in a nearby village, and decided to take her by machilla [a swinging hammock carried on poles by four men] back to the mission so that “if the Saviour should call her, she would be ready.”⁵⁹

They reported starting a “native store” where they made some supplies available to locals and raised funds for the mission.⁶⁰ In early 1913, Sam reported that they were ready to celebrate the Lord’s Supper for the first time with the Matandani Church. “We have been delayed because we could not secure the supplies,” he wrote.⁶¹ He also reported that Brother Robinson had sent him some rose bushes and mulberry trees.⁶² As they continued language preparation for entry into the Portuguese territory, church leaders believed that the work at Matandani could be carried on by one of the indigenous evangelists, Moses.⁶³ For the time being, they were given permission to traverse the region, but although they selected a mission site, they still had not received formal permission to build.⁶⁴ Meanwhile, Sam finished translating two more tracts on Present Truth and the Second Coming. These were small enough to be easily folded and placed in a letter.⁶⁵

C. Robinson reported on a visit to Blantyre, where they found out-schools and afterward visited Matandani. He reported that they were still learning Portuguese, so that by the time they received permission, they could enter Portuguese-speaking Africa. On that Sabbath, Konigsmacher baptized 24 adults, bringing the number of church members at that mission to 34, including the Konigmachers. They had another 66 persons in Bible classes, showing a deep interest.⁶⁶

Furlough and Return to Africa

The Konigmachers went on furlough in time for Sam to be a delegate at the 1913 General Conference Session.⁶⁷ Also, during this time, Sam spoke at several camp meetings, sharing how he had the privilege of starting 32 village schools across 220 miles of jungle during their five years of mission service.⁶⁸ He liked to describe how life during the hot season in Central Africa was “like a Russian bath.”⁶⁹ They visited family in Pittsburgh, where they saw snow for the first time in five years. “[S]ince coming to this country, our time has been filled up by trying to get others interested in missions.”⁷⁰ In November, their third child, James Mason, was born, presumably while visiting family in Pennsylvania.

They departed from New York on the Celtic for Liverpool on December 11, 1913, to return to Africa. With three-year-old Arthur and infant baby brother, James, they spent two months stopping over in London, England, and then catching the *Gascon*, a Union Castle steamer departing from Southampton, traveling through the Mediterranean through the Suez Canal. He afterward described meeting another missionary on the ship, and when the passengers gathered for a dance, they sang hymns together. They reached Chinde and caught a large steamer up the Zambesi River. They arrived “home” in Africa on February 7, 1914.⁷¹

They were only gone for a little less than a year altogether. The Matandani mission needed repairs after heavy rains washed away the dam at the mission, and a small brick building was blown over. The ferry across the

Zambesi River had also washed away, so he had to leave the donkey on the other side, since the river by the mission was full of crocodiles. The people greeted them with warm smiles and said: “Wabwera” (“you have returned”). During their absence, the church had nearly doubled in size under Moses’s leadership (he reported 203 with barely standing room). They had a special worship service celebrating the Lord’s Supper and foot washing, and afterward, he baptized 21 who had remained faithful after two years of baptismal preparation.⁷²

Soon after their return, on April 15, 1914, baby James tragically died and was buried in a grave next to his older sibling.⁷³ By that summer, they had returned to Malamulo Mission, where they took Ellen White’s counsel to incorporate health-related talks, including natural remedies, into their evangelistic outreach. Unable to do much by way of water treatments, Sam began to lay plans for a hospital at Malamulo Mission with W. B. White and Dr. Dunscombe.⁷⁴ The outbreak of events connected to what became World War I was, furthermore, a sign of the times, indicative of Christ’s impending return.⁷⁵ Sam also had 10,000 more copies of the Sabbath tract printed to distribute far and wide. He believed such literature in the local language was critical to the spread of the Adventist message in Africa.⁷⁶

Barotseland (Pemba) Mission

The Konigmachers left Nyasaland, Malamulo Mission, where about 280 people attended their farewell worship service. They departed on September 14, 1914, for Pemba, located in what is now Zambia’s western province. There, they joined missionaries William H. (1870-1950) and Nora (1867-1908) Anderson and J. Victor (1890-1955) and Jane (1890-1980) Wilson. The Andersons would leave shortly after their arrival on their first furlough. Their first report from the Barotseland Mission noted that the language, Chitonga, was similar to what they had known in Nyasaland [Malawi]. They were fortunate to receive help from a Catholic priest who assisted them in learning the language. Although he wasn’t “fluent,” he was able to preach, having known someone to translate or interpret for him. He hoped that some of his more advanced students could help him establish new schools in the Lusaka district. At the new location, there were many mosquitoes, so to prevent them from slipping under the mosquito netting and to protect the house from ants, he poured a concrete base around the house. Ruth remarked that she had “never seen so many mosquitoes in my life as there are here,” and she appreciated when the wire screening arrived for their new home. They were far enough away not to be “troubled by the war,” although it did increase the cost of “the necessities of life.” Another new challenge was the howling dogs, which serenaded and made it difficult for people to hear him speak.

As they ministered to new tribes, they discovered new challenges. The people’s livelihoods tended to center around cattle, and the climate was much drier and hotter:

At this time of the year, everything is very dry, and the sun is cruelly hot. Good water is a treat. In many places, the natives have to dig little holes in the sand in the bottom of the dry stream beds, and as these holes fill with water, they dip it out. This is the way they have to get their water for many months.⁷⁷

Sam noted that in each village there was “a large, smouldering heap of manure around which the braves will congregate, and in which they will roast a few fish or bits of meat, and smoke their long pipes filled with Lubanga, a kind of tobacco similar to opium.”⁷⁸ He found it much more difficult to get children to attend school and leave behind their cattle and sheep to learn to read.⁷⁹ Even if it was difficult to recruit students, his evening evangelistic meetings remained popular: “I use the magic lantern a great deal in my work in the villages as it helps to gain the attention of the people and impress the truth where other means would not be so successful.”⁸⁰ Both Sam and Ruth spent the month of June itinerating, conducting evangelism, and checking on out-stations as they prospected for a new mission site.⁸¹

A special highlight in 1915 (possibly August) was the visit of William A. Spicer. Spicer highlighted the power of the gospel to change lives. Students at the school came from six different tribes beyond the Zambesi, representing what Spicer considered one of the world’s remote Adventist missions.⁸² He especially remembered singing a hymn that Konigsmacher brought with him from Nyasaland and put into the local vernacular.⁸³

He afterward went on a fourteen-week tour of schools and villages in the surrounding region.⁸⁴ By September 1, 1916, they were camping about 100 miles beyond the Barotseland Mission, prospecting and awaiting permission to establish a new mission.⁸⁵ On this trip, they managed to enter Belgian Kongo—“where none of our workers had been before”—where he found a family from “European parentage” who were “friends” of the “present truth.”⁸⁶

At the end of the first school year [March], the Sam held a special baptismal service and celebration of the Lord’s Supper.⁸⁷ He reported that in Nyasaland he thought a school with only twenty pupils was small, but now here, “we think such an attendance is very good.”⁸⁸ Their first publication was a set of 25 copies of songs they translated and bound into little booklets, and distributed to the local teachers to take to the area village out-schools.⁸⁹ He wrote: “There is one very encouraging thing, and that is that the natives like our songs. Many times when we have finished a service or a school session, they will ask us to sing again.”⁹⁰ As time went on, he reported how the government was picking out the strong men and “sending them to the front as carriers for the soldiers.”⁹¹ He worried that this would affect attendance at the mission schools. One successful strategy for breaking down barriers was music, especially around the Pemba Mission School.

As 1916 wore on, he became increasingly worried about the heat and the lack of moisture for crops. He noted how the sun was “drying up” the corn crop under the cruel, hot sun.⁹² He struggled to communicate to the indigenous peoples what life was like in America. Although the “white man is looked up to,” so the “native cannot think of a white man as being poor.” He added that: “Even the poor missionary is counted a prince of fortune by him.”⁹³ Sam became ill in April 1916, which required that they go to Cape Town for him to have a surgical operation.⁹⁴ After the operation, they were assigned to the Somabula Mission and oversaw the work at the schools in the Shangani.⁹⁵ Ruth and Arthur would stay at Pemba for a short time until he secured a place to live at Broken Hill.⁹⁶ Ultimately, they returned north to a location adjacent to the Kongo border, where they rented

property, hoping and praying that the government would finally grant them a piece of land for a permanent mission site.⁹⁷ In late [November?] 1916, their fourth child, Joseph, was born. "During this time of war, everything is very unsettled," he wrote.⁹⁸ This resulted in further delays. Their temporary headquarters was located near Bwana M'Kubwa, about five miles northeast of the railway station, and only a few miles south of the Belgian Congo border. It was a major mining center.⁹⁹

They received an invitation from some traders to cross the border. To be as careful as possible, and unable to hold public meetings, their seven-year-old son, Arthur, took some of the native women into the kitchen and showed them pictures of Jesus. "He speaks the Chilama so well that the natives wonder at him," his father proudly stated.¹⁰⁰ "Thus a little child shall lead them." On another occasion, they had a song service in their kitchen. "It did sound so good. . . . We have to do this, for we have no permission to hold village services."¹⁰¹ He reported that they were able to add a thatch roof and a brick floor in the kitchen hut. While they waited, they had another son.¹⁰² Their older son, Arthur, contracted Blackwater fever, and as he was recovering, his eight-month-old baby brother, "Joe" or Joseph, died.¹⁰³ One account attributes his death to malaria, and another to rancid food. They buried him at the foot of a mammoth ant heap. "This makes three little boys waiting for Jesus in the heart of Africa," wrote the heartbroken father.¹⁰⁴ At last, in November 1917, official permission came for them to enter the Belgian Congo, after more than a year of working and waiting "under most trying conditions."¹⁰⁵

Entering Kongo

Now that they had permission to do evangelistic work on both sides of the Belgian Congo border, he located a piece of land on the Musofu stream that he hoped would become a new mission.¹⁰⁶ The government gave a proviso that they could have 20 acres and later have up to 100 acres once they put up the buildings and started a school.¹⁰⁷ He wrote:

When we arrived on the place, we were met by a veritable wall of fire, and we had to backfire, and then live in the debris, which was blown into the tent by every gust of wind. This was so unpleasant that we had a grass shed thrown together, and we moved into it, using the tent fly for a rug. The condition was better, but we soon found it was too near the stream, so we began at once to build the present mission house of poles and mud, which we finished just in time [before the rainy season began].¹⁰⁸

Soon, they reported a grass church building (15 by 30 feet) with over 200 in attendance. The school began with 11 students, which soon grew to 50 and then 80. The students came from the tribes of Bawemba and Mukushi, with at least one from the Ndola district.¹⁰⁹

They began their school by teaching "the keystone text of the Bible, John 3:16."¹¹⁰ With the war stretching on, food was incredibly scarce, and they had to request supplies from 800 miles away in Bulawayo. "We use a lot of native foods, or we could not live at all," he added. They were unable to keep cattle because of tsetse flies, and

their goat, which gave them half a cup of milk a day, got lost out in the bush for several days. "For several days after that, all we had for dinner was dry bread and bean pulp, and we were thankful for that."¹¹¹ If that was not all, a man-eating lion was in their vicinity. "The presence of a man-eater makes us feel a little nervous, as we have no gun, and it is doubtful whether one would be able to get the animal if it was seen close by."¹¹² As they were building, he felt it was God's providential protection so that a large tree that fell on their home didn't hurt anyone or do any serious damage to the building.¹¹³

As they made progress, the local government administrator gave him permission to build a brick home on the larger acreage, which was farther away from the river and higher up and away from the mosquitoes. He reported 23 young men and 2 young women, and three more married men living at the mission. They soon had burned 40,000 bricks in the kiln Sam made (with six fireplaces) and, within a short time, increased that number to 60,000. They also had a miniature sawmill, and construction work was in full swing. Yet as important as all of this was, he wrote: "There is danger that one will forget the real reason why he is here. Buildings are necessary, and good crops are a blessing, but it is money and time thrown away if the truth does not reach the hearts of the people."¹¹⁴ It also appears that they changed their mind about not carrying weapons. With a lion nearby, he now traveled with a spear and one of the young men carried a gun. He left a rifle with Ruth and showed her "how to use the rifle, in case there should be any unwelcome visitors."¹¹⁵ After the bricks were done, they built a brick mission house that was 18 by 36 feet. They built a kraal strong enough to keep out the wild animals and purchased some European fowls for \$2.50 each.¹¹⁶

By late 1918, as the global influenza pandemic raged, it reached Africa as well. It arrived at their mission station when one person went to pick up the mail at the Walamba train siding and unknowingly brought it back to the mission.¹¹⁷ Sam described the "appalling" death rate among the Africans. Their head teacher, Chiwanga, was sick and "was apparently dying." They gathered around him and "earnestly asked God to save his life." In answer to their prayers, both he and James, another fellow worker, recovered.¹¹⁸ Both Sam and Ruth caught the influenza, which kept them in bed for five days each, but they were able to get food and medicine through a "half-cast boy" to the others who were sick, so that they could get food and medicine. Thanks to the advice of a neighbor who was also a government agent, he was able to get "some valuable advice" about the influenza that "saved" lives.¹¹⁹

By early 1919, word reached them that World War I had drawn to a close. "We were filled with joy when we learned of the cessation of hostilities."¹²⁰ By March 1919, they had some time off to visit the Cape before attending the Union meeting in Bloemfontein.¹²¹ During a visit by W. E. Straw, he was especially impressed by the amount of land they had cleared during the mission's first eighteen months of existence, as well as by the bright students learning at the school. He was especially impressed by the "spiritual work" at the mission as students went out to read Scripture and pray with others as they traveled from village to village. Even as he left, a group of students sang "God Be with You Till We Meet Again." The Sabbath before he left, five were baptized, and a church of seven members was organized.¹²² He also instituted the practice, echoing his experience with the Tabernacle Bell in Battle Creek, of ringing a mission bell (actually beating a plowshare) to call everyone from

the fields to prepare for the Sabbath.¹²³

Sam described how the “white men” who had earlier come into that district had “exploited them for their own personal ends,” making it initially difficult for them to “see a difference between their enemies and their friends.”

¹²⁴ As they taught them and established trust, especially through the school, they could see that they were truly there to be their friends. They taught them simple “sums” and the Lord’s Prayer. “We try to present the gospel in such a way that it will help them and save them as Africans, and not make them think that they must be like the Europeans before coming to Jesus.”¹²⁵ Treating native peoples with respect was an important aspect of his view of missions. “We have treated the natives like human beings and not like dogs, and they have responded.”¹²⁶

Shift to Musofu

By 1920, the Konigmachers shifted their energy into the Musofu out-school inside the Kongo border. A new missionary couple, F. Burton and Elnora Jewel, would take over the Kongo Border Mission. Over the previous year, he had been spending extra time during the rainy season helping to establish this new mission. By now, there was “a fine school” with 104 pupils during the week and 225 attending services on Sabbath.¹²⁷ By the end of the school year, they had 140 in attendance and baptized 17, with an additional 50 in baptismal class. He reported a narrow escape by one couple on their mission from a lion that got into their hut, and the visit of Dr. Stohr, who claimed to have a cure for the tsetse fly plague.¹²⁸ The lions were a particular nuisance as they liked to “serenade” near the mission at night.¹²⁹ They had several close calls, and on one occasion, camped out in their garden. “As they did not attempt to break into the goat kraal or attack anyone, we thought they were catching plenty of game and so would not harm us.” Despite this, the students regularly traveled in groups and carried weapons. “The boys [students], however, repeatedly carried their guns to the night school, and one evening there were three guns, five spears, and two axes lining the wall. I also took my rifle,” Sam added.

On January 20, 1921, he was ordained to the gospel ministry.¹³⁰ By August 1921, he reported that there were six “out schools”, including one that was 100 miles to the east in Lala Country. The largest school was at Lukosni with “a fine school building with pole seats, and a desk for the teacher.” There were 73 in attendance. Each morning, they called school to order with the beat of a drum, then recited the Ten Commandments and the Lord’s Prayer, along with a portion of the Gospel of Mark. The work was going slowly because they had to train their own teachers.¹³¹ They also lost the Jewels, who, due to poor health, had to leave Musofu Mission.¹³²

Branson, during a visit with W. E. Straw, visited the mission. Now that it was three years old, he reported a brick church and school, two dwelling houses and two dormitories, plus many other improvements. There were 140 students in attendance. “We feel sure that this mission has a great future and that its influence will be felt far and wide in that section of the field.”¹³³ Some challenges remained, including the loss of some of his “brightest teachers” who succumbed to the lure of gold and “get-rich-quick” schemes.¹³⁴

By May 1922, Sam and Ruth left Musofu Mission for the Cape Sanitarium.¹³⁵ They needed a change due to “health reasons.”¹³⁶ On June 2, 1922, they left on furlough in America.¹³⁷ They arrived in mid-July in Washington for some “time of rest and change.”¹³⁸ He wrote, “Mission work is composed of clouds and sunshine. Yet with all its hardships and disappointments, we love the mission still.”¹³⁹ While on furlough, he worked on his only published book, *In the Lion Country*, which was published in early 1925. He also served as a night watchman in the Review and Herald building. Then William H. Branson came to him one day asking him if he was willing to return to Africa? “His face was all aglow,” wrote Branson, “and he said, ‘Yes!’”¹⁴⁰

“Mission on the River”¹⁴¹ in Caprivi Strip (1924-1928)

The African Division invited the Konigsmachers to return to Africa to serve in the Caprivi Strip of the Southwestern Protectorate in late 1924 (a piece of land formerly German territory and by the time they arrived was under British jurisdiction).¹⁴² They left on the S.S. *Homer* sailing from New York on September 20 for Southampton, England. They returned with Elder and Mrs. W. E. Straw and their four children.¹⁴³ His 1924 passport described him as 5 feet, 8 inches tall with blue eyes and brown-gray hair.¹⁴⁴ During a five-day stopover in London, they saw the contrast between prohibition in America and the free use of spirits in the streets of London.¹⁴⁵ They were also able to stop at Wembley and, another day, to see the school and sanitarium at Watford. They then had to depart on the *Kenilworth Castle* for 17 days to the Cape. The weather was cool and the sea smooth, allowing them to enjoy deck games, sports, and even an orchestra to help them pass the time.¹⁴⁶

The trip to the new mission station took five days on the Zambesi River in a flat-bottomed boat with twelve paddlers. About 35 miles of the journey was made by motor around the big rapids above Victoria Falls. He recounted the numerous crocodiles and hippos that gave them pause for concern along their journey. When they arrived at the new Mission, they found a small crocodile that had been caught and was in a pen on the veranda. They also discovered, to their dismay, that the white ants were “very bad” up there, causing them to suspend everything by wire or put things into tins.¹⁴⁷

The January 1, 1925, issue of *African Division Outlook* reported their return and that he was giving lantern lectures at Kalimbesi Mission in the Caprivi Strip (the Zambezi region of Namibia).¹⁴⁸ Soon after their arrival, due to heavy flooding in the Caprivi Strip, they realized they needed to relocate the mission. The high waters and clayish mud made the site undesirable. Instead, there was “a better site” where some temporary buildings had been “erected by a trader who left when war broke out.”¹⁴⁹ The new site had sandy soil. Here, the local people didn’t carry things but used sleds and canoes. “The crocodiles are a constant menace.”¹⁵⁰ He soon obtained the resident commissioner’s permission to relocate the mission site to a more favorable location. Hereafter, the mission would be known as the Katima Mulilo Mission.¹⁵¹ In his next update he wrote about a 25-day trip into the interior where he preached the gospel to “wild Bushmen” who he believed this was the first time they had “ever heard of the gospel.” He also noted that they were experiencing “some difficulty with lions near the

mission," having "come very near to his home."¹⁵²

Soon, they had a new mission house constructed at the new mission site. It was built on stilts, with reeds in panels in the walls, and a floor made of wooden slabs. "It is very hard to make it mosquito-proof, and I do not know how long it will stand."¹⁵³ All life, including transportation, revolved around the Zambesi River. A large canoe would be cheaper, but he only traveled on barges due to the hippos. On one occasion, a hippo charged but missed their vessel. He bought some peanuts from a man, but his canoe capsized. Thanks to some medicine and a visit by Ruth, he recovered, while Sam was sick with a fever. Another significant visit was by the King of Barotseland. One of his teachers, Gladstone, married a princess and sent a message that he wanted to meet him.¹⁵⁴ The king was pleased with their son Arthur's mastery of the language and was overall pleased with his visit.¹⁵⁵ In February 1926, they were visited by C. W. Bozarth and N. C. Wilson, who found the Konigmachers "happy and in health."¹⁵⁶

The next month, while Sam was away, Ruth and Arthur experienced "a real flood."¹⁵⁷ Although they were told the water would not go over the bank, it began to flood the new mission site. They scrambled to gather in whatever food and chickens they could to get them to higher ground. Then she went to work removing the screens, doors, and their personal belongings from their home. She wrote:

This is not a very comforting letter, but we are all safe, and we saved everything we could. There is valuable timber in the house, but we can rescue it all if it falls, because the banks are higher than the yard, and the water is running down a grade. Of course, if the flood should keep up for another week or two, the house would float away. I expect Mr. Konigmacher home the last of this week, and he can try his hand at saving the wreckage!¹⁵⁸

By the time Sam arrived home, he found Ruth "very ill with fever." He took her on a barge hoping to reach the hospital in Sesheki, but on their way, she revived, and they returned home.¹⁵⁹

After the 1926 flood, the government gave them another site for a mission station, fifteen miles along the bank of the main river at Katima Mulilo.¹⁶⁰ This new site had some buildings still standing that allowed them shelter during the rainy season. But before he could even get it screened, he came down with one of the worst attacks of fever he thought might be his last.¹⁶¹ He wrote:

In trying to check the fever, I took such large doses of quinine (60 grains) that my speech left me. In the evening, after the effects of the drug wore away, my speech returned. I was afraid to spend the night in the hut, so I ordered the boys to get the boat ready, and I would try to get to the hospital. We threw the mattress down on the bottom of the barge, tied up the mosquito netting, and started on the flooded river for Sesheke. As we went downstream, only the high points were sticking out of the water. These looked like many little islands by the light of the moon.¹⁶²

His fever broke that night, and he returned to Kalimbeza to get more supplies to transfer to the new mission site. The school grew until they had 60 and then later 200 in attendance. The water was terrible, and the flies

were “a remnant of those that pestered Pharaoh.” Soon they were able to start eight out-schools, including some from the Mashi tribe.¹⁶³

By early 1926, he reported “itinerating” to the Mashi region in search of the Bushmen tribe, whom he eventually located several locations. “We explored the district, held services, prospected for outschools, and showed wonderful pictures,” he wrote.¹⁶⁴

By the time he reached the village of Mamili, the district’s head chief, he was happy to see that they had given permission for girls to attend school. A severe drought and food shortages worried Konigsmacher about whether they might have to close their out-schools. On Sabbath, 192 were present for services, including a large baptismal class. He also sadly reported that his friend and assistant, Gladstone, had his baby die from whooping cough, the first casualty buried at the mission.¹⁶⁵ Even Ruth was sick with malaria, despite taking quinine regularly. Once she recovered, she was able to return to teaching classes in the advanced school!¹⁶⁶ A pesky snake had “taken a heavy toll” on their valuable chickens. “There are many pleasant and interesting things about mission work, but every advance is fraught with much hard work and many altered plans, but we have God’s blessing.”¹⁶⁷ The slowness of travel, whether through the bush or along the river, meant that missionary work was also slow and expensive, “and sometimes not much like a picnic.” He added: “I can assure you the water the boys brought me to drink on my last trip into the Mashi was not much like water or lemonade, but it was wet.”¹⁶⁸

In 1927, E. C. Boger and N. C. Wilson traveled up the Zambesi to join the Konigsmachers for a camp meeting, the first ever in that particular region. There were 671 persons¹⁶⁹ present, and on the Sabbath, their native evangelist, Gladstone, was ordained to the gospel ministry. A significant contributor to the success was Brother Gladstone, who had helped open the way through earlier evangelistic work. In the afternoon, 70 people were baptized, increasing the church membership to over one hundred.¹⁷⁰ Gladstone, the first Barotse to be set apart for ministry, participated in the baptismal ceremony with two others.¹⁷¹ Some of the people had heard of the Mwana Lesa movement, led by Tomo Nyirenda, who merged beliefs from the Watch Tower Society (Jehovah’s Witnesses) with local messianic expectations promising liberation from white colonial rule and using “witch finding” baptisms that led to drownings. Sam wrote:

Some of the natives were afraid to go to the river when we baptized for fear we would kill them. They had heard of the native Mwana Lesa (a false missionary who called himself the Son of God), who drowned many of his converts as he baptized them and was himself hanged. Well, they came and saw the baptismal service for the first time, also the ordinances celebrating the Lord’s supper, and their fears vanished as their interest grew!¹⁷²

By January 1928, the Konigsmachers were taking a furlough at the Cape to recuperate.¹⁷³ Shortly before he left, he finally obtained permission to cross the river and establish the first mission site in Barotseland, but there were no funds to send teachers.¹⁷⁴ Incidentally, the magistrate, a Mr. Green, had been transferred and was the same person who had permitted him to start the Musofu Mission earlier.¹⁷⁵

Liumba Mission (1928)

After their return, they searched the Kalabo district. Their work was transferred to Katima Mulilo on the banks of the main river as they came in contact with people going up and down the Zambezi River.¹⁷⁶ In early 1928, Sam and Gladstone Ishee Nyuwe (fl. 1927-1944) went on an “extensive exploration trip through Barotseland” to establish an Adventist presence in this previously “unentered field.”¹⁷⁷ Barotseland, or the Lozi Kingdom, was a state located in what is today western Zambia, ruled by the Lozi people in the nineteenth century, and which became a British protectorate in 1899.¹⁷⁸

Then, an out-school was opened in the Big Barotse Reserve proper on the Rhodesian side. Some of their converts, upon returning home, shared their newfound faith.¹⁷⁹ One such convert was Robert, who proved especially useful as a supervisor of schools in Barotseland and had married into the royal family. Unable to pay for him to stay at the mission, the Konigmachers paid for his wages out of their personal funds. Robert returned to get his wife and “was so enthusiastic about the growth of our work that the paramount chief sent him out to look at several times, for he and his people wanted us to come up there in the Reserve, near the capital.”¹⁸⁰ After years of waiting, they wondered if this might be their opportunity. They decided to accept the Paramount Chief’s invitation to see if they could obtain a new mission site.¹⁸¹

At last, they had an opportunity to establish an actual mission station in the Kalabo district of Portuguese territory.¹⁸² After meeting with the Paramount Chief and members of his Council, they were given a royal guide who joined them at Kalabo. This Prince, Nyambe, advised them to go to Liumba. Previously, the Paris Society had chosen a school but moved away, leaving the region available for another mission society to open a school.¹⁸³ As they considered available options, they felt the healthiest location was still Liumba Hill. With a worn-out boot, he borrowed his son Arthur’s boot, but not without “huge blisters” on his feet.¹⁸⁴ They made a quick “march” of 20 miles each way on the Lweti River to get to the new site. A trader had also applied for the site, but it was too late, and the site was especially desirable because there were some graves, so the locals left the land alone.¹⁸⁵ Sam wrote:

There was a legend that God came down on the hill here, so we told the natives He was sending the mission to them to tell them the great message for them at this time. It is a fine site. There is plenty of good water, wood, and timber, plenty of natives, and a nice view from the hill over the vleij.¹⁸⁶

As they moved forward, they decided to turn the old mission site at Kalimbeza into an out-school.¹⁸⁷ On April 20, 1928, the Konigmacher family, with B. M. Heald and thirteen paddlers, a guide, and a cook, set out to voyage 500 miles up the Zambezi River to establish the new Barotseland Mission at Liumba Hill.¹⁸⁸ The small barge was heavily loaded, and the river was in “full flood.”¹⁸⁹ The flood waters left the main channel so that the plains for 50 by 150 miles had “about four feet of water.”¹⁹⁰ Every morning, they had a “barge prayer” that God would take them safely to their journey’s end.¹⁹¹ As they traveled around, the young men “would sing many of our gospel

hymns,” until those “on the shore named our missionary boat the ‘Angel Barge.’” On some occasions, they ran up to them and asked them to sing more. “Then they would sing the Barotse hymn, ‘Hurry, God is calling you.’”¹⁹²

After “a month of struggle with the river elements,” they finally reached Kalabo, where the waters had receded so that the paddlers became porters and walked the rest of the way. They planned to leave Ruth at the “Boma” (government) station during the final walk, but Ruth refused to be left behind. Her husband had never established a mission station yet, without her, “and that he was not going to do so now.”¹⁹³ The group arrived on the afternoon of May 29, 1928. They ascended the hill about 150 feet above the Luete [Loete] River, and one of the young men began singing “To the Glory of King Jesus.”¹⁹⁴ Tears filled their eyes as they held a dedicatory service in the moonlight. After a pause, Sam led out in singing “Glory to His Name,” and a prayer was offered.¹⁹⁵ The next day, they began to clear the hillside for the new mission, and within two or three days, the Konigmachers were already conducting a mission school. They felt that “God saved this place for us” because it was too far from the main river for the government to want it, a trader refused the site because the small river was blocked up, and the local tribes refused to build on it because they buried their dead there. “It was actually converting a graveyard into a mission.”¹⁹⁶

With the establishment of this new mission station, the indefatigable Sam had broken new ground again by expanding Adventism into yet another previously unreached territory. One of his colleagues, reporting on this “encouraging progress,” noted that the union committee was doing real work, “while we are here in committee meeting.”¹⁹⁷ As he continued his ministry here, he found support from his assistant and teacher, Solomon, who helped him in visiting area villages. He was especially proud of the Sabbath School charts, along with lantern pictures and the phonograph, which he used to educate, and which attracted a lot of attention.¹⁹⁸

Another key adherent was a young man, Mutelo, who, with another young man, came to the mission compound to be free from the temptations in their home village. “He can read the Testament,” wrote Sam, “and understands the language of the people of the district. I have already used him as an interpreter. I would speak to him in the native language of the country, and he would translate it into the dialect of the district. Many of the natives understand the language of the Barotse people, which we also speak.”¹⁹⁹ Another major concern was the lack of food, which prevented them from taking any boarding students.²⁰⁰ The incredible medical needs meant that he desperately needed an Adventist physician to join him in his missionary work.

Further interest was awakened “when they saw showers of rain come in answer to prayer.” In turn, they brought their gods, and he reported how they “made a big fire of them.” He added, “I called the people out of the church to see the gods burn. The fire was lighted by Mutelo, one of their own tribe.”²⁰¹ Another missionary shared how their arrival corresponded with a legend that “the great spirit built a hot fire on Liumba, and then placed a pot in it, and told the people that the man who dared to come and take the pot out of the fire would be called by the great spirit to be the leader of the people.” No one came and the fire went out, but when the missionaries came, they believed “that the old legend has come true, that the Adventist missionaries were the ones who dared to go

there and take the pot out of the fire, and rekindle the fires of God, and that now they are the teachers sent by the great Spirit to lead them into the light.”²⁰²

In July 1929, he reported that the previous month they had treated 1,577 people with medicine. By the end of the year, this number increased to 14,602 medicines, 1,804 sores treated, and 8 patients in hospital.²⁰³

Evangelist Solomon had also recently returned from a 35-day trip in which he visited 127 villages.²⁰⁴ He would soon go back out to the northeast on another itinerary. Sam noted that his wife would go with him and help “with the work amongst the women.”²⁰⁵ He furthermore felt that God was opening doors. The supervisor of the Paris Missionary Society, who had initially opposed their entering the region, now came and visited them and “was very friendly.”²⁰⁶ He also reported how the work was continuing to grow. He was able to employ Peter as a teacher who faithfully built up an out-school.²⁰⁷

Sam struggled with cultural challenges, notably the coming-of-age ceremony in which all of his workmen left the mission to build a camp, after which there was a big celebration. He also reported on a man who had his “arm snapped off clean at the elbow” but seemed to be “doing nicely.”²⁰⁸ He was especially delighted that “another little light” was placed in Barotse. A new school was opened among the Makoma People to the north of them. The people there wanted “the mission with the medicines and the pictures.”²⁰⁹

By early 1930, Elders Giddings and G. S. Joseph visited them, but their timing coincided with a smallpox outbreak. Despite this, they were able to quarantine the affected village and still gather 409 for Sabbath services, followed by a baptism that included the first convert from the Mawiko tribe, a woman named Malienge.²¹⁰ Despite the crocodiles in the river, they had a dugout canoe nearby, and Ruth made her a new dress. Seven others were baptized with her.²¹¹ He also reported that Ruth was doing better after an illness that required her to travel ten days up the river for medical treatment to reach a hospital.²¹² Joseph, for his part, was impressed by the work that they were doing and appealed for more resources. He noted how much the Mwika are “a very primitive people,” and “witchcraft” seemed to “flourish among these people to a greater extent than we have seen in any other part of Northern Rhodesia.”²¹³ In fact, Peter and Solomon both held evangelistic meetings as they attempted to reach the 230 villages in their district.²¹⁴

The lack of resources meant that the Union sent a brickmaker, Brother Enslin, to help them build a better mission house. Ruth reported that her husband was spending a great deal of time on brickmaking. Since the soil was sandy, he had to go over a mile to the “brick field.” Since there was “no anti-hill soil here,” they had to remove the surface soil and use the clay underneath. He paid each man to carry 100 bricks per day, and at first, they objected, “and threw down their boxes and quit.” But when government taxes were raised, “many of the old carriers came back.”²¹⁵ Another significant challenge was that here they reported resistance that “many of these things were the white man’s things only, and they did not want the white man’s Sabbath.”²¹⁶ Sam compared their religion to the “white man’s salt” (a desirable trading item) that doesn’t do you any good unless you put it in your food and eat it. They responded that “the words of the teacher were good.”²¹⁷

Sam was happy to report that their work was rapidly expanding. By early 1930, he shared that they were working in over a dozen languages, although he noted the difficulty of many of the nomadic tribes shifting around.²¹⁸ As he passed by another village at night, they were “evil dances,” and when they saw Sam, they fled “as if to save their lives.” Instead, at the next village, he called the people together for a religious service. “The simple song that I have used for many years, that Jesus was calling everyone, was translated into the local tongue, and now thousands are singing it in Barotseland.”²¹⁹ He feared for the lack of rain; another famine might be coming. He longed for the return of Christ that would “put an end to sin and suffering and want.”²²⁰ He also reported that his evangelist (Peter) had brought “313 natives” who professed belief. “This is very encouraging,” wrote Sam, “for the people in the district have never had anyone to go amongst them to tell them of Jesus, and many of the villages are filled with spirit-sticks and gods.”²²¹ As he traveled south through the district, he believed God was protecting him, especially from the lions.²²²

At the 1930 General Conference Session, church leaders announced that through the work of the Konigmachers, 500 miles from the nearest railway, and deep into the African interior, “We are entering the last and utmost region of that great continent.”²²³ Funds raised at the same gathering were set aside, at least in part, to build a “dispensary” at Liumba Hill.²²⁴ At the same time, he opined that conversions were more difficult than in other places he had served in Africa. “Diamonds are valuable, for they are not found in every field. So, we think converted Mawike people are very much like diamonds, for so few accept the Saviour and become Christians.”²²⁵ Some “think there is no use of coming to the service” unless they “see some meat or salt.”²²⁶

On December 31, 1931, Ruth left with their son, Arthur, and their cook, Philemon, on a month-long excursion to get to Livingstone so that Arthur could attend school at the Cape. The journey was arduous, with most of the trip spent rafting and portaging around falls along the Zambesi River. The final part was the “wood train” from Katombora, where they took an ox cart to a farm, until they reached the Northern Rhodesia Mission Office and met Mrs. G. S. Joseph and Miss Willmore (G. S. Joseph was away on a field trip). While here, she also got some urgent dental work done and bought school supplies for Arthur, who joined a group of young people headed to the Cape. On her return home, she retraced her steps, which took even longer going back upriver, especially through the rapids. She also stopped to visit other missionaries at the Paris Hill Mission, who shared some eucalyptus oil to help her with a cough, and at another point, she suffered an attack of malaria and then dysentery. “I shall not attempt to describe the remainder of the journey,” wrote Ruth. “I lay in the bottom of the barge most of the time, and my only desire was to get to a hospital.” She finally obtained medicine at Senanga, which brought some relief, and they reached one in Nalolo five days later, where she stayed for 12 days until her husband met her and they traveled home together.²²⁷

A special burden of the Konigmachers was for the women. Some challenges included polygamy. One recent convert had her husband, through bad influences, take another woman. “Almost any native will admit that there is no happiness when a man has more than one wife,” wrote Sam.²²⁸ He worried about women who carried bricks, often doing more and heavier work than the men. Another “evil” was when men were recruited to work

far away, only to often leave their families behind, destitute. He reported about one practically naked woman whom he gave work “so she could buy herself a bit of cloth.”²²⁹ Some women lived in places he could barely “believe a person could sleep in such a place.” He added: “If our sisters at home and our young women and girls could only see Biemba’s hut, they would indeed think they had many blessings.” He hoped to persuade the women back home to give of their means to help carry the gospel to more women in Africa.²³⁰

Another challenge was the Great Depression. The “fog of international exchange” left them with less, but he was determined to stretch what little they had as far as possible. He refused to let themselves get into any debt.²³¹ “So when the money is short, we are working harder than ever, and not going into debt either. God is blessing, and the world is being told about Jesus.”²³² Despite concerns about the potential for war, he felt they should not spend the money on a radio.²³³ In another report, he shared how that year (1932), they were “making the strongest evangelistic effort” they had ever made, holding services in 353 villages. Some of the evangelists were gone for a month at a time. To reach more people, one evangelist named Lupale, who had no more money, hired a man to take him three days down the river and back again with his hat and knife. “He visited forty-three villages on that river. He found a Bushman and told him of Jesus, and brought back his huge clay pipe. I don’t believe a native teacher ever entered their villages before. The people were delighted with the message and the pictures.”²³⁴ The evangelists had to fight against ‘false teachers’ teaching ‘The New Spirit’, baptizing locals with beer.²³⁵

Another challenge was the massive locust swarms.²³⁶ At one point in late 1932, he had to close a school due to a lack of teachers. He also struggled to help those who were crippled. A man who had his arm torn off by a crocodile became their mailman, and another one-legged man they baptized would do their fishing.²³⁷ The most common maladies he reported treating, though, were burns, especially among people who might fall into the fire. One man, for whom he made a peg leg, he gave him work clearing an aerodrome or airstrip, indicating his hope that soon they might be connected to the outside world, although 500 miles above Victoria Falls, by airplane.²³⁸ In the next report, titled “The Message Flying in Africa,” he shared how the local magistrate and Ruth had flown (for the first time) over the mission and dropped off to him the latest newspaper along with two letters.²³⁹ The letter explained that the magistrate had urged her to get on the plane.²⁴⁰ “The message for these times was carried by angels in the midst of heaven. Now the messengers of the truth have carried her, and they are in aeroplanes.”²⁴¹ The magistrate also came to inspect their airstrip, which was 2,700 feet long by 150 feet wide. He anticipated that church leaders would arrive by airplane to attend the camp meeting. “We hope to have the largest meeting ever held in this part of the field.”²⁴² He added that for the Mawiko, this was the first time they had seen an airplane. “It looked beautiful as it hung out in space over the vlei.”²⁴³

As the year 1933 progressed and the Depression continued, they were increasingly limited and couldn’t always pay their teachers or afford travel. Then, an outbreak of foot-and-mouth disease led to restrictions on the movement of livestock and grain. They were allowed some concessions, such as traveling with a meal and paying for eggs with salt, but they were severely restricted in what they could do. Still, Sam traveled on foot,

even when the sand worked the nails in his shoes, and often by moonlight. “The famine this year seems to extend over a greater area than ever before,” he wrote, “and there will be real suffering and deaths from starvation.”²⁴⁴ One of his helpers, Makai, returned from a trip because the famine was too great, and he was afraid to continue. “God is very good to us. Despite the plagues, the work is advancing, and we are of good courage.”²⁴⁵ He also noted that, in the midst of “hard times,” the Government had provided them with some assistance to support their medical work.²⁴⁶ Another early worker was Mawika, whose baptism was mentioned already, named Malienge, who went out a nine-week evangelistic tour. She reported back 308 believers having visited 179 villages. She had eleven fires for burning up “the native gods and spirit sticks” during her journey.²⁴⁷ It appears that training and sending out women as evangelists was a notable feature of Konigsmacher’s ministry. Even years later, two women named Mary Mabengi and Maria Chindongo (the latter who was blind) still had energy to “go out from village to village telling the heathen of Jesus’ coming.”²⁴⁸

E. C. Boger and H. M. Sparrow left Bulawayo for Livingstone, leaving Bulawayo at 8:25 am and landing at Livingstone at 11:00 am. Here they were joined by R. M. Mote, and then left at noon and arrived at Liumba Hill Mission at 3 pm. They started the camp meeting that night with 550 in attendance, and before they left, they baptized 65 people at the river at the foot of the hills. They stayed for the weekend before flying to Katima Mulilo to inspect the mission there. They then flew back home, noting that they saved £15, “to say nothing about the savings of time.”²⁴⁹ They had traveled in a matter of hours what would have taken them weeks the year before to reach the same sites. “Surely God has allowed men to invent these ways of rapid travel so that His message might *go quickly*.” This may be the earliest documented flight by Adventist missionaries doing evangelistic work in Africa.

In May 1934, Ruth Konigsmacher had to be evacuated by airplane, possibly the first Adventist missionary to do so, due to poor health. Authorities sent an airplane to Liumba to fly them both to Bulawayo. There in the hospital, they discovered she had heart trouble and advised them to seek a lower altitude, so they went to Cape Town.²⁵⁰ They left Arthur behind to manage the mission. After some time, he took the two-month trip back up country to turn over the mission.²⁵¹ Ruth passed away on September 29, 1934.²⁵² The death was reported as the cause of death as Bright’s Disease, which is today an outdated term for a collection of kidney problems.²⁵³

She was buried in the Plumstead Cemetery in South Africa. After her death, the denomination pledged the Thirteenth Sabbath overflow offering to help build and develop a hospital at the Liumba Hill Mission Station.²⁵⁴ This new medical missionary unit would stand “as a beacon light for the message as well as a memorial to the sacrifice” which Ruth and her husband made “to the cause of missions.”²⁵⁵

Muchenje Mission

At some point in 1935, Arthur married, and the three worked together in mission service.²⁵⁶ Their first appointment after Ruth’s passing was to connect with the Muchenje Mission (near Lusaka) in Northern

Rhodesia. They renewed the lease on the mission property, cleaned it up, and re-established morning and evening prayers in the little stone church.²⁵⁷ With renewed vigor, he took up the missionary task:

Now the old missionary looks down the road at Muchenje in Central Africa to see who is coming for help. The bicycle has gone. Mother has gone; she is sleeping in Cape Town. Then we hear the orders again, "Go ye into all the world, and preach the gospel." We buckle up the belt a bit tighter and push on out through the lion country to tell the remaining tongues of Africa that Jesus is coming soon; get ready.²⁵⁸

After a short time, his son Arthur and his wife, Maria (b. 1902), after earnest entreaties by the local chief, opened up a self-supporting work near the old chief's kraal at Mungule. "The chief was highly incensed and angry with us," he wrote, "and he said he would close every school in the district if we did not let him have his school. By sacrificing a little more, we started the work again in his district, thirteen miles from Muchenje."²⁵⁹

Ever the explorer and evangelist, he started on a ten-day trip to the northwest of Rhodesia (northwest Zambia). During the trip, he and an "native evangelist" visited 40 villages as they traveled 500 miles by bicycle. "I found the Batwa people, but they were scattered among the other people. . . . I sent an appeal to the Zambesi Union to allow me to go up to Mumbwa with four teachers and one evangelist and claim the territory for Jesus."²⁶⁰ Another missionary passing through visited Konigsmacher, describing him as one of those "devoted self-sacrificing missionaries" who, after three decades, was truly one of "those soldiers of the cross."²⁶¹

On March 28, 1937, he began another "long evangelistic tour," extending over 500 miles through the tsetse fly-infested region, hoping to spread the Adventist message among new tribal groups visiting over 100 villages. At one point, the flies were so thick that as they bit him, he almost fell off a bridge.²⁶²

At some point in late 1937, he was transferred back to the Musofu Mission, where he reminisced about his early missionary days. Here, he attended a camp meeting, baptized 22 people, and helped start the school. His son and daughter-in-law continued to stay with him. They also had a close encounter with a "raging forest fire" that "swept the mission grounds." Thankfully, no one was hurt, he reported.²⁶³ In another report, he expressed surprise at returning to his old mission station but finding "the work unfinished." He eagerly pressed forward once again with evangelistic and medical missionary work among those around him.²⁶⁴ His old friend, [W. H. Anderson](#), when passing through, reported the conversion of one woman whom Sam encountered as she sought after God. "She listened to his message and then, kneeling before him, she said, 'I want to belong to your God. Will you show me the way?'"²⁶⁵ The superintendent of the Zambesi Union Mission, James R. Campbell, reported that Sam, along with his son and daughter-in-law, was "doing good work with a very small budget, entailing much personal sacrifice."²⁶⁶

Later Years

Ill health forced him to retire from the field in 1940²⁶⁷, “but like a true missionary, he was always eager to return.”²⁶⁸ J. F. Wright reported, “He was ever ready to blaze the trail for others to follow. The more rugged the path, the more joy he took in traveling it; the more difficult the task, the more delight he took in attempting it. Everywhere he carried a smile and pressed on with grim determination.”²⁶⁹

He determined to return to Africa on his own, but became stranded in Hawaii, where he worked for a time as a government night watchman. While here, he wrote reports on the progress of Adventism in Hawaii, sharing the state of the church and its evangelistic progress. He loved the tropical leis and reported that many places in Africa are just as beautiful as Hawaii if only they could “take away the fever” in Africa.²⁷⁰

He was working at Pearl Harbor at the time of the Japanese bombing on December 7, 1941, which may have contributed to increased mental health challenges, which ultimately led to his being institutionalized.²⁷¹ The General Conference had voted to allow him to return to Africa at his own expense, but by this time, he was no longer able to travel.²⁷² Samuel died on November 11, 1952, in Honolulu, Hawaii.²⁷³ At the time of his death, his only surviving son, Arthur, was still alive in South Africa, but it is not known what happened to his son.²⁷⁴

Contribution and Legacy

Sam and Ruth were remembered as among the early “pioneer missionaries” who built up the work in Africa.²⁷⁵ He was selected along with Stahl, Anderson, and others as one of the “Trail Blazers” of Adventist mission history.²⁷⁶ A missionary colleague noted how “God has given him great favor with the government and with the chiefs in establishing new missions.”²⁷⁷

They contributed significantly to Malamulo and established the Matandani Missions in what is Malawi (1908-1915), then went north to Barotseland Mission in western Zambia (1915-1917); before founding the Rusangu Mission in Northern Rhodesia (Zambia), then Musofu (1917), Chimpempe (1921) which opened up the Adventist work on the border of the Congo, and then pushing still further north into Zambia, establishing the Liumba Hill Mission in what is today western Zambia in 1928. The Konigmachers were stalwart missionaries who constantly pushed Adventist missionary work into uncharted regions of Africa and remain among the most influential in the expansion of Adventism into the interior of Africa. They also experienced incredible pain, with the loss of three of their four children as infants, and suffered disease, famine, and persecution. In 1933, they supervised the first documented Adventist mission station to build an airstrip for landing airplanes, which received a delegation of church leaders later that same year, and then the next year, Ruth was evacuated by airplane due to a medical emergency, making this the earliest documented instance of Adventist missionaries being evacuated by airplane. A significant aspect of their success was their ability to learn the language and educate local indigenous converts who would, in turn, take the Adventist message to their villages. At the same time, the Konigmachers, like many missionaries of the era, reflected colonial sensibilities even though they were some of the pioneers living incarnationally, learning to appreciate the local culture, and developing innovative ways of

treating and sharing the Adventist message, especially with a lantern projector and phonograph. The story of the Konigmachers is not well known in Adventist history, in part due to a significant mental health crisis that left Samuel stranded at the end of his life at a mental health institution in Hawaii, which prevented him from being buried near his family in Africa. The overall contributions of the Konigmachers make them some of the most influential and least known missionaries in the expansion of Adventism in Africa.

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NOTES

1. This article is adapted and condensed from a larger forthcoming volume on the history of Adventist missions in Africa and used with permission of the author.
2. The extensive roots of the Konigmacher family can be see in the catalogue of the Cocalico Valley Historical Society, see: <https://www.cocalicovalleyhs.org/wp-content/uploads/2018/03/Card-Files-KO-to-KRO-search-edited.pdf>
3. "Missionary Here," *The Ephrata Review*, July 4, 1913, 1.
4. Ibid. For information on the historic building, see: https://en.wikipedia.org/wiki/Mountain_Springs_Hotel
5. S. M. Konigmacher, "The Soul of a Black Man," *The Watchman Magazine*, January 1930, 26.
6. sdsasdfdfhttps://en.wikipedia.org/wiki/Siege_of_Petersburg
7. See Obit. *ARH*, December 24, 1925, 22.
8. Obituary, *Southern African Division Outlook*, October 15, 1934, 7.
9. Biographical Information Blank, July 25, 1912, General Conference Archives.
10. Ibid.
11. "Relates Story of African Life," *The Bay City Tribune*, August 14, 1913, 5.
12. Ruth Konigmacher, "A Visit to Wesley's Chapel," *YI*, August 17, 1909, 3.
13. J. V. Wilson, "South Africa," July 16, 1908, 15-16.
14. See under "Findings," *ARH*, July 9, 1908, 21. See updated departure in J. V. Wilson, "South Africa," *ARH*, July 23, 1908, 18.
15. See announcement in *Pacific Union Recorder*, April 2, 1908, 5.
16. Joel C. Rogers, "Malamulo Teachers' Institute and School Opening," *ARH*, December 3, 1908, 13.
17. See note under "Findings," *ARH*, December 17, 1908, 21.
18. Joel C. Rogers, "A Year's Progress in Nyassaland," *The Present Truth*, December 1, 1910, 761-762.
19. The only dating for their departure to Matandane comes in a report from J. C. Rogers, "Another Year's Progress in Nyasaland," *ARH*, September 29, 1910, 8-9.

20. S. M. Konigsmacher, "Nyassaland, Africa," *ARH*, May 20, 1909, 19.
21. Ibid.
22. For the death date see the announcement in *ARH* February 18, 1909, 24; S. M. Konigsmacher, "Nyassaland, British Central Africa," *ARH*, March 31, 1910, 10. In another place it states that their baby died December 17, 1908. See S. M. Konigsmacher, "East Central Africa," *Life & Health*, April 1909, 237-238.
23. S. M. Konigsmacher, "British Central Africa," *Life and Health*, April 1910, 215.
24. Joel C. Rogers, "A Year's Progress in Nyassaland," *The Present Truth*, December 1, 1910, 761-762.
25. S. M. Konigsmacher, "Nyassaland," *ARH*, August 12, 1909, 16.
26. Mrs. Samuel [Ruth] Konigsmacher, "Some Native Foods," *YI*, April 13, 1909, 4.
27. Also known as Nyanja or Chewa which is a widely spoken Bantu language and serves today as the official language of Malawi and Zambia.
28. See report under "Mission Notes" in *The Columbia Union Visitor*, February 2, 1910, 8. In another place he reports preaching his first sermon in the local language. "We are getting hold of the language, and find that when able to speak to the people in their own tongue, we can reach them better." S. M. Konigsmacher, "British Central Africa," *ARH*, February 24, 1910, 14-15.
29. Ibid.
30. See report in *ARH*, July 21, 1910, 7.
31. "Echoes from the Heart of Africa," *The Life Boat*, April 1910, 118.
32. Yonah Matemba, *Matandani: The Second Advent Mission in Malawi* (2003), 48.
33. J. C. Rogers, "Malamulo Mission," *South African Missionary*, April 18, 1910, 1-2.
34. See announcement under "Notes," *The South African Missionary*, June 6, 1910, 4.
35. S. M. Konigsmacher, "Nyassaland," *ARH*, July 21, 1910, 15.
36. Ibid.
37. Ibid.
38. R. C. Porter, "The Matandane Station and Its Out-Schools," *The South African Missionary*, July 18, 1910, 3-4.

39. J. C. Rogers, "Malamulo Mission," *The South African Missionary*, August 8, 1910, 3.
40. See request noted in *The South African Missionary*, August 29, 1910, 4.
41. See note in *The South African Missionary*, May 8, 1911, 4. See also *The South African Missionary*, May 29, 1911, 4.
42. Joel C. Rogers, "Report of Nyasa Mission," *The South African Missionary*, June 5, 1911, 2.
43. S. M. Konigsmacher, "Malamulo Mission," *The South African Missionary*, December 18, 1911, 1-2.
44. S. M. Konigsmacher, "Nyassaland," [dated December 12, 1911] *ARH*, March 7, 1912, 13.
45. C. Robinson, "Malamulo Mission, Nyassaland," *The South African Missionary*, March 11, 1912, 2; *ARH*, April 25, 1912, 11.
46. Ruth Konigsmacher, "Nyassaland, Africa," *ARH*, June 27, 1912, 12.
47. Ruth Konigsmacher recounts the story of the accident while moving grain in Mrs. [Ruth] S. M. Konigsmacher, "Cholo, Nyassaland," *ARH*, January 25, 1912, 12.
48. S. M. Konigsmacher, "Mantandane Mission, British Central Africa," *ARH*, December 26, 1912, 13.
49. Ibid.
50. Ibid.
51. See report in *The South African Missionary*, April 29, 1912, 4.
52. R. C. Porter, "A Visit to the Malamulo Mission (Concluded)," *The South African Missionary*, July 22, 1912, 1-2; *ARH*, September 26, 1912, 11. Of interest in the *South African Missionary* was a report of attacks by lions, including during a visit to a neighboring mission under the direction of Dutch Reformed missionary, Andrew Murray.
53. See note *The South African Missionary*, August 19, 1912, 4.
54. S. N. Konigsmacher, "News from Nyasaland," *The South African Missionary*, November 4, 1912, 2; Sam and Ruth Konigsmacher, "A Letter from Nyassaland," *The South African Missionary*, December 2, 1912, 5.
55. Sam and Ruth Konigsmacher, "A Letter from Nyassaland," *The South African Missionary*, December 2, 1912, 5.
56. S. M. Konigsmacher, "Mantandane Mission, Central Africa," [August 6, 1912] *ARH*, January 23, 1913, 84-85.

57. C. Robinson, "Blantyre, Nyasaland, South Africa," *ARH*, April 3, 1913, 328. The original report appears as C. Robinson, "Blantyre," *The South African Missionary*, January 6, 1913, 3.
58. S. M. Konigsmacher, "In Nyasaland," *ARH*, August 7, 1913, [10] 754. In another report he states that the translated title of the tract is: *Is Sunday or Saturday the Sabbath? The Second Coming of Christ; and Who Changed the Sabbath?* See S. M. Konigsmacher, "Again in Africa," *The South African Missionary*, March 24, 1914, 3.
59. Ibid.
60. S. M. Konigsmacher, "Matandane, Nyasaland: Every-Day Incidents," *ARH*, May 8, 1913, [17] 449.
61. See note in *The South African Missionary*, February 17, 1913, 6.
62. Ibid.
63. See report by Christopher Robinson in "Report of Nyasaland Mission as Presented at the Recent Union Conference," *The South African Missionary*, February 17, 1913, 2-3. The name Moses is identified in a subsequent report: C. Robinson, "Malamulo Mission," *The South African Missionary*, August 25, 1913, 3.
64. Ibid.
65. S. M. Konigsmacher, "Matandani Mission, Neno, Nyasaland, B.C.A.," *The South African Missionary*, April 12, 1913, 4.
66. C. Robinson, "Blantyre, Nyasaland, South Africa," *ARH*, April 3, 1913, 16.
67. See list of seated delegates: *ARH*, May 22, 1913, [13] 493.
68. [S. M. Konigsmacher], "Story of African Life," *The South African Missionary*, September 29, 1913, 3.
69. Ibid.
70. S. M. Konigsmacher, "A Covenant by Sacrifice," *ARH*, December 4, 1913, [16] 1176.
71. S. M. Konigsmacher, "Missionaries Returning to Africa with Seven-Month-Old Baby," *Life and Health*, July 1914, 327-328.
72. S. M. Konigsmacher, "On Reaching Home Again," *ARH*, August 6, 1914, 11.
73. See death announcement *ARH*, July 2, 1914, 24. In another place it was stated that the baby "had never been a robust child, and some complications connected with teething caused his death." See report in *The South African Missionary*, May 19, 1914, 4.

74. S. M. Konigsmacher, "Malamulo Mission," *The South African Missionary*, September 21, 1914, 3. See additional details mentioned in S. M. Konigsmacher, "British Central Africa," *ARH*, January 28, 1915, 19.
75. Ibid.
76. S. M. Konigsmacher, "British Central Africa," *ARH*, January 28, 1915, 19.
77. S. M. Konigsmacher, "Pemba," *The South African Missionary*, December 27, 1915, 2-3.
78. Ibid.
79. Ibid.
80. Ibid.
81. See note in *The South African Missionary*, June 28, 1915, 2.
82. W. A. Spicer, "Transformations Beyond the Zambesi," *ARH*, October 7, 1915, 3.
83. W. A. Spicer, "On the Barotseland Border," *The Present Truth*, November 2, 1916, 697-698.
84. S. M. Konigsmacher, "Pemba," *The South African Missionary*, December 27, 1915, 2-3.
85. See note in *Field Tidings*, November 1, 1916, 1.
86. See note on back page *ARH*, February 22, 1917, 24.
87. S. M. Konigsmacher, "A Batonga Funeral," *The Life Boat*, July 1916, 199-200. For a detailed account of the baptism and Lord's Supper, see: S. M. Konigsmacher, "Another Year of Mission Work in Africa," June 29, 1916, 10-11.
88. S. M. Konigsmacher, "Another Year of Mission Work in Africa," *ARH*, June 29, 1916, 10-11. In another place he recounts similarly that a school with 10 to 15 meant they were "quite fortunate." See S. M. Konigsmacher, "Among the People in Northwest Rhodesia," *ARH*, March 9, 1916, 10.
89. S. M. Konigsmacher, "Another Year of Mission Work in Africa," *ARH*, June 29, 1916, 10-11.
90. S. M. Konigsmacher, "Among the People in Northwest Rhodesia," *ARH*, March 9, 1916, 10.
91. Ibid.
92. S. M. Konigsmacher, "Northwestern Rhodesia," *ARH*, September 28, 1916, 10.

93. Ibid.
94. See note in *The South African Missionary*, May 1, 1916, 4.
95. See announcement *The South African Missionary*, June 5, 1916, 4.
96. See under "Notes," *The South African Missionary*, July 3, 1916, 4.
97. S. M. Konigmacher, "On the Kongo Border," [November 1, 1916] *ARH*, June 14, 1917, 13.
98. Ibid.
99. U. Bender, "On the Congo Border," *The South African Missionary*, August 27, 1917, 4.
100. S. M. Konigmacher, "Northern Rhodesia," *ARH*, June 28, 1917, 12.
101. Ibid.
102. S. M. Konigmacher, "Northern Rhodesia, Africa," *ARH*, December 13, 1917, 13.
103. See story of struggle of Arthur with Blackwater fever in *The South African Missionary*, July 16, 1917, 7. Third Angel Over Africa, 170.
104. See under "Notes from the Mission Board," *Southern Union Worker*, November 15, 1917, 3.
105. "Notes," *The South African Missionary*, December 3, 1917, 4.
106. See under "Notes from the Mission Board," *Southern Union Worker*, November 15, 1917, 3.
107. S. Konigmacher, "Starting a New Mission Station," *The Life Boat*, April 1918, 104-105.
108. Ibid.
109. S. M. Konigmacher, "Getting Started on the Kongo Border, South Africa," *Missionary Leader*, November 1918, 8.
110. Ibid.
111. Ibid.
112. S. M. Konigmacher, "Our Interesting Surroundings," *ARH*, January 3, 1918, 13.
113. S. M. Konigmacher, "A Gracious Providence," *ARH*, August 29, 1918, 11.

114. S. M. Konigsmacher, "Enlargement at the Kongo Border Mission," *ARH*, October 24, 1918, 8.
115. Ibid.
116. S. M. Konigsmacher, "'Over the Top' in the Jungle," *YI*, October 22, 1918, 5-6.
117. S. M. Konigsmacher, "Saved by Prayer," *ARH*, August 21, 1919, 20.
118. S. M. Konigsmacher, "A Black Boy Saved by Prayer," *The Present Truth*, November 27, 1919, 11.
119. S. M. Konigsmacher, "Congo Border Mission," *The South African Missionary*, January 6, 1919, 2.
120. Ibid.
121. See under "Notes," *The South African Missionary*, March 17, 1919, 4.
122. W. E. Straw, "Congo Border Mission," *The South African Missionary*, March 31, 1919, 2-3.
123. [S. M. Konigsmacher], "The Kongo Border Mission," *ARH*, January 1, 1920, 23.
124. S. M. Konigsmacher, "Gospel Farming in South Africa," *ST*, November 25, 1919, 13.
125. Ibid.
126. [S. M. Konigsmacher], "The Kongo Border Mission," *ARH*, January 1, 1920, 23.
127. S. M. Konigsmacher, "Musofu Mission," *The South African Missionary*, August 15, 1920, 7.
128. S. M. Konigsmacher, "Musofu Mission," *The South African Missionary*, December 15, 1920, 5.
129. S. M. Konigsmacher, "Lions Visit Home of Missionaries," *YI*, October 26, 1920, 16.
130. See under "1921" in *ARH*, May 9, 1946, 2. The dating can be established from Doris E. Robinson, "The Advance in Africa," *ARH*, May 12, 1921, 12. See also the report: "The Last Sabbath," *South African Missionary*, February 15, 1921, 8.
131. S. M. Konigsmacher, "A Word from Musofu," *African Division Outlook*, September 1, 1921, 4.
132. W. H. Branson, "The Musofu Mission, Central Africa," *ARH*, June 30, 1921, 9-10.
133. W. H. Branson, "A Visit to the Zambesi Union Mission Field," *South African Missionary*, January 15, 1921, 2-3.

134. S. M. Konigsmacher, "A Letter from Our Congo Border Mission," *ARH*, April 13, 1922, 12.
135. "Cape Sanitarium Notes," *African Division Outlook*, June 1, 1922, 7.
136. See note by W. H. Branson under "Rhodesia," *The Watchman Magazine*, October 1922, 2.
137. See note *The African Division Outlook*, June 15, 1922, 8.
138. See note in *ARH*, July 20, 1922, 24.
139. S. M. Konigsmacher, "A Letter from Our Congo Border Mission," *ARH*, April 13, 1922, 12.
140. See note in *The Life Boat*, April 1926, 109.
141. See reference by B. M. Heald to the work of Konigsmacher who was at "the mission on the river." See "Northern Rhodesia News," *African Division Outlook*, November 1, 1927, 6.
142. General Conference Committee Minutes, March 2, 1924, 584.
143. See note *ARH*, October 9, 1924, 24.
144. 1924 Passport Application.
145. S. M. Konigsmacher, "A Distressing Sight," *The Life Boat*, January 1925, 4-5.
146. W. E. Straw, "Back in Africa," *Lake Union Herald*, February 18, 1925, 1-3.
147. S. M. Konigsmacher, "Experiences Entering the Heart of Africa," *The Life Boat*, April 1925, 112-113.
148. F. E. Thompson, "News Notes from North Rhodesia," *African Division Outlook*, January 1, 1925, 7.
149. [S. M. Konigsmacher], "On the Upper Zambesi," *ARH*, August 20, 1925, 10.
150. Ibid.
151. "Change of Mission Location," *African Division Outlook*, June 1, 1925, 8.
152. See note *The African Division Outlook*, September 15, 1925, 8.
153. S. M. Konigsmacher, "The Upper Zambesi Mission," *ARH*, October 29, 1925, 12.

154. Ibid.

155. Ibid.

156. N. C. Wilson, "A Trip to the Caprivi Strip," *African Division Outlook*, April 15, 1926, 7-8.

157. Mrs. S. M. [Ruth] Konigsmacher, "Heavy Floods at the Upper Zambesi Mission," *African Division Outlook*, May 1, 1926, 3-4.

158. Ibid.

159. S. M. Konigsmacher, "Out at the Front," *YI*, April 3, 1928, 7.

160. S. M. Konigsmacher, "A Light from Dark Africa," *The Life Boat*, April 1928, 110.

161. Ibid.

162. Ibid.

163. Ibid.

164. S. M. Konigsmacher, "Itinerating in Zambesi, Africa," *ARH*, April 8, 1926, 10-11.

165. Ibid.

166. Ibid.

167. Ibid.

168. Ibid. In another place he reported: "The water is terrible to drink." See S. M. Konigsmacher, "A Light from Dark Africa," *The Life Boat*, April 1928, 111.

169. This statistic comes from another report, see S. M. Konigsmacher, "Upper Zambesi Mission," *ARH*, January 5, 1928, 15.

170. E. C. Boger, "Upper Zambesi Camp Meeting," *African Division Outlook*, September 15, 1927, 9.

171. S. M. Konigsmacher, "Upper Zambesi Mission," *ARH*, January 5, 1928, 15.

172. S. M. Konigsmacher, "Out at the Front," *YI*, April 3, 1928, 7.

173. "General News Notes," *African Division Outlook*, January 1, 1928, 8.

174. "Northern Rhodesia Mission Items," *African Division Outlook*, February 1, 1928, 11.
175. S. M. Konigsmacher, "The Natives Want the Sabbath Mission," *African Division Outlook*, May 1, 1931, 7.
176. S. M. Konigsmacher, "Liumba Mission-Barotseland," *African Division Outlook*, October 11, 1928, 4-5.
177. B. M. Heald, "Northern Rhodesia Mission Field," *African Division Outlook*, April 1, 1928, 6.
178. https://en.wikipedia.org/wiki/Barotsiland-North-Western_Rhodesia
179. S. M. Konigsmacher, "Liumba Mission-Barotseland," *African Division Outlook*, October 11, 1928, 4-5.
180. S. M. Konigsmacher, "Upper Zambesi Mission," *ARH*, April 12, 1928, 9.
181. *Ibid.*, 10.
182. S. M. Konigsmacher, "Liumba Mission-Barotseland," *African Division Outlook*, October 11, 1928, 4-5.
183. S. M. Konigsmacher, "Liumba Mission-Barotseland," *African Division Outlook*, October 11, 1928, 4-5. It is unclear which missionary society this would have been. On another occasion Sam noted receiving a letter from a missionary at the Paris Mission asking them to not interfere with their work. He said he replied that they wanted to go where there was no school and the people were asking for help. See *The Church Officers' Gazette*, September 1928, 16.
184. S. M. Konigsmacher, "Upper Zambesi Mission," *ARH*, April 12, 1928, 10.
185. S. M. Konigsmacher, "Liumba Mission-Barotseland," *African Division Outlook*, October 11, 1928, 4-5.
186. *Ibid.*
187. S. M. Konigsmacher, "A Light from Dark Africa," *The Life Boat*, April 1928, 110. It was furthermore noted that this old mission site was "too low for Europeans" due to the heavy swarms of mosquitos.
188. B. M. Heald, "Our New Barotseland Mission," *African Division Outlook*, July 1, 1928, 2.
189. *Ibid.*
190. B. M. Heald, "Another New Mission," *ARH*, October 18, 1928, 8.
191. B. M. Heald, "Our New Barotseland Mission," *African Division Outlook*, July 1, 1928, 2.
192. B. M. Heald, "Another New Mission," *ARH*, October 18, 1928, 8.

193. E. Kotz, "Courageous Women," *YI*, March 3, 1931, 14.
194. B. M. Heald, "Our New Barotseland Mission," *African Division Outlook*, July 1, 1928, 2.
195. Based on description by B. M. Heald, "Five Dispensaries for \$500," *ARH*, April 9, 1931, 28-29.
196. R. M. Mote, "Marching with the Message in Northern Rhodesia," *YI*, December 31, 1935, 9-10.
197. A. E. Nelson, "Encouraging Progress," *African Division Outlook*, June 15, 1928, 2.
198. S. M. Konigsmacher, "Sabbath School Notes from the Mission Field," *African Division Outlook*, February 14, 1929, 4.
199. S. M. Konigsmacher, "On the Upper Zambesi River," *ARH*, March 28, 1929, 15.
200. Ibid.
201. S. M. Konigsmacher, "Sabbath School Notes from the Mission Field," *African Division Outlook*, February 14, 1929, 4. "On the following Sabbath we had a unique service. We thanked the Lord for the good rains, and then I invited the people to come outside and see their gods burn. Mutelo, my interpreter for the Mawike people, lighted the fire. I asked him if he would be afraid, and he said, 'No.' He and his wife were the first ones to bring in their gods. It was a wonderful sight to see these gods burn—a very great victory for God and His truth among these people who for so long a time had lived in terror of them." "God Sends Rain," *The Church Officers' Gazette*, October 1929, 16.
202. B. M. Heald, "The Light Spread Over Africa," *ARH*, June 3, 1930, 80.
203. See announcement in *African Division Outlook*, January 23, 1930, 4.
204. S. M. Konigsmacher, "The Liumba Mission," *African Division Outlook*, July 25, 1929, 6. In another report, presumably from late 1929, he reports on Solomon going on another three-week trip that led to "2,828 people hearing the message and visiting 110 villages. Most of these villages have never been visited before." See S. M. Konigsmacher, "Liumba Mission, Barotseland Border," *African Division Outlook*, February 13, 1930, 8.
205. Ibid.
206. Ibid.
207. S. M. Konigsmacher, "The Liumba Mission, Barotseland," *African Division Outlook*, November 27, 1929, 8.
208. S. M. Konigsmacher, "News from the Mission in Barotseland," *African Division Outlook*, May 12, 1930, 12.
209. Ibid.

210. S. M. Konigsmacher, "A Visit to the Liumba Mission," *African Division Outlook*, July 28, 1930, 3.
211. S. M. Konigsmacher, "Baptizing the First Mawiko," *ARH*, December 25, 1930, 21.
212. Ibid.
213. G. S. Joseph, "More Than Two Hundred Villages Waiting," *African Division Outlook*, August 11, 1930, 2. Evangelist Peter soon afterward reported to the government the appearance of a witch doctor at the Sihole village where the mission had an out school for which he was commended. See S. M. Konigsmacher, "Witchcraft," *African Division Outlook*, August 25, 1930, 3.
214. Ibid.
215. Ruth Mason Konigsmacher, "Mongu, Northern Rhodesia, Africa," *ARH*, October 9, 1930, 21.
216. Ibid.
217. Ibid.
218. S. M. Konigsmacher, "Even the Remote Tongues Are Hearing the Message," *ARH*, March 13, 1930, 16-17.
219. Ibid.
220. Ibid.
221. S. M. Konigsmacher, "Effects of the Gospel in Northern Rhodesia," *African Division Outlook*, December 15, 1930, 8.
222. Ibid.
223. J. L. Shaw, "A Great Mission Offering," *ARH*, June 11, 1930, 192.
224. See reference in the minutes on page 231 in "Proceedings of the General Conference: Twenty-first Meeting," *ARH*, June 19, 1930, 230-234.
225. See note in *ARH*, December 4, 1930, 32.
226. Ibid.
227. This story is recounted in detail in Mrs. S. M. [Ruth] Konigsmacher, "Down and Up the Zambesi," *YI*, July 5, 1932, 9-10, 13; July 12, 1932, 9-10.
228. S. M. Konigsmacher, "In Service in the Bush," *ARH*, July 14, 1932, 13.
229. Ibid.

230. Ibid.

231. W. H. Williams, "Time to Stand Guard," *ARH*, August 11, 1932, 24.

232. Ibid.

233. "Sacrificing in Africa," *ARH*, May 12, 1932, 24.

234. S. M. Konigsmacher, "Evangelism in the Jungle," *ARH*, August 25, 1932, 12.

235. Ibid.

236. S. M. Konigsmacher, "Locusts in North Rhodesia," *Southern African Division Outlook*, May 1, 1932, 16.

237. S. M. Konigsmacher, "Save the Children!" *ARH*, January 12, 1933, 12.

238. S. M. Konigsmacher letter quoted in L. A. Hansen, "Medical Missionary Experiences in Africa," *ARH*, September 14, 1933, 24.

239. S. M. Konigsmacher, "The Message Flying in Africa," *ARH*, October 19, 1933, 13.

240. "Air Service Made Available," *The Church Officers' Gazette*, February 1934, 16.

241. S. M. Konigsmacher, "A Mission Aerodrome in Barotseland," *Southern African Division Outlook*, August 15, 1933, 5.

242. S. M. Konigsmacher, "The Message Flying in Africa," *ARH*, October 19, 1933, 13.

243. S. M. Konigsmacher, "A Mission Aerodrome in Barotseland," *Southern African Division Outlook*, August 15, 1933, 5.

244. S. M. Konigsmacher, "Plagues in Barotseland," *ARH*, December 28, 1933, 11.

245. Ibid.

246. S. M. Konigsmacher, "A Mission Aerodrome in Barotseland," *Southern African Division Outlook*, August 15, 1933, 5.

247. S. M. Konigsmacher, "The Ranks Closing Up," *Southern African Division Outlook*, September 1, 1933, 8. For additional details of her outreach efforts read "Malienge's Missionary Report," *The Church Officers' Gazette*, June 1934, 16.

248. J. M. Hnatyshyn, "My Three Months' Itinerary in South Africa," *ARH*, October 30, 1952, 19.

249. E. C. Boger, "Camp-meetings," *Southern African Division Outlook*, October 1, 1933, 2-3.

250. See announcement under "Of Special Interest," in *ARH*, August 23, 1934, 24. The dating for the evacuation appears to be closer to May. See announcement in *Southern African Division Outlook*, May 15, 1934, 4.
251. See quotation in "The Last Mission Leavetaking," *The Church Officers' Gazette*, April 1935, 31.
252. "Death of Mrs. S. M. Konigsmacher," in General Conference Committee Minutes, October 4, 1934, 1374. See announcement in *ARH*, December 6, 1934, 24. This latter sources appear to be incorrect as the General Conference Minutes and sources in South Africa all indicate she died on September 29, 1934. See Obituary, *Southern African Division Outlook*, October 15, 1934, 7.
253. "Report of the Death of an American Citizen," October 5, 1934, accessed from Ancestry.com.
254. E. C. Boger, "Answering a Long-Delayed Call," *ARH*, March 14, 1935, 17.
255. J. F. Wright, "A New Medical Mission for Barotseland," *ARH*, March 21, 1935, 11.
256. S. M. Konigsmacher, "'Why Can't I Have a School?'" *ARH*, September 12, 1935, 9.
257. See note in *ARH*, May 23, 1935, 24.
258. S. M. Konigsmacher, "'Why Can't I Have a School?'" *ARH*, September 12, 1935, 9.
259. S. M. Konigsmacher, "Muchenje Mission," *Southern African Division Outlook*, January 15, 1936, 3.
260. "Anxious to Claim New Territory," *The Church Officers' Gazette*, August 1936, 31.
261. H. J. Detwiler, "Northern Rhodesia," *ARH*, October 28, 1937, 10-11.
262. S. M. Konigsmacher, "Carrying the Message Into the Tsetse-Fly Area," *ARH*, July 8, 1937, 11.
263. S. M. Konigsmacher, "Northern Rhodesia," *ARH*, November 18, 1937, 24.
264. See report in *ARH*, July 28, 1938, 32.
265. W. H. Anderson, "Seeking After God," *ARH*, August 18, 1938, 24.
266. J. R. Campbell, "A General Report," *Southern African Division Outlook*, November 15, 1938, 2.
267. See vote for permanent return in General Conference Committee Minutes, January 14, 1940, 1349. Church leaders also noted that he developed strange views that "brought some embarrassment to our workers there" due to his "eccentricities." See E. D. Dick to Department of the Interior, April 30, 1944. General Conference Archives, Appointee File, Record Group 21;

268. "Death of S. M. Konigsmacher," *ARH*, November 27, 1952, 24.
269. J. F. Wright, "Elder S. M. Konigsmacher Returns to the United States," *Southern African Division Outlook*, September 15, 1940, 2.
270. S. M. Konigsmacher, "A Letter from a Pioneer," [May 25, 1941] *Southern African Division Outlook*, September 1, 1941, 2-3.
271. E. D. Dick to Department of the Interior, April 30, 1944. General Conference Archives, Appointee File, Record Group 21. While it is unclear what all the issues were, he was institutionalized in Hawaii after "apprehended and committed" after he was found "disrobed" trying "to preach or distribute literature." See E. D. Dick to the Medical Superintendent, St. Elizabeth's Hospital, April 23, 1944; George E. Taylor to W. M. Robbins, November 30, 1943.
272. General Conference Minutes, March 11, 1943, 840.
273. See death notice *Honolulu Star-Bulletin*, November 12, 1952, 13; Obituary, *PUR*, December 29, 1952, 7.
274. Obit., *ARH*, December 25, 1952, 22.
275. A. Bristow, "James Malinki," *ARH*, November 15, 1962, 19.
276. See "Trail Blazers," *The Church Officers' Gazette*, September 1927, 15.
277. B. M. Heald, "Northern Rhodesia," *ARH*, February 2, 1928, 14.

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