

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.

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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

grew. In 1943 Africa Inland Mission was considered to be an indigenous church and the church leaders agreed to change it into Africa Inland Church.⁷ Their powerful statement on the occasion of handing over reads as follows. On October 16th, 1971 a historic meeting was held at Machakos Station. Its purpose was to effect the turn over of the Africa Inland Mission in Kenya to the Africa Inland Church in Kenya.⁸ The emphasis to preach the gospel and plant churches all around Kenya touched many Kenyans who were eventually ushered into the conviction of reaching out for the lost. This urge was narrowed to the unveiling of Africans as potential missionaries .

The investigator of this paper writes the work done by those pioneer Christians in the early years of 20th century who felt the need to reach out to enlarge Peter Cameroon Scott's vision by reaching out to the North Eastern Kenya and Sudan. In the chapters that follow, the investigator tells the story of the life of Peter Mualuko a Mukamba who was born in a very traditional family but caught up the vision of his predecessor Peter Cameroon Scott. The missionary endeavors of Mualuko will also feature his four mission encounters. It will observe how he helped in preaching and planting of churches, how God led him through hard times. Secondly, it will show how him and his wife ministered to the Turkanas and thirdly emulate their mission to the Sudan among the Toposa people which will be considered at levels where information is available. From Toposa people in Sudan the family served among the Meru people in Maua Kenya. Mualuko's missionary endeavors will be evaluated at the end in terms of recommendations to the Africa Inland Church missionary board (AICMB). This is an organization that is committed to the sending of missionaries (Africans) to the unreached people groups.

ENDNOTES

¹Bengt Sundkler and Christopher Steed, *A History of the Church in Africa* (Cambridge : Cambridge University Press, 2000), 6.

²Ibid. 2.

³ Zablon Kibor, "The Growth and the Development of the Africa Inland Church in Marakwet Kenya"(MTh Thesis., Nairobi Evangelical Graduate School of Theology, 1992) , 3.

⁴Sura mpya ya kanisa, 14.

⁵Ibid.

⁶Ibid.

⁷AIC First Aniversary, 9.

⁸Ibid. 7.

CHAPTER 2

LITERATURE REVIEW

One scope of this research work apart from the oral literature is what different people have written on the same kind of work. The expansion of Christianity in Kenya and especially through the endeavors of the Africa Inland Mission have left a great impact on the land. This is understanding what historian Groves has claimed as the reason for the expansion of Christianity in any region. He says that The expansion of Christianity in any region must always be measured into two dimensions. The areas of population that becomes attached to the new faith and the depth to which the new religion penetrates in the reshaping faith and life.¹ The above statement weighs so much to the fact that the flowering of Christianity in any country in Africa and especially here in Kenya, depended much on the early recipients. The case in point is the gradual expansion of Christianity which has positively affected the Kenyans.

It is important to realize that at times the relationship of the missionary and the African was characterized by tensions but amidst such, the gospel has found some memorable conditions which speeded up the growth of the church in Kenya. Because of the way the church in Africa has grown, it is left for the Africans to continue investing in evangelism.

Oliver has very helpful insight here when he says that the church in Africa is quite popular and has grown in the nucleus which is possible for the church to stand in times of temptations.² This is true because as much as Africans participated in the evangelization

of Africa, then details about what they did should be written. One of the books that has brought this idea of writing African church history from a nationalistic perspective is by J.F Ade Ajayi and E.A. Ayandele. Their argument is that, most of the churches in Africa are magnilised interlectually.³ Their books address the sections on focusing on the Africans as partners in the mission. Africans, according to these two writers have also become initiators of the gospel to many tribes and languages who do not know the gospel.

This approach to writing of African church history is affordable because it is the kingdom approach to History. Oliver in one his books states that, it is evident that the church in Africa is kind of nationalistic in that it has become as large as the white elements.⁴ What else should the African historiographer do except bringing out the essential activities done by the Africans in the run up of the spreading of the word of God.? Shaw in the book *The kingdom of God in Africa* mentions a very important point by observing that the African civilization acted as a preparation for the gospel.

The kingdom of God in Africa could be seen as the struggle between the two worlds which were underscored by Augustine. It is somehow true because most Africans struggle between the two kingdoms the kingdom of the supreme being and of the world. Any historian who thinks about this kingdom parable would see the value of the blacks and the whites in the institution of the Kingdom strungle.⁵ Peter Falk has written on the *Growth of the church in Africa* and Historian C.P. Groves and his conspicuous four volumes. Their great emphasis is reminding the church that African missionaries and Historians did remarkable activities in the History of Africa. The idea to write history with a western subjective gives the author an emphasis on activities or contributions of western missionaries as opposed to the African missionaries. In fact, the indigenious

people played a great role in helping evangelize fellow Africans. The interesting thing in the whole issue is that as the word came to African through African interpreter. Anyway, we should give credit where it is due. We should not neglect the Africans as we tell about the African story. Those who have no historical interest in the African saw Africans as people to carry the missionary through desert and dry areas. They were just as African donkeys and yet they said they were missionaries to the same Africans.

History expressed as African should be fully interested with the “goods” of the indigenous people Gehman’s study on the *African traditional Religion in biblical perspective* helps to us see the continuity of the ATR during the inception of the gospel. He speaks on our right attitude as one approaches the Africans and especially because of the ATR practices. Humility, he says is the essential quality.⁶ Emphasis on humility brings us to the point that the western is saved by the same grace that can save the African. The researcher has done research on an African who emulated the essence of humility to his hearers. He is, according to history one of the forgotten African Missionaries who by any means needs a historical documentation.

Karanja’s book, *Founding an African faith* confronts us with the attempt that the white missionaries had to meet strong challenge especially in central Kenya. These elements were because of pride and prejudice. He mentions some few elements of opposition and hesitation. The mission stations during the first world war could only host those who were material peddlers. He says that the parents in Kikuyu felt that the missionaries were planting a spirit of rebellion to children.⁸ This is the ethnocentric movement that killed the accommodation of the gospel among the Kikuyu community. To this, Gration in his dissertation has seen the factor that, in Africa several people with history are going without any history recorded about them or the history they have experienced. The whole

of this point was raised as a concern by Gray in 1965 in a conference about Planting of Christianity in Africa. He says that those interested in the study of Africa church history shouldn't ignore the pioneers works/contributions of the pioneer Africans and I add (the Europeans, Americans and their successors) to the development of Christianity in Africa.⁹ The importance of the above statement is the implication of the growth of the church which has been geared towards the unity of God's kingdom on the earth.

We need to review what Kibor has suggested as the problem to the pioneer missionaries. It is clear that they didn't take time to do their homework in terms of cross cultural studies where he says that the White Missionaries did not appreciate strange features of the African culture.¹⁰ This is why most of the missionaries didn't value the African culture hence conflicts, misunderstanding were rampant. In the writing therefore about their experiences and contributions in African continent, they persistently presented one side of the story. Unfortunately, this kind of stuff is much in our history books. Some helpful suggestions to the better writing of History is the recognition of the kingdom in the whole picture.

Shenk's writing about Henry Venns' idea of an indigenous history is an example of a nationalistic approach to history. The history of the church in Africa can strongly be identified as we endeavor to establish the works done by the Africans and how God has been using them to continue establishing God's kingdom on earth. This book is useful because it is relevant in the mission of God. The articles listed and edited by Winter on the *Perspectives on the world Christian movement* gives the Historian some momentous thoughts especially in the context of Missions in the 21st century. In a particular interest, he underscores the translational element of the Gospel into the different Cultures we come across. In fact, when we think of such a literature and challenge, we

find ourselves submerged into the whole issue of the cross of Christ. Such a strong perspective will be expressed in the life of the Mualuko of the Africa Inland Church Kenya. It doesn't mean that integration of the Gospel into the receivers language cannot happen in Africa . In fact the following History taken from the above perspective will lead us to understanding that God can use anybody anywhere. It is true that God wants the Church to reach out for the lost. She should not just grow inwardly but should grow outwardly. Evangelism to the word needs a strong and dedicated individuals. People who have the belief that the Church is in the world but she is not of the world. Africa just as the gentile world were a people who were criticized and despised by the developed world. They missed opportunities to understand who they were because they were seen as things. This impact has moved Africans to begin anticipating to break the misfortune and take the challenge of taking the gospel to the non- Africa continents like India where the worship of the Jesus of Nazareth is despised.

For the most part, African Church History has proved the point that African missionaries served God with a lot of patriotism. They gave their lives for the sake of their fellow Africans. To some extend they gave up their lives for the purpose of reaching out. The perspectives and altitude taken by Isichei in relation to the planting of Christianity in Nigeria are quite applicable into Kenya . Her emphasis on the formation of the history of the African continent having the Africans in mind is truly applicable in this Continent.

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ENDNOTES

¹C. P Groves, *The planting of Christianity in Africa volume 1* (London : Lutterworth, 1948-1958), 40.

²Roland Oliver, *How Christian is Africa* (London : Six Sulisbury Senane, 1956), 2.

³J.F Ade Ajayi, *Christian Missions in Nigeria 1841-1891. The making of a new Elite* (Hong Kong : Commonwealth Printing Press, 1981), 95.

⁴Roland Oliver, 18.

⁵Mark Shaw, *The Kingdom of God in Africa*(Michigan: Baker Books, 1996), 40.

⁶Richard Gehman, *Doing African Theology. An Evangelical Perspective*(Nairobi: Evangel Publishing House,1987), 258.

⁷John Karanja, *Founding an African Faith: Kikuyu Anglican Christianity, 1900 1985* (Nairobi: Uzima), 57.

⁸Ibid.

⁹Alexander Gration, “The Relationship of the AIM and its National Church in Kenya between 1895 and 1971”(Ph.D.diss., New York University, 1974, 7.

¹⁰ Jacob Kibor, “The Growth and development of the Africa Inland Church in Marakwet Kenya” (MTh Thesis. ,Nairobi Evangelical Graduate School of Theology,1992), 19.

¹¹Peter’s Collections 1960.

CHAPTER 3

THE MAKING OF A MISSIONARY

In the Kamba Traditional Religion, God was believed to be far removed. This belief system was common in several of the other communities in Africa. This God was believed to convey blessings to his people and could also bring punishment if wronged. Mualuko was born to a family who believed that baby boys, were given by the Traditional gods to those who made suitable offerings. These same gods would give the baby a surety of life. The great wave of the Gospel of Jesus Christ had just moved into Africa and into Kenya through the Africa Inland Mission and other mission agencies.

Peter Mualuko was born in a remote area of Masii (Kasolongo) in Machakos District. We can trace the dates of his birth to be between (1919-1923). His mother Sarah Ndinda Mualuko Kisulu was illiterate and didn't know how to read and write. As hinted earlier, they worshipped evil spirits which the Akamba called *Aimu*. The *Aimu* were worshipped in the shrines which involved shedding of blood and pouring of libations. During his early age, formal education was not famous hence to be a Traditionalist was healthier than following the religion of the Europeans. A reliable source states that when the latter was a youth, he was a Traditional Soloist who led in music when they used to attend Traditional dances. These dances were known as *wathi wa muselyo*.¹ This is a traditional dance in Kamba where the singer demonstrated his or her talent. As we shall see later, this talent was used later in his ministry. In fact up until his days in the Bible School where he trained, he bore the

name *Ngui* (soloist) because of his gift in leading Traditional Songs.

Mualuko was conscious on what was happening around his village though he did not take it seriously. This is evidenced by his series of interactions with demons and his friends who took his Salvation as another story from the whiteman or his gods. The area where Mualuko was born and raised had a strong belief in that when one consults traditional gods, *Aimu* he was fortunate to bore children. It is obvious that it costs God to act strongly on people's lives and emotions in changing their lives.

Mualuko had experiences which expresses the struggle between the two Kingdoms. It is clear from the history of his family that the worship and trust of the traditional gods was evident. Mualuko used to be involved in powerful consultation with these gods. Until he was able to understand the life around him, the Traditional hangovers were very strong in his life. He said in his manuscript that he was taught to follow his parents instructions on Traditional gods until he became old enough to understand life²

Formal Education

In 1934, he was taken to school by his parents. They did this due to the missionary promises during the days. Missionary schools attracted pupils by offering material assistance to the families. This is because the Kamba people valued farming more than Education. He was enrolled at Masii District Education Board (DEB) Primary School in standard one. The school was in Masii location his birth. During his school days Mualuko came across a book which the AIM Missionaries wrote and included some Bible stories e.g. the story of Noah and his family and how God saved them from death and his promise that He will not destroy the world with water but with fire.³ The story book they were reading in class was called in Kikamba *Ngewa* (story)

DEB was a Colonial Government Primary School. Mualuko was touched by this Bible story and he confessed later that if the teacher had continued to explain about the story of Noah, he would have believed in this God during that time.

Story telling is a very important instrument in education. It helps the people to have a deeper understanding of the story that is being told especially among the Kamba and possibly among the other African communities. Here we are seeing that the life of Mualuko is being drawn to the truth of the gospel. His believe on traditional gods was thwarted. The life of Mualuko is relevant because what we will see after this incident is a struggle between life and death in anticipation to a newness of life. His history becomes very interesting here given his traditional belief system where the gospel and the missionary meant nothing.

Deliverance and Call to Service

At the end of 1935, he became sick. He suffered from a wound on one of his legs. Interestingly, Kisulu, his father did like any other Kamba father. He took his son to the traditional doctors. He also called in witch doctors to chase away or transplant magic charms planted around the homestead. This was a very strong belief in Kamba that an enemy could fix some charms around the home to harm the people in that particular home. These magics were believed to bring death to the family and they could stop children from attending to school, and could bring disagreements in a family. All these kinds of misfortunes were directed to this young boy because he was thought as succeeding in his life. The Kamba traditional realities became real in the life of Mualuko here threatening his perceived fortunes that seemed evident. Realities of demonology and Satanism were very common among the Kamba people a practice that continued until the coming of the Missionaries in Africa.

Kisulu loved him very much that he sacrificed a few goats in subjection to the healing demons. Many Kamba believed that people were healed by pouring of libations and blood to the demons. Mualuko's expression was that these sacrifices didn't heal him.⁴ Because there was no change in the wound, his father took him to the Machakos District Hospital for further treatment where he was admitted for four months.

While in the Hospital, God began His work in his life again. He had led him into the hospital for a purpose. Near the Machakos Hospital was a AIM mission center at Mumbuni. This was a mission station where the AIM missionaries were training pastors for the works of service. The missionaries and their fellow African trainees were committed to the Gospel and visited the Machakos General Hospital regularly to pray with the patients. It is recorded that Mualuko had a very difficult time in understanding the Gospel which was preached in the Hospital by these missionaries. Their ministry to the hospital was quite powerful and Mualuko was healed though without much faith. Within a couple days, he was discharged and went home. He also went back to school later.

In 1936,⁵ he was visited again by the same sickness. By this time he took himself to Machakos General Hospital. This time, he became very sick until he became quite unconscious. Very interestingly, he began to have some interruptions which were from his father's gods. Since he was very unconscious, he could see and hear some voices and they could speak to him as he responded to their questions. These were "*Aimu*," demons as described earlier. These beings were human in appearance though some were as young as children. Some were walking on one foot and their voices and words were always dreaded as they could cause of death.

From the latter's description, these demons told him that he had to send someone to his parents because they were to go with him.⁶ he could easily understand that the language meant death. In response, he had to do as it pertained. Traditionally when the *Aimu* demons speak one had to do exactly what they commanded. Demonology was a strong witness within this culture. Sometimes this incident made Mualuko to call for help from within. He called Matolo who was the hospital attendant.

The conversation is well documented by Anderson, Peter's old friend in the missionary enterprises. He records that a patient asked, "what do you want to tell Matolo? Mualuko described the demons which were still lurking at the foot of his bed, listening, and said, "they want to take me. I am going to die." Are they greater than Jesus Christ? Inquired the friendly patient. "Who is Jesus?" "He is God's son, greater and more powerful than those you can see. He can help you if you will trust Him. He prayed for him and Mualuko mumbled an Amen before lapsing back into stupor.⁷

Mualuko had earlier on pleaded with the demons pleading with them that he was to go home and sacrifice cows and goats so that they could heal him but these demons couldn't accept his offer. This explains why darkness in Africa was a real struggle with the kingdom of God. Mualuko now accepted Jesus in response to the attack but this gave the demons an opportunity to strike back. They interrupted him by threatening to hit him with sharp sticks and forcing him to take the Kamba traditional snuff to which he declined by always calling upon the name of Jesus. During these disturbances he could hear God encouraging and strengthening him to stand firm in Him. At other times, there were young tough dogs who came to bite him but the same strengthening voice was heard. The disturbances were sometimes very violent and forced him think about what his father used to tell him concerning traditional gods.

It was after these experiences towards his conversion when he felt hungry for three good days. He called it in Swahili ‘*Njaa Kali*’.⁸ The demons brought some traditional food ” *kitheli*” in kamba is maize and beans mixed together. The very soft voice came to him and convinced him not to eat that food. Immediately, they ran in different directions in paralyzed movements. There was peace. It was after this experience when he became conscious and the patients around him told him that he took three days unconscious. This was a long process which finally left Mualuko conscious on what was happening around him. It was God preparing him for a tough ministry as it will be seen in the next chapters. He left the hospital and went back to his people who believed in god *Kathambi* who gave life and children. He became a nominal Christian i.e. he could serve God and the *Aimu*/ gods.

One time God challenged him about this kind of worshipping two masters. It seems that God gave him a choice, to follow Him, or to serve the devil fully. This is because God spoke to him with the words in (Matthew. 6:24), where the Bible challenged him on serving two masters at one time. This was because of the fact that either he was to hate the one and love the other or he was to be devoted to the one and despise the other.

At this time, Mualuko was already married to Rodah through the Kamba customary law. He had paid the dowry. After the experience explained above, there came famine in Ukambani and normally men could go out in search of food for their families. He was not exceptional and he went out and climbed Mbooni hills in the evening and he couldn’t get back home. He prayed God who used to answer him and God provided enough for him and the family. It is interesting how he could realize his potential in God while he could still misbehave and run away from Him. The argument to this factor is that, his relationship with God was sometimes very corrupt.

During that time the Kikuyu phenomena of *Athomi*⁹ (these were the Kikuyus who could read and write among themselves.) was also common in Ukambani. This was the *Asomi* as he referred them. Mualuko felt that he didn't meet the standards of this group because of his persistence to sin. This group of *Asomi* were the early converts whom many historians doubt whether they were true converts or were just adherents though they could read and write. Back at home, Mualuko and his wife Rodah were struggling to get children. They had contacted several witchdoctors and spent a lot of goats and sheep and they were told that Rodah was predestined by the *Aimu*, gods to be barren. In response to this tantalizing promise, God acted supernaturary Rodah gave birth to their first son. Though they practiced some traditional taboos Mualuko was always considering about the truth of God.

In 1943, Mualuko went to Nairobi city to look for a job like any other married man. He found one with a friend who showed him how to cut stones at Njiru. He met some Christians who encouraged him in his Christian life.. He borrowed a Kikamba Bible and this brought him closer to God. Second world war affected the spread and the distribution of Bibles because the colonial government was at it's zenith creating African protectorates.

The partition of the Africa made the spread of the gospel to be slow. Bibles were not the main interest but the fertile land. The reading of the New Testament, the witness from friends made Mualuko think seriously about his life. He got a shock of his life when God continued to give him pressure to choose life rather than death. He sought forgiveness from God when he was in his small house in Njiru Nairobi. The following is his prayer for repentance "*Jesus son of God save me and forgive my sins. I now believe in you wholly,*"¹⁰ he says that immediately after this prayer he got a lot of peace in heart which made him realize true conversion with a lot of enthusiasm.

The next day was a Sunday and Mualuko went to testify in the church. Following this, his friends left him and until his death AD 2000, they parted ways. It is okay at times to lose some of our friends after conversion. He counted it as profit losing his friends for the sake of the gospel.

The conversion of Mualuko was followed by quite life. He was always in meditation on the words of Jesus Christ. Secondly, he was thinking about God's love and forgiveness. To this time, his stories of old had been held captive by the strong words of Jesus in the book of (John. 15:22-25). He left Nairobi with the burden of sharing the Gospel to his wife and his mother back in Kasolongo Masii location Machakos District. To his astonishment, he got home only to find that they were waiting him to allow them attend church. The reason for their waiting a word from him explains why one person's decision could affect the whole family. The history of the family of Mualuko is very interesting. After twenty years, his brother Nelson Kisulu a lecturer at Kenyatta University Nairobi and his family also gave their lives to God. This missionary couple had only one son who was alive, others had died when young. This was a big struggle for this family. It was also a discouragement from the other friends. Due to their faith in God, they were able to get nine children later, seven sons and two daughters. Now they no longer regret their past poor history.

In Nairobi, Mualuko attended a church service where the pastor preached from (Ephesians. 4:7-12) which speaks about gifts to the church of Christ. Peter knew very well that he didn't know what God wanted him to do. Therefore, he prayed to God and the first words he heard were being God's missionary.¹¹ He began to carve men's hearts unto God instead of stone carving. This is similar to the incident of Peter the Apostle who was to fish out men for the kingdom of God. This became a

very strong voice for Peter's future missionary enterprise. An African from black continent to lead in perpetuating the unreached areas with the love of Jesus Christ. We also see this as the birth of a pioneer zeal in missions from an African perspective.

An Opportunity for Training

In the year 1946, Mualuko felt the need to study so that he may further the Kingdom. He went to Ukamba Bible school now Ukamba Bible College where he graduated in 1943. During their two years training, a group of students visited Kalawa in Machakos for mission and he went with them. As they were finishing their one week ministry, the people asked one question which reflected greatly upon Mualuko. It was a dark place without the Gospel. One of the old men of the area who is still alive now asked who was to preach to them.¹² He could not hold his tears but had to speak to his wife about such an opening. After they left the Bible School, the (District Church Council) DCC asked them to serve AIC Ngaa in Masii where they were paid twenty Kenya Shillings while he was getting one hundred shillings when he worked in Nairobi. He had no doubt that God had called him for his ministry with or without money. The ministry was fruitful because many of his first converts became Church leaders.

ENDNOTES

¹Samuel Musyoki. Interview by author, Machakos 4th March 2001.

² Mualuko's collections 1960.

³ Ibid.

⁴Ibid.

⁵Ibid.

⁶Ibid.

⁷Dick Anderson, *We Felt like grasshoppers*(Nottingham: Crossway Books, 1994), 158.

⁸Mualuko's collections, 1960.

⁹ John Karanja, *Founding An African Faith*(Nairobi: Uzima Press, 1999), 75.

¹⁰Mualuko's collections, 1960.

¹¹Ibid.

¹²Jason Mwee. Interview by author, 3 February 2001. Jason worked with Peter Mualuko in his first missionary journey 1953.

CHAPTER 4

FIRST MISSIONARY JOURNEY

Kalawa Mission Base 1951-61

The history of the church in Africa has found Africans ready to continue establishing firm foundations of the church since its inception by the missionaries. Africans were ready for the Gospel as a substitute to their traditional belief. It was in 1951 when the couple felt the need to begin their missionary endeavors at Kalawa. He found the Kalawa people had places to worship their gods, in fact near the station Mualuko built, stands a big hill called “*Kibauni*” where it was reported people sacrificed humans when rains failed or any other calamity. Mualuko enlarged the Christian sanctuary in Kalawa, Turkana and even in Sudan where we had a very strong witness.

Mualuko’s consultation with his wife found them in Kalawa Mission station several miles from Machakos towards the southern slopes of Yatta Plateau. Kalawa is located on the eastern side of Nzaui the first mission station of the AIM 200 miles away. The people who inhabited the area were Kambas who moved there in the early 1905 as squatters. It then means that they were traditionalists. No church or anything to do with God’s word was known. This explains why the couple had to struggle as pioneer missionaries with the Africa Inland Church. The area was too bushy and they did not fear but to fulfill their call. They cleared the bush and evangelized the lost. The interviewer spoke to Rodah who narrated her testimony. One time she was busy with her duties at their home Masii when some one preached in a bush. The message was that he who believes will never get lost but will have eternal life.¹ The above

conversion experience expresses godly preparations demanding a response to reach out for the lost. It seems the couple had learned a lot from their mission director At Mumbuni Machakos who led them to Kalawa when they were in School.

They worked under the Mumbuni DCC. They requested for permission of ministry to Kalawa and the council dully accepted. They moved to stay among the people. At the beginning they stayed in a temporary structure they constructed on their arrival. The couple preached messages of repentance, planted churches around the area. Today the area has more than twenty AIC local churches and several other denominations. Mualuko said later that he accomplished his mission hence several people came to the knowledge of the word of God.²

A Remarkable Conversion Story

Rael and Daniel Mutwiwa narrated their story to the interviewer on the 31st March 2001. They lived near Kibauni and their business was to offer the Kamba traditional libations. They heard about Mualuko who used to pass through their home on his way to Kalawa station. They didn't care about the Gospel though the missionary kept on telling them about a Savior Jesus.

One time they had a sick child whom they tried to treat him through all the traditional means. This event was worse because the child became serious the more they went for the witchdoctor of the area. They even consulted the diviners and finally resolved to go and hold consultations with Mutinda their father about the sickness. They got home at around 5 p.m. in Kibauni-Machakos District. Their father had no other medicine other than offer a sacrifice to the demons who were disturbing their grandson. Traditionally, the father couldn't strangle the goat for the sacrifice A

cousin was called in and was instructed to perform that duty. As he grabbed the goat's throat, Rael and Daniel started to cry. The couple told the researcher that God spoke to them very strongly independently. As Daniel's cousin was in the process strangling the goat for sacrifice, the child died. This was the turning point in their History. They buried the dead son at that very moment as the Lord spoke to them. The conversion story was that if the traditional gods didn't save their child then they were to seek help from the God of Mualuko.³

A day later Mualuko came through Kibauni on his way to Kalawa as usual and a woman saw him. He was called in and led the family to Christ. They even called their neighbors in to join them. Such a powerful beginning made the missionary couple to give themselves fully to the service. For ten years, Mualuko was used by God to plant churches around Kalawa location. Today people in Kalawa speak of a man who had a vision and a burden to serve. The church wished to see him ordained hence they sent him to Mbooni for a two year Pastor's course in 1957. It was after the two years when Mualuko was ordained with the Africa Inland Church Kenya in 1959.

Significant Achievements

For the period that God kept the couple at Kalawa, they significantly did a holistic ministry. They began with only a few and the number grew. They began schools and projects as Itumbule Primary School, Makinya School, Kalawa field project and several dispensaries. Interestingly, among the first converts was a couple who brought *Uoi* / witchcraft and Mualuko burned it down resulting to some deaths in that family. The history of men of God is always very remarkable. The discovery of Kalawa as a potential place for agriculture was evident. People began moving from the hilltops where population was high and came down to Kalawa a dry place.

The indigenosity of this couple gave them the enthusiasm and glory to serve among their fellow country men. Their fame spread all over and this enlarged their missionary career. The Kamba people respected Mualuko for their efforts to pioneer missionary movement within the Africa Inland Church Kenya. During the pioneering period it was remarkable that the couple appreciated the value of the Gospel to their native people. They wished to see the Gospel transforming the lives hence impact them on confessing traditional practices, e.g. witchcraft, divination, human sacrifice and also idol worshipping. Though it was costly and quite a surrender, the couple did a remarkable and a paying job. Around the bends of the Thwake River, were the places where the gods lived and the man of God moved in with such a great authority and unleashed the Gospel's power of the cross and couldn't be harmed. It was observed the Kalawa people that there was a big change of the people's way of life due to the Christian witness. Kalawa and its environment was never the same again. The DCC of Kalawa now has more than Fourty local Churches which bears the same witness of a reformed society.

ENDNOTES

¹Rodah Mualuko. Interview by author, Kalawa 30 January 2001.

²Peter's Collections 1960.

³Daniel Mutwiwa. Interview by author, 3 march 2001. This family was one of the first converts of Peter and Rodah Mualuko at Kalawa their first mission attempt.

CHAPTER 5

THE SECOND MISSIONARY JOURNEY 1959.

From the year 1959 mission began widening outside Kalawa . It was not a surprise to this couple given that they seemed to have given their lives for the endeavor. The AIC Kenya had grown to the point of sending African missionaries to the unreached parts of the country. The AIM missionaries together with Dick Anderson at that time needed African Missionaries to help them evangelize the Pokot and the Turkana tribes in the North Eastern Kenya. It became evident that the AIC could found and support their own mission agency also. This was to facilitate the supporting of missionaries in the field. It doesn't mean that the AIM was to abandon it's church but as hinted earlier, it was to serve under the AIC as partners in the vineyard.

AICMB (Africa Inland Church Missionary Board) is born 1959

The History of Missions has been quite enlarged even to the African continent. Every mission has its own organization that ensures the spreading of the Gospel to the unreached. AIM has not been left out in this endeavor. In the constitution of the AIC 1981 edition, it is the mentioned the purpose or aim of the existence of the AIC church. It states the following. To fulfill the commission of our savior Jesus Christ as we read in Matthew. 28:19-20. "Go therefore and make disciples of all nations. To show and demonstrate Christ's love and concern for people by engaging in selective community development projects based on biblical and evangelical principles and practices.¹ The purpose of establishing the AICMB was then in line with the above statement. Because of he growth in the interest of reaching out for the lost, AIM in

collaboration the mother mission agency formed the AICMB in 1959. Immediately the AICMB was formed, the church leadership appealed for people (Pastors) with the call for missions to apply for recruitment where among the first applicants were Rodah and Mualuko.

Earlier before the formation of the AICMB, AIM missionaries had been working in Kenya especially concentrating on the unreached zones of the country. Among these missionaries was Dr. Dick Anderson who later became Mualuko's co-worker in the Turkana Mission. An interview with Anderson showed that the latter had heard about the fruitful work of Mualuko in the mission enterprises while he worked at Kalawa, his first mission station.

To the common man it seemed great and unbelievable, to become a preacher of the white man's religion but Mualuko and his wife fathomed all these. People denied them following that choice but the couple were decided. The only challenge that lingered their hearts was the fact that the missionaries themselves gave up their lives to come to Africa and preach to them. This was the beginning of the mission enterprise in the continent of Africa which later became the mission field in the 18th, 19th and 20th centuries. They saw the need of discovering the joy of reaching out. Specifically, the AICMB needed people to be sent to North Eastern Kenya, Turkana and Sudan where the Gospel was needed desperately²

The Turkana Mission Opens

The Gospel needs to be contextualised in every culture that it is being preached. It then demands that those who proclaim it to translate the word into the culture in question. Turkana was the new base for the Mualuko's. The reason for its opening

was both economic and political. Another reason was the humanitarian grounds. Medicine for the Turkana needed an accompaniment, It was the preaching of the gospel. The Mualuko's decided to face the challenge and God granted them favor to attempt the work. The Turkana people live in the remote dry areas of North Eastern Kenya near Lake Rudolf which is now Lake Turkana. Their history is interesting to read as we shall see later in the paper. The zone along the North Eastern Kenya was regarded as up-country areas. The Turkana were warlike people as the Maasai and Ngoni of South Africa. This explains why the colonial government had to siege the zone. Contrary, to their history, God had a plan for them. They had no education, civilization of any kind and they lived in poverty. They practiced the nomadic way of life moving from place to place in search of good pasture and water.

Africa Inland Mission had began to penetrate into the Turkana District. Anderson helped the Turkana with medical assistance and preaching the good news. He needed an African to help the work of reaching the Turkana. The seemingly candidate was Mualuko. Mualuko's interest in mission found him an opportunity to minister among the Turkana.

Anderson had traveled through the whole of Turkana District and he estimated the number of the Turkana people at about 120,000 People³. His interest was to become a minister to the Toposa people of Sudan which was just several miles from the Turkana people. Their customs and other several activities were almost similar to the Turkana. Therefore, he was urged to prepare for the Sudan mission by working first among the Turkana. Mualuko was always prepared for the service to the people he loved with gospel. A lot of his efforts seemed to have been brought into practice when he was fathoming how to serve the Turkana people. This was important because he

operated with the likemind of Henry Venn the CMS secretary. Shenk Wilbert in his book *Henry Venn Missionary Statesman* says that

Venn devoted less energy to considering methods than to principles of mission. Some missionary methods followed so logically from principles that they required little discussion. Venn dealt with untried or inadequate methods.⁴

The above quote helps to suggest the way in which the author understood the strategy of Mualuko in relation to his ministry with Anderson in Turkana.

My earlier suggestion to the work done by Mualuko and his wife in Turkana expresses the joy of a man who always abounded attempting joyful work for God. Anderson lived together with his family in AIC Kapropeter a mission station of the AIM in the 1958 and 1959.

Yes Come But don't Preach

There was an interesting stand off between the AIM missionaries and the colonial government of the day. Their relationship especially in terms of preaching the Gospel was counteracting. The colonial government had remanded the late President of Kenya Mzee Jomo Kenyatta and others in Lodwar in Turkana. Therefore the District commissioner could not allow any one be it a missionary or an African to go into that part of the country without their licence. It seemed that God worked things for the family because the delay enabled them to study English in preparation for their partnership with Anderson. In June 1960, something historical happened. The DC Lodwar allowed/permitted the missionary couple to go visit with the Turkana together with Anderson for two weeks but shouldn't preach.⁵ They were issued with the remote areas licence.⁶ The remote areas license was given to people who wanted to go to the up country zones which were reserved by the colonial government

in Kenya. Anderson picked Mualuko and went to Kapropeter station which became a base to reaching out Turkana. From Lokori to Lodwar was about 100 miles which needed some good transportation means. They both went to speak to the DC about their perceived mission in Lodwar. Amazingly, Anderson pleaded with the DC and a breakthrough was finally achieved which served as an opening to reach the Turkanas. Interestingly, Mualuko was always reflecting on the Lord's command in (Matthew. 28:19-20) when he saw the Turkanas who were naked and lonely along the towns they visited like Kapendo and others. Anderson describes their first encounter in Turkana in these words;

In two days we arrived at Lokitang, a small town close to Ethiopia and Sudan, where the Kenya police headquarters guard the borders. In a rocky, dry river bed behind a couple of corrugated iron shops, Peter captured the attention of about hundred Turkana with a gramophone record in their language. (Is there a man inside that little box,' some asked incredulously; 'How does he know the languages?') Then he preached about the spirit world, Jesus and the resurrection, and finished with an invitation to all who wished to believe to raise a hand. Everyone raised a hand, several lifted both.⁷

There were two incidents which God used to help the Gospel penetrate to the Turkanas. One was the cattle rustling done by people from Uganda to the Turkana people where several people were injured and others killed. Due to this, the DC requested Anderson who was a Missionary Doctor to come up to Lodwar and help the survivors of the war.⁸ Together with Mualuko, they got a golden opportunity to mix with the indigenous people. The relationship between the missionary and the Lodwar DC was so cordial that when he asked him about extending Mualuko's period in Turkana, he accepted readily. To this effect Mualuko made plans to bring his family to Kapropeter-Baringo District Kenya. Thus, as tabulated in his manuscript, they moved to Kapropeter in June 1960 to December 1960. They were helped to move by Mr. J. Shellenbag of AIM.

There was a big factor that promoted the growth of the church in this area. There was no rain in Turkana for almost two years and a good number of cows and goats died and people starved to death⁹. The colonial government now had to step in with an endeavor to help the situation. This event was very important as far as the history of the Turkanas is concerned. Mualuko and Anderson were ushered fully into the reconciliation ministry without compromise. Relief program was established at Kalokol which was to feed the needy and desperate. Mualuko says that he saw around 4000 people and above who were in the center of approach and hoped that they would be reached with the living word.

Earlier before Mualuko was called by the DC to help in the feeding program, he had settled his family in Lokori South Turkana and they had got their first converts among whom one lady joined Moffat College of the Bible later in the years to train for the ministry. Turkana women were helped through her service.

He was described as a honest man by those who met and worked with him . He showed integrity as a Christian missionary . In fact he came out as an African missionary who has exemplified the lord Jesus Christ. Due to the need of the Turkana people in the camp, the DC asked him to go and help in the food distribution. The government had organized this ministry of feeding with the National Council Churches of Kenya (NCCCK) who had directed some of its staff to assist with the project.

The opportunity to preach the gospel in the midst of the drought tragedy gave the two missionaries a very remarkable history. At this early stage Mualuko's ambition was to plant a church as he stated in his manuscript. He desired to teach people and begin a church for them . Both missionaries lived in simplicity in order to meet the

Turkana people . This is how Anderson explains the sense of simplicity . Pioneer work is always hard the drought broke with torrential rains which poured through the palm leaf roof of their simple home . Rodah, pregnant again, became sick with great difficulty the pastor got her to hospital, 250 miles away , where three pints of blood saved her life .

The harsh climate and the different culture added to their difficulties.¹⁰ The words quoted above from their fellow servant Anderson were strongly recalled by Rodah. As the researcher talked to her , she narrated this great ordeal together with another episodes of the same kind where her husband was always ready to give up his life for her. It leaves us with the dilemma of the things we treasure much than Christ.

The Kamba traditional soloist began to share food as he sang spiritual hymns in the natives language in an endeavor to break down the culture shock. Peter showed a remarkable pursuit in the interaction with the Turkanas which the other new comers didn't do in the area.

The Role Of The Missionary

At this juncture Mualuko and Anderson embarked in full time ministry of preaching. They began surviving in houses made of ironsheets, very hot and fearful snakes were frequent in the houses which they lived. They worked together with Mr. Luke Galgalo who built them the first rural and African Shelter. Mualuko did much to promote education despite the fact that he had little education. This kind of work amazed the then DC Carnal Hill of the Colonial Government. His ambitions began to be witnessed. He began meeting with his first converts under a tree for a few months. The AICMB Kenya donated some money that was to erect a house for

himself but interestingly he used the money to build a Church for the Turkana.

Those who were in darkness now began to see the glimpse of the light and began appreciating the power of the resurrection of the Lord Jesus Christ. Mualuko informed the AICMB office about his idea which was taken positively. The first place where they erected a church was Kalokol. This was the first church in Turkana district which was constructed in 1962.¹¹ An interview with Anderson showed that Kalokol became the first school in the district. Six months later the AICMB sent a missionary couple Mr. and Mrs. Stauffacher to assist with the mission work.

We have seen how Mualuko and Rodah finally landed in Turkana an area which needed God's Grace. It doesn't mean that their being there was overflowing with joy and enthusiasm as one would guess. To do a proper exegesis of any culture one must be overly oriented. God had already prepared a spiritual luncheon for them after they perpetuated their duty faithfully. In the year 1963, Kenya attained independence and immediately they sent the first African District Commissioner Mr. Bartajo Rotich to Lodwar the District center. Consequently, this was the 1st Kenyan Olympic runner and he had attended school at Eldoret where they had met with Mrs. Anderson Hellen. Coincidentally, Hellen his former teacher was married by Anderson who was now working with Mualuko.

Immediately the DC permitted them to consider building a Church for the Turkana. These long awaited word's were considered to be of great wisdom to which they responded in erecting a church in Lodwar Town. Lodwar was a cosmopolitan Town which was central as a colonial center. It was also the District Headquarters which meant that the whole of North Eastern Kenya was reachable with the word of God business and commercial enterprises. Being a place where the Mau Mau had build

their prison. It began to receive the freed sinners who surrendered to Christ' power.

The Church in Lodwar began as a small congregation and eventually grew big.

Anderson claims that Mualuko was committed to beginning new schools to help in the formal education while he himself helped in opening clinics for medical help.¹²

The two missionaries in Turkana and Lodwar helped the indigenous people both physically and spiritually a holistic approach to mission.

Attacks From The Devil Strengthens Peter And Rodah

Things seemed well for several months. The DC and other Government officials appreciated the mission work done by Mualuko to the Turkana hence enlarging the stigma of the true Gospel. What we see in Turkana today is a testimony as it happened in Acts. 3 where the people were amazed on what the man of God did while they looked. This is because of the way the Gospel was presented in Turkana just as it was done in Kalawa during Mualuko's first missionary journey.

They began to suffer from limited support from the AICMB who had promised to be very cooperative on supporting them. Rodah got sickly and at times she had to be rushed to the hospital by good Samaritans. She narrated part of the story to the interviewer. She said that her troubles were just like a passing cloud because she had grown very firm in faith.

She was pretty sure that her husband was busy praying for her as he pondered how to get to the hospital.¹³ One time Rodah was added four Pints of blood donated by her husband. These trying moments to the couple were responsive to their trust in God. Mualuko's manuscript claims that they went for two months without any flow of support from the churches. God worked it so wonderfully that he used some good

Samaritans who brought them 800 shillings which was a big boost for the family.

This emergency help was through the late AIC Bishop Ezekiel Birech who happened to be going to Lodwar. He narrated the traumatizing story in his manuscript. He says that when they were ready to die of thirst near Malon Pokot District they could only seek help from the Bible. How it happened, is inexpressible.

The Bible passage that encouraged them is Psalm. 46:1-2 God is our refuge and strength an ever present help in trouble. Therefore, we will never fear, though earth give way and the Mountains fall into the heart of the sea.¹⁴ It is, however necessary to note that when everything seemed to be total darkness God turned for their rescue. Showers of blessing came down from, heaven and the man of God and the family survived this great ordeal.

The researcher was talking to Mumo Kisulu who is the latter's second son. He said that the very day they had a car problem, he witnessed his father take his Bible and bowed down to read, all of a sudden, they joined him in prayer and thanking the God of Abraham Isaac and Jacob answered. They were saved from the dangers of losing the lives. The local chief came along their way a day later and finding the missionary family, he offered to help without any reservations. He even gave them some water he had carried for his own safari.

This episode rightly reflect (Luke. 10: 25 - 37) the story of the good Samaritans who spent all what he had to save one soul. Rodah and Mualuko were helped by God so much that they achieved several works of grace which will be stated later. They served the young church of Turkana for 17 years together with Anderson.

Administrator

In the year 1975, Anderson left Mualuko in the mission and went back home for furlough. The Church had also good plans for the Missionary couple. They then requested Mualuko to be the coordinator of the AICMB together with Mr. Michael Donovan in 1978. Michael Donovan was working with the AIM Headquarters. He coordinated the work done by the AIM missionaries. As it had been stated earlier Henry Venn's vision of Africans helping to establish a self supporting, self propagating and self governing Church organization was now achievable in the church in Kenya.

AIM and AIC saw the need to train up Africans who can be useful in the future leadership of the Church. This is why they picked Mualuko to help the Church's giant Missionary agency. The man whom they were to work together seemed to trust him greatly in stepping in as the leader. Again it was in line with the establishment of the AIC which was to allow Africans to take the Church's leadership. Their mission was to visit and encourage those missionaries who had begun to serve with the unreached people of Kenya.¹⁵

Mualuko and Rodah, seemed to be great gospel opportunists. This is because he got disciplined in terms of mission by very good men of God. Though the author has met with Anderson and did not interview Michael Donovan, it was clear from Anderson's evaluation about the other missionary whom Rev. Mualuko worked with as quite a man as God. Hence, he reckons joyful words of wisdom from the work he left to be done by the two as remarkable. The sure fact is that AICMB is functional even today. It is worthy noting that he didn't much enjoy sitting in the office but a close aide to him has claimed that he could hear him always dream about responding

to his first call and leave the office with the endeavor to take the gospel far and wide. At this time Kenya had many language groups unreached and AICMB being one among the first evangelical missions to reach Kenyans and across the borders, the Church had to take up that agenda.

To fulfill this mission we had several other missionaries from Kenya who were involved in reaching the unreached. Kimwele who is also a missionary with the AICMB lists some of these men as 1986 - Josephat Githae, 1971- Justus Nzau, 1973- Moses Ikayo, 1978- Peter Kanyi, 1979- Thomas Makokha and George Ndemwa (deceased), 1980-Peter Maru, 1981- Inea Ogweti, 1983- Ibrahim Shaffi, 1985- Charles Kimwele, 1987- Ally Chepkwony, Samuel Munuve, Kibii Maiyo, and Reuben Rugut.¹⁶ What the above list tells us is that Mualuko set a precedent that other Kenyans would follow.

Mualuko and Donovan worked in good harmony for a good number of years leaving the office high above expectations. Many have written and spoken about the relationship of the AIM missionary and the mother church AIC as sometimes having fracas but according to the research conducted. It was keenly observed that Rev. and Mrs. Mualuko always went for the meaningful oneness. My contention for the above quick conclusion is that Mualuko always wanted to do the lord's will . He went well with anybody whom they worked together. Rodah testifies to this. One of their greatest moments in Turkana was to accept to work without pay and in a new people's culture. Mualuko and Rodah could speak of smell coming from the beads the Turkanas wore but God carried them through. The people whom they came into contact claimed that they had never had bad relationship with the couple. In fact, one woman who spoke to the researcher said that she did not know whether the couple had time

together¹⁷. The reason for the above statement is that the couple was busy in doing church work than bringing up their children. Mualuko and Michael Donovan were mission minded people especially when they worked together in the AICMB office. During their office days, the Office of the missionary work improved to high status.

ENDNOTES

¹AI C Kenya Constitution, 1981 edition , 3.

²Peter's collections,1960.

³Dick Anderson, *We felt like Grasshoppers*(Noltigham: Crossway way Books, 1994), 159.

⁴Wilbert K. Shenk, *Henry Venn Missionary statesman*(Mary Knoll: New York Orbis Books,1983), 39.

⁵Peter's collections, 1960.

⁶Dick Anderson. Interview by author, 31st, March, 2001.

⁷Dick Anderson, *We felt like Grasshoppers*(Noltigham: Crossway Books,1994), 160.

⁸Peter's collections, 1960.

⁹Ibid

¹⁰Anderson Dick. Interview by author, 31st, March, 2001.

¹¹bid.

¹²Ibid.

¹³Rodah Ndinda. Interview by author, 3rd March, 2001.

¹⁴Peter's Collections 1960.

¹⁵Dick Anderson. Interview by author, 31st March, 2001.

¹⁶Tabitha Mbenge. Interview by author, 3, March 2001.

CHAPTER 6

SUDAN: THE THIRD MISSIONARY JOURNEY 1981.¹

Interestingly, the couple laid yet another journey to the land of Sudan which is in the Northern side of Kenya. It is an area which was quite difficult to penetrate with the gospel which meant that those who were willing to go there, would do it only by sacrificing themselves. We know through historical accounts that the church in this part of Africa was attacked by the Muslims in the 6th and 7th centuries.

All men need the gospel of Jesus Christ regardless culture and religion. The quality that makes Mualuko significant in the history of AIC Kenya is that he didn't wait for someone to volunteer for a certain mission field, but he pioneered to become a missionary to the Sudan. This is a powerful mission that marks history for God's glory. He was full of true Spirituality and visions for the Church in Africa.

While in the AICMB office as a coordinator, he felt the need to move into the Sudan and preach the Gospel of Jesus Christ. In fact several sources claim that Rev. Peter wished to leave Turkana after he planted several churches for Sudan but the office called him to stay and wait until an opportunity came.² This opportunity did come and he resolved to visit the place first and then come for his family later. The AICMB office could not deny him this opportunity because they knew the man they were dealing with and his burden for those who had not heard about Christ.

The then Chairman of the Machakos Regional Church council told the researcher that among the Pastors who were in the service, Mualuko was quite remarkable in that he

valued the planting of the seed i.e. spreading the kingdom value. This is the same words expressed by almost all the people interviewed. Since our desire is to take the missionary to Sudan, we need to describe what he achieved and how he did it without any reservations.

From his recollections it comes quite often that he much relied on the divine voice of the Holy Spirit as much as he wanted to move out and present the gospel. This opening in Sudan delighted the AIC Church in Kenya and they had much joy for Kenyan Pastors and Evangelists going to preach the gospel to the Sudanese. Anderson's description of their initial moments in Sudan are quite vivid here. They were welcomed and accommodated in a rebuilt house in Kapoeta in order to learn the Sudanese language as well as building cordial relationships.³ Again and again Mualuko felt the need to speak the good news to the Toposa people who are similar in many things to the Turkana.

From history we know that Sudan has been affected by war. Christians have been persecuted since it was invaded by Islam. But the witness of Christ has never been silenced. The opening ministry opportunity in Sudan was not quite favorable because of the tensions from the government and the enemies of the gospel. Again Anderson, claims the following; reluctantly, Peter had to leave his eager inquirer for his flight back to Nairobi looking down from the plain on the massed Toposa village, he pondered his lord's words, "I have other sheep that are not of this flock. I must bring them also"(John. 10 : 16) the verse that spoke to Peter Scott when he visited Westminster Abbey.⁴ In the very moment, the life of Mualuko was grieving because of the situation in Sudan. He felt that they needed a man like him to help elevate the problem. This was not an easy task given that this man was not very trained in the

cross-cultural endeavors.

The incident above happened when Mualuko visited Sudan for the first time. This first visit shocked him, he found people who were ready to receive the gospel. It seems that the latter was to bring his dream into reality while in this part of the world. Latome⁵, a Toposa had a good willing heart whom Peter met and hoped to finish the sermon he was preaching to him about repentance and renouncing of witchcraft.⁶ Repentance was Peter's greatest message.

Research showed that Mualuko had a passion for people to renounce their sinfulness and come to the savior. He could always talk about repentance. He knew what it meant to give all what one had given that he had the same struggle with demons before conversion. Another great importance in the study of the life of this man is that when he went back to Nairobi, he emphatically told the AICMB office that the lord was reminding him that the Toposa were waiting to hear the gospel from his own mouth.⁷ Determined to reach out to the Toposa and especially Latome, he went back to the flight for Sudan. Latome was the first to greet the Pastor when he returned to Toposa in March 1982. He stripped fetishes off his wrists and neck saying, now I want to follow Jesus! It was a good beginning but tests followed.⁸ To Latome, God doomed to Southern Sudan, Jesus of Nazareth came and Zachariah 9 was fulfilled.

It was a very painful experience because for a very short term he got fed with the word as a young believer but he was later left to feed himself like frogs when the river dries up. Because the missionary was determined to stand in the gap, the devil didn't spare his attempts. He was struck with sicknesses until the local Sudanese Pastors prayed and laid hands on him for healing. Their prayers were very short as described by Anderson. "Lord, we have waited many years for you to bring this servant of

yours. Now he is close to death. Please raise him up for ministry. He recovered rapidly.”⁹

The couple had a language limitation and it was encouraging how they made their ends meet. They were gifted in learning the Turkana and Toposa languages very fast. These words were confirmed by Anderson who claims that Peter spoke the Turkana language which the Toposa could understand without difficulty.¹⁰ African traditional religious persuasions were quite common and rampant in the Sudan area just like any other African community.

It could well be said that Mualuko met quite an opposition from these traditional gods when he went into Sudan, because he met the first blow and a breakdown by having to witness to these traditional gods. The only man who had the knowledge about this mission, Anderson observes very interestingly that the world needed men like Mualuko in the essence of history management. It was believed that Mualuko's going to Sudan was a bad omen because the rains failed soon after his arrival.

The Toposa people performed their traditional practices to their gods in favor of rains but it failed. Anderson says that the Toposa ancestors demanded sacrifices and they could not satisfy the spirits with a donkey and offered an ox. No rains fell. the diviners blamed the Turkana- speaking strangers in their midst¹¹. This didn't make Mualuko feel downcast but kept the fire burning. He greeted the visitors and asked them to sit determined that they would hear the gospel before slaying him. He preached, “ Repent of the thieving, murder, witchcraft, adultery and run to Jesus. Then you can ask God to send rain. You won't need to sacrifice any more Oxen and Donkeys. He told the penitents to raise their hands and the chief was the first to

respond. Then they prayed for rain.¹² One doesn't expect such a bold faith wouldn't be honored by God. In fact the first drops were heard in the middle of the night and Mualuko wondered if that was the answer. A few gathered to worship (that is the next day) awed at God's response to repentance and believing prayer.¹³ This is what God had kept for him.

As several people described his last days, he claimed emphatically that he was such a humble and uneducated but he attempted much for God. Service demands careful attention and a sincere commitment to Him. Importantly, we notice that the third missionary journey or undertakings of Mualuko was not quite long. As much as he was determined to further the Lord's kingdom in Sudan, it was not with quite promising endeavors but he faced a breakdown when the civil war broke in Sudan earlier indicated. Because of this uncertainty, he only managed to begin the good work. Mualuko was forced to get back into Kenya. The civil war mentioned above was between the Christians and the Arab and the Barber traders who had visited Sudan in search of slaves. It was with great sorrow that the latter would leave this area. He had no choice but to say; lovely Lotome (the first convert) let the Lord grant you strength and power to stand firm.

The church in Sudan was faced with persecution and civil war. The AIC church in Kenya since then has had a great concern for these people in Sudan but we have never had such courageous men like Mualuko and Pastor Peter Kanyi who because of the poor relationship between AIM and AIC had to quit the whole idea of missionary endeavor. Anyway, the whole land is still open for missions.

ENDNOTES.

¹Peter. Mualuko's Collections 1960.

²Samuel Musyoki. Interview by autor, 7 April 2001. Rev. Musyoki is one of the longest serving Church leaders in the Central Machakos Regional Church Council and he was quite involved in the missionary endeavors of Mualuko.

³Dick Anderson, *We Felt like Grasshoppers* (Nottingham: Crossway Books), 62.

⁴Ibid.

⁵Ibid.

⁶Ibid.

⁷Ibid.

⁸Ibid.

⁹Ibid.

¹⁰Ibid.

¹¹Ibid.

¹²Ibid.

¹³Ibid.

CHAPTER 7

MUALUKO AND RODAH IN MAUA MERU

The Sudan missionary enterprise was not the end of the journey to the couple. An opening was available for them in Kenya. As we saw earlier, the Mualukos could not continue to serve God with the Toposa people of Southern Sudan because of civil war. It seemed as if God wanted Peter in Sudan but Satan didn't allow it. The life of this couple is outstanding. They always chose what seemed impossible in the eyes of men with attempts to trust God the more.

The great words of Elliot when he was at college in 1949 really forms the history of this family. They tried to do that which men thought was difficulty. Elliot said that he is no fool who gives what he cannot keep to gain what he cannot lose.¹ This profound statement seems to linger in the life of this family. As much as they wanted to serve, they had to leave for Maua in Meru District of Kenya. It is not quite clear whether the couple really wanted to minister in Meru but bearing the fact that Sudan was closed, they had no choice but to accept the offer.

From the available scanty information about the work done by this couple in Meru, we only know that they helped plant some few churches and helped with the church's leadership which they did with a lot of enthusiasm. They took very short time and then retired. Kimwele writing on the AICMB says that they were sent to Meru on temporary basis waiting for the situation in Sudan to change.² Another reliable information about their work in Meru claims that they worked for

those years until retirement in December 1990.³

His Testimony: The Unfinished Task.

This is not a dream but historical fact. On flowering of Christianity in Kenya, the family was used by God to plant and serve in some of the most critical zones while several other missionaries, African and westerners concentrated on the Urban areas. True Christianity was demonstrated and applied in Meru, Turkana and Sudan. As the couple packed and pondered their next station the author draws their perceived legacy about their own achievements. The endeavor for the family can be seen from what God spoke through Paul in (II Tim. 4: 7-8) I have fought the good fight, I have finished the race, I have kept the faith, now there is in store for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that day and not only to me, but also to all who have longed for his appearing. The contention behind the above words are clearly seen from what the latter said on his death bed on the lovely morning of 30th June, 2000. His last days were spent in his first mission station. It is interesting because when he retired from doing missions in Dec. 1990, he went back to complete the work he had begun at Kalawa, a challenge many missionaries fear attempting. At Kalawa, he served in the first church he planted.

The first church still stands but in rubbles. Near the church stands the new building which would have been drawn here but space didn't allow. He led the DCC for ten solid years. In early of 2000, Mualuko began complaining of poor health. He went to AIC Kijabe Hospital for specialized treatment. His grandson together with his wife had just taken tea on the morning of 30th June, 2000 when Mualuko could not share the usual fellowship in a joyful mood. He gave them his last sermon of encouragement. He actually spoke about his impending death. Mualuko then ended

his earthly labors. The legacy and ministry persuasions are still profound. It is interesting that the whole North Eastern Province give their children the name Peter Mualuko within the African frame work of a reflected good behavior. This means that the children who share this name are perceived Pastors in the future. That is so even today. This again draws us to say that the 54 years he served God have born him immense dividends. To those he had left more than ten years ago , it was a joy as he returned and given the Church leadership. One of the old man who was among his first converts claimed that they saw their father back and could not hold on to the leadership while the leader had come home. How they knew that he didn't want to rest from duty is unknown but knew that the family was after God's heart.

ENDNOTES.

¹ Elisabeth Elliot, *Shadow of the Almighty. The life and Testament of Jim Elliot* (New York: Happer and Brothers Publishers, 1958), 15.

² Charles Kimwele, “Analysis of the Effectiveness of the Africa Inland Church Missionary Board” (*BA Project. Scott Theological College, 19889*), 4.

³ Eulogy read during Mualuko’s burial on 14 July, 2000.

CHAPTER 8

LESSONS AND RELEVANCE TO THE CHURCH IN KENYA AND AFRICA.

The church in Africa has gone through tremendous changes since the inception of the gospel. Africa is no longer the barren land where no gospel, no life and the missionary wouldn't now refer it as a dark continent. The blacks now have become white in terms of unleashing the truth of the gospel. To say it plainly. It is not a wonder to find that some African missionaries are more effective than their white counterparts. The whites brought the gospel into Africa and the Africans have been fully immersed into this truth hence beginning to produce African elites in all areas in attempt to promote the gospel.

To evangelize Africa fully, then Africans should lead it out. Oliver Roland quotes Livingstone very profoundly on the use of Africans to evangelize their own, a principle Henry Venn operated with. He observes the following; And yet as Livingstone always foretold, the evangelization of Africa could hardly begin until it was in the hands of native Africans as well as of foreign missionaries.¹ The above statement if well scrutinized confers the primary person to do evangelism as the African. Without Africans in the forefront of evangelizing Africans, then Africa will never be fully reached. What Africa needs today is the idea of promoting the African elite to further the Kingdom of God in Africa. My suggestion to the African historians is that our own interaction with the gospel is loud enough that we can become our own missionaries. It is true that the African land is rich and can be useful in terms

of looking for resources for the same. One factor we don't ignore is the fact that the west has the technology and machinery but here in Africa we have the manpower. Mualuko and his wife have thrived the church in Kenya. Their ministry gave the AIC great motivation to establish strong implications to missionary enterprise. As we evaluate his ministry we will look at some of his personal persuasions and perspectives in relation to the whole church.

Translational Principle In The Presentation Of The Gospel (John. 1 : 14).

Together with Mualuko's theological persuasions in presenting the gospel, he excelled much in the ministry because of his humble picture. He never thought he was great or big enough to be called "*Bwana Mkubwa*" Honourable man but he desired to be addressed as a servant. Detailed in his life is one of the events in Turkana when he found himself in a confronting gesture. This happened when he mixed with the Turkanas who seemed as if they didn't know where Lake Turkana was so that they would bath. He claimed that they were smelling badly to the point that he felt disturbed. To this we can see what he did. He handled the situation with courtesy. He ignored the whole situation and he intermingled with them. He could refuse their food but as the wife hinted they sat down with them and one bite to them as missionaries took the Turkanas two and finally they got used to their food and life styles.

Accommodation of the above factor takes God's grace. The couple couldn't insist on their way of life but found themselves mingled in the Turkana culture. As we translate the gospel we need to utilize the people's cultural practices that are worthwhile and translate them to the gospel. We well know that as we present the gospel, Christ should be our center of focus. Civilization that emanates from Christ is

the core to true repentance. Mualuko was committed to his calling. He used what the people knew to translate the truth. At Kalokol in 1966, he presented a God who provides and guides just a quality the Turkana god would be perceived to do. To the mission among the Turkanas, Rodah came down to the life of the people in context. She showed them how to make baskets and she was able to witness to them. Peter was involved in showing them how to do fishing. He one time preached a message and emphasized on repentance challenging their old ways of life and Several people came to the lord that day. He spoke of the wickedness of man and the power of God to change the situation. In 1982 he had a powerful encounter with the gods of the Toposa people in Sudan and exceedingly big rains fell which became a living testimony in the lives of the Toposa people up to today.

A Holistic Approach To Missions.

The couple had a remarkable history in their approach to missions. They achieved much of what a Church would see as fruitful endeavors. At Turkana, we have a record of schools that they began e.g. Kaptiri school, Lodwar and Kalokol in which Health centers were incorporated in their ministries. In Kapoeta among the Toposa language group, Mualuko managed to help begin a school which by the time of this research nobody, had an idea of how it was doing. Such moments and activities expresses the approach Peter and his wife used in spreading the gospel. They majored much on reaching people through ministering to their needs. Mualuko's didn't learn this from any theological school but by the witness of the Spirit of God. A true approach of mission and history should be biblically reliable. The other approaches have been too western which disregarded all our African values. Something to be considered here is how he humbled himself to present the simple message of forgiveness. I feel convicted to describe the dangers perceived in our western cultururation. We present the

western syllabus to our students and a reproduction in done in our Africa Schools and Colleges hence devaluing the African culture.

Mualuko was not highly educated but he promoted others to study by the establishing schools and centers for high learning. His achievements speaks on the right altitude and change in order to help man enjoy God in all manner of life. The church in Africa needs such kind and men women. As much as Africans are strong, they can endeavor in teaching about what they think is valuable.

Mualuko didn't stop the Turkanas from raising their cattle but interestingly he moved with them in places where they went. In other words, he was faithful to the witnessing of the true gospel in their context. Another element in his mission work was that he presented the true love of God. Due to the fact that he was raised from a non Christian framework, he was devoted to God's service. This couple didn't feel embarrassed when they were harassed but stood for the word. This explains why translation of the gospel is always risky. The missionary was never very safe but God provided proper safety upon them.

A Self Governing Self Supporting and Self Propagating Mission Structure²

Henry Venn's Principle of an indigenous Church is seen as the most evangelical and Africanised Theology of the Church of Jesus Christ in Africa. Mualuko's became the people to put this into practice. The best African Mission is where the Church responds well to the work done by the African. God in his providence instilled the family to be self starters hence becoming the pioneer missionaries with the Africa Inland Church in conjunction with the Africa Inland Mission. The missionary did a lot of the ground work as far as mission and outreach is concerned. Anderson needed an African for this great ministry. He needed a translator, and a symbol of an African

beside him. This solves the problem that Europeans used to see African as those of the historical past - black monkeys. The couple worked under very hard conditions. They used to go without sufficient support but they could think about their call. When the AIC/ AIM founded the AICMB in 1959, it meant the reality of a self governing Church. It's implications were that the church in Kenya and Africa can support their own missionaries to the unreached people groups. When this principle is ignored , then we have racial overtones from those who are presenting the gospel. One important overtone the church in Africa should see from the life and work of these people is that they had faith with their own people / missionaries and this necessitated full support in prayer and material needs.

Full time ministers always flow with tears of joy on what the Lord can do. The couple could not count all the blessings God poured to them as ministers of the new covenant. While in Turkana, fishing earned them some good life. Sowing baskets also kept them alive while the church delayed their support.

The Church In Africa Needs Servants Not Bosses. Mark. 10 : 45

The missionary work done by this family throughout their 54 years in different parts of Kenya and Sudan expounds the above statement. An interview with Daniel Mutwiwa one of the latter's first converts in Kalawa, says that Mualuko's heart always driven to people in that he bore a servants heart. He didn't want to be called the leader but wanted always to serve. His wife in Turkana was called a prostitute because she wore clothes and that didn't bother this couple but they brought the people to a better understanding about life. This still didn't worry them. Their servanthood was seen in the following aspects. They were committed to the people they served as illustrated in the following letter he wrote to one of the people they

shared contracts. (*See Appendix*) The contents of the letter express their convictions to the commitment of the people they served. The true life of a missionary in African perspective is emulated by this kind of life. Our commitment to people will always leave good legacies. Their history marks a century of praise as he opened various areas of missionary concern. A practical story is told again by his one whom they met in 1950 when he wronged him one time, the latter came after two days and said to him *Shetani alikuwa anaingilia kwa kitu kidogo sana: tusahau hayo yote* The devil was targeting to destroy our relationship through a petty thing let's forget about that. After such an impact, Mualuko looked sober and settled. This was credible. It pictures a missionary life. Problems and conflicts could not help the couple to quit ministry but they pressured on. This letter and others Mualuko wrote to people and churches demonstrates how as a humble servant of the word he wanted people to know him and work better with him.

Mualuko Was Committed To Education

In all the areas the couple visited, they worked tooth and nail to begin schools and hospitals as stated earlier. Where land was not available he donated pieces of land. A good example is the Itumbule Primary school in Kalawa and the Kimeeni AIC grounds. They had enough land to share with these schools and even to his daughters something rarely done by many Kambas.

A testimony from Turkana claims that the education, salvation, schools, strong families and many other good activities were began by this missionary couple.³ A lot has been written on the relationships of particular missionaries with their people and also their mission agencies as sometimes very shaky. Mualuko's case was the opposite. He had very cordial relationship with the Africa Inland Church Missionary Board

as well as the church. This explains why the Lodwar DC send for him. He could spread the kingdom without much difficulty. They were committed to prayer too in their mission endeavor. Missionary victory is prayer. One of this sons claimed that he was full-time in prayer. He could pray as he walked , he could even shout prayers when he sensed danger.⁴

On Witchcraft And Syncretism

Like any other missionary both from Kenya and abroad, Mualuko addressed issues like witchcraft divination and other syncretistic practices very strongly, they began confronting them in their first endeavor at Kalawa. Their encounter was to explain the real powers of Christ. He said that the power of Christ surpasses such manmade passions hence the only solution was to believe in the lord Jesus Christ. Mualuko's boldness in this proclamation gave his hearers a conviction. Without Christ, he said man is lost.

The next issue the couple stood against was the pouring of food and blood to the demons. Probably, other missionaries could have found some difficulties but to them it was easy to prove the reality of the gospel. He sacrificed to these hopeless gods and he knew how to handle them. This is why I insist on the African leading the way for the missionary to follow.

On Financial Accountability

All the records about this family speak good about how they handled church funds. No missionary can survive in the mission without proper accountability. It is well said that the family handled money with a lot of reservations hence they trusted in God for divine provisions. Rodah said whatever they had like clothes was taken to the

Turkanas hence they were determined to keep their faithfulness to God. In fact the history given at Kalawa and Ngaa in Masii location where they were born says that among the people who are known to have been faithful were the Mualuko's.

Some Recommendations To The Sending Agency AICMB Kenya

As much as the AICMB will continue to send and support missionaries, they need to consider some of these thoughts. The field is ready for the gospel hence they should send more missionaries. Follow up letters and visits are very poor. This speaks strongly when we hear Mualuko complaining about his support and how God used women from Kitale to come to their rescue. The church should support missionaries direct or through a shorter means rather than the current process.

Globalization is important as we consider sending missionaries. The church should have a wider focus. She shouldn't concentrate on buildings but should invest on people's hearts. On the side of the missionaries the only and great failure missionaries can attempt to do is to have a poor history of planting a tribalistic gospel. This is ethnocentric presentation. We should be nationalistic in the presentation of the gospel. The missionary should always address what ticks in every society. Mualuko wasn't exceptional in the above citations. He addressed the great points. He didn't go for missions as an experiment or expedition but was committed to attempting great things for his creator.

The family wife was described as a wife a missionary should have. Mwee claims that Rodah though being weak at times leaned upon Peter and she never withdrew back any day. She was humble lady who backed her husband in helping the Turkanas come to the kingdom. She accepted to be hosted by new people almost everytime

they went out . It is a pity to this family who left everything for the sake of the gospel. It is said that the day the family left for Turkana, they got one of their first converts Daniel Mutwiwa to care for the cows and the farm. On the day they left for Turkana , Mutwiwa had to take the cats and the dogs to his home. Unfortunately, the cats refused and went back to their home and waited for Mualuko and Rodah to come back that evening. Neighbours could hear the dogs bark for several days as they guarded empty houses. Nobody came back except Daniel who would come during the day for normal inspections. For several days they kept barking and no one knows where they went. It was a pity how the love of God could drive the family to leave their loved ones. The life of this people has served a very significant role in the history of AIC Kenya. He was born out of a poor beginning but rose up to pioneer missions.

The family spared the prestige that the Church in Africa can send out missionaries.

The couple began their mission in Kalawa in Makueni in 1951. In 1959 they went to Turkana District and in 1982, Peter went to Sudan where he was disturbed by the civil war. They retired from active missions endeavour in 1990. In all these stations, the missionary couple did a holistic mission as it is evidenced by the number of Christians in the same places. One of the failures of Mualuko is that he always did what was best for him. This means that he had no opportunities of a second thought as a missionary.

Despite the above weakness and others, Africa has significant men and women whose history needs to be written. The real Africa lies in the stories of Africa most of what is said and written is not 100% African history. Africans should endeavor to write about their own History instead of trusting much of the endeavors from the foreigners. Africa now has become a zone where we can say that the Church has taken root . She

can anticipate to become a sending agency for African Missionaries just like other Western Churches. It was encouraging to hear from the Kenya Broadcasting Cooperation on 7th May 2001 that through the ministry of Peter Cameron Scott the founder of AIM, the Africa Inland Church has almost a membership of almost One Million members⁵. This is a great ministry attempted by as single man. Mualuko was one of the fruits of Peter Cameroon Scott.

ENDNOTES.

¹Roland Oliver, *Christian is Africa*(London: Six Sulisbury Senane, 1956), 89.

²G.O.M, Tasie, *Christian Missionary Enterprise in the Niger Delta 1864-1914*. (Lodon: 1978), 236.

³Ekanmeli David. Interview by author, Nduluku. 10th, March, 200.

⁴Mumo Muluko. Interview by author, Kalawa, 30th March 2001.

⁵Kenya Broadcasting Coperation (KBC) Programme. *Kikamba Central Station* 17thMay 2001.

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Appendix

Kalawa Itumbule
22/6/1981

Kwa Mr. Mutie Ngila

Mbee osa ngethi muno. Keli ninakyeva ngiumanyithya kana ndinatonya kuka kila kyathini tunatiite nuke kwaku umunthi Jumatatu . Kitumi nundu neteelile Baiskeli nietewe kuma Kalawa, nayo yesa kuka yinthuku, nasyo saa weethia niendie mumo. Kwoouni sore na ningukulya undekee. Uni ningienda safari, na nasyoka ngooka tuseuveye kyathi kingi kya vata usu ukundetae kwaku umuthi . ikala na uvoo ninye waku
Peter Mualuko Kisulu
Kalawa Itumbule

22/6/1981

To Mutie ngila,

Receive much greetings. I regret to tell you that I didn't make to come as per our agreement on Monday. I waited for my bicycle from my friend but it was brought when it was not in good condition. Forgive me for that. I'm going somewhere and I will come so that we can plan another visit with you.

Thank you.

Peter Mualuko Kisulu