



# MARTYRS **CRY!**

A PUBLICATION OF THE VOICE OF CHRISTIAN MARTYRS NIGERIA

AFRICAN EDITION NO. 012015

**Their HOMES  
were destroyed.**

**Their COMMUNITIES  
were sacked.**

**The survivors  
have NOTHING.**

**WHAT WAS THEIR CRIME?**

**They Chose to be  
Christians**

**Have we no FREEDOM of CHOICE anymore?**

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<http://stephensng.org/new-letters/they-chose-to-be-christians>

**Also Inside**

**"I Don't Know What To Say To You!" – Prof. Wole Soyinka to children of martyrs**

**"The Church must unite to avoid calamity" – Rev. Dr. Datiri, COCIN President**

**Children trekked for 3 days without food, fleeing from Boko Haram**

**SPECIAL REPORT: Persecution of Christians in Nigeria – Understanding the Issues**

# THANK YOU FOR



# FOR

The situation was pathetic as thousands of Internally Displaced Christians arrived in Yola, Adamawa state. Many of them trekked for three days. Some had fled from Gwoza to Michika, from Michika they were pursued by Boko Haram to Mubi only to flee again to Yola when the insurgents attacked Mubi.

As the displaced persons arrived Yola, their first port of call was at the Eklesiya Yan'uwa A Nigeria, EYN, (Church of the Brethren) located at the entrance of the city. The Christian brethren responded with donations of food and materials. However, feeding over 3,000 people proved to be a daunting task and the church ran out of food. For two days it could not provide food for the displaced persons which included 200 children that trekked from Mubi.

A very touching case was the 47 children that arrived at the EYN church in Yola without their parents. In the confusion, they were separated from both father and mother. They trekked for three days from Mubi to Yola (198 km) and arrived hungry and tired in the church only to be informed that there was no food.

God in His kindness timed their arrival with the visit of the staff of the Voice of Christian Martyrs. From the generous donation of Christians, N1.6 million was immediately released from the head office in Lagos. N1 million was to purchase food stuffs while 600,000.00 was earmarked as transportation support for the people who wished to proceed to other locations to seek refuge with relatives.

Many of the Christians arrived with only the clothes they were wearing

Special thanks go to all the Christians supporting our brethren, and in particular, the Burden Bearers of the Anglican Communion.

Thank you for supporting the persecuted Christians.





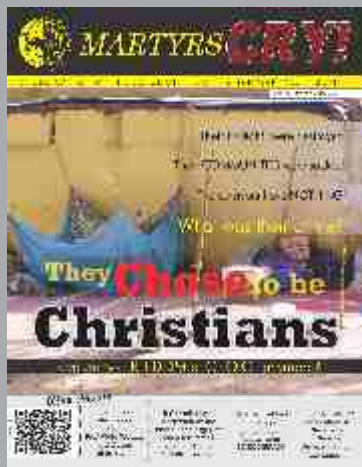
# GIVING



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# REMEMBER THEM ...

According to news report, millions of Nigerians were internally displaced by Boko Haram Islamic terrorists and Fulani herdsmen insurgents in the North East and Middle Belt Zones of Nigeria. Entire families were scattered, lives were broken, and many would not be able to recover from the ordeal.

Perhaps, the most unfortunate victims of the inhuman attacks on innocent citizens of Nigeria are the children. Many of the little ones are struggling to understand "why?" What had they done wrong? Why had neighbors suddenly turned into adversaries? When would they be reunited with father and mother?

Months after Boko Haram assaulted Gwoza, Michika and Mubi, some children were just coming out of the bush. How they managed to survive, only God knows. Some of them had wandered as far as Edo State in the South, only to retrace their steps back to the North Central.

A Christian school in Gana Ropp, Jos, has accepted the challenge of taking care of some of the children just coming out of the bush, but there are hundreds, if not thousands more of these little ones, still out there, wondering what has gone wrong with the world.

For some of the children, their parents would be in Cameroon across the border, while the child is all alone in Southern Borno, in Nigeria, not knowing where to go. How would they reconnect? Those whose parents are in Cameroon still have the hope of reconnecting, but how about those whose parents have been murdered? Please remember them in your prayers.

At the Stephens Children Home in Abeokuta, facilities are stretched to a breaking point but we give thanks to God for the generous Christian donors, both abroad, and at home and also for the good conduct of the children residing there.

The current distress is a serious prayer challenge for Christians, and an equally great challenge on Christian compassion and generosity. While we appreciate with unquantifiable gratitude the generous gifts and donations of our brethren, we need to challenge ourselves to greater consecration in prayers. These harbingers of death and destruction can only be stopped by a vibrant praying church. As the global church mobilized and prayerfully tore into shreds the Iron Curtain in Soviet Union, the global church is facing a prayer challenge that seems to be mocking the ability of Christians to bring the hand of God to move on earth.

Boko Haram, Fulani herdsmen, Al Shabab, ISIS, Taliban, Al Qaeda, and other forms of Islamic terrorist organizations are reminiscent of Goliath in the Bible. With impunity, they mock the people of God and they willfully send a strong signal to heaven challenging God to move on the earth.

It is time for the church to respond and break this intimidation. Every Christian assembly must make prayers for the persecuted Christians a priority exercise even as we open our hearts and empathize with our brethren. At the rate the Islamists are covering ground, no Christian community is safe anymore.

As you go through this edition of Martyr's CRY, we encourage you to pray more and give more to support our brethren undergoing persecution for the same faith that some amongst us practice without molestation. If you can still practice Christianity safely and peacefully in your location, please remember those who cannot.

Think about the widows, think about the orphans, think about the fatherless, and think about the maimed and the mutilated.

Remember them ...

Rev. Isaac O. Wusu  
National Director, Voice of Christian Martyrs

# THE SORROWFUL TALE

## OF INTERNALLY DISPLACED PERSONS (IDPs) IN NORTHERN NIGERIA



According to Global Overview 2014, there were 3.3 million internally displaced persons in Nigeria, as a result of the Islamic insurgency. This makes Nigeria the third worst case globally after Syria with 6.5 million and Colombia with 5.7 million internally displaced persons. Nigeria is currently the worst case of internally displaced persons in Africa, having overtaken the Democratic Republic of Congo with 2.9 million IDPs, Sudan with 2.4 million IDPs, and Somalia with 1.1 million IDPs.

Most of the IDPs in Nigeria are Christian victims of the Islamic insurgency. As reported by Concerned Elders of Southern Borno in a publication on page 7 of Guardian Newspaper on 11th June, 2014, Boko Haram has been systematically destroying Christian communities and driving the Christians out of their homes. Some of the people have

fled across the border to Cameroon while some are scattered all over the surrounding states that still offer a semblance of peace.

To worsen the situation for the Displaced Christians, the government agency in charge of taking care of the displaced persons plan to commence shutting down the temporary accommodation that they have. In a report monitored in June 2015, by Body Enhancement Foundation, government "Officials are shutting down displaced person camps, forcing thousands of people back to ruined villages that may still be in the line of fire."

The report continues, "... the government has decided to close down IDPs camps, particularly in Adamawa state where over 100,000 IDPs, including women and children rescued just recently from Boko Haram's stronghold in Sambisa forest, are taking refuge. When that happens, government aid will be cut off, and the displaced women with mouths to feed and no income source will have to provide for themselves and their children as best as they can. Even worse, they will have to return to their ravaged communities, where they will live with few or no social services, and face the possibility of new threats from Boko Haram."

This widely criticized action by Nigerian authorities is not new in any way. In February, the government shut down its official displacement camp in Gombe, where nearly 3,000 persons were taking refuge. The evicted IDPs were rumored to have been paid stipends either to return back home or rent a house wherever they desired. But not long after they were asked to leave their camp, IDPs complained that they were starving as they were yet to receive food items promised by government.

"I just returned from as far out as Michika, Borno State, and inquired from people there if any government officials have visited those areas and was told, no," said Ozolua, a Nigerian-American known for pioneering cosmetic surgery in West Africa. "The only recent sighting of any government officials was when NEMA visited Uba, Adamawa State, three months ago to give food items to the Nigerian army to assist them in distributing to the villagers."



Source: Global Overview, 2014



"We couldn't believe it," said Ozolua, founder and president of the Body Enhancement Foundation, a Nigerian nonprofit organization that helps underprivileged Africans restore and rebuild their lives. "They [Nigerian authorities] don't really care where these people end up."

It is true that Nigerian government rarely cares about the welfare of its citizens, but should not the church care about its brethren? The key principle of Christianity is "love thy neighbor as thyself". The crisis of the Internally Displaced Persons is a challenge to Nigerian Christians to demonstrate the character of Christ and take care of the brethren in distress.

Support the persecuted Christians.

"... the following communities in **Damboa** Local Government area have been over-run by Boko Haram: **Kwapchi; Shawa; Daku; Kwamjilari; Blakat 1; Blakat 2; Blakat 3; Mulgwe 1; Mulgwe 2; Mulgwe 3; Katsalabulari; Kulali 1; Kulali 2; Kuburuvhu; Kautivha; Izghe 1; Izghe 2; Izghe 3; Kaya 1; Kaya 2; Konchi;**

**Mbulakuduga (Alagamo)** in **Askira Uba** Local Government Area was over-run within the same time frame;

**Takulashi** of **Chibok** Local Government Area was also over-run ...

We want to place on record that all the communities mentioned above are predominantly Christian."

Southern Borno Elders  
(Read full report on pages 35-37)

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# THEY CHOSE TO BE **CHRISTIANS**

Internally Displaced Persons



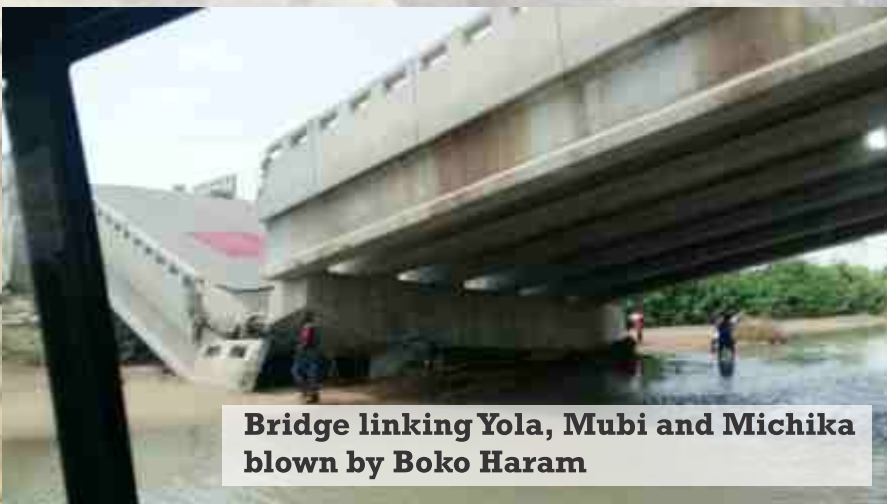
Where are our parents?



Compare it with the pulpit  
in your church.



Tank used by Boko Haram.  
Destroyed by the Army



Bridge linking Yola, Mubi and Michika  
blown by Boko Haram



Teenagers at the Camp



**Over 500 children at this particular camp of internally displaced Christians.**



**Persecuted  
but not discouraged**



**A meal of leaves plucked from trees**



**The Church, the School and the Home.**



# THE SURVIVORS

## PHILIP ASINDA

I am from Madagali in Adamawa state. In 2013, Boko Haram attacked me in my house but they did not succeed. By the grace of God, I was able to escape.

I hid on the hill for two months because the Boko Haram members kept coming to our area every night.

After two months, when I thought that the attacks had subsided, I returned home. Apparently, they were monitoring me and they wrote a message on my gate that they would eventually catch up with me.

In January 2014, the militants came to my house again. This time, they came as a large group and surrounded my house. They came in motorcycles and pursued me. As I tried to escape, they hit me hard on the leg and broke it. The intensive pain made me lose consciousness and they thought that they had killed me. Since then, I have been battling to get the leg healed.



## HASSAN YUSUF

I was captured by Boko Haram on 14th April, 2014. We were travelling to Gwoza to celebrate Easter. There were 15 of us on the bus and three of us were Christians. They freed the 12 Muslims and told the three of us that we were going to Sambisa. My brother refused to go to Sambisa and he was killed immediately. The remaining two of us were taken to Sambisa forest.

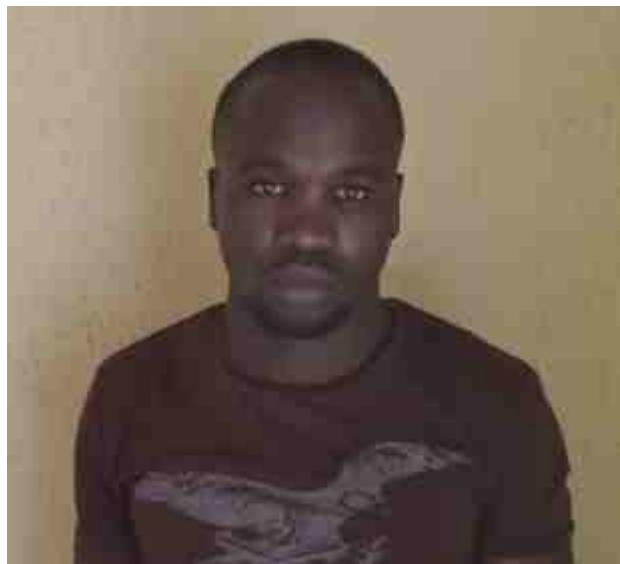
When we got to their camp, they informed us that we have entered into the coven of the Muslims and they commanded that whatever they do, we must do. They informed us that we must join them to do the work of Allah and asked if we had anything that we could contribute to the work. I pretended that I had 800,000.00 naira in my bank account. They promised to release me to go and get the money.

I also told them that I am a Vulcanizer and I can repair vehicle tyres. They were very happy to hear that since their former Vulcanizer had been killed. They brought the flat tyres of their vehicles and I repaired the tyres. From that time they were lenient with me.

They offered to give me one of the kidnapped Chibok secondary school girls to be my wife. I turned down the offer with the excuse that I was not ready for marriage, besides, I had a woman I wanted to marry. They told me to forget about my fiancé. They offered me two of the girls from Chibok school to marry.

One day, they gathered everybody in the camp together to witness the execution of one of their members whom they claimed offended. They slaughtered him like ram right in front of us and threatened that anyone who commits an offence among the old or new camp members will be executed in like manner.

I was suddenly called upon one day to go the Maiduguri to collect the money from my account. Because I cooperated with them and repaired their punctured tyres, I was sent with one of their members on a motorcycle to take me to the nearest village from the forest. We had to trek for over two hours before we reached a road. From there, I escaped.







## PASTOR DANIEL DAUDA

I am a pastor with EYN and I used to be based in Chibok. Due to the ceaseless attacks by the Muslims, we stopped sleeping at home for some days. There was a time that we spent 21 days in the forest. Two people were bitten by snakes and they died.

In April 2014, they attacked Chibok again around 2 a.m. in the morning. This was the day that they abducted the school girls. I was at my work station, a short distance from Chibok town. We could hear the gunshots and we later saw the flames of the school and the market that they had set on fire. In the morning, I went into town on my motorcycle. We surveyed the damage that was done and discovered that they had stolen much of the food in the school while they destroyed what they could not carry.

Someone came into town to inform us that five of the girls jumped off the truck and were hiding in the bush. We arranged to rescue the girls and brought them home.

By 8 p.m., of the day following the abduction of the girls, the Muslims returned and attacked my location which is very close to Chibok town. They went from house to house looting and burning. They stole 13 motorcycles and four cars. They burnt several houses and we counted 19 cars that they set on fire. Only 7 houses were not burnt. We do not know the reason why they spared the 7 houses, maybe their fuel finished.

After attacking the houses, they went into the church building and piled papers on the pulpit before setting it on fire. They left the fire behind but the fire went out and the pulpit was not burnt.

As we ran to escape one of them saw us and they started shooting at us. We ran crouching in a zigzag manner and were able to escape. The bullets were whistling over our heads as we ran.

On Friday night, we hid in the bush and did not come into what remained of the village. They came during the night and when they saw no one to kill, they also went to hide in the bush. When we emerged from the bush around 7 a.m., we did not realize that they had posted someone to monitor the village. Immediately they swooped down on the village to attack us and we quickly divided ourselves into four groups so that we can run in different directions. Unfortunately, they caught up with some people and started killing them. They killed about 21 people.

They went to the local office of EYN church, burnt it and killed 3 people. After that, they combed the village and killed another 7 people. On that day, they killed about 35 Christians.

We fled from Chibok and in the process of fleeing to Jos our vehicle had an accident. I had a serious fracture and through the support of the Voice of Christian Martyrs, I am receiving treatment at this Orthopaedic hospital.



## MERCY MUSA

I am from Mubi in Adamawa State. We were coming from a wedding when Boko Haram accosted us on the road, just before we got to Michika. We tried to escape and hid for four days in the bush, but eventually they captured us. Immediately they killed my sister's husband and the bridegroom. The remaining survivors were women, the bride, the younger sister of the bride, my younger sister and myself. They took us to a village.

In the village, they killed many of the people that they captured. They killed both men and women without discrimination. They also raped many women.

While we were in the village, they trained us on how to kill and forced me to join them in some of their operations. I was forced to go with them from village to village killing people and burning houses. They went about burning churches and whenever they found Christians, they made sure that they killed them.

They also forced people in the camp to become cannibals. That was how my sister was killed. She refused to eat human flesh. Somehow, I was spared.

The bride and her younger sister were given husbands and I was the only one left.

A woman from our village who was also being held captive helped me to escape. When I got to Mubi, my relatives did not welcome me. They hated my father and his children because he converted to Christianity from Islam so I had to flee Mubi immediately for Yola. It was in Yola that I met Rev. Obadiah who brought me to Jos.

## ISHAKU HUCHA

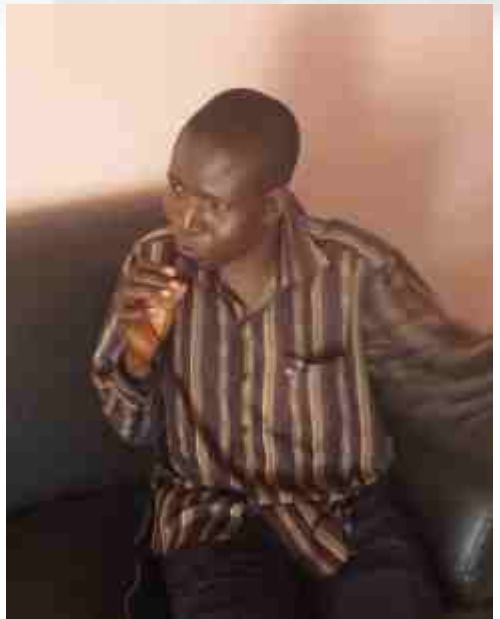
I work with Church of Christ in Nations (COCIN). The situation in Southern Borno is very sad. The Islamic insurgents have taken the law into their own hands and they do what they like. They are very cruel and wicked. As they kept up the pressure of their attacks from Gwoza to Madagali, from Madagali to Michika, and from Michika to Mubi, we also had to keep relocating. Many of the Christians have been completely dispossessed of any material thing.

I had to flee from Michika because my co-tenant tried to kill me. I learnt later that he was a member of Boko Haram and he had been paid to kill me. When I succeeded in fleeing to Yola, he kept calling me on the phone that I should come back to Michika. His plan was to eliminate me himself.

When the Islamic insurgents attacked Madagali and Gwoza, a lot of the villagers fled to the mountains and they had to stay there for many days. They were about 16 people. They were not allowed to cross into Cameroon because they did not have valid papers. A lot of these people eventually died of starvation and snake bites. They had escaped to the hills without any food or clothing. The insurgents burnt their houses and killed a lot of people, slaughtering them like rams.

I came across a boy that was shot by the Islamic insurgents. The boy was taken to the military but they needed money for the operation to remove the bullet lodged in his body. The parents of the boy had nothing and the villagers could not help, even though they were willing. The state of the people is very pathetic. It is very difficult to get a measure of millet and drinking water is very scarce. As if the lack is not enough, the people cannot go to sleep at night because their enemies could come at any time. They have no weapons to defend themselves save sticks and stones which they throw at the militants to deter them from climbing uphill.

Someone informed me about the Voice of Christian Martyrs that they can help the boy. I contacted the Voice of Christian Martyrs and they gave me the assurance that if I was able to bring the boy, they would attend to him. I am happy that they kept their word.



## TOMA BELLE

When Boko Haram invaded our village, we ran up the mountains of Gwoza. We were hiding in between the rocks. At times, when it rained, we would stay in the rain. Later, we were able to locate some caves and we stayed there. From the location that we were, we could see them; we even witnessed some of their battles with the Nigerian soldiers. We saw the Islamic insurgents from a distance burning the houses in the villages below the mountain.

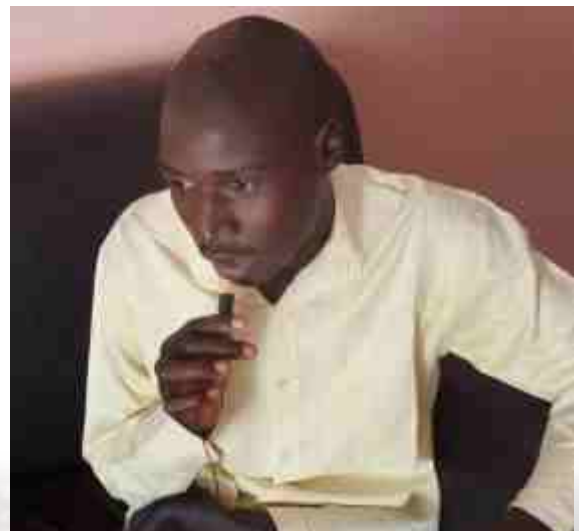
Once in a while, they would attempt climbing the mountain to come and attack us, but we would quickly alert the Cameroonian soldiers and they will drive them back. The location that we were on the mountain was in between Nigeria and Cameroon.

Life was very difficult in the caves due to lack of food. Sometimes, the Cameroonians gave us one or two measure of millet which we would grind on the rock to eat. One of the women with us fainted due to hunger and thirst. She was revived with flour and water. Later, she was taken to Yola.

Food and water was scarce and it is a miracle how we managed to survive. Like it is written in the Bible, God feeds the birds that neither sow nor reap.

One Sunday, after worship on the mountain, the Islamic fanatics tried to attack us. We quickly informed the Cameroonian soldiers and a battle started. Suddenly, I was struck by a stray bullet. I was rushed to a nearby hospital in Cameroon but they could not remove the bullet from my body. From the hospital, I was taken to Yaounde, but since I did not have money for the treatment, I was brought back to the mountain. Every Sunday on the mountain, money was contributed for my treatment but it was insufficient. My family could not support me since they no longer had money.

One day, I received news that I should be brought to Yola. Unfortunately, I could not go since I had no transport money. Even my parents could not give me N10.00. A few days later, Rev. Ishaku came to visit us on the mountain and was surprised that I was still there. He brought me to Yola and handed me over to the Voice of Christian Martyrs and they took over the cost of my treatment. The bullet remained in my body for 7 months.





# REACHING OUT...

Adeoluwa Obayomi is a High School student at Houghton Academy in New York, USA. While visiting home on summer vacation, his father encouraged him to visit the Stephens Children Home and spend some time with the children to encourage and inspire them. His was not a flying visit, he actually stayed in the Home with the children for one week from 13<sup>th</sup> to 20<sup>th</sup> June 2015.

It was very encouraging seeing a privileged Nigerian youth identifying with the challenges of the children of the martyrs and consenting to live with them.

When asked, “what are you doing here?” Ade responded, “I came here to help out and give back to the community. I spent one week helping in the ICT department to make the children sharpen their computer skills. I also interacted with them to know their personal issues and assure them that their situation will not limit them in life”

Ade is no stranger to the persecution of Christians in Northern Nigeria having spent 5 years schooling at Hillcrest School in Jos until 2013 when he left for the USA. Schooling in Jos exposed him to ethnic-religious crisis and terrorist bombings, which led to his school closures on a few occasions. However, he was not aware of the magnitude of the tragedy on persecuted Christians or the existence of Stephens Children Home.

Ade opined “What the Voice of Christian Martyrs is doing is very good and it should continue. They are giving the children a positive outlook to life and the children are optimistic about their future.”

So, what is Ade going to do with the experience? He said, “When I return to the USA, I am going to share my experience with my schoolmates and do everything I can to

create awareness and attract attention and support to the Stephens Children Home. I still do not know specifically in what ways that help will come, but I am going to make sure that we help. We did a midterm class on Crisis and Compassion and my experience here fits in with what we learnt. I am definitely going to share this with my teacher and see how we can raise support for the children here.”

Earlier, his father, Pastor Wole Obayomi of The Redeemed Christian Church of God, Fuller’s Field, Km 47, Lekki-Epe Expressway, Lagos said, “it is necessary for Ade to have this experience so that he can see the other side of life, and appreciate the grace of God more, knowing that not all children are as privileged as him. I observe that many of our children take their privileges for granted, not knowing that life is not always linear. They need to know that there are many children like them who are victims of circumstances, and who need to be given hope of a great future in spite of the unfortunate situation that they have found themselves. They need an experience such as this to appreciate the abundant grace of God in their lives, and grow up to be public-spirited. I hope many parents will send their children here.”



Pastor Obayomi, Rev. Isaac, and Ade

# RESTORING LIVES

## JOSEPH ADAMU

**O**n Tuesday 20th November, 2012, we returned from weekly church service and some men suddenly invaded our house in Maiduguri and started firing gunshots. Two people died instantly. I was shot on the leg.

After the x-ray, I was informed that the bullet had affected a major vein and the leg would have to be amputated. I flatly refused so it was bandaged and I was kept under observation for three days. It was discovered that the bleeding continued. By this time, my PCV had dropped to 13%.

I had to receive blood transfusion to save my life and the leg was eventually amputated.

After the amputation of the leg, I was introduced to the Voice of Christian Martyrs. From Maiduguri I came to the office in Jos. When I got to the Jos office, they constructed prosthetics for my leg. This was a tremendous uplifting for me and I can do a lot of things that I could not do before.

I was able to get married in February 2015. I can walk well with the prosthetics. It doesn't seem as if I have lost any leg at all. The situation in Maiduguri is still tense. The persecution of the Christians has not reduced. To add to the problem, the state government discriminates against Christians that are affected in the attacks. Muslims that are affected in the attacks are compensated by the state government but the Christians are ignored.





# RESTORING LIVES

## DO YOU REMEMBER THIS MAN?

In the second edition of MARTYRS CRY, titled THE SURVIVORS, we featured the story of Mamaki Damboyi. On Christmas Eve of 2010, Mamaki went to the market to make some purchases for the celebration and a bomb planted by the Muslims exploded. The Islamic fanatics knew that Christians would besiege the market on Christmas Eve. By the time Mamaki regained consciousness, his two legs were gone. All his friends and relatives abandoned him, including his wife. She fled leaving him to cater for their two children, aged 10 and 7 years as of the time of the occurrence.

The Voice of Christian Martyrs provided Mamaki with two artificial legs and also gave him money to start a business. Since he could no longer return to his former profession as an automobile mechanic, Mamaki diversified into trading.

Today, he has a thriving food shop and he is still standing.





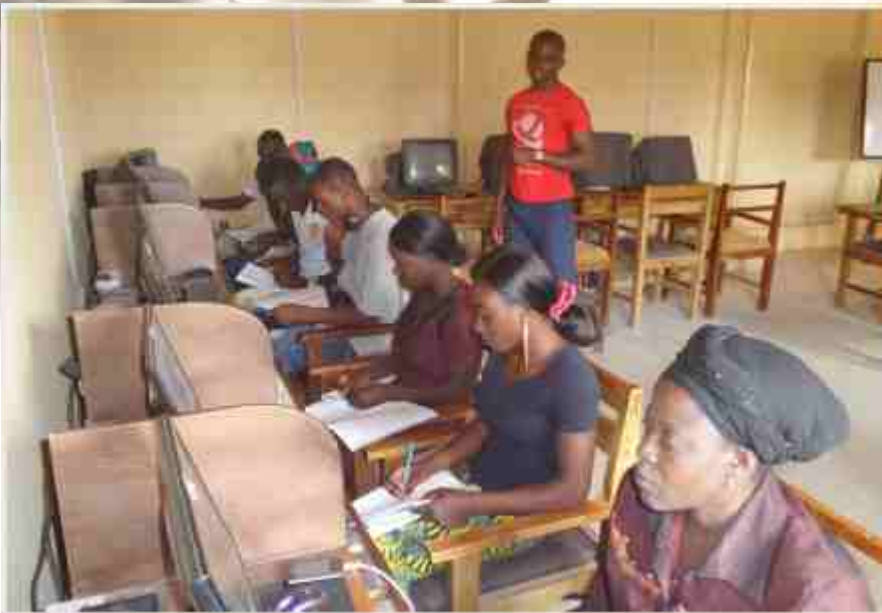
# RESTORING LIVES

**A**t its various locations in northern Nigerian, the Voice of Christian Martyrs (VOCM) runs Skill Acquisition Centers to empower Christians affected by the islamic insurgency. In addition to the various Skills Acquisition Centers, VOCM gives Business Support Funds to widows, grinding machines to widows, motorcycles, bicycles, megaphones to ministers of the Gospel and also through a special program, pays salaries of Gospel workers.

The mission also gives scholarships to children and youths affected in the various mindless and inhuman attacks of muslims against Christians in northern Nigeria.







Israel Naphtali is a double amputee on both legs. He too, lost his two legs due to a bomb explosion. He received free prosthetics from Voice of Christian Martyrs and funds to start a retail shop.



# THE CHURCH MUST UNITE TO AVOID CALAMITY

REV DR. D. C. DATIRI  
President, Church of Christ in Nigeria (COCIN)

## **What has been the impact of the Islamic insurgency on COCIN?**

The impact is unquantifiable. The destruction is unbelievable. In Borno state for instance, COCIN has lost an entire RCC. An RCC is a Regional Church Council that has a number of zones and its Local Council has lots of congregations under it. So, if you are thinking of congregations, we used to have scores of congregations that have been completely displaced and many of the members have been killed.

In terms of infrastructure, Christian properties worth billions of Naira have been destroyed.

In Borno state, we had three Regional Church Councils. The RCC in Gwoza was completely destroyed. The other two are still operating minimally because of the number of congregations that they have in Maiduguri. Unfortunately, the other congregations outside Maiduguri metropolis have been destroyed by Boko Haram.

In Bauchi state, the Tafawa Balewa Area has been under constant attacks. Even after the elections, the congregations there were attacked also. It is only the grace of God that is sustaining the brethren there.

Coming to Plateau state, communities outside Jos are being attacked almost on a daily basis. I cannot tell you how many Regional Church Councils have been decimated in these attacks. All these are communities not far from Jos. The Muslims kill Christians and destroy their properties. The media report is usually that these communities have been attacked by unknown gunmen or by Fulani herdsmen. The underlying motive is to destroy the church.

Even in Nasarawa State, we have lost no less than five congregations. When you ask who is responsible for the destruction, security officers will claim they are unknown gunmen or Fulani herdsmen. Yet, in most instances, they come dressed in military uniform. Where did the Muslim insurgents obtain the military uniform that they wear when going to destroy churches?

In Yobe, we have lost scores of churches and many of the members of our congregations have been killed.

Last week, one of our pastors was killed in Barkin Kogi. Another pastor was killed in Wase, in Plateau state while we just heard this week that one of our pastors in Gwoza had been killed by the

Muslims.

The target of all these Islamic attacks is the church. The goal is to destroy the church so that Islam can take over.

## **What are the implications of these attacks on the Nigerian Church in general?**

You see, COCIN is the predominant denomination here on the Plateau as well as in some parts of Bauchi state. COCIN forms probably 70% to 80% of Christians on the Plateau. So, if they succeed in destroying COCIN, they would have

succeeded in eradicating a sizeable portion of the church on the Plateau. Since their goal is to wipe out Christianity in Plateau state, in their bid to overrun Nigeria with Islam, eliminating COCIN on the Plateau is tantamount to overrunning Nigeria with Islam. Plateau state is a big hurdle for the Islamists in their quest and overcoming COCIN on the Plateau is a sure sign that they have conquered Christianity in Nigeria.

So, they concentrate their forces on eradicating Christianity on the Plateau. It is only by the grace of God that we are surviving. We keep asking God for strength, wisdom, and courage. But, I must tell you, it is heartbreaking. At times I receive phone calls in the middle of the night from our members asking for help and in the background, I hear the sound of gunshots. It is tragic.

**The target of all these Islamic attacks is the church. The goal is to destroy the church so that Islam can take over.**





**What do you suggest should be the remedy? What should the Church do?**

The remedy is for the church to be united. The Nigerian church must speak with one voice and let the world know that Boko Haram and the Fulani herdsmen are orchestrated attacks on the church. All the Christians in Nigeria must see these attacks as intentionally designed destruction against the body of Christ in Nigeria. The unity of the church will go a long way in solving the problem.



**In the midst of these attacks, compromise is still noticed amongst ministers of the gospel, even in the affected areas. What is the cause of this?**

This is a serious problem in the church. As the devil is working through Boko Haram and the other insurgents from outside to destroy the church, we also notice that unsanctified ministers of the gospel also weaken the church from within.

Our approach has been to emphasize consecration and holiness for our pastors.

We have identified the problem that you mentioned and we are working very hard to make sure that in COCIN, such compromise amongst the ministers of the gospel is eliminated. Of course, you will understand that in this matter, I can only speak for COCIN.

**What message would you like to convey to other Christians, particularly in the South?**

I have mentioned unity of the church. The Nigerian church must unite to confront this evil agenda to eradicate Christianity in the country. Added to this is the need for intensive prayers and intercession, particularly for the Christians in the North. One important area in which we appeal for the support of Christians nationwide is meeting the needs of the victims of these attacks. In most instances, those who survive are often impoverished. Every means of livelihood is intentionally destroyed by these rampaging forces. Their homes are burnt to the ground, their properties are burnt, their food is destroyed and even their farmland is destroyed. The Fulani herdsmen intentionally go to the farms and destroy the food crops. The aim is to impoverish the people, destroy their economy so that they can dominate and control them.

There is a great need for material and financial support for the 18.....Martyr's CRY

brethren undergoing these persecutions. They need clothes, foods, medical treatment and so on.

**Is there a political reason for this?**

This is one area where many Nigerian Christians are deceived, thinking that Islam separates politics from religion. For the Muslim, there is no separation between politics, religion, commerce, and whatever other area you might mention. So, when a Muslim attacks the church, he has no political or economic barrier.

The underlying factor is that the Muslims in northern Nigeria believe that they are born to rule and dominate every other person in Nigeria. To them, everything is the same — religion, politics, commerce, and so on. So, if you do not practise the religion that they believe in, then you imply that you are not under their control and they will fight that.

The only thing that will save the church is for us to be united. If the Nigerian church can unite, they will stop these Islamic attacks.

**Finally, sir, do you have a word for the Nigerian Christians?**

I think that the biggest problem Nigerian Christians have is that for many of us, we lack genuine Christian conviction. For many Nigerian Christians, their faith is superficial, it is only on the surface. We need to develop deep faith and the way we can easily do that is to pay attention to Biblical discipleship.

If we cultivate genuine Christian conviction, our problems will melt away.

**Since their goal is to wipe out Christianity in Plateau state, in their bid to overrun Nigeria with Islam, eliminating COCIN on the Plateau is tantamount to overrunning Nigeria with Islam.**

# STRATEGIC IMPORTANCE: MIDDLE BELT

According to Wikipedia, “areas of Nigeria which are generally referred to as belonging to the Middle Belt are: Kwara state, Kogi state, Plateau state, Nasarawa state, Niger state, Taraba state, Adamawa state as well as southern parts of Kaduna state, Kebbi state, Bauchi, Gombe and Borno states.” The Middle Belt is a vast portion of northern Nigeria.

Most of the indigenous people of the Middle Belt Region in Nigeria are predominantly Christians. Over the years, starting from the Jihad of Usman Dan Fodio, there has been consistent attempt by the Muslim North to Islamize the Middle Belt. In the face of cruel oppression, the indigenous groups in the Middle Belt have remained committed to the Christian faith. It is primarily because of their committed stand for Christianity that the Muslim North has not been able to Islamize Nigeria.

Historically, one of the warrior tribes that frustrated the Usman Dan Fodio Jihad, which technically is referred to as Jihad 1, were the Bassa people of the Middle Belt.

Under the global resurgence of Islamic fundamentalism, which has its roots in the Salafist and Wahhabist ideology of Saudi Arabia, the Islamists are determined that Jihad 2 should not fail in Nigeria. For Jihad 2 to succeed, however, the Middle Belt must be conquered by Islam.

As can be seen by the pattern of attacks on indigenous Christian communities in the North, Boko Haram concentrates on the Christian communities in southern Borno, Yobe, Gombe and Bauchi, while the Fulani herdsmen operate in Plateau, Benue, Nasarawa and southern Kaduna. Both Jihadist forces have the same objective, to eliminate Christian resistance in the Middle Belt as the obstacle to the

Islamization of Nigeria. Christians should be aware that every attack of Boko Haram on southern Borno and Tafawa Balewa in Bauchi state are all attacks on the Middle Belt.

The map on the opposite page shows the spiritual conflict in Africa and the movement of the two major religions. The region in which the Muslims are in the majority today used to be “Christian” areas. The early church “fathers” were based in Egypt and in Algeria. Even Libya was itself a Christian zone. It would be recalled that the man who helped Christ to carry the cross to Golgotha was from Cyrene which is modern day Libya.

Today, all those areas are fully Islamized.

Islam is relentlessly pushing down South and it is meeting Christianity in the Middle Belt region of Nigeria.

Whichever religion overcomes at the Middle Belt will eventually take over Nigeria.

Therefore, it is in the best interest of Christians in Nigeria, particularly in the South, to reinforce Christianity in the Middle Belt. The brethren in the Middle Belt are currently distressed as they have gone through many attacks and acts of oppression. The fundamental human right of the people in the Middle Belt has been violated with impunity by the Muslims.

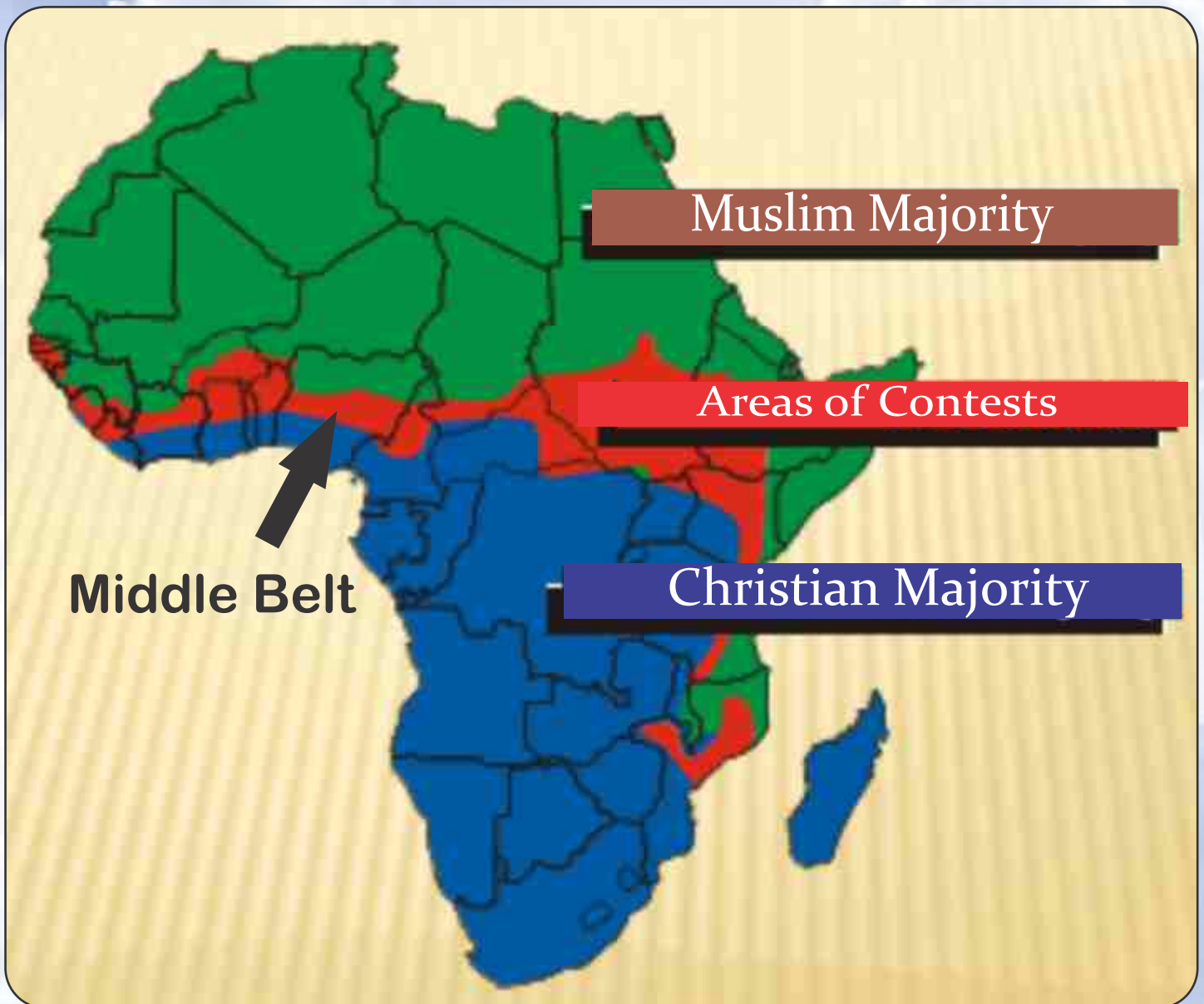
There is the need to mobilize intensive prayers and intercession for the region as well as the deployment of funds, materials and human resources to strengthen the Christians in the Middle Belt.

Christianity must not collapse in the Middle Belt.





# STRATEGIC IMPORTANCE OF THE MIDDLE BELT



## TO THE SURVIVAL OF THE NIGERIAN CHURCH

# PERSECUTION OF CHRISTIANS IN NIGERIA

## Understanding The Issues

In retrospect, the amalgamation of 1914 produced a country but not a nation. There was an amalgamation of two protectorates but there was no integration and this created serious fault lines that exist till today. The unity of the two protectorates was not part of the British Agenda. Rather, Britain sought to maintain a hold on Nigeria through a policy of divide and rule.

In effect, Nigeria remains a country made up of two races pulling in opposite directions. There is the indigenous African race titling towards a Westernized ideology and the Arab race, made up of Fulanis, Hausas, and Kanuris in favor of adopting the Arabian culture. At independence in 1960, the impression was created that “all” Nigerians opted for Liberal Democracy as the national ideology. As the years progressed, it became clear that citizens of the Arab stock were more in favor of a system of rule of which an “important ingredient is the application of the Muslim Law”.

While paying lip service to democracy, the political, religious, traditional and military leaders from the North were insidiously working to undermine democracy and promote Sharia, which is based on Islam and is patterned after the Arabian culture, of which the North has been exposed to for hundreds of years.

Operating under the Islamic practice of “Taqiyya”, which permits a Muslim to deceive an “infidel” in order to gain the mastery over him, leaders of the North surreptitiously “smuggled” Nigeria into OIC in 1986 and kept it out of public knowledge for some years until 1996, when Sultan Dasuki confirmed to the Pope that Nigeria is a member of OIC.

The Islamization Agenda was solidified in the period 1975 – 1999 under the military rule, of which majority of the military heads of state were Muslims from the North. The Muslim Military leaders favored an Islamic model of ideology because it promoted dictatorship. They set up an

**The Islamization Agenda was solidified in the period 1975 – 1999 under the military rule, of which majority of the military heads of state were Muslims from the North.**

“invisible” government which operates behind the scene in the Presidency and constantly undermines Liberal Democracy while promoting Sharia. The “invisible government” is still active till today.

The invasion of the nation by Islamic terrorism and smuggling of Sharia into the Constitution, thereby creating a conflicting dual ideology for the nation, are reflections of the activities of the “invisible government”. Boko Haram,

membership of Nigeria in OIC, Islam in Africa Organization, D8 Group, as well as compromise of Section 10 of the Constitution on separation of state and religion, are all interwoven conspiracies to abolish liberal democracy in Nigeria and declare Sharia as the national ideology and the nation as an Islamic state.





## RESPONDING TO THE ISSUES

Nigerian Christians should realize that if the plan of the Islamists should succeed, Democracy would be destroyed in Nigeria. Since it is democracy that guarantees freedom of choice, freedom of expression, and freedom of religious conviction, truncation of democracy translates to eradication of the church. Sharia through its law of “ridda” stipulates death penalty for conversion from Islam and the practice of any other religion apart from Islam.

For now, there seems to be a “romance” between the Islamists and a section of church leaders. Unfortunately, the undiscerning and spiritually unwise church leaders do not realize that they are riding the back of a tiger. The Muslim North is unrelenting in its pursuit of national Sharia. Every contrary affirmation is deliberate deception which is approved in Islam under “Taqiyya”.

The relentless and reckless murder of Christians in the North should be seen within the context of the global Islamic push for the global Islamic Caliphate which, to be effective in Africa, must deliver Nigeria for Islam. If Nigeria is not Islamized, the global Caliphate movement cannot claim to have conquered Africa.

**Whenever the trumpet is blown, the sleeping church complains of “unnecessary alarm”.**

The Nigerian church is therefore standing on the brink of destiny. It can tilt either way, depending on the response of Christians, particularly, the leaders of the church. Regrettably, many of the church leaders in Nigeria are self deluded thinking that their definition

of “citizenship” is the same as the definition of the Muslim North.

The greatest problem of the Nigerian church is the mentality of the “rulers of the Gentiles”

which has been adopted in the

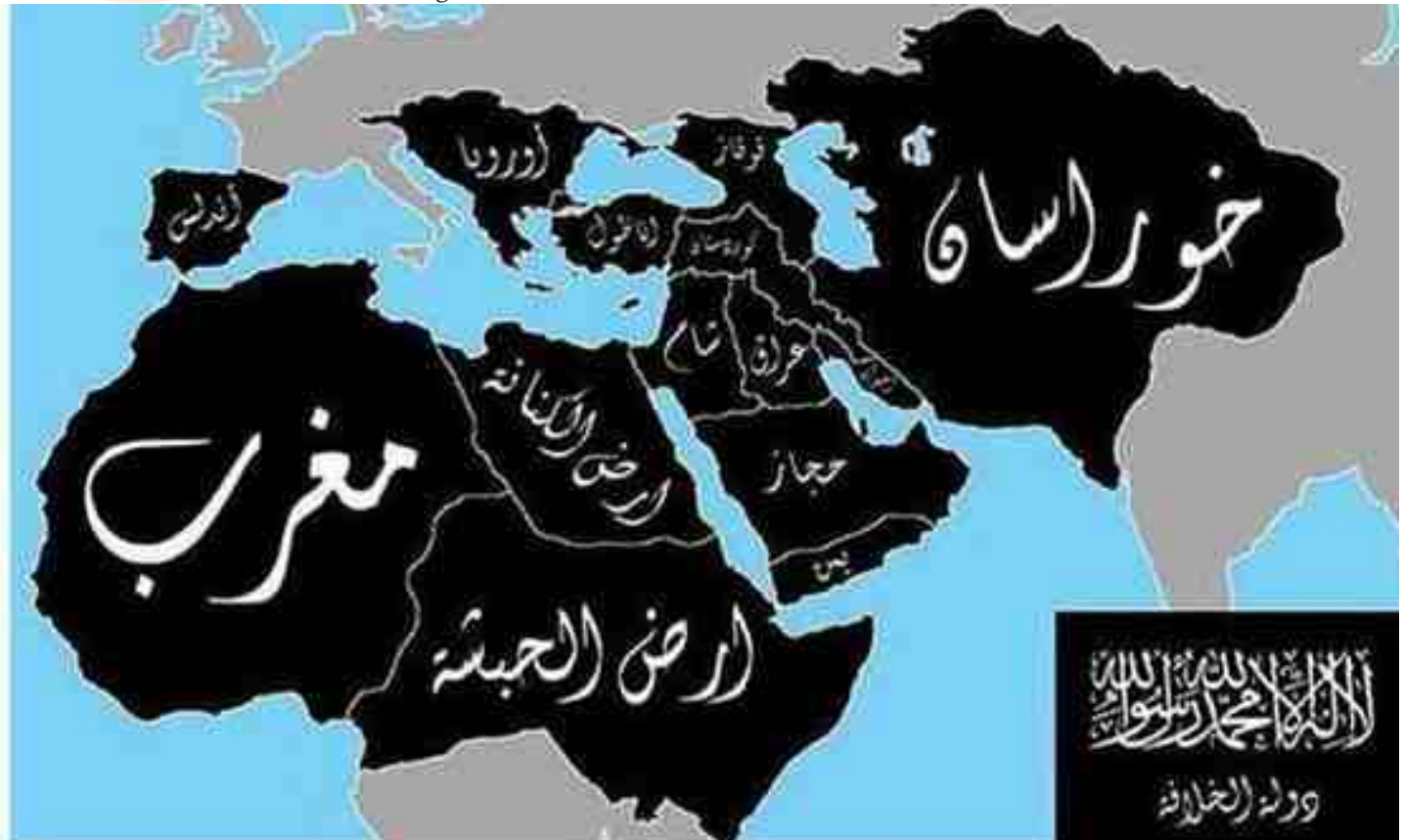
church as the standard attitude and

character of “successful ministers of the gospel”. In Mark 10: 38—45, the Lord specifically commanded, “so shall it not be among you”. Unfortunately, the attitude of pride, arrogance and self seeking, that the Lord commanded should not be amongst His followers, is prevalent in the Nigerian church. These in turn gave birth to disunity, envy, negative competition, animosity and hostility amongst brethren. (For where envying and strife is, there is confusion and every evil work. Jam. 3: 16)

While the church leaders are fighting for self recognition and denominations are competing rather than complement each other, the Islamists steadily prune the church, starting from the North.

One wonders how many Christians the Islamists will have to kill before many church leaders nationwide will realize that the body of Christ in Nigeria is facing extinction and there is cause for alarm. Whenever the trumpet is blown, the sleeping church complains of “unnecessary alarm”. The greatest culprits, in addition to the careless church leaders, are the political Christians who would rather fight for relevance in the world than defend their eternal inheritance in the kingdom of God.

**... every crisis in Nigeria is traceable to the conflict between Liberal Democracy and Sharia ideology**



Global Caliphate Map of ISIS for 2019. Islamic fundamentalists aim that by 2019, all the area painted black should be completely Islamized. Even if they do not achieve the aim, imagine the level of destruction they will cause in the attempt!

For the Nigerian church to survive the war that has been launched against it, the following steps are crucial:

■ There must be a total return to the humility of Christ. The pride of the “rulers of the Gentiles” must cease in the church. The leader is the servant of all. “... Yea, all of you be subject one to another ...” 1 Pet. 5: 5 Humility will produce trust and unity. Christians from all denominations must come together as one. All forms of doctrinal pride and institutional arrogance will die a natural death in the presence of Godly humility. It is a fact of life that individuals and organizations are not equally endowed. In all human endeavors, it is inevitable that people and institutions will be better than each other. As Christians, having an edge over others should not be the rationale to look down on them. As the Word of God says, “For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?” 1 Cor. 4: 7

■ “A servant cannot serve two masters”. The Nigerian church should stop arguing with God that it is possible to do so. The preaching of money and prosperity gospel should cease to be replaced immediately with discipleship. It is clear that many Christians in the nation do not have genuine Christian conviction.

■ There must be a willingness to submit to authority. The impression that has been created is that many of the church leaders teach submission and obedience because they want church members to submit and obey them but they do not believe in it. By their response to leadership in Christendom, some ministers of the gospel give the impression that they are rebels, like Korah and Dathan, and stubborn like king Saul. Unless the church is willing to march in unity behind a single leadership, irrespective of personal misgiving or opinion, it cannot win this war. Any army in which the soldiers break ranks is neutralized from within. The Lord makes it clear, “a house that is divided cannot stand”.

■ The Nigerian church should realize that its last line of defense is the Middle Belt. If Christianity should collapse in the Middle Belt, the Christian South would be unable to withstand the invading hordes from the North. Therefore, there must be deliberate program of support for the brethren in the Middle Belt. Presently, the Muslims are applying pressure to the Middle Belt, particularly, Plateau and Benue states. The church must mobilize prayers, resources and manpower to reinforce the Christians

in the Middle Belt. It is the last line of defense.

■ Nigerian Christians must raise a clarion call for Truth and Reconciliation Commission to unearth decades of injustice, inequality and oppression in the nation. Only the truth makes free. If Nigeria would only agree to speak the truth, every crisis in the nation shall melt away. Christians must demand Equality, Justice and Fairness in the country and the first step is Truth and Reconciliation Commission to produce healing, reconciliation and integration.

■ Nigerian Christians should be in the vanguard of the demand for a new Constitution for the nation; not an amended Constitution. A Constituent Assembly should be convened to draw up a new Constitution for

Nigeria based on the National Ideology of the nation which is Liberal Democracy. It should be remembered that the various federating units in Nigeria agreed to join the union on the basis of Liberal Democracy as the national ideology. The incursion of Sharia into the 1999 Constitution was a unilateral action by Muslim Military dictators; it was not a national resolution, it was a sectional imposition. Today, every crisis in Nigeria is traceable to the conflict between Liberal Democracy and Sharia ideology. Even before the introduction of the 1999 Constitution, the promoters of Sharia have been making subterranean moves to position Islam as the dominant religion over Nigeria. This is one of the factors responsible for the distrust and mutual suspicion amongst the federating units.

■ Finally, there should be intensive prayers in all the churches to stem and eliminate the Islamic aggression that is building up in the nation. The Nigerian church should cease to offer prayers of vanity and rather concentrate on “Thy kingdom come, Thy will be done on earth as it is in heaven.”

**... how many Christians would the Islamists have to kill before many church leaders nationwide will realize that the body of Christ in Nigeria is facing extinction ...**





# *"I Don't Know What To Tell You"*

- Prof. Wole Soyinka



An emotionally stricken Professor Wole Soyinka stared at the sea of faces of the children of the martyrs at the Stephens Children Home in Abeokuta, and blurted, "I don't know what to tell you!"

If the global literary icon and wordsmith became speechless at seeing the children whose parents have been killed by Islamic fundamentalists in northern Nigeria, the shock was understandable. It is unimaginable that a section of the country would suddenly rise and commence systematic annihilation of other citizens based on religious fervor in utter disregard of the law, decency, and genuine fear of God.

The literary icon was able to pull himself together quickly and he engaged in a friendly banter with the children. Professor Soyinka expressed grave sorrow why children would be abused in such manner by religious extremists. He stressed that the insurgency underscores the need for good governance in the nation.

He was later presented with a collection of the books of Richard Wurmbrand, the founder of the Voice of Martyrs, by the National Coordinator of the Voice of Christian Martyrs, Nigeria, Rev. Isaac Wusu.

Prof. Wole Soyinka visited the Stephens Children Home on 6th December, 2014.



# GWANTU

## Southern Kaduna

### RELIEF TO PERSECUTED CHRISTIANS





# RELIEF TO PERSECUTED CHRISTIANS



# I JUST WANT TO SAY “THANK YOU”

## Davou Thoma

I was born in Jos, Plateau and became a member of the family of Stephens Children Home in 2004. I was relocated from Plateau state in the Middle Belt to Abeokuta, Ogun state, in the South West region of Nigeria due to the Islamic attacks on Christians in the Middle Belt which claimed the life of my father. Plateau state, which is known as “Home of Peace and Tourism” was thrown into violence and destruction by the Islamic fundamentalists in 2001; since then, the state has not known peace. The peace and quietness that the state was known for has been shattered by the Islamic fundamentalists. They instigated every crisis in the state. My father was attacked and killed at his place of work. He was the first Christian to be killed in our area. He did not do anything wrong, he was killed simply because he was a Christian. Unfortunately, till today, no one has been arrested for the murder.

My father’s untimely death brought hardship to our family since he was the breadwinner. My mother tried her best but it was clear it was not easy for her to take care of the family alone.

One evening in 2004, my uncle came to our house and told my mother about a Christian organization called “Voice of Christian Martyrs” that helps and supports persecuted Christians. He informed my mother that the organization provides free education for the children of those killed for their faith in Jesus Christ. It was my uncle who persuaded my mother to release me so that I can go the following day to Abeokuta to the school of the Voice of Christian Martyrs.

The first day that I attended the school, there was an announcement during the assembly that those who have not paid school fees should go home. I became afraid because I had only N20.00 with me. Later, it was explained to me that it is the children from the community who are permitted to study with the children of the martyrs that pay a token sum as school fees. For those of us from the North, education, feeding, clothing, and boarding are free. I was so touched and I determined that if such favor could be shown to me, I will put in my best, morally and educationally. I did try to put in my best and I was made the primary school Head Boy.

I completed primary school at the Stephens Children Home and immediately started secondary school in 2005. I also tried my best in the secondary school and I represented the school in external competitions. By the grace of God, I was made Senior Prefect when I was in SS3. I continued doing my best and with God’s help was able to pass both my internal and external examinations. On 26th July, 2011, I graduated from the Stephens Children Home.

After my secondary school, I was able to secure admission at a prestigious and world class University in Nigeria to study Mechanical Engineering, still being supported by the Voice of Christian Martyrs. I am very grateful to God because I appreciate the investment that has been made into my life. If not for the Voice of Christian Martyrs, I wonder where I would be by now.

I want to thank, first and foremost, the Almighty God, for His mercy and grace upon my life. I also want to thank the management of the Voice of Christian Martyrs, both at home and abroad, for the selfless service that they render to God and to humanity through the ministry to the martyrs. Finally, I want to thank all the Christians, in Nigeria and outside Nigeria who contribute to support the Voice of Christian Martyrs. It is because you give, that is why we have a future.

Thank you very much. God bless you all.



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# I JUST WANT TO SAY “THANK YOU”

## Priscilla Tanko

I am from the Gwari tribe in Kaduna State. Currently, I am in Senior Secondary School 3 at the Stephens Children Home, Abeokuta.

I lost my father in 2000 during the Sharia riots in Kaduna state. My father had retired from the Ministry of Forestry in Kaduna when he was murdered by the Islamic fundamentalists. I was just two years old, then.

The burden of taking care of the three children he left behind fell on my mother who was a school teacher. She enrolled my two elder brothers in the public school where she was teaching and as the only girl, I was enrolled in a small private school. However, the cost of taking care of the three children became too heavy for my mother to bear and she agreed that Ismaila, the eldest boy in the family, should be taken to Stephens Children Home in Abeokuta.

After Ismaila left, another religious crisis occurred in Kaduna state and we all fled into the bush. My mother and the two of us hid in the bush for three days. In those three days, pepper and muddy water was our food. There was nothing for us to eat.

Shortly after that, Ibrahim was also taken to Abeokuta to join Ismaila at the Stephens Children Home.

Even though my two brothers had left home, it was still a big struggle for my widowed mother to make ends meet, with the meager salary that she earned as a school teacher. Later, I was also offered the

opportunity to join my brothers in Abeokuta. At first, I thought Abeokuta was somewhere in Kaduna and “Big Uncle” was a Hausa man. I did not realize that I would be travelling far from home to Ogun State. I was admitted into Stephens Children Home in Primary 3 and to the glory of God, I am now in the final year of SS3.

I remember that even at my early age, when I realized that my father was dead, and I witnessed all the sufferings that we had to endure, I thought that was how our lives would be forever. However, God in His mercy brought us to Voice of Christian Martyrs and the whole story of our lives has changed.

I want to thank God for His mercy, I want to thank “Big Uncle” for his fatherly care on all of us children from the North, and I want to say a big “thank you” to all the Christians worldwide, who contributed for our education and welfare at the Stephens Children Home.

Thank you very much. God bless you.





# I JUST WANT TO SAY “THANK YOU”

## Noah Dogo

I am from Kaduna State and I joined the primary 4 class in Stephens Children Home in 2006.

My father was killed in 2000 during the Sharia riot in Kaduna state. He was a farmer and a trader and he died for his Christian faith.

After his death, we suffered a lot in the family since there was no one to support and provide for us. My mother tried her best to ensure that we were taken care of, but we still went through serious hardships.

In 2006, a friend of my mother, whose husband was also killed during the Moslem riots of 2000, informed my mother about the “Voice of Christian Martyrs”. The woman said this Christian organization supports families of persecuted Christians and provides free education for their children. It was this woman who took me to the Kaduna office of the Voice of Christian Martyrs. Immediately, I was informed to prepare to leave for Abeokuta the following day.

Initially, I felt very uncomfortable when I got to Abeokuta. The environment was strange and I could only speak Hausa. I could neither speak nor write in English. However, after some time, I adapted and settled down to learn. When I considered the wonderful opportunity that was given to me, I determined to study hard. I started in Primary 4 and I have completed my Senior Secondary. To the glory of God, I have also secured admission at a good Nigerian University and I am currently in the 100 level at the University.

My deepest appreciation goes to the Almighty God for showing me so much mercy in life. I want to thank the Voice of Christian Martyrs for laying a good foundation for my life. My appreciation also goes to the kind donors who provide funds for the Voice of Christian Martyrs.

Thank you and God bless you.



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# I JUST WANT TO SAY “THANK YOU”

Isah Philip Alkali

**M**y name is Isah Philip Alkali. I was born in Kaduna State, Nigeria.

My father was killed during the Sharia riots of 2000 because he was a Christian. On that day, he left home as usual very early in the morning for work. He was attacked and killed that very morning by the religious extremists.

According to the report which we later received from his friends that survived, he was part of a group of Christians that were stopped by the Islamic fundamentalists and they were accosted to renounce their faith in Jesus Christ. The other Christians renounced their faith and the Islamic fundamentalists spared them, but my father refused to renounce his faith in Jesus Christ. His stand enraged the Islamic fundamentalists and they butchered him like an animal. It was the people who survived that brought the news to us that he was killed in a cruel and violent way because he refused to deny Christ. That was how he died on 21st February 2000. On that same day, the Islamic fundamentalists attacked and burnt down our house.

After the death of my father, life became very hard and difficult for us. I had to be hawking food on the street to assist my mother. She kept encouraging me that

God will send help to us.

I was so happy when I heard about the Voice of Christian Martyrs. God used the mission to rescue my family through the free gifts and food items that they gave to us. The mission also brought my brother, Joshua, and myself to Abeokuta for free education and free accommodation. I started from Primary school and finished Senior Secondary School at the Stephens Children Home. I am presently studying Mass Communication at a reputable higher institution, still being sponsored by the Voice of Christian Martyrs, while my brother is also in a University.

I pray that God will continue to strengthen the mission and bless those who are contributing to help the children of the martyrs. Thank you so much for giving me hope in life and for giving me reason why I should forgive those who murdered my father.

God bless you all.



i n

# I JUST WANT TO SAY “THANK YOU”

## Bawa Gambo Jude

**I**n 2004, Islamic rioters in Kano invaded our home and killed my father. They destroyed almost everything we had at home. My four siblings and myself were lucky to escape.

My mother got to know about the Voice of Christian Martyrs through a Reverend in 2005. Three of us in the family were given admission at the Stephens Children Home for free education, free accommodation and free clothing. I started schooling at the Stephens Children Home from JSS 1.

I enjoyed the time that I spent at school and I made a lot of friends. Studying with children who have had similar experiences as I had was very encouraging and it helped me overcome the sorrow of losing my father at the hands of Islamic fanatics. Besides, I was well taken care of at the Stephens Children Home. I also received a lot of help in my education from the teachers. In all, I spent six years at the Stephens Children Home.

After completing the Senior Secondary School, I got admission into a Federal University.

I am very grateful to God for giving me the opportunity to study at a prestigious and world class University in Nigeria and I thank God for all the people God used to help.

God bless you all.





# I JUST WANT TO SAY “THANK YOU”

## Ado Nicodemus Baggibawa

**M**y father was killed by Islamic fundamentalists during the Sharia riots in Kaduna state in 2000. My father and a group of men were trying to resist their entrance into our community. After his death, the family relocated to the village until one of my aunties came and took me back to the city to continue my primary school education.

In 2004, one of my uncles got to know about the Voice of Christian Martyrs and informed my aunty to bring me. I was taken to the Kaduna office of VOCM and from there, I went to the Stephens Children Home, Abeokuta.

The trip to Abeokuta was the first time I would leave my cultural environment and my family. Adapting to the new environment in Abeokuta was a little difficult for me and there were days that I would shed tears while trying to adapt. I decided to do everything to adapt and stay because the alternative would be to return to the village in Kaduna state.

Throughout my stay at the Stephen Children Home, all my needs were catered for, free. The education, accommodation, clothing, feeding, were all free.

I started in the Junior Secondary School (JSS1) and graduated in 2010, after completing my Senior Secondary School. I put in my best both morally and educationally. I held different positions in the school ranging from the school Time Keeper to the Senior Prefect in the 2009/2010 set.

After writing both WASC and JAMB examinations, I was offered admission into the Federal University of Technology. I am presently in the final year in the University, still being sponsored by the Voice of Christian Martyrs.

I remain grateful to the Almighty God for granting me so much favor and grace in life. I would like to express my profound gratitude to the National Director of the mission, the members of staff and all the individuals and organizations that have been supporting the children of the martyrs. We are very grateful for your labor and sacrifice of love. May God bless you and replenish you abundantly in Jesus name.



*The Voice of Christian Martyrs wishes to thank Mr. & Mrs. D. O. Ojo for faithfully supporting the education of Nicodemus.*

# I JUST WANT TO SAY “THANK YOU”

## Bulus Manasseh

I was born on 15th May, 1992, a date that coincided with the Zango-Kataf religious riot in Kaduna state. According to newspaper reports, the violence of that day left 471 people dead, hundreds were injured and properties worth millions of Naira were destroyed. The violence started from Zango-Kataf and it spread to our village, Nariya, where I was born. I remember my mother telling me how I fell off her back as she ran to seek refuge in the local Police station. It was by God's mercy that I was not trampled upon by the panic stricken crowd of people running for safety. Thus, the Zango-Kataf riot signaled a repetitive pattern of religious violence in northern Nigeria. The religious riots kept recurring over the years and on 22nd May, 2000, it exploded again in a greater dimension. This was the Sharia riot of Kaduna state. The riot of May was a follow up of an earlier one that occurred on 22nd February 2000.

Before the wave of violence reached my little village of Nariya, a predominantly Christian village on the edge of River Kaduna, two of my uncles armed with light defensive weapons came to my school and took my siblings, relatives who attend the same school, our friends, and myself to safety. Some hours later, the school was set ablaze by the rampaging Islamic fundamentalists.

My father managed to navigate his way home but went out again to search for my grandfather who was yet to return from the farm. That was the last time I set my eyes on him. He was killed by the Islamic fundamentalists.

Later that day, we had to cross river Kaduna to another Christian community across the river for safety. It was the following morning that the news of my father's death filtered into the community where we were. After the death of my father, the future seemed bleak for me and for my siblings. However, God sent help to us through the Voice of Christian Martyrs. I was brought to Abeokuta to study for free at the Stephens Children Home, and I have been in the South West for the past fourteen years receiving free education and free accommodation. It was in Abeokuta that I witnessed harmonious co-existence between people of different religious beliefs.

With great gratitude to God, I am now studying Law at the University. I look forward to the future with great optimism because kind hearted Christians from all over world have made contributions and sacrifices to give me a wonderful future.

I want to thank God for His grace and to my friends across the world, thank you for standing by us and for being true members of the family of God.

*The Voice of Christian Martyrs wishes to thank Mr. & Mrs. Mobolaji and Ololade Ososami for faithfully supporting the University education of Bulus*





# ETHNIC CLEANSING IN SOUTHERN BORNO, NIGERIA

A STATEMENT BY SOME CONCERNED LEADERS OF ETHNIC NATIONALITIES OF BORNO SOUTH SENATORIAL DISTRICT

**A** GAINST the background of denials by high-ranking functionaries of the Muslim establishment in Nigeria that the Boko Haram insurgency is not a Muslim agenda, we owe it to ourselves and the world to set the record straight. In 2012, in a widely publicized video recording that is easily accessible on the internet, Abubakar Shekau, the late erstwhile leader of Boko Haram announced the mission statement of his sect. Among other things, he said “this war is not political. It is religious. It is between Muslims and unbelievers (arna). It will stop when Islamic religion is the determinant in governance in Nigeria or, in the alternative, when all fighters are annihilated and no one is left to continue the fight. I warn all Muslims at this juncture that any Muslim who assists an unbeliever in this war should consider himself dead.”

This mission statement explains why Muslim communities have been viciously attacked for having within them persons who served as informants to the authorities. While we appreciate the concern of well-meaning persons in Nigeria and world-wide over the fate of more than three hundred female students abducted from Government Secondary School in Chibok, Borno State, by the Boko Haram sect we want to draw the attention of the world to the fact that the abduction saga has become a distraction that has left our communities to free-pillaging and rampaging by Boko Haram.

These are the facts that happened in the past four weeks:

In Ataggara, Southern Senatorial Zone of Borno State, Boko Haram attacked and were repelled by the community. Community leaders went to Pulka, where a military formation exists, to report the attack and were assured that a unit would be drafted to the town to protect the people. The following day some people appeared in Nigeria Army issue in nine armoured personnel carriers bearing the colours and insignia of the Nigerian Army. They announced to the villagers that they had come to assess the security situation. When the people gathered to hear them, the men that came in armoured personnel carriers, and in Army uniform, opened fire and killed over two hundred and fifty men, women and children. Those who were able to take to their heels were pursued by the marauders into the bush and when they were caught up with, were either butchered with knives or shot to death. The survivors have taken refuge in Cameroun, or in friendly communities;

In Bokko Wizhe, four people died when Boko Haram terrorists opened fire indiscriminately in the predominantly Christian community. About two thousand survivors have

fled to Cameroun and neighbouring states;

In Bokko Timta, about 1,500 Christians had to flee to Cameroun and other states in Nigeria after Boko Haram attacked their community;

In Kugyly, about 2,500 fled the village to Cameroun and other states in Nigeria after they were visited by Boko Haram;

In Ngoshe, 46 persons were killed by Boko Haram and more than 3,000 had to flee to Cameroun and other states in Nigeria. None of the houses and churches in the community escaped being torched;



In Gava, 26 persons were killed by Boko Haram. About 2,000 people fled to Cameroun and other states in Nigeria. All the houses and churches were burnt down;

In Amuda, 17 persons were murdered by Boko Haram and more than four thousand people fled to other places. The Village Head is, at present taking refuge in Nasarawa State;

In Halaghwa after an undetermined number of persons were killed by Boko Haram, about 500 persons from the community fled to Cameroun and another 2,000 fled to other states in Nigeria;

In Agapalawa, 15 persons were killed by Boko Haram and more than 4,000 had to flee to Cameroun;

In Ganjara, 46 persons were killed by Boko Haram and more than 2,500 fled to Cameroun;

In Jibrili, an undetermined number of people were killed by Boko Haram and Christian houses and churches burnt to the ground. The remnant of the people have fled to Cameroun;

In Zamgba, Boko Haram attacked and killed 13 people, and about 1,700 were forced to flee to Cameroun;

In Ashigashita, Boko Haram attacked and killed 10 people. The remnant of the community fled to Cameroun;

In Vale, Christians were completely chased out. Their belongings were looted by Boko Haram and their sympathizers;

In Kwadale, an undetermined number of persons were killed by Boko Haram and about 2,000 fled to Cameroun;

In Pulka, 30 persons were killed by Boko Haram, including the Village Head Mallam Ali Pulka. Many members of the community have fled to Cameroun leaving about 4,500;

In Kirawa, all the Christians fled to Cameroun after the village was taken over by Boko Haram;

In Chinene, Boko Haram killed 14 persons, more than 500 fled to Cameroun, about 1,000 fled to other states in Nigeria, while about 1,000 are still in the mountains as all motorable roads have been blocked by the sect;

In Arboko, more than 10 persons were killed by Boko Haram, all houses and churches razed to the ground, and about 2,000 have fled to Cameroun;

In Chikide, 2 persons were killed by Boko Haram, and about 1,500 have fled to Cameroun and other states in Nigeria;

In Barawa, more than 20 persons were killed by Boko Haram, and the community's houses and churches burnt down. Survivors have fled to Cameroun, other states and the hills;

In Pege, Boko Haram killed five persons, and about 1,000 members of the community have fled to Cameroun and other states in Nigeria;

In Kaghum, more than 20 persons were killed by Boko Haram, and more than 3,000 members of the community have been forced to flee to Cameroun, other states in Nigeria



and the hills;

In Angurva, an undetermined number of persons were killed by Boko Haram, and some 4,000 persons have fled to Cameroun;

In Baladigavuraza, Boko Haram killed 3 persons, about 2,000 persons fled to Cameroun and another 500 fled to other states in Nigeria;

In Kunde, some 7 persons were killed and the community's houses and churches burnt. About 2,500 fled to Cameroun and the hills;

In the past fourteen days the following communities in Damboa Local Government area have been over-run by Boko Haram: Kwapchi; Shawa; Daku; Kwamjilari; Blakat 1;

Blakat 2; Blakat 3; Mulgwe 1; Mulgwe 2; Mulgwe 3; Katsalabulari; Kulali 1; Kulali 2; Kuburuvhu; Kautivha; Izghe 1; Izghe 2; Izghe 3; Kaya 1; Kaya 2; Konchi;

Mbulakuduga (Alagamo) in Askira Uba Local Government Area was over-run within the same time frame;

Takulashi of Chibok Local Government Area was also over-run in the past few days.

In all the communities it has over-run, Boko Haram has removed the Nigerian national flag and hoisted its own flag, the flag of jihad.

We want to place on record that all the communities mentioned above are predominantly Christian. Why are we being attacked now? The answer lies in the result of the 2011 Presidential Election. It is on record that the

Middle Belt, which the Southern Borno State Senatorial Zone is a bona fide part of, voted massively for President Goodluck Jonathan; a fact that enabled the sitting President to succeed at the polls in 2011. Going towards 2015, Boko Haram, on behalf of the oligarchic North, wants to decimate and displace our communities so that we would be less of a factor. Why is President Jonathan not instructing the military to protect our communities? We are aware that the the Nigerian military is a deeply divided fighting force.

As the Ataggara case above illustrates, when some Muslim commanding officers and others receive reports from our communities, they pass such reports to Boko Haram who come in Nigerian Army issue uniforms to perpetrate pogroms in our communities.

Boko Haram has many atrociously wealthy sponsors on account of the fact that successive governments in Nigeria have always patronized Muslims to our exclusion. It is primitive capital that those Muslims have accumulated from the Nigerian state that they are deploying to decimate our populations. Our most profound prayer to President Jonathan, which we want other Nigerians and the international community to pressurize him to accede to, is that he should arm our communities.



If we have access to arms and ammunition like Boko Haram, we would have a sporting chance of defending our lives, dependants and property. We would not run away from Boko Haram. Our President should please do this in good time before it is too late. We have a right to live in peace in our communities and to vote our choice without any fear, however we choose to do so in electoral contests in our country. That is an irreducible minimum for every citizen.

As communities in the defunct Northern Region we are not unaware of the inspiration of Boko Haram and their sponsors. It is no news that the average Northern Muslim thinks that Nigeria is his to dominate, and its riches his to dispense. In October 1960, the late Premier of the defunct Northern Region and Sardauna of Sokoto, Sir Ahmadu Bello, had declared:

“The new nation called Nigeria should be an estate of our great-grandfather, Uthman Dan Fodio. We must ruthlessly prevent a change of power. We use the minorities of the North as willing tools and the South as a conquered territory and never allow them to rule over us, and never allow them to have control over their future.” (Parrot Newspaper, 12th Oct. 1960; republished on November 13, 2002, by the Tribune Newspaper, Ibadan.); Before the late Sardauna made this very revealing statement, the Conference of Northern Chiefs, in response to a letter from the UK-based West African Students’ Union (WASU) to the Northern emirs asking them to support the constitutional evolution of Nigeria into an independent nation, had declared “holding this country together is not possible except by means of the religion of the Prophet. If they want political unity let them follow our religion.” (Obafemi Awolowo, Path to Nigerian Freedom, London: Faber and Faber, 1947, p.51.);

We recall that the Fulani Jihad failed woefully to Islamize

our people in the 19th Century. We also recall that the Kanuri, who had been practicing Islam for more than eight centuries before the Fulani Jihad, could not Islamize our people. Boko Haram seeks to succeed where their more illustrious ancestors failed.

If the Federal Government of Nigeria would not arm our communities to defend ourselves, the least it can do is not to stand in the way of other Nigerians and members of the international community who are so inclined to help arm our communities. Boko Haram, as its mission statement as espoused by the late Abubakar Shekau states, the only time it would be mollified is “...when Islamic religion is the determinant in governance in Nigeria or, in the alternative, when all fighters are annihilated and no one is left to continue the fight.”

Our people refuse to be forcibly Islamized. We, also, insist on making our own free choices. It is our belief that it is only on the basis of mutual respect that nations can be built. We would like to contribute our quota to building the Nigerian Federation into a nation and call on others to follow our peaceful path. But if the forces of evil insist on pursuing their present murderous course, our people will be forced to respond in kind and to meet force with force. The present path of violence by Boko Haram can only lead to destruction, Boko Haram’s destruction as well as others.

We thank you for giving us an ear.

Dr. Pogu Bitrus (Chibok),  
Rev. Ibrahim Dauwa (Gwoza) and  
Rev. James Yaga, JP (Gwoza)

11th June, 2014



Graphic Picture: Intentionally Blurred

# APPRECIATION

The Voice of Christian Martyrs, Nigeria wishes to appreciate all the kind hearted individuals, Churches, Fellowships, Companies and Government Agencies that have responded to the cry of the martyrs in Nigeria through generous donations, prayers, and visits.

We appreciate all our local and foreign donors. God bless you all.

We would have loved to publish the names of the individuals and organizations but we know that most of the individuals will object and there will be insufficient space to list the churches and corporate entities. You have given in secret and God Who sees in secret shall reward you openly.

On behalf of the persecuted brethren in Nigeria, we say a big THANK YOU, GOD BLESS YOU.

We wish to use this medium to inform all our generous donors to kindly let us have an email address or postal address so that we can issue receipt and acknowledge your gifts accordingly. We always aim to account for every donation and ensure that it is judiciously used to fulfill its purpose.

Thank you for trusting us to deliver your gifts to the persecuted church. With your continued support, we shall do more.

Please use the telephone lines and email addresses in this publication to reach us. Donors in foreign countries should kindly use the contacts below to reach us.

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## HOW YOU CAN SUPPORT THE PERSECUTED CHURCH

1. Ensure that you pray for persecuted Christians and get your church involved in regular prayers for them.
2. Join in the financial support by donating MINIMUM N500.00 monthly. You can also ensure that all the members of your church/fellowship participate in the donation and remit to: Voice of Christians Martyrs, Zenith Bank Account No: 10 13 48 26 09
3. The children of the martyrs require educational support. You can decide to adopt one of the children and sponsor the cost of his education for a year. There are currently about 400 of such children in Stephen Children Home.
4. You can decide to sponsor grinding machine(s) for widow(s) of the martyrs or purchase a motorcycle or Bicycle for a gospel worker in the North.
5. You can join in the re-construction project for Christian places of worship destroyed by the Islamic Jihadists.
6. Selected widows are given N100,000.00 Business Support Fund. You can decide to support one or more of the widows.
7. Pastors and other gospel workers in the North are in need of welfare support. You can decide to sponsor the monthly allowance of pastors/evangelists in the North.
8. Evangelism public address system are needed in the North. You can decide to sponsor or purchase and donate mega-phones for evangelists in the North.



# VOICE OF THE CHRISTIAN MARTYRS NIGERIA

## PARTNERS AND SUPPORTERS CORNER

We wish to thank all our numerous partners and supporters for the great encouragement and assistance that we have received from them for this ministry to the persecuted Church. Please feel free to call Isaac on Tel. +2348033082342

As the work expands in Nigeria, it has become necessary for us to outline specific projects for those who might wish to sponsor any while at the same time, opportunity remains for those who might wish to make donations on a regular basis. Donors should kindly note the following projects as well as the bank accounts attached to them:

GENERAL DONATION (Disbursement by VOCM) One million donors initiative (minimum N500.00 monthly) Church, fellowship, organizations etc donations	Account Name: Voice of the Christian Martyrs PRJ 1 Bank: Zenith Bank Plc Account Number: 1013482609 Account Name: Voice of the Christian Martyrs Bank: Guaranty Trust Bank GTB Account Number: 0131101916
Stephen Children Home, Abeokuta (Projects) Orphans & fatherless children of the Martyrs. Free Education, accommodation and feeding. Includes fees of those in the Universities as well as various construction and maintenance projects in the premises at Abeokuta. (Currently over 450 of the children are under our care.)	Account Name: Voice of the Christian Martyrs Account Number: 1010319966 Bank: Zenith Bank Plc ABEOKUTA BRANCH  Acct Name: STEPHEN CHILDREN HOME ABEOKUTA Account Number: 0131231161 BANK: GUARANTY TRUST BANK ABEOKUTA BRANCH
Medical related projects: (Projects) Treatment of Christians injured and mutilated in the various attacks on believers. Hospital bills, medications, therapies, crutches etc.	Acct Name: Voice of the Christian Martyrs (PRJ3) Account No. 1013482582 Bank: Zenith Bank Plc, Abeokuta
Widows Project, Rebuilding Churches, Equipping Pastors Support (Projects) Reconstruction of places of worship destroyed. Grinding machines for widows Widows business support funds projects Megaphones and motor bikes/bicycles for Pastors in persecuted areas	Account Name: Voice of the Christian Martyrs (PRJ2) Account Number: 1013482599 Bank: Zenith Bank Plc Nigeria
Pastors Appreciation Pack and Salaries of pastors and evangelists (Projects) Pastors appreciation gift pack Relief project Water well projects You can send sms to +2347011995009 or +2348136663939 for further information Please provide your e mail address to enable us reach you back please	Account Name: Voice of the Christian Martyrs Account Number 0022017274 Bank: ECOBANK PLC
VOICE OF CHRISTIAN MARTYRS	Account Name: Voice of the Christian Martyrs Bank: Guaranty Trust Bank GTB Account Number: 0131108836 Bank Sort Code: 058179077 Branch: Asero Abeokuta

Please call or SMS +2347011995009 or +2348136663939 or contact [info@stephensng.com](mailto:info@stephensng.com). If you need further clarifications, We are committed to complete transparency and accountability of funds donated to us. Please ask for receipt for every donation. Kindly let us know whenever you pay money into our account so that we can issue receipt and appreciation.

# DUTCH PARLIAMENT VISITS PERSECUTED CHRISTIANS



A delegation of the Dutch Parliament, Holland, led by Mr. Kees von der Staaij, (member of Parliament SGP) visited Nigeria on a fact finding mission in February 2015 concerning the Islamic insurgency in the nation. In his team were Mr. Olederi von Oijh and Arnoud Proos.

The Dutch delegation visited Tattaura village in Sanga Local Government, Kaduna State. Tattaura with a population of 7,000 is 100% Christian. On 27th December, 2014, six armed Islamic militants stormed the village on motorbikes and shot ten of the villagers dead and injured eight others. The Islamic attackers dressed in military uniforms were chanting “Allahu Akbar” as they murdered the innocent people.

Between June 2014 and December 2014, the Islamic fundamentalists killed over 500 Christians in Sanga Local Government area of Kaduna state.



On 23rd June, 2014, Nandu village was attacked by the Islamic fundamentalists and they killed 18 Christians in the night around 2 a.m. The following day, at the funeral of the 18 people, the Muslims attacked again and killed an additional 50 people. They were all buried together.

On 25th June, the Islamic fundamentalists attacked yet another village in Sanga Local Government called Kobin and killed 43 Christians.



Other attacks on Christian communities took place in Fadan Karshi, Gwantu, and other villages killing Christians with impunity without any protection from the government. As a result of the attacks, the orphans and widows did not receive any assistance from any arm of government while the injured that required treatment did not receive any medical assistance from the government.

In Jos, the Dutch team met with some of the widows of the martyrs.



# SHORT INTERVIEW

*With*  
**Mr. Von Der Staaij**

## **What motivated you to undertake this trip?**

Our political party is committed to assisting persecuted Christians. This is an important focus in the policy of our party, SGP.

When we consistently heard of the difficulties that Christians in northern Nigeria are having, we decided to come on a fact finding mission.

Already, we are working in our parliament asking the Dutch Parliament to put more pressure on the government to speak up on behalf of persecuted Christians in other nations.



## **It is interesting to hear that in the Netherlands, there is a Christian party. How is the nation able to combine politics with religion?**

We operate an open system within the framework of our constitution. So, it is possible to form a political party based on your religion. We have a system of equal representation so it is possible to vote for a Christian party. There are a number of issues that we take from a Biblical point of view. For example, I am an activist for pro-family, pro-life, pro-issues, so standing with the persecuted Christians fits in with the objectives of our party.



## **What has been your impression about the situation in Nigeria?**

It is good that we made this trip to hear directly from the victims of the persecution against Christians. It is better to hear it directly rather than through the filter of the media. What I have seen and heard have made a deep impression on me and I feel pained by the enormous tragedy that is going on. The problems, the pains, the violence that Christians are confronted with hurt my heart. The encouraging side of it is the commitment of an organization like the Voice of Christian Martyrs which is working to relieve the suffering of the persecuted Christians.

I am also impressed by the courage of the Christians. It is incredible how God can give people so much courage in the midst of terrible attacks. I heard about the story of a girl that was abducted and she refused to convert to islam because she confesses Christ. That must be courage from God.

We are encouraged to support with prayers, medical aids and political actions.

I would suggest that Christians should commence advocacy to influence political parties and the government to ensure that positive action is taken to stop these attacks. More action is needed and political pressure from various organizations and Christian organizations towards the politics of these issues is very important.



# CHILDREN

## From The Bush



The scourge of the Islamic insurgency ripped entire families apart and separated parents from children. In most communities, everyone ran into the bush to escape being killed and in the process, they lost contact with each other. Some of the fleeing persons fled across the border into Cameroon, while some remained in the bush and eventually wandered into nearby towns and villages.

Recently, some of the children displaced by the insurgency are gradually re-grouping in relatively safe places like Jos, (when Jos is compared with Gwoza or Michika). For many of them, it is a miracle that they survived considering the atrocities that they witnessed. Some have been wandering from place to place, even going as far down South as Edo state, and wandering back again to the North.

The plight of the children was reported to Messiah College in Gana Ropp, Jos, Plateau state and the elderly missionary couple running the school, Elder and Mrs. Famonure, agreed to take as many of the displaced children as possible and give them free education and free boarding. The Voice of Christian Martyrs visited the school for an on the spot assessment of the situation and made some donation to support the welfare of the children. As of the time of filing this report, fifteen of the children have arrived while about fifty were being expected. During the short visit, the Voice of Christian Martyrs talked to a few of the children and their stories are produced below. The names of the children have been changed in this report to protect their identities.



James Shugaba

I am from Gwoza in southern Borno.

We had to abandon our home because of the attacks of Boko Haram. They came to our town and threatened us that if we do not leave they will kill us. We ran out of the town and hid in the bush for one year. Thank God for all the time that we were there, no one was bitten by a snake and no one died.

My family eventually crossed the border into Cameroon and I also went with them. Later, I had to leave them in Cameroon because it was not conducive for me to continue education and returned through the mountains. I came to Mubi and from there travelled to Yola. After a while, I left Yola for Maiduguri and stayed there for five months. It was from Maiduguri that I was informed about a school in Jos and I found my way here.

### Peace Shettima

I am from Maiduguri but went for holiday in a village called Valle. We were attacked while I was in Valle. They broke into the house where I was staying and started asking for the village head. I was able to break away from them and ran away to where the women were hiding. Unknown to me, they were trailing me and they followed me to the place. They came into the room where the women were hiding and held one of the women by the throat and insisted that she must show them the house of the village head. All the women refused choosing to die rather than give them the information.

By this time, nearly all the men had fled into the mountains. The men had also driven most of the animals out of the village and hid them on the mountains.

Unfortunately, there was a man who was still around and he was working on his onion farm. When he saw them he fled and he was shot as he tried to scale the fence into the house that we were in. They shot him and made sure that they killed him in that house.

They gathered all the flocks and herds of animals that they could still find and took them away. They also captured many people, particularly women, and took them away. That was when they took one of my sisters away, but I cannot say whether she has been released or not. It was after I was directed to this school that I learnt that my parents had relocated to Cameroon. I am alone right now in Nigeria. I have no contact with any member of my family.







## Adamu Abubakar

I am from Valle in Gombe state. I am 12 years old. The Boko Haram militants constantly raided our village. They promised not to kill the men, but only to take away the goats and the cows in the village. One day, they broke their promise and killed a man and took away every livestock that could be found in the village. The man they killed was coming from Askira. They used his clothes to tie his hands and legs and they cut his throat like ram. They now threatened us that since we refused to convert to Islam, they will return the following day and kill all the Christians. They said, "if you like, run to the mountains or to Cameroon, we will come and kill you there."

My mother begged my father to leave the village and go to a safer place. All the men in the village who had some money were advised to flee. A day after my father left, the Boko came again. My mother and the other villagers had to climb the mountain to hide. Most of

Haram militants

the men who escaped from the village to avoid being killed dressed like women.

My father was advised to go to Benin in Edo state and people would help us there. We got to Benin but we could not stay so we had to return to Jos. From Jos, my father relocated to Mubi, but his life was threatened in Mubi so he returned to Jos.

What makes our situation worse is that my father's brother joined Boko Haram and he has been trailing my father, wanting to kill him for remaining a Christian. He himself used to be a Christian but he converted to Islam so that his life can be spared and then, he joined Boko Haram. He looted our house when we ran away and has now taken over the house.

## Hannatu Yakubu

Boko Haram attacked our village in April and May 2014. Each time that they came, they killed some of the villagers and stole goats and sheep. They did this twice. The third time that they came, they broke into our room and interrogated us. They wanted to know if there were men living in the house with us. They took all the women away and interrogated us and eventually released us to return to the village. Before they released us, they asked if we were married and we replied in the negative. They also asked if we would be willing to convert to Islam and we also refused.

After that we started leaving the village. They told us to leave before their next visit. I left with my uncle to Taraba and from Taraba we came to Jos. My parents stayed a while in the village but fled to Cameroon when the Boko Haram militants attacked Gwoza again.



## Godia Haruna

I am 15 years old from Tarfa village. Boko Haram militants attacked our village and killed many of our people. They killed twelve people within the village and killed many more inside the bush. They just took many of the villagers captive and executed them in the bush. We do not know the exact number of the people that they killed inside the bush. They arrived around 12 midnight shouting "Christians do not have a religion". Ours was not the only village that they attacked, they were moving from village to village eliminating Christians and destroying their properties.

We ran into the bush when they arrived. Everyone in my family was able to make it safely into the bush. In the morning, we learnt that they had threatened that any Christian that did not leave the village would be killed. They killed many people in our village and they went to other villages killing the Christians and burning their houses. The Muslims amongst us were their informants. They pointed out to them those that were employed and those that had substance in the village. It was our Muslim neighbours who identified the Christians in the villages and led Boko Haram to kill them.



# Who DESERVES to be A MILLIONAIRE ?



**S**tephens Children Home of Voice of Christian Martyrs caters for children who have lost one or both of their parents during religious riots in Nigeria. They provide basic amenities and education to the 400+ children residing there at no cost. Mr Wusu - the National Coordinator was flanked by the duo of talented Singer- Praiz and actress- Florence Onuma. In an interesting journey on the hotseat they won N250,000 which was doubled by the show producers to N500,000 for the well-being of the kids.

Who Wants to Be a Millionaire? is an international television game show franchise of British origin, created in 1998 by David Briggs, Mike Whitehill, and Steven Knight. In its format, currently owned and licensed by Sony Pictures Television, large cash prizes are offered for correctly answering a series of multiple-choice questions of increasing (or, in some cases, random) difficulty.

Who Wants To Be A Millionaire? Nigeria is hosted by Frank Edoho, Sponsored by MTN Nigeria and Produced By



# DAVID OYEDEPO FOUNDATION MONTHLY SUPPORT FOR THE STEPHENS CHILDREN HOME





Media  
Conspiracy

# MEDIA IS SILENT OVER PERSECUTION OF CHRISTIANS IN THE MIDDLE BELT

World Watch Research, March 2015

**T**he whole world has heard of the Chibok abduction: the 276 girls, predominantly Christians, kidnapped by Boko Haram in northern Nigeria in April 2014.

There are 220 missing. But the publicity surrounding this serves to hide a more widespread persecution of Christians in the Middle Belt Region of Nigeria. Nigeria lies on the Christian / Muslim fault-line across Africa; it passes through the middle of the country, meaning there are inherent tensions over land and identity in this area.

**Migration and Violent Conflict in Divided Societies: Non-Boko Haram Violence against Christians in the Middle Belt Region of Nigeria** examines the

background to the violence in the Middle Belt Region. Drawing on field investigations between January and June 2014, including interviews with victims of violence and refugees, it reveals a more complex picture than simple migrant incursion, the usual interpretation.

The human race is by nature mobile. If the community needs to move, it will. A settled community will wish incomers to integrate and conform to their culture and tradition; the migrant community will want to keep its own identity. For millennia this has led to conflict in different parts of the world.

In Northern Nigeria, it cannot be disputed that the droughts are worsening and the fertile Middle Belt Region offers attractive grazing grounds to beleaguered pastoralists from the north. The Hausa-Fulani herdsmen, predominantly Muslims, have gradually moved into the Middle Belt Region and there are a growing number of well documented instances of violence against indigenous, predominantly Christian farmers. These in-comers are burning farms, raping women and attacking houses and churches.

The authors of the report argue that this is not an advanced  
46.....Martyr's CRY

**Local media are silent over such events, say the authors, and international media are selective in their reporting. Local governments do not want to acknowledge that there is a problem and make no provision for the displaced.**

form of jostling over territory. Rather, they say, it is part of a political strategy that is inspired by the Islamic doctrine of darul Islam. Darul Islam translates as 'the house of Islam'

and describes the obligation to bring the non-Islamic under the rule of Islam. It is an ideology that pitches the migrant Hausa-Fulani herdsmen from the North against the indigenous Christian population of the Middle Belt Region. The migrants, the authors say, are determined not only to keep their own traditions and culture, but also to make them dominant: the battlegrounds are religious, political, economic and social.

The report focuses on four states in the Middle Belt region: Kaduna, Benue, Taraba and Nasarawa. The stories coming out of all four tell a consistent tale of harassment, discrimination and outright persecution.

## **Attacks caused mass internal displacement**

In Taraba State, for example, Hausa-Fulani attacks on Christian communities have caused mass internal displacement. Thousands of indigenous farmers have scrambled to the state capital of Jalingo for safety. The authors cite specific cases of the murder of women and children in the villages, destruction of farms and the burning of homes and churches. Their information comes from extensive interviews with victims of violence in the region. Most residents fear that their forced migration into the towns will be permanent, and that there is no hope of returning to their land or way of life. As the rural communities flee, so Muslims, some of whom are not even Nigerians, take over the land, says the authors.

The social effects are far reaching and food security is an



increasing concern. There are documented instances of herdsmen letting their cattle eat the crops of indigenous farmers. The conflict prevents crops being grown and harvested. Displacement also interrupts the education of children and often removes their access

### Internally Displaced People in Makurdi, the Benue state capital, April 2014

Local media are silent over such events, say the authors, and international media are selective in their reporting. Local governments do not want to acknowledge that there is a problem and make no provision for the displaced. The camps are set up by the displaced themselves, in churches and schools. If official action were taken it would draw the attention of the world to the plight of this already large and growing body of displaced people. Moreover, while government at every level remains silent, the atrocities committed by the Hausa-Fulani can continue unchallenged. The report says that state governments are allocating lands for grazing, an official process that will result in traditional lands being taken from Christian communities and given to Muslim herdsmen.

### Christians forced to convert for political office

The Hausa Fulani ruling classes have imposed the Hausa language in the Middle Belt Region and the authors say there is a clear pro-Islam bias in the political system. Christians are forced to convert to Islam to gain political office. The report gives as an example Alhaji Yahya Kwande, a prominent Christian from Plateau state who saw conversion to Islam, in order to fight the system from within, as the only viable course of action.

Some of the indigenous emirs have had to convert from Christianity to Islam. The present Emir of Ganye, in Southern Adamawa state, was a Catholic but had to convert to Islam in order to become Emir, even though most of the people in his chieftdom are Christians.

According to the authors, the underlying principle here is Cuius region, eius religio (whose realm, his religion): in other words, whoever wields power can dictate which religion is dominant. The government in the region is backed by Muslims, so where Christians win an election, it is likely they will not be appointed to office and that Muslim runners-up

will gain office in their place.

The same can be seen in the election of tribal chiefs. The report details the case of Agwatashi in the Obi local government area of Nasarawa state. The traditional ruler died and six of the seven king-makers voted for Peter Ashiki, who is a Christian. Umar Abubakar Apeshi, a Muslim, received one vote. However, the government of Nasarawa state under the leadership of Muslim governor Aliyu Akwe Doma still crowned the Umar as the Osoho of Olusoho - Agwatashi. Similarly, when the Oseshi of Alosi, Solomon Obiokpa died, his son who was the heir to the throne, was denied his birthright - for no reason other than his faith.

### Internal divisions encouraged by colonial powers

The seeds for the current situation were sown pre-independence when internal divisions were encouraged by the colonial powers. Then in 1999, when Nigeria returned to multi-party democracy after a period of military rule, Ahmed Sani, the former Zamfara state governor declared a Sharia state, which he was able to do thanks to a loophole in the constitution. By 2000, 12 out of 19 northern states had declared Sharia law.

Boko Haram emerged in the north of Nigeria in 2002 and, the authors say, has the avowed intention of eradicating Christianity from the Middle Belt region. Their chosen method is violence. In May 2014, for instance, two explosions in the market at Jos killed 118 people, who were mostly Christians. Such aggression, say the authors, paves the way well for the continuing incursion of Hausa-Fulani Muslim herdsmen and their ongoing campaign to uproot and eliminate Christian communities. A campaign that is well funded and well resourced, they report - with sophisticated weapons such as AK-47s. Migration and Violent Conflict in Divided Societies concludes that the prevailing atmosphere of anti-Christian violence is supported by an expansionist Islamic policy and the complicity of government. Migration of herdsmen in search of fresh grazing grounds does not adequately account for the current situation. The question is whether the indigenous people of the Middle Belt can find a way of unifying and then resisting the onslaught. The result of the election clearly offers no 'quick fix' hope in a region where the pro-Islamist bias in government is so ingrained

[https://www.worldwatchmonitor.org/research/3779807?utm\\_source=newsl etter\\_84&utm\\_medium=email&utm\\_campaign=boko-haram-headlines-hide-persecution-of-christians-in-mid-nigeria-too](https://www.worldwatchmonitor.org/research/3779807?utm_source=newsl etter_84&utm_medium=email&utm_campaign=boko-haram-headlines-hide-persecution-of-christians-in-mid-nigeria-too)



# STEPHENS CHILDREN HOME

## PROJECTS UPDATE



With generous support from SDOK, Holland, and the Victoria Fellowship Church, Lekki, Lagos, the clinic at the Home was refurnished and upgraded. Victoria Fellowship Church and SDOK also contributed to provide a new dining hall for the children. We are grateful

The study facilities in the Home are also being upgraded. An extensive library section has been provided with up to date books for the children. Prof. Wole Soyinka has indicated he would return with a team of professors to read for the children.







The Ayo Oritsejafor Children Hall



The Stephens Children Home is upgrading its kitchen facilities by installing the first in West Africa ECO KITCHEN. Powered by solar energy, the four huge burners of the kitchen will conveniently cook the food for the almost 400 children at the The ECO Kitchen is jointly sponsored by SDOK Holland, VOM Poland, VOM Czech Republic, New Covenant Church and various Christian bodies. Special thanks to Professor Peyi Soyinka-Airewele and her husband, Dr. Aloja.



Due to the constant stream of visits by the widows from the North to see their children, the Home faced a serious problem of providing accommodation for the visitors. To stop them from coming is impossible.

The solution was to provide guest rooms within the complex. Work has started on the project and it should be ready before the 2015 graduation ceremony.





# CHRISTMAS **in** MAIDUGURI

[November 2014]

**A**s the scourge of Boko Haram increased the flood of Internally Displaced Persons (IDPs) in the North East zone of Nigeria, the Voice of Christian Martyrs proceeded to offer some encouragement to the children. The most unfortunate victims of the Islamic insurgency are the children.

In November 2014, a team of the Voice of Christian Martyrs went to Maiduguri and gave affected children a Christmas pack to encourage them and share the joy of the season with them. Each pack contained 12.5 kg bag of rice, Indomie noodles, Family Cabin Biscuit, Football, Exercise book, biro, pencil, ruler, Vijul Milk drink, bag and a Bible.

Most of the displaced persons have no dwelling place and many have to make do with make shift accommodation in the open.

Remember them ...







CELEBRATION OF CHRISTMAS FOR CHILDREN  
IN MAIDUGURI  
NOV. 2014





# ISIS

## “REMAINING AND EXPANDING”

Todd Daniels  
International Christian Concern (ICC)  
Washington D.C.

June 10, 2014, Mosul, Iraq's second largest city fell, since then more than 100,000 Christians have been driven from their homes

International Christian Concern (ICC) today (10th June, 2015) recognizes the one year anniversary of the fall of Mosul, Iraq to militants from the jihadist terrorist group ISIS (Islamic State of Iraq and al-Sham, ISIL, Islamic State). Overnight, more than 500,000 fled the city and, since then, continued conflict throughout Iraq has pushed the total number of displaced Iraqi's to over 3 million. Iraq's Christian and other religious minorities have been explicitly targeted by ISIS as they have set about to establish a restored caliphate in the new "Islamic State."

The fall of Mosul was the announcement to the world that ISIS, which had taken an increasingly prominent role among the Sunni opposition groups fighting the regime of Syrian President Bashar al-Assad, had returned to Iraq and planned to stay. ISIS was the outgrowth of a group previously known as Islamic State of Iraq, an Al-Qaeda affiliate, that had expanded into Syria and eventually split with Al-Qaeda and its recognized Syrian affiliate, Jabhat al-Nusra.

The assault on Mosul had started days before June 10 with a small number of militants on the outskirts of the city. With an estimated 30,000 Iraqi soldiers believed to be posted in Mosul, residents believed the city would be safe. "Something suddenly happened - the leaders of the army fled, then the soldiers fled," Sinan, a Mosul resident now in Erbil in Iraq's Kurdistan region, told ICC.

An estimated 100,000-150,000 Christians have been driven out of their homes in Mosul and the surrounding Nineveh Plain, areas that have been home to Christians for nearly 2,000 years. Mosul was believed to have a population of about 35,000 Christians, down from 60,000 in 2003. All 45 of Mosul's churches and Christian institutions have been taken by ISIS or destroyed, according to AINA. In the days following the assault on Mosul, ISIS issued an ultimatum that all Christians must leave the city or else convert to Islam, pay a jizya, or else they would be killed. "The chant of 'convert to Islam or die' was blasting from the speakers on trucks driving around the city," Karam told ICC.

Many fled first from Mosul to Christian villages in the surrounding areas, but by early August, ISIS also took Qaraqosh, known as Iraq's Christian capital, and home to

some 50,000 Christians. The entire area has been emptied of its Christians for the first time in approximately 1,800 years.

On June 29, the first day of Ramadan, ISIS declared the reestablishment of the "Islamic Caliphate" and appointed Abu Bakr al-Baghdadi as Caliph, purporting to be the leader of all Muslims and successor to the Prophet Muhammad. In nearly one year since that pronouncement, ISIS has strengthened its grasp on a large swath of land across Iraq and Syria and continues to mount offensives moving toward the capitals of both countries.

Despite airstrikes from a coalition led by the United States and other countries, and supporting Iraqi military forces on the ground, ISIS has fulfilled its proclaimed motto of "remaining and expanding." For the more than 100,000 Christians who have been driven from their homes and the 3 million total displaced, the humanitarian crisis remains urgent and the prospects of returning home in the near future remain dim.

Todd Daniels, regional manager for the Middle East, said, "The situation for Iraq's Christian community is dire. ISIS has set their targets squarely on the heartland of Christianity and is intent on erasing it completely in its attempt to establish an "Islamic State." While the world's leaders debate over strategy, hundreds of thousands remain in desperate need for just their next meal or protection from the brutal summer heat. The church around the world must raise their voices and move to act on behalf of the Christians of Iraq or else we are likely to see the final days of Christianity in lands that have been home to Christians for nearly 2,000 years."





# THE SURVIVORS

TARABA STATE

## SONDI VILLAGE

### Silas Timothy

Around 9.00 a.m. on 19th October, 2014, Silas was in church and the worship had started when gunshots were heard in the vicinity. The Pastor calmed the congregation and went out to see what was going on. Silas followed him so that the pastor would not be alone. As they came out of the church building, the Islamic militant shot the pastor in the chest and he died immediately. The moment Silas saw what was happening, he intentionally fell down as if a bullet had hit him. Lying on his belly, he crept to safety and fled.

While he was running, he saw a group of “soldiers” in the uniform of the Nigerian Army. He turned and ran towards them, thinking they had come to save the village. Unfortunately, the “soldiers” were the military insurgents disguised as Nigerian soldiers. They grabbed him and attacked him with machete. He was seriously macheted till he fell down unconscious. Thinking that they had killed him, they left him for dead.

Miraculously, he regained consciousness and dragged himself to a poultry shed and remained there till they had finished their operation.



### Isuwa Simon

As Isuwa was going to church on 19th October, 2014 at Sondi Village, he suddenly came across over forty Islamic insurgents armed with weapons of war shouting, “the infidels must die, Muslims must rule this village”.

23 years old Isuwa thought the end had come for him, but he summoned courage and fled in total terror. As he was running away, he saw a small Christian boy who had been injured by the Muslim insurgents and was about to die. While trying to help the boy, the insurgents had a chance to aim at him and he was shot in the abdomen. He fell, bleeding profusely beside the boy he wanted to help. They thought that they had killed him, because he fainted immediately.

He was later revived and taken to the hospital, after the Islamic insurgents had left the village.



### Bulus Raphael

Bulus was the keyboardist of the church in Sondi. On Sunday 19th October, 2014, he too heard the gunshots during the worship service. Suddenly, a bullet whistled into the building through a window and the members of the church started rushing out for safety. As he too, took off, he was shot by the Islamic fanatics on the foot. However, he did not stop. He kept dragging himself till he reached safety.



Martyr's CRY.....53

# ZONDOKO VILLAGE

## Andochi Danjuma



The Islamic militants came to Zondoko village secretly spying and marking the houses of the Christians. Some observant Christians saw them and reported to the military Commander in the vicinity. Unfortunately, the military Commander did not take any action, probably because he was a Muslim.

A few days later, on 25th September, 2014, the Islamic insurgents attacked the village going from one house of the Christians to another.

When 12 years old Andochi heard the gunshots, he told his mother that they should pray because the enemies of Jesus had arrived. Before they could commence prayers, four of the Islamic militants broke into their house and gripped the boy. He wanted to run away but they pushed him to the ground and shot both his legs.

In panic, his mother placed him on her back to escape. As she was running, she fell down and both legs of Andochi got broken. Fortunately, they were able to hide in the midst of the tall grasses till the Islamic militants left.

## Kasuwa Agbu



Kasuwa received a phone call from his brother around 11.00 p.m. on the night of 25th September 2014. His brother told him to get out of the house and escape because over 300 Islamic militants were heading towards Zondoko village armed with dangerous weapons.

As he jumped out of the house, he did not realize the houses of the Christians had been marked and some Muslims were spying to make sure no Christian escaped. The Muslim insurgents were going from house to house slaughtering Christians, both adults and children.

As he jumped out, some insurgents grabbed him and attempted to slaughter him with a sharp knife. He struggled to free himself and fled. As he was running, they rained bullets after him and he was struck by a bullet on his right leg, above the knee. He realized that if he did not keep moving, they would catch up with him and kill him, therefore, he kept limping on till he entered the bush and hid himself.

# TUNARI VILLAGE

## Igboko Jacob

Igboko was in church on 14th September, 2014 when over 400 Islamic militants attacked the church. They were determined to kill the over 250 worshippers in the church.

They kept shooting at the Christians as they rushed out of the church building to escape. They killed over 40 people immediately.

35 years old Igboko was shot on his left arm and the bullet pierced through and broke his hand. He fell down and realizing that he could not outrun the crowd of Islamic militants he immersed himself quickly in the midst of the Christians that had been killed and pretended to be dead. He only got up after the Islamic militants had left.





## Ndetsewen Tanko

**D**uring the worship service on Sunday 14th September, 2014, Boko Haram insurgents attacked the church in Tunari village. The insurgents came in three groups at the same time and started shooting the Christians as they rushed out of the church. Ndetsewen was shot in the buttock and the bullet pierced through his testes and male organ. He fell down, bleeding profusely. When he realized that he would be killed if he continued to lie down there, he painfully dragged himself to a nearby house. One of the Muslim insurgents saw him and followed him, intent on finishing him off. He was able to hide in a toilet and was not discovered.



## Emmanuel Jeremiah

**3**1 years old Emmanuel left church early on Sunday 14th September, 2014. Unknowingly to him, hundreds of Boko Haram insurgents had invaded the village determined to kill every Christian. By the time they accosted him, they had killed dozens of the villagers and were heading for the church. As he turned to flee from them, they shot him at close range and the shot pierced his left leg. He kept on limping quickly to escape and some of them followed him. Fortunately for him, he was near the stream and some people trying to escape helped him into a canoe and he escaped with them.



## WUKARI TOWN

### Gani Saidu

**2**4 years old Gani Saidu was observing the morning devotion in Wukari on 2nd September, 2014 when he heard the sound of gun shot. He first thought that it was the military that was on patrol. After the sound of the gunshot, he started hearing “Allahu Akbar” and the sound was approaching his residence. Sensing danger, he tried to rush out of his house and came face to face with many Muslim insurgents who on sighting him shouted, “this is the house of the infidel!” He wanted to run away but they shot him in the stomach. The bullet pierced through his back and he bled profusely to the extent that they all thought that he was dead.



### Adams Amos

**2**9 years old Adams Amos was oblivious to the horrors around him as he concentrated on the song that he was practicing. As the leader of a singing group, he was focused on the new song that he was learning. With the earphones plugged to his ear and the music playing full blast, he was not aware of the attack until the militants go to where he was. By the time he saw them in the uniform of the Nigerian Army, he relaxed thinking that they were soldiers protecting the city. They shot him twice and the bullets pierced both legs. After he had fallen down, they march triumphantly on him shouting “Allah is great”. He was abandoned to bleed to death, but he survived.



### Kefas Wunuken

**K**efas chatted with his brother on the evening of 1st September, 2014 on the persecution that Christians were going through and they encouraged themselves from the Word of God. Surprisingly, on 2nd September, 2014, around 5.00 a.m., gunshots woke them. As they sought to run out of the house and escape the Muslim insurgents attacked them and pushed them to the ground. In the scuffle, Kefas saw that five of his friends have been killed. He vigorously scrambled to get up and escape. As he ran, the Islamic militants shot and the bullet struck his leg. Yet, they would not stop pursuing him. They kept chasing him until a Christian brother pulled him into a drainage. When they could no longer see him, they turned back





# FLEEING

## Boko Haram Militants Slaughters Wives... Hopes “To Reunite In Heaven”

**W**omen who have been forced to marry Boko Haram fighters were reportedly killed by their “husbands” before a recent battle with Nigerian troops in the northeast town of Bama, the AFP reports.

According to multiple witnesses who survived the massacres, the Islamist militants allegedly feared they would be killed by the soldiers or separated from their wives when they fled the town. Reportedly, the insurgents killed their wives to “prevent them from subsequently marrying soldiers or other so-called non-believers”.

“The killing of women began 10 days before Bama was liberated,” an eyewitness said.

A source said that “a large number of dead bodies were discovered in wells apparently of some of their hostages or those who resisted them”. Moreover, some people were also said to have been executed on the River Bama Bridge as the terrorists fled the town.

Sharifatu Bakura, 39-year-old mother of three, said: “The terrorists said they will not allow their wives to be married to infidels.” Another witness, Salma Mahmud, said: “The Islamists said 56.....Martyr’s CRY

if they kill their wives, they would remain pious until both of them meet again in heaven, where they would reunite.”

Nigeria’s military has claimed huge victories over the insurgents in recent weeks but defenseless civilians still face serious threats. An intelligence officer has confirmed that the cordon and search of the town was continuing, while some persons in the town are also being interrogated by troops.

After Bama was seized in September, the Boko Haram members forcibly married scores of women in town. Nigeria’s military with the help of forces from neighboring Cameroon, Chad and Niger recaptured the town on Monday, March 16. The latest reported atrocities in Bama recall similar massacres at high schools and colleges across northeast Nigeria, where Boko Haram has executed scores of students for learning a so-called infidel curriculum.





# TRIBUTE

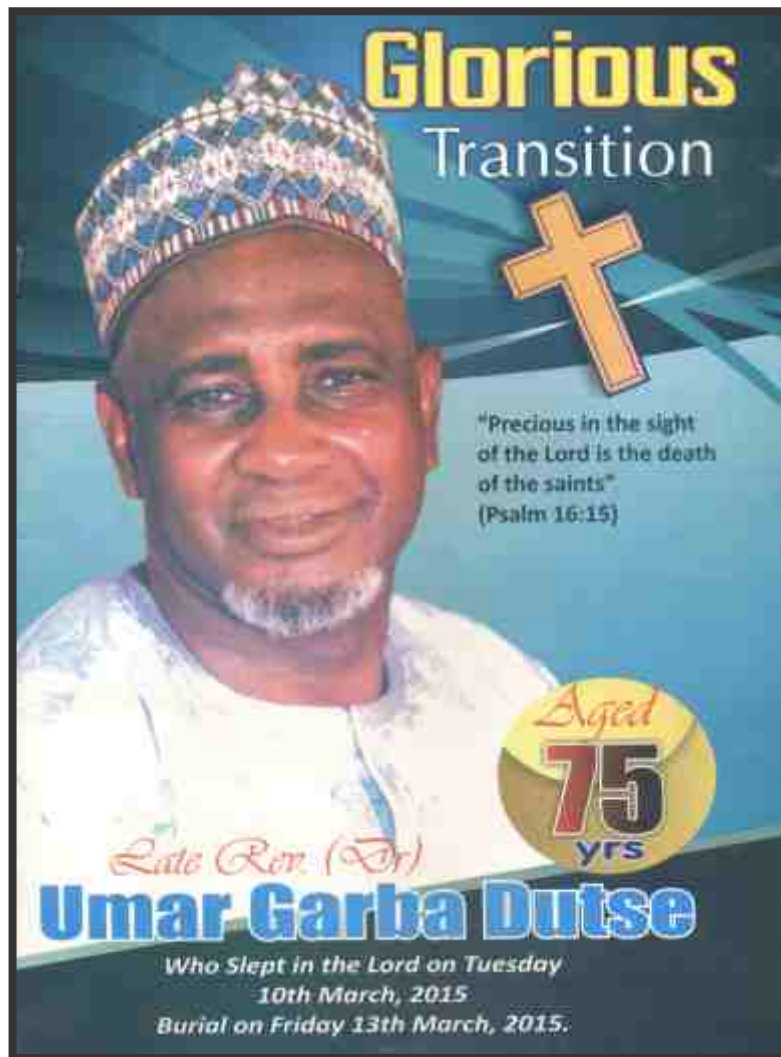
## Rev. (Dr.) Umar Garba Dutse [1940 - 2015]

**W**e had gone to Kano for relief distribution to the Christian brethren and we were scheduled to proceed from Kano to Dutse, in Jigawa state, for another round of distribution. While we were in Kano, “Baba Dutse” called that he was expecting us in Dutse to spend the night in his house.

The challenge was, Baba Dutse lived right in the midst of the hostile Muslim community. How he managed to survive all these years, remains a testimony of God’s preserving power. Of course, the invitation to spend the night in Dutse called for a short security meeting during which security experts advised that we should spend the night in Kano and proceed to Dutse early in the morning. Baba Dutse laughed when we showed up the following morning. He understood our concern for safety. He however asked us a question, “how about me who has been living in their midst since 1965?”

Rev. (Dr.) Umar Garba Dutse accepted Jesus Christ as his Lord and Savior at the Sudan Interior Mission (now known as ECWA) in 1965. He was later baptized in 1968. Two years after his conversion, he

attended a Bible Training School in Kaduna state and was licensed as a Pastor in 1978 before his ordination as an ECWA Reverend in 1983. He studied both at home and abroad.



He was the Chairman of Christian Association of Nigeria, (CAN), Kano State from 1979—1981 and when Jigawa state was created, he became the Chairman of Jigawa state CAN from 1995—1997. He was also at various times the Chairman of the ECWA District Church Council (DCC) for Kano and Katsina states. Baba Dutse devoted his life to reaching his people with the gospel of Jesus and he purposed to live right in their midst, fully realizing the dangers that were involved in such a decision.

He was a committed supporter of the Voice of Christian Martyrs till his death.

He went home to be with the Lord on 10th March, 2015.

May his soul rest in peace.

# They **Chose** to be **Christians**



WHEN SHALL THIS END?

# PRAY

FOR THE  
PERSECUTED CHRISTIANS



**CAN YOU HELP ME  
FIND MY TWO DAUGHTERS?**



**THEY WERE ABDUCTED BY BOKO HARAM**

**SUPPORT THE PERSECUTED CHRISTIANS**

# If this map is true

For how long will you remain  
A CHRISTIAN in Nigeria?



Reality may not be what you think it is.  
Attacks on Christians in the North  
are attacks on you

**SUPPORT THE  
PERSECUTED CHRISTIANS**

Zenith Bank: The Voice of Christian Martyrs 10 13 48 26 09  
Guaranty Trust Bank :The Voice of Christian Martyrs 01 31 10 19 16