

NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY

THE MISSIONARY FACTOR IN THE AFRICA INLAND
CHURCH KENYA: THE LIFE, WORK AND RELEVANCE
OF PETER MUALUKO

BY

STANLAS M. NDAMBUKI

A Thesis submitted to the Graduate School
in partial fulfillment of the requirements for the
Degree of Master of Arts in church history

JUNE 2001

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Declaration

**THE MISSIONARY FACTOR IN THE AFRICA INLAND CHURCH KENYA
THE LIFE, WORK AND RELEVANCE OF PETER MUALUKO**

I declare that the following work is original in that it has never been submitted to
any other College or University for academic credit

The views presented here are not necessarily those of the Nairobi Evangelical
Graduate School of Theology or the Examiners

Signed _____ 

Stanlas Musyoki Ndambuki

JUNE, 2001

Abstract

The story of the Christian Church is quite impacting. It spells out the role of the Holy Spirit who has all along been working with the Church. For those who have chosen Christ as their savior, it is both inspiring, enriching, and greatly instructive. The reason for this is clear, Church History has incidents and episodes which have made history very attractive. Throughout history God has been using men to further his kingdom throughout Africa and the rest of the world. Now Africa has the potential to equip the church to greater spirituality than the 17th and 18th centuries.

This present work is enlisting an endeavor by a man who gave his life for the Gospel. It is a matter of fact that from our early historical studies, Africa was referred to as the Dark Continent because of her geography and her inhabitants. This to some extent is true, on the other side it served as a challenge to those who thoughtfully realized their potential in reaching out for their fellow countrymen. Africa has continued to produce men and women able to involve themselves in evangelizing fellow Africans. The researcher is therefore presenting the history of the Africa Inland Church Kenya in particular, which has endeavored to fulfill this biblical mandate of reaching out for the lost. It shows that Africa like the rest of the world was ready for the arrival of the messiah for purpose of redemption. Because of the reason above, the writing of African history must be strengthened to keep the idea that the story of Africa can be part of the global History.

Dedication

To my wife Judith, our Children Grace, Claudia, my Mother and my Father who
ushered me into the service of the Lord and the Church of Jesus Christ in whose love
we labor.

CONTENTS

ABSTRACT	iv
ABBREVIATIONS	viii
INTRODUCTION	1
The Research statement/question	1
The purpose/need of the study	1
The significance of the study	1
Methodology	1
Chapter 1. The planting of Christianity in Kenya	2
Chapter 2. Literature Review	7
Chapter 3. The making of a missionary.	13
Formal Education	14
Deliverance and call to service	15
An opportunity for Training	21
Chapter 4. First missionary journey	23
Kalawa Mission base 1951-1961	23
A remarkable conversion Story	24
Significant Achievements	25
Chapter 5. The Second Missionary Journey 1959	28
AICMB is born 1959	28
The Turkana Mission opens	29
Yes Come but don't preach	31
The role of the missionary	34
Attacks from the Devil Strengthens Peter and Rodah	36
Administrator	38
Chapter 6. Sudan: The third missionary Journey	42
Chapter 7. Peter and Rodah in Maua Meru 1987-1990	48
His testimony; the unfinished task	49
Chapter 8. Lessons and Relevance to the Church in Kenya and Africa	52
Translational principle in the presentation of the gospel	53

A holistic approach to Missions	54
A Self governing, Self supporting and Self propagating	
Mission structure	55
The Church in Africa needs Servants not bosses Mark 10 :45.	56
A commitment to people (appendix)	57
Commitment to education	57
On witchcraft and syncretism	58
On Financial Accountability	58
Recommendations for the AICMB Kenya	59
Bibliography	63
Appendix	68

ABBREVIATIONS

AIC	Africa Inland Church
AICMB	Africa Inland Church Missionary Board
AIM	Africa Inland Mission
CMS	Church Missionary Society
CMRCC	Central Machakos Regional Church Council
DC	District Commissioner
DCC	District Church Council
KBC	Kenya Broadcasting Corporation
NCCK	National Council Churches of Kenya
RCC	Regional Church Council

INTRODUCTION

Research Question

What relevance does African heroes of faith have upon God's Church in Africa?

The Purpose/Need of The Study

The following work/research was to investigate the life, work of Rev. Peter Mualuko of the AIC 1920-2000 and the implications to the entire church in Africa. Special emphasis was laid on the reconstruction of his missiological thinking and motivation.

Significance of The Study

The study is important for the following reasons:

1. It demonstrates the work done by Rev. Peter Mualuko in a cross-cultural setting.
2. It will demonstrate AIC's commitment in fulfilling the Great Commission.
3. The study highlights some missiological strategies for the Church.
4. It offers suggestions on strengthen and challenge the Africa Inland Church on her mission agenda.
5. The study emulates the value of researching and writing African History.

Methodology of Study

This research is a qualitative one that demands the researcher to heavily depend on oral sources. The researcher will use tools and techniques of narrative history. The investigator has also consulted the available books in libraries for the relevant materials. Several archives and historical collections have been consulted for the best historical findings. The researcher has made three trips to the home of the missionary at Kalawa in Makueni District for some primary information. Several people were contacted for interviews and especially the first converts.

CHAPTER I

THE PLANTING OF CHRISTIANITY IN KENYA

The history of church planting and evangelism in Africa can be seen as the real expression of Africa's deepest concern and appreciation. Christianity has presented itself very strongly in Africa since its inception. Christianity has addressed issues in Africa at the deepest level which has brought the rise to a new awareness, a new consciousness kindled by the faith in Christ Jesus.¹ Just like any western, Africans can claim salvation in this one lord. This idea of searching the Africa's spirituality has moved a lot of people to write about the history of the church in Africa.

Unfortunately, most of those who have engaged into this business have done so with a lot of biases. Though at times the message is communicated, we have a lot of discrepancies, distortions, and unfaithfulness. It is true that most of these writer's come to Africa and are willing to do research but they mostly depend on unreliable sources per se. This then provides half baked histories. The story of Africans should be considered as unique given that the worship of the God of Israel has found a home in Africa. Because the story of the Christian history is relational, and of love. It should then be understood that, Africans were and still are relational in that they love the community life of relationships. This is a virtue seen in the kingdom parable.

The kingdom of God in Africa is wide and it can be magnified in our history writing. Therefore, the approaches that have been put forward in history rarely satisfy the fact that African history has founders. Other than running after these formulated problems

in our writing of African history, there needs another look which supplies the African with genuine satisfaction. A bitter pill which the majority of writers on Christianity and missionary activities in Africa should swallow is that they have not been writing Africa Church History.² It is very essential that writing of African Church History should be given priority. The missionary came and accommodated African history as own. They somehow became like authorities in terms of presenting this divine truth. This phenomena has come up when we think about History.

To comfortably write African History, one should have experience in African continent. The missionary identification with the church in Africa has brought several criticism from several authors who have taken the Nationalistic approach to writing African Church History. The greatest emphasis here is that work done by the missionary was very credible while the one by the African needed a second look. In fact Africa might have remained without the gospel (though not God's will) if it were not for the missionary but the missionary needed the African to help him spread the gospel in order to translate the word to the fellow Africans. Therefore, it followed that the African was such an important tool in this whole idea. This is why the contributions of Henry Venn the CMS secretary in Nigeria are credible in African setting. The history of the African Inland Church in Kenya in particular has drawn very significant contributions in the fact of reckoning African Historiography. It all began from a very humble beginning. A simple man was given the vision by God to come to Africa and help with the spreading of the gospel. At Westminster Abbey, Peter Cameron Scott got the charge to go out for the sheep that God needed for his kingdom. His vision was like a joke because he was not born from quite a strong background. God favored his vision. He trained Peter for his ministry adequately. Because of what had been written about Africa by other missionaries, Peter was

interested in the way discoveries explained about it's people. God took Peter through a spiritual momentum of commitment to serve Him until death which he faithfully did. Peter's persuasions and passions for God's love, led him to found the Africa Inland Mission in 1885 for the purpose of reaching to the world. It was an international mission to Africa and the rest of the world. To put things in momentum, Peter became it's first missionary with a group of other volunteers. These were Miss Margaret Scott (Peter's sister), Miss Riekling, Miss Ludberg and Messrs Kreiger, Severn and Hotchkiss. Peter lead this group which arrived in Mombassa in October 1895 for the purpose of evangelism. God led them to Nzau in Machakos where they established the AIM first Mission station and a dispensary.

They opened other stations as Sakai in March 1896, Kilungu in April 1896, Kangundo in September 1896, and Mumbuni in October 1896. After this great attempt, God took him in December 1896 leaving young inexperienced missionaries who later left one by one. This great pain was felt even at home in England and especially his last words which Kibor captures very well. *Here I am Lord use me in life and death.*³ This call to be used in life and death was taken seriously by the mission at home and men and women gave their lives to continue Peter's vision. At Machakos, Scott Theological College was established in the honor of this man. AIM now began to send missionaries far and wide hence Peter became like the seed. This is where history becomes important. Though some stations were closed after his death, God raised men and women to persue this cause through prayer and support. Kamba land being the first land of contact had it's first translated Bible in 1920,⁴ Kimasai 1925⁵ in Kinandi 1939.⁶ AIM continued to serve in Kenya tirelessly and God continued to enlarge His vision. Because many Africans responded to the story of the kingdom of God, history began to change. Churches were planted and congregations

