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**"LITTLE IS MUCH IF GOD IS IN IT."**

The truth of this saying is demonstrated in this book, by Miss Lindsay Guillebaud, whose parents were two of the early missionaries in the Ruanda Mission, and she herself has worked there. In it she shows how the Lord has caused the Mission to grow from very small beginnings. She traces the growth of each branch of the work through to the present day, revealing the secret of that growth as she tells of the revival which the Church in Ruanda and East Africa is still experiencing to-day.

**PRICE**  
**4s. 6d.**

# A GRAIN OF MUSTARD SEED

THE GROWTH OF  
THE RUANDA MISSION OF C.M.S.

*by*

LINDESAY GUILLEBAUD

A grain of mustard seed . . .  
which indeed is the least of all seeds:  
but when it is grown,  
it . . . becometh a tree.

*Matthew 13. 31, 32*

**RUANDA MISSION C.M.S.,**  
**St. Mark's Church, Kennington Park Road,**  
**LONDON, S.E.11      Tel.: RELiance 7091**





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## FOREWORD

*by the Rev. Canon T. F. C. Bewes, M.A.,  
C.M.S. missionary in Kenya, 1929-1949;  
C.M.S. Africa Secretary, 1949-1959.*

I have been asked to write a Foreword to this book and I gladly do so. I was privileged to be a missionary in East Africa when the movement of the Spirit of God, which is called Revival, first began to be manifested.

The neighbouring territories of Kenya and Tanganyika soon became aware that something of great significance was taking place in Uganda and Ruanda. Missionaries and African Christians had been hungry for years for a real out-pouring of the Spirit of God, and it seemed that something like this was happening. We wanted to know more. Soon we were asking that teams of witness should come from Ruanda and Uganda into Kenya to tell us of God's working there. The news, when it came, was not always "received with joy". There was opposition and suspicion. We were quick to pick on anything abnormal or any kind of excess (perhaps forgetting that in the earlier revivals in Britain there had usually been undesirable manifestations accompanying the blessing) which tended to bring the whole movement into disrepute. But soon people began to realize that these were just excrescences, and the main stream of revival settled into a deep tide of blessing which touched the hearts and lives of many nominal Church members, bringing them into an entirely new experience of life in Christ.

The movement reached us in Kikuyu country just at our most needy period. When the subversive and terrorist movement of Mau Mau broke upon the Church and the country in the autumn of 1952, there

right at the heart of the Church was a band of dedicated men and women, living so close to their Master that nothing could shake them. Persecution and martyrdom came to many, but the Church lived on. For this we praise God, remembering with thanksgiving the movement that began in Uganda and Ruanda in 1935.

To-day, vast conventions are held from time to time for the deepening of the spiritual life, to which thousands of Christians flock from all over East Africa. It was reckoned that at one held recently in Kikuyuland up to 7,000 people were present. The messages were given sentence by sentence in three languages, many people were born again, and others brought to new life.

Teams have been to India and Pakistan, to Central and South Africa, and elsewhere. So the message of revival, which as these pages remind us, is really the Gospel of Redemption by the Precious Blood of Christ, goes on and spreads to other parts of the world.

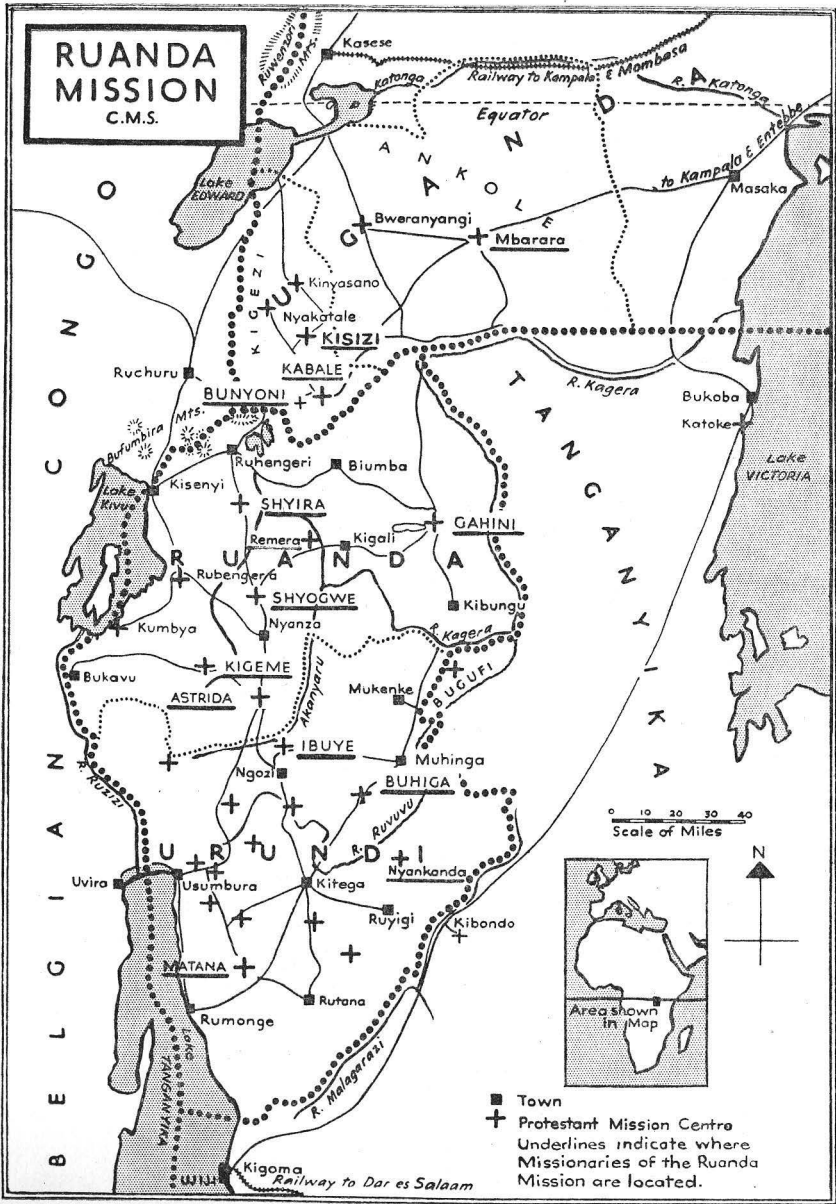
May God bless this story to all who read it, and may He continue to use the Ruanda Church and Mission to touch not only the peoples of Ruanda but also the hungry multitudes in other parts of the world.

T. F. C. BEWES

*June, 1959*

# RUANDA MISSION

C.M.S.



- Town
- ✚ Protestant Mission Centre
- Underlines indicate where Missionaries of the Ruanda Mission are located.

## LAND OF PROMISE

THE scene is early evening in the mountainous country which forms the "backbone of Africa".

The air is bright and clear after rain; it is that quiet moment before the swift equator twilight, when wisps of smoke from evening fires in myriad grass huts, drifting across the rolling hills, soften or obscure the deep clefts of the valleys between. Two young men, weary from their long climb up the great escarpment, gaze eagerly at the panorama spread before them. Hot days of walking through the plains from Uganda, and the strenuous climb itself, are already forgotten, for here at last is Ruanda. Have they found the scene of their life's work? Is this to be the "promised land"? To both, in this hour, comes the conviction that this "land of hills and valleys, a land which the Lord thy God careth for" is indeed "the place which the Lord thy God shall choose to cause His Name to dwell there".

\* \* \* \* \*

Some months earlier the two men, missionary doctors with the C.M.S. at Mengo Hospital, Uganda, had read a book, in which the word "Ruanda" first came to have a significance for them. They were waiting for a pointer, for while they knew that they were in Africa by God's command, they were equally sure that they had not yet reached their final destination. Once experience in established mission work had been gained, He would lead them out, they believed, into some pioneer area, to some land where Christ was not known. It was war-time, and their

hospital was serving a military as well as a mission purpose, so their immediate duty was clear, but the fact of their presence in Uganda was a proof of the power of God over circumstances, and they were ready for any indication of the next part of His plan.

So the book (*The Heart of Africa*, by the Duke of Mecklenberg) caught their attention, with its descriptions of the twin kingdoms of Ruanda-Urundi, then in 1916, part of German East Africa, and just coming into the news as the Allied East African campaign began. The account of this remote highland country, much of it more than a mile above sea-level, cool and beautiful, began to fill the young men's minds. They read of the people, the indigenous population, the Bahutu, dominated by the tall and aristocratic Batutsi, cattle-owners and athletes, descendants of one of the great Hamitic migrations of the past, with, as a third minority element, groups of pygmies, their huntsmen and potters. They read of the languages of the two kingdoms, so closely akin, presenting an opportunity for the rapid spread of the Gospel rare indeed in Africa: a language group of about four million people in an area almost the size of Ireland.

As the Allied forces drove the Germans out of their East African territories, descriptions of Ruanda began to reach the base hospital at Mengo, and the doctors' interest grew steadily deeper. So, in December 1916, they applied for permission to spend their local leave touring Ruanda, and the permission was granted. As was to happen on more than one occasion in the future, God used man's mistakes to further His purposes, for the permit was given by the Uganda Government on a misunderstanding, and the trip was made without the consent or knowledge of the occupying



## *Land of Promise*

Belgian troops in Ruanda. But of this the two young missionaries were unaware, and for three weeks, after their first sight of the country had brought certainty that God was indeed calling them there, they walked the hills and valleys of northern Ruanda, and made their first contacts with the people, to whom they immediately felt drawn. With every day the call of this beautiful and needy land became stronger and clearer.

But the call to full-time missionary service had come to these two men some eight years earlier. Friends from the outset of their Cambridge career, and brothers-in-law to be, Leonard Sharp and Algie Stanley Smith had faced the challenge of the unevangelized world as young students in their first term at Trinity, and had concluded that "for them the only honourable response to Christ's great love was to give their lives to His service and His control" in the foreign mission field. Both were men of outstanding ability and prospects; both owed much to their inheritance. Leonard Sharp came of an old Huguenot family, and his mother, converted through D. L. Moody, taught her children daily from the Bible. Algie Stanley Smith was born in China, for his father was a leading member of the "Cambridge Seven", and his mother the first Norwegian girl to go as a missionary to China. Both had therefore from their earliest years been surrounded by those to whom their religion was a reality, yet neither had found a personal faith in Christ until, on the eve of going up to Cambridge, one from Harrow, the other from Winchester, they each made the supreme decision of their lives in the same month, September 1908.

They met first as freshers in the same College, and finding themselves with "digs" almost next door to

## A GRAIN OF MUSTARD SEED

one another, at the same stage of their medical studies, and with a common and recent experience of Christ as Saviour and Lord, it came about that, as one of them writes fifty years later, "we at once formed a partnership in games and work which was surely according to a Divine purpose." After their Cambridge days they studied in London at different hospitals, but remained closely in touch, meeting at least once a week, and talking and praying together about their future. Professionally the ball lay at their feet, but dreams of a comfortable practice in England, and worldly success, had been laid aside once and for all; what was still uncertain was where the life of missionary service to which they were committed should be spent. Many influences had combined at Cambridge to turn their eyes towards Africa, and at last it became clear that God had called them to work together among unevangelized peoples somewhere in central Africa.

During their second year of hospital training a famous missionary, Albert Cook of Mengo, came home on furlough. Algie Stanley Smith already knew him, and it had been he who had first attracted his thoughts towards medicine and towards the mission field. Dr. Cook now proposed that the two friends should come out to Uganda to help him in Mengo Hospital for a year, while awaiting God's guidance for their future plans. In the autumn of 1914, when both would have qualified, Mengo would be short of doctors, and accordingly it was arranged that they should sail in October of that year.

At the outbreak of war Leonard Sharp had finished his house appointments at St. Thomas's, and on being urged by Dr. Cook to carry out his part in the original plan, he did so. The need for him was great, for

### *Land of Promise*

Mengo had been gazetted the base military hospital for the Uganda section of the East Africa forces, and Dr. Cook, commissioned captain, was alone there. On arrival Dr. Sharp was also given a commission, and the prospects of pioneer missionary work may well have seemed very distant.

Algie Stanley Smith was still finishing his time at St. George's Hospital when the war began, and as the entire staff then volunteered for France, he went with them to the front in August, 1914. Twice mentioned in despatches, and awarded the Military Cross, he was M.O. to a battalion which was decimated in the fighting round Ypres in the middle of 1915. So it was that an application at that time by Dr. Cook for his transfer to Mengo, which still needed staff, was successful, and he arrived in Uganda in November, 1915. Thus the two friends both reached central Africa, and the same hospital, despite the raging of a world war. The purpose of God for their lives was being achieved, and they could not doubt the evidence of His overruling hand. After that first Ruanda journey they continued their ordinary work in Uganda, awaiting God's time for the beginning of the work to which He had called them.

## 2

### THE GOD OF THE IMPOSSIBLE

**T**HE 1914–1918 war was over. Now must be the time for advance into the “Land of Promise”.

With the blessing of the Uganda Mission on their plans, the two doctors went on furlough to England in 1919, confident of gaining the support of the parent body, the Church Missionary Society.

But there were problems at the home end of which they knew nothing. The vast increase in the cost of existing work throughout the world, due to the war, had already faced the C.M.S. with the probability of retrenchment, and the shortage of manpower was no less acute. A new Mission, once begun, would have to be maintained, and how could any prudent Committee give permission for such an expansion at such a time? Moreover, there were political considerations. The division of the captured East African territories had allocated Ruanda-Urundi to Belgium as Mandatory Power, so that work there would be under a foreign flag. To many of the Committee members it seemed an impossible project in the circumstances.

But there were some, in particular the Secretary of the Africa Group, the Rev. G. T. Manley, who were convinced that here was a call from God. The doctors' earnest pleas made a deep impression, and the matter was discussed from every angle in frequent sessions of Committees and sub-Committees. In the course of these it was made clear that “all plans (for such a venture) must be carried out on the basis of existing resources”, and that C.M.S. saw “no prospect of

### *The God of the Impossible*

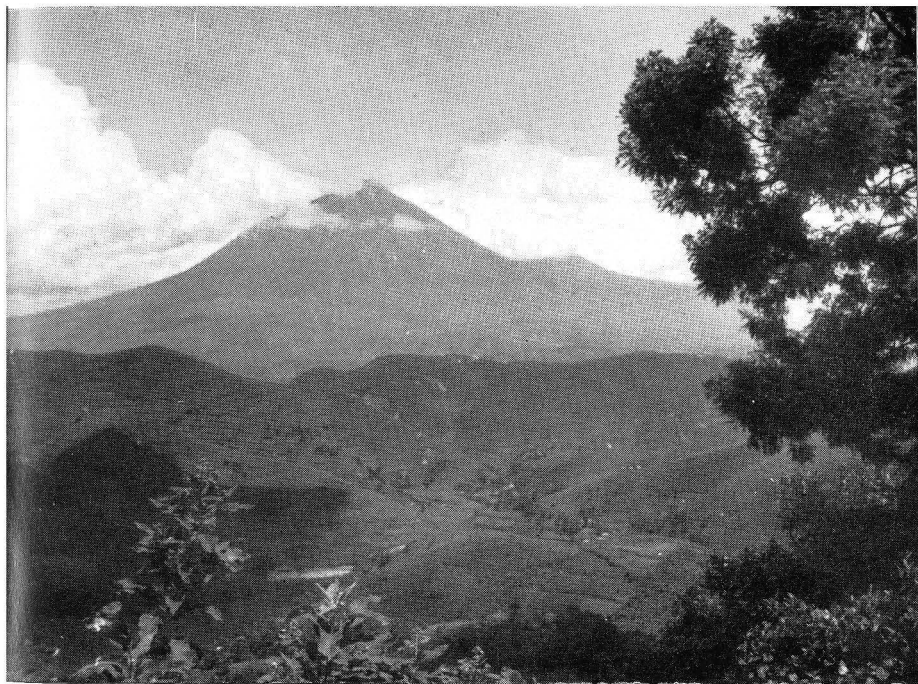
further reinforcing Mission staff" in Uganda for the purpose of setting free personnel for Ruanda, because of the claims of other fields. To the two doctors this was a challenge to faith, and with the consent of the Society they undertook to find the support needed for a new medical Mission from sources outside the regular C.M.S. channels. On these terms the Committee finally, on 10th February 1920, approved their location to Ruanda for pioneer work, subject to their obtaining permission for it from the Belgian Government, with which they were empowered to negotiate.

So as a child of C.M.S. the Ruanda Mission was born, and Doctors Sharp and Stanley Smith had then to put to the proof their confidence that God would send the means, and later the men, needed. Money soon began to come, sometimes in very small amounts and sometimes in large gifts, among the latter one of £500, the result of a "chance" hearing of the need, which coming only a few days after the decision of the Committee, seemed in a special way the seal of faith. More important even than money, however, was the growing band of interested friends (the "Friends of Ruanda"), who began to give that prayer support on which the Mission was so greatly to depend. The whole undertaking was, indeed, prayed into existence; again and again the way ahead seemed wholly blocked, and again and again in answer to prayer the impossible happened.

For there were further obstacles to be met, and these, depending not on the decision of a Missionary Society but on that of a foreign Government, seemed far more insurmountable. At first the prospects of obtaining Belgian permission to open up work in Ruanda seemed bright; the two doctors went to Belgium to see Monsieur

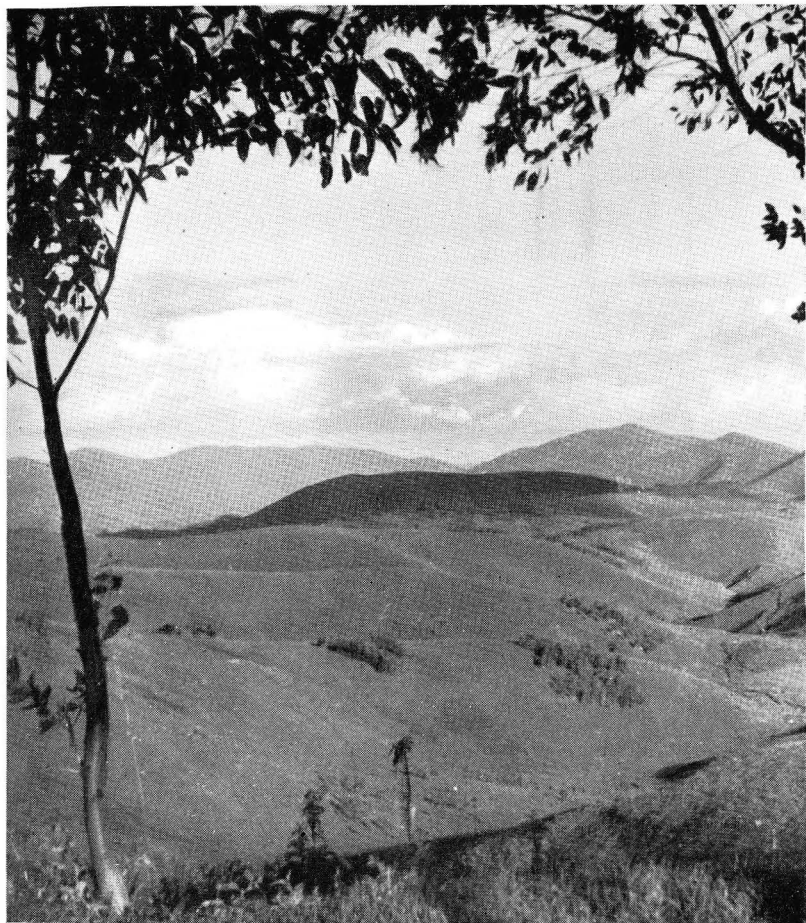
Anet, of the Belgian Protestant Church, which had been asked by the Government to take over the work begun in Ruanda by the German Lutheran Church. Monsieur Anet welcomed the prospect of C.M.S. co-operation in the country, and took the doctors to see the Government authorities to obtain official sanction. To their great disappointment, this was emphatically refused for Ruanda, but eventually it was granted for Urundi, and they were even able to discuss their plans with the then Resident of Urundi, Monsieur Ryckmans, who, later Governor-General of the Congo, was always a good friend to the Mission.

So with high hopes the two young couples (both doctors had married during this period in England) set out for Africa at the end of 1920. They had only reached Marseilles, however, when they received a letter saying that the permission for Urundi had been withdrawn. The door was closed after all. So many difficulties had been overcome, so many prayers answered, and yet, with no appeal, had come the final "No". Final? That they were sure it could not be, for God had called to Ruanda-Urundi, and somehow He had a plan in this. They did not turn back, but went on to Uganda, "under sealed orders known only to our Guide", as one of them wrote home.



Kigezi, looking towards Ruanda

“A land of hills and valleys . . .”



In Ruanda, looking towards Urundi



## THE BEGINNING: KABALE

ON arrival in Uganda the little party found that God had indeed a plan, and had been preparing a place for them. Kigezi, a south-western district of the Uganda Protectorate, on the Ruanda border, was in a state of turmoil after a rebellion led by a witch-doctor, and the Uganda Government had asked for Mission help, and especially for a medical mission to be sent there. So to Kigezi the Committee directed them, to a bare hillside a mile from the Government post of Kabale. The Stanley Smiths, with their baby Nora, were based at Mbarara, some ninety miles away, until a house could be built, but Dr. and Mrs. Sharp reached Kabale on 24th February, 1921. They had travelled by motor-cycle over the roughest of roads, their belongings and all the equipment needed for the new venture carried by head-porterage, and they found themselves in a place of great natural beauty (they were reminded at once of England's Lake District), but one in which the darkness of heathendom was almost complete. A little handful of enquirers had responded to the efforts of teachers sent from the C.M.S. mission at Mbarara in Ankole, who had also built a tiny mud church, but the people of Kigezi, called Bakiga, were noted for their turbulence, drunkenness and witchcraft, and until the doctors' coming converts had been few.

Their longing to work in a pioneer district was thus fulfilled, and not only this, for they found that British rule extended to a portion of the volcanic boundary region of Ruanda called Bufumbira, one of the "counties" of Kigezi, and they were free from the start to work amongst the 40,000 Ruanda people

living there. So it was with confidence that the way into Ruanda itself would in time be opened that they established the work in the Kigezi district, always looking ahead in faith. "Away at the southern end of the great valley in which we live", wrote one of them in May 1921, "we can see the boundary tree which marks the border of Belgian Ruanda."

Of the Kigezi scene, Dr. Stanley Smith wrote: "In coming here I toil up a great hill 1000 feet or more, and find myself transported away from the hot steamy plains of Ankole into a spacious upland country of piled-up hills and deep-cut valleys, and everywhere the signs of cultivation. These industrious people, who live mostly down in the depths of the valleys, carry their cultivation away up to the mountain tops, sometimes 1500 feet above. Our station (Kabale) stands on a fine bluff of a hill, which juts out like a buttress into a wide valley some twenty miles long, running almost north and south, and through a gap in the hills in front of us we can see the great extinct volcano Muhavura, one of the finest peaks of the Mufumbiro range (in Ruanda)."

In this beautiful spot, over 6000 feet above sea-level, and thus cool although almost on the equator, house-building was the first necessity, and in a short time the two missionary families were settled into mud-and-wattle homes. Medical work began almost immediately, Dr. Sharp being asked to serve as Medical Officer at the Government dispensary, and soon a mission hospital was being built. The confidence of the wild Bakiga was quickly won by the practical demonstration of the love of God through healing; for all their fierce independence their lives had been dominated by fear, the fear of disease, death and the witch-doctor.

### *The Beginning: Kabale*

By May 1921 Miss Constance Watney had arrived from Mengo Hospital as the Ruanda Mission's first nursing sister (she was invalided home, after valiant service, only a year later), but even before this, the doctors were never alone in their work, for African volunteers from many parts of Uganda had joined them, and their help was incalculable. Far ahead lay the concept of the "team" of black and white as God's instrument for His work in Ruanda-Urundi, but from the start the Mission owed a great debt to the devoted Africans, both men and women, who left their homes to come and plant the new Church in the wild and primitive mountain country.

Inevitably the pattern that was formed followed closely that of the Uganda Church: the little village congregations that grew up, each with its resident evangelist, were fitted into a scheme of Church government which presumed systematic supervision of scattered churches and regular refresher courses for the semi-literate evangelists. This, despite frequent medical itinerations throughout the district which drew fresh crowds to hear the Gospel, the doctors found hard to provide, with so many claims upon them, and they soon realized how little spiritual depth was all too often to be found in the young evangelists upon whom so much depended. In June 1922 Dr. Stanley Smith wrote: "A safari round the village churches always sends one to one's knees in prayer for a revival of spiritual religion. But if our teachers are to be revived we who lead them must be abiding in the place of power." There was great eagerness to learn: "In one village we found a young fellow who had just learnt his alphabet, and as both chief and people showed a real keenness to read, I gave him our little

First Reading Book. I have heard since that with that as his only book, and the alphabet and syllables as his entire stock of education, he has collected over thirty to come together to worship and to learn." It is obvious that such rapid outward growth brought with it many problems.

The Mission centre at Kabale was a hive of activity, and the large company of workmen needed for the building of houses, hospital and schools, seemed very responsive to the Gospel preached to them day by day. There were many obstacles to be overcome; a well to be dug, bricks to be made, carpenters and builders to be taught, but gradually the bare hillside became transformed: trees and lawns surrounded the buildings, and, in a climate where English summer flowers grow prolifically, gardens blazed with colour. The unusual design of the hospital, its five separate blocks joined by a covered corridor, stretching in a long line across the hill, was its salvation when, a few years later, in 1925, it was struck by lightning. The papyrus-thatched roof of the end block caught fire, and the flames quickly spread to a second block, but before they could reach the vital administrative block, with its drugs and stores, a gap was made by pulling down the corridor.

The financial needs of the little Mission continued to be met by the faithful giving of friends at home, and the missionaries were greatly encouraged by evidence of growing interest and prayer-support. So the Kigezi work developed, but always the thought of Ruanda was present. Every possible contact with its people was made with prayerful expectancy, and in the confidence that the work would not long be confined to the threshold of the Promised Land: nor was it indeed, for less than two years after the categorical "No" at Marseilles, the closed door began to open.

## 4

### OVER THE BORDER

**T**HE hand of God in history may surely be seen in the way in which entry to Ruanda was gained in 1922. At the Peace Conference the division of the German colonies in East Africa was made in accordance with an agreement (the Milner-Ortz Convention of 1915) drawn up between Britain and Belgium before the East African campaign began. Under its terms, although the whole of Ruanda-Urundi was to go to Belgium, Britain could claim a strip of territory through Eastern Ruanda for a Cape to Cairo railway project. When God called His servants in 1916, the way was already prepared for them; to them the difficulties which later arose might appear baffling "but He Himself knew what He would do". In 1922 Britain's claim was made, for the purposes of surveying the route for the railway, and part of Eastern Ruanda was handed over to Britain.

Without loss of time Dr. Sharp was inside the now British area, exploring the country southward for 150 miles, prospecting for suitable evangelistic centres. At the outset of this journey he wrote: "As my brother-in-law and I stood on the edge of the Rukiga rampart of hills and gazed over the rolling country of Ruanda, where in this part alone are 250,000 heathen without any missionary of the Gospel, we wondered if the land of the Anakim, which like Caleb and Joshua we had spied out six years ago and had not been able to enter in, was at last to be given to us for an inheritance, and we prayed that we might possess it for Christ."

Everywhere he found that God had been preparing the way: his reception was cordial on every hand, and in particular the Batutsi chiefs were friendly, willing to listen to the Gospel, and some of them prepared to welcome evangelists. Others feared to be known to be interested; of one of these on a subsequent visit Dr. Sharp wrote: "One influential Mututsi chief, quite six feet eight inches in height, who had heard me speak several times of Jesus, like Nicodemus came to me at dusk, and drawing me aside that no one might hear explained that he wanted to be taught the words of Jesus, but it must be in secret; no one must know". Medical work drew in great crowds, and requests for teachers came from many places. African volunteers from Uganda responded to the new appeal for help, and before the end of the year a number of outposts had been manned, one even in the far away Kingdom of Bugufi, once part of Urundi and now in Tanganyika Territory.

In 1923 the British railway scheme was abandoned, and as the division of the country had proved politically impracticable, Eastern Ruanda was handed back and the whole of Ruanda was once more Belgian. The Great Powers had reversed their decisions, but a Greater Power had done His work, for the Mission was now established within the country from which it had been barred. Dr. Stanley Smith, in an interview with the Belgian Resident at the capital, Kigali, not only obtained permission for the work begun in Eastern Ruanda to be maintained and visited regularly, but also was told that there was now no official objection to the spread of the work through the rest of Ruanda and Urundi as well. With memories of the difficulties of 1920, he had felt some anxiety, but he went to the

## *Over the Border*

interview on which so much depended with the encouragement of a verse from *Daily Light*: "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." He found that it was so indeed, and the door was open wide at last.

The door was open; but more missionary personnel was urgently needed. At this date (the end of 1923) the two doctors were still the only men in the field. Much prayer had been made for a clergyman for Kigezi, and now to this was added the plea for someone for Ruanda itself: Ruanda, now no longer a future possibility to trust and hope and plan for, but an immediate opportunity to be seized.

Within a year two men, the answer to these prayers, were at Kabale. The Rev. J. E. L. Warren, son of a former missionary of C.M.S. and brother of a future General Secretary of the Society, came for Kigezi district and the fast growing boys' school. His connection with the founding of the Inter-Varsity Fellowship and his work in the Children's Special Service Mission had given him a wide circle of friends, who all now joined the ranks of the Friends of Ruanda, and followed with keen interest, prayer and gifts his new adventure for God. Less than four years later his work in Kigezi was done; the lung condition which it had been hoped the mountain air might improve had grown so much worse that in the spring of 1928 he went home to die—but, as he reminded the packed congregation at his farewell service in the great church he had built at Kabale, "Whosoever liveth and believeth in Me shall never die." Other men were to see the harvest for which he longed, but the Church of Kigezi has not forgotten the seed sown by Jack Warren. "In him I

first saw what the love of God is like", said one who was a schoolboy under him at Kabale.

For the pioneer work in Ruanda came Captain Geoffrey Holmes, M.C. He had found Christ in the army and as after that he could contemplate nothing short of full time service for Him, he gave up his military career to train as a missionary, sure that God would guide him as to his next step. Having been Captain of the British Army Ice Hockey Team, he had the physical stamina and other qualities needed for Ruanda at just that moment; God had prepared the man for the task, and after a meeting with Dr. Sharp, he became clear about his marching orders.

Dr. and Mrs. Sharp spent most of 1924 on furlough in England making known not only the mighty acts of God in Kigezi and Ruanda hitherto, but also His call to those who would follow, that the doors now open might be entered. Among the needs particularly stressed by Dr. Sharp was that for the Word of God in the Ruanda language; this appeal was heard by one with special gifts and a special call for the work of translation, and in 1925 the Rev. H. E. Guillebaud and his wife and family arrived at Kabale. Harold Guillebaud, a Cambridge contemporary of the two doctors, was a member of the C.M.S. Executive Committee, and during the critical months of 1919-20 when the founding of the Ruanda Mission hung in the balance, he had been one of those who were sure of God's leading in it, whose conviction had carried the rest of the Committee. He little dreamed then that God would lead him out to that field himself, for his own and his wife's hopes of missionary service had been dashed by ill-health. But again God had prepared the man for the job and the job for the man; in the



## *Over the Border*

excellent climate of Kigezi and Ruanda-Urundi he was to enjoy good health until almost the end, and at his Home-call in 1941 he had completed the New Testament and Psalms, the Pentateuch and some other parts of the Old Testament in the Ruanda language, and had made a beginning on the New Testament for Urundi.

In 1926 a second pioneer for Ruanda arrived: the Rev. H. S. Jackson, who before sailing had spent a period of time in Brussels. Such preparation for work under the Belgian flag was not yet compulsory for non-Belgian missionaries, nor were there at that time any regular courses of study for them, but the recognition granted to Bert Jackson by the Belgian Colonial Office was to prove an invaluable asset in the years ahead.

The links between Cambridge and the Ruanda Mission, already so strong, were reinforced by the first two doctors for Ruanda, brothers from a Cambridge rectory. Dr. J. E. Church reached Ruanda (with a Brussels diploma) in 1927, his brother four years later. Joe Church came as "Own Missionary" for the Cambridge Inter-Collegiate Christian Union; who can say what effect the prayer-backing of generations of C.I.C.C.U. men may not have had upon the work which God was to entrust to His servant in the years ahead?

So the little band of missionaries grew, and dreams had become reality. The name given in faith to the little Mission at its inception "Ruanda Medical Mission" (later "Ruanda General and Medical Mission"), which must during the early years have seemed, to some, over-optimistic, was now entirely appropriate. "Faithful is He which calleth you, Who also will do it".

## 5

### A Foothold in Ruanda: Gahini

**E**ARLY in 1925 Geoffrey Holmes spent a strenuous three months touring Eastern Ruanda, visiting the centres already established and looking for a suitable site for a mission station. This he found at Gahini and later that year he settled there and began to consolidate the efforts of the African missionary evangelists in the area. These had been struggling against heavy odds of opposition, indifference and famine, far from home or friends, and were for the most part very discouraged with little visible fruit to their work.

With Geoffrey Holmes went a young man who had been for a year headmaster of the boys' school at Kabale, but unlike the other volunteers for work in Ruanda, Kosiya Shalita was not a foreigner. He was born not far from Gahini, but when he was a child his parents had moved over the border into British territory in Ankole, and in the story of his youth and education God's plan for His work in Ruanda is clearly to be seen. A little herd-boy, he disobeyed his father one day when he went to pay respects to Mbaguta, famous Prime Minister of Ankole. Mbaguta noticed the little boy in the crowd and called him out; finding that he longed to go to school but was not allowed to he insisted on his being sent to the Mbarara (Mission) High School. There the Bishop of Uganda (the Rt. Rev. J. J. Willis), always a friend of schoolboys, took an interest in him, and learning that he came from unevangelized Ruanda, paid his fees to King's

### *A Foothold in Ruanda*

College, Budo, at that time the peak of education in Uganda, in the hope that one day he might take the Gospel to his own people. So when the time came he was ready: an educated Mututsi, English-speaking, the ideal helper for the new missionary in gaining the confidence of the people and in learning to know them. Thirty-two years later Kosiya Shalita was to become the first of his countrymen to be consecrated a bishop of the Anglican Church, for the sub-diocese of Ankole-Kigezi in which he had grown up.

Gahini's situation proved strategically excellent; at the end of Lake Mohasi, round which the King of Ruanda's best cattle have their grazing ground, it is a centre of thick population, with a large proportion of Batutsi. Geoffrey Holmes was greatly impressed with the outstanding qualities and potentialities, both physical and mental, of these people, as he went to the Court at Nyanza and met the King, Musinga, and his entourage. It was indeed from among the Batutsi that the first indigenous leaders of the Ruanda and Urundi Churches were to come. The athletic Batutsi, for their part, were attracted towards a white man who could challenge the King's champion runners to a race and finish almost neck and neck; the Gospel found a ready hearing among the young men of the Court, though many were drawn in to Mission schools or employment from other motives, and some early hopes were doomed to disappointment. Nevertheless, of the eleven Batutsi lads who confessed Christ at the first baptism at Gahini on 30th May, 1926, some were still in full-time service for Him thirty years later, and several of the others had gone to be with Him.

The work at first was uphill, not least because of the uncertainty of the Mission's official position. The

permission granted by the Resident of Ruanda in 1923 for the continuation of the work begun had not been followed by official recognition of the Mission. Its activities were dependent on the sanction of individual, and changing, Administrators, of whom some were most friendly but others much less so. The Roman Catholic Church, already established in the country, was very hostile, though until the coming of the Protestants its activities had been limited to a few big centres only.

A crisis arose in June 1926, and Dr. Stanley Smith and Geoffrey Holmes travelled right through the country from north to south, to Usumbura in Urundi, to see the Governor. The journey, now so easily accomplished by car, had then to be made on foot and by cycle, and even with double marches was six weeks' safari there and back; but it provided an unequalled opportunity for assessing the need of the country and its possibilities. The Governor, while removing the hampering restrictions to the work at Gahini, was not able to give consent for the development of other centres until the Mission's position was regularized in Belgium. Once more it was a test of faith, as the missionaries saw the whole Land of Promise stretched out before them; but, as one of them wrote:

“ When we have to walk in the dark. . . God allows us flashes of light to encourage us, and on this journey He gave us some such encouragements that made us more than ever sure that, step by step, He is opening up the way before us.”

A few months later an International Missionary Conference was held at Le Zoute, to which the Belgian Minister of Colonies was invited. Among the subjects discussed was that of C.M.S. work in Ruanda, and as

### *A Foothold in Ruanda*

a result of the Conference, suspicions that the Mission represented political infiltration were removed. Monsieur Anet, who six years before had so warmly welcomed the prospect of the Mission's advent, was told at this time that the Government wanted to mark its appreciation of his public services. "The best thing you can do for me", he replied, "is to let the English missionaries into Ruanda". But it was another four years before, in 1930, *personnalité civile* was granted, giving the Mission full Government recognition, and not until then could expansion be contemplated.

Meanwhile at Gahini buildings went up; a school was started and a dispensary, staffed by African dressers trained at Kabale, and before the arrival of the long-awaited doctor a start was made on the building of the hospital, but it was not to be completed before 1929. For in 1928 a terrible famine, with all its attendant horrors of disease, swept the country, and Gahini station became a relief centre, its unfinished hospital a shelter for the refugees fleeing from death and starvation to the borders of Uganda, where they hoped to find plenty. For over a year the whole work in Gahini and Eastern Ruanda was dislocated by the famine; yet all the while the Word of Life was being preached, and the Love of Christ shown forth in the relief of suffering, great numbers being reached who would otherwise not have heard.

## 6

### THE RUANDA COUNCIL

**W**HILE the advance into Ruanda was going on, important developments were also taking place in England, and the formation in April 1926 of the Ruanda Council gave the Mission a Home Base and crystallized much that had hitherto remained undefined about its relations with the Church Missionary Society.

As has been told, the work began at a time when only God's clear call to certain individuals could have justified such an increase in C.M.S. commitments overseas, and on that account a far greater degree of independence of action had been accorded to those individuals than would normally be given to C.M.S. missionaries. God had prospered their efforts, and had vindicated both their faith and that of the Committee which had trusted them. Now the work was growing, and the need for further organization at home became plain.

There was also another reason. During the Ruanda Mission's infancy, there was an unhappy controversy within the great parent society, resulting in the withdrawal from it of some with whose doctrinal standpoint the founders of the Mission were still in full accord. They had always made clear their own stand on the great foundation truths, but now felt it essential that their position within C.M.S. (which they had no wish to leave) should be both safeguarded and defined, so that the witness of the Mission might be united and unchanging.

## *The Ruanda Council*

The General Secretary of C.M.S., the Rev. W. Wilson Cash, was very sympathetic to the idea of a Home Council, to direct the Ruanda Mission as an auxiliary of C.M.S., and he, as General Secretary of the Society, became an *ex-officio* member of it. He also gladly gave the assurances for which the Mission was asking, and a Constitution was drawn up.

The Constitution affirmed:

“ 1. The Ruanda Council and the missionaries of the R.G.M.M. stand for the complete inspiration of the whole Bible as being, and not merely containing, the Word of God.

“ 2. Their determination is to proclaim full and free salvation through simple faith in Christ’s atoning death upon the Cross.

“ 3. They are satisfied that they have received from C.M.S. full guarantees to safeguard the future of the R.G.M.M. on Bible, Protestant and Keswick lines.”

Besides making clear these doctrinal principles, the Council’s formation made possible the necessary re-organization of the home end. The valiant work of individual Friends of Ruanda, mothers of missionaries and others, needed to be co-ordinated, and a permanent home staff gradually came into being. Without this, the rapid expansion which lay ahead in Ruanda and Urundi could never have been accomplished, the new resources at home could not have been tapped, nor could the growing circle of praying friends have been kept in touch with the workers on the field.

The most important means for maintaining this link between Ruanda and England, the quarterly publication of letters from the field called *Ruanda Notes*, had been in existence from the Mission’s beginnings,

## A GRAIN OF MUSTARD SEED

sent out by Mrs. Macdonald, mother of Mrs. Sharp, at first in typescript and later in print as the number of supporters grew. When her health necessitated her giving up the task of sending out the *Notes*, her place as Editor was taken by one to whose energy and enthusiasm the Mission was to owe so much during the next twenty-five years, Miss Edith Hill. "Kiru", as she was called from the Luganda form of her name (she had been for many years a missionary in Uganda), became a mother to all recruits, missionaries and Friends of Ruanda, embodying the family spirit which is a characteristic of the Mission.

The secretarial work of the Mission was still for a time manageable on a part-time basis, and for the next five years was shared by the Rev. H. Earnshaw Smith and Mr. R. R. Webster. In 1931 Mr. Webster took over the full work of Organizing Secretary, and for the next eighteen years the main leadership of the home front rested upon his shoulders. The Mission obtained its first regular headquarters in a little office in the City in 1931, where it was to remain until bombed out at the end of 1940. For sixteen years after that Croydon was its home, but in 1956 an office off Fleet Street became available, a short walk from C.M.S. Headquarters in Salisbury Square.

The Ruanda Council had as its first chairman the Rev. E. L. Langston, one of the oldest friends of the Mission. The Rev. Earnshaw Smith was Secretary, Mr. Webster was Treasurer, and Miss Hill Editorial Secretary. The other foundation members were as follows: the Rev. W. W. Martin (it was he who had called together in his drawing-room at Emmanuel Vicarage, South Croydon, a number of leading evangelicals, who then agreed to form the Ruanda Council),





1930. Dr. Stanley Smith marking out a building for the Leprosy Settlement, Bwama

1958. The Doctors Sharp, father and son, measuring up for the hospital at Kisizi





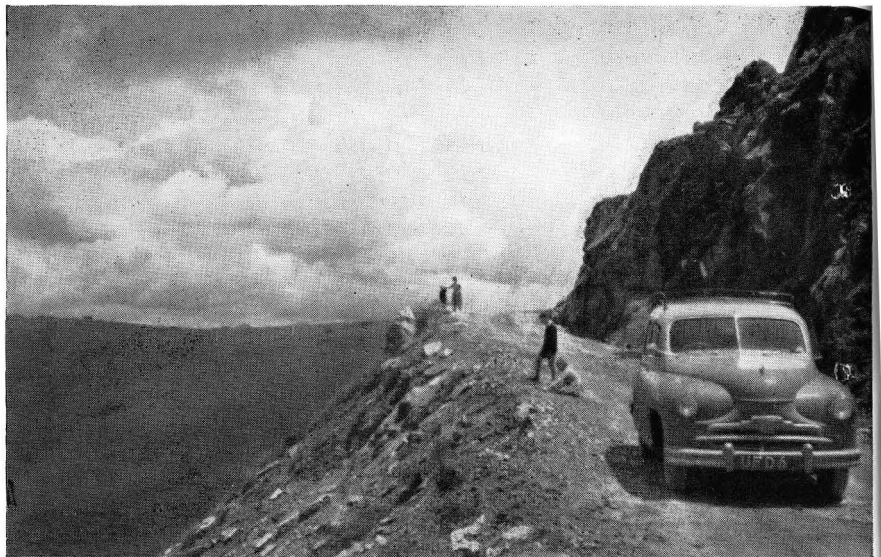
### The pioneers of the Mission

Dr. and Mrs. Sharp, and Dr. and Mrs. Stanley Smith with Nora, ready to start off from Kampala to Kabale in 1921

## Pioneers into Urundi

The Rev. K. Shalita and Dr. W. F. Church about to leave Gahini for Urundi in 1935





Travelling in Ruanda

'K.P.S.' in its early days

Ruth Muller, Eileen Faber, Joy Gauntlett



### *The Ruanda Council*

the Rev. G. T. Manley (who when Africa Secretary of C.M.S. had played so important a part in the inception of the Mission), the Rev. Charles Askwith, the Rev. H. D. Salmon, the Rev. A. St. John Thorpe, the Rev. Canon Stather Hunt, the Rev. S. M. Warner, and Major Arthur Smith. *Ex-officio* members were the General Secretary of C.M.S., the Rev. W. Wilson Cash, and the Secretary of the Africa Committee, the Rev. H. D. Hooper. The Mission owes much to the busy men and women who throughout the years have given so generously of their time and experience to the work of the Council, and the help and kindness of the parent Society has never failed.

## THE LEPROSY SETTLEMENT

“THE vision is yet for an appointed time; though it tarry, wait for it.” Again and again in the story of the Ruanda Mission God’s purposes were made plain to His servants before the time was ripe for their fulfilment, so that preparations might be made, and so that His Name might be glorified by a faith which did not wait for sight. Thus it was that the work at Kabale became a strategic base for future development into Ruanda, where for many years all recruits found their feet before proceeding to more pioneer conditions, and where, moreover, Africans could receive training for all departments of the work, from hospital nursing to building and carpentry.

At the same time the Kigezi Church was itself growing and developing. The work established under such difficulties in the first year of the Mission’s life was, by the time further expansion into Ruanda was possible, highly organized in pastoral, medical and educational spheres. Miss Constance Hornby, one of the first missionaries to join the two doctors, had built up work among women and girls which was to have an untold influence on hundreds of Christian homes. Before long the schools, both for boys and girls, came increasingly under the control of the Uganda Government Education Department, as are all Mission schools throughout the Protectorate.

The medical work had from the first revealed the high incidence in the area of the dread disease of leprosy, at that time regarded as almost incurable. A

### *The Leprosy Settlement*

special block for sufferers from it had been added to the hospital, and among the first to respond to the message of the Gospel were some of these patients. As time went on they were baptized, and testified to the peace which only Christ can give, even praising God for the leprosy which had brought them to a knowledge of their Saviour, by causing them to seek medical help from the Mission.

The need of the victims of this scourge had always been especially laid on the heart of Dr. Sharp, and in early letters his burden had been shared with home supporters. Gradually God's plan became clear, and a scheme for a Leprosy Hospital and Colony was drawn up in 1928, to tackle the problem more radically than could possibly be done by the hospital at Kabale. God's timing is again evident: had the way for advance throughout Ruanda been open at that time, the energies and resources now poured out into fulfilment of His command to cleanse the leper would not have been available.

Lake Bunyoni, now renowned as one of East Africa's beauty spots, lies only six miles from Kabale, reached by a winding and precipitous mountain road. The largest of its many islands, starfish-shaped, in area a square mile, was then uninhabited, feared by the local people because it had been the headquarters of a powerful witch-doctor. This was the site chosen for the Lake Bunyoni Leprosy Settlement, and after long negotiations with the Uganda Government it was granted, the jungle being cleared and buildings begun in 1930. The project had immediate and continued Government support and encouragement, and grants were received from several sources, notably B.E.L.R.A. (the British Empire Leprosy Relief Association) and

the Mission to Lepers. There were soon many generous givers also among the Friends of Ruanda in England, to whose sympathy the work made a special appeal. Two nursing sisters were needed at once to live on the island, and from the first volunteers Miss Langley and Miss Horton, to the present day, the Mission has never lacked those who were ready to obey Christ's call to this work. The hospital was run at first as a daughter hospital of Kabale, with weekly visits from the doctor in charge, until many years later it came to have its own doctor, living nearby.

The vision for Bwama, as the island itself is called, was that it should be a place not only of healing or relief of suffering, but also of peace and joy, so that the large numbers in the country infected with leprosy might be attracted there, and by such voluntary segregation limit the spread of the disease. Compulsory segregation was not in the policy of the Uganda Government, as attempts to enforce it would have driven the sufferers to hide, rather than to seek treatment. The steep hillsides of the island were therefore laid out in villages, in which the patients might live a normal family life, only the bed-ridden being in hospital. Food and other help was supplied to those too crippled to work, but others grew their own crops and supported themselves. Schools were soon started for the children, and a nursery for the healthy babies of leper parents. Later a lovely church was built on the highest hill top of the island, dominating the scene and a constant reminder of Him in Whose Name all this work is done.



## 8

### ADVANCE INTO RUANDA: SHYIRA AND KIGEME

WHILE political wheels slowly turned, and while the developments in the Mission's Home organization were taking place and the leprosy work begun, the challenge of the unevangelized areas of Ruanda and of the untouched country of Urundi was never forgotten. In 1929 the work at Gahini was strengthened by the arrival of reinforcements, and from that time, as the horrors of the famine receded, and it was possible to look ahead once more, a sense of the urgency of the task became steadily stronger. "Press for advance", pleaded a cable from the Field to the Annual Meeting of the Mission in 1929.

Once more it was advance against great odds. In 1930 the grant by the Belgian Government of *personnalité civile* to the Ruanda Mission gave to its missionaries official status in the country, and this should have meant freedom to open new work immediately. But there were many adversaries. Two sites for new stations were chosen in 1930, one in the north-west of Ruanda and one in the south-west (the old German Lutheran stations, now occupied by the Belgian Protestant Mission, lay across the centre of the country), and these seemed ideal in every respect, but permission for them was refused. The political power and influence of the Roman Catholic Church was now dominant, and its opposition was, at this period, so strong that it affected every aspect of life at Gahini and its outposts; converts faced real persecution from their relatives and

## A GRAIN OF MUSTARD SEED

intimidation from the chiefs. Every possible means was used to prevent the spread of the work, and in particular the opening of new areas. Looking back, it can be seen that these trials were used by God for the strengthening of the Church, as the sincerity of any profession of faith was often severely tested; but at the time there was much to distress and discourage.

Undaunted, because still sure of God's leading, but with a new consciousness of the forces arrayed against them and of the need for prayer, the missionaries again set forth in November of the same year to look for fresh sites. By this time the road system of the country was developing, largely as a result of the opening of a number of tin mines, and motor roads, though often hazardous in the extreme, were beginning to speed up movement, so that on this journey over 1000 miles were covered in two and a half weeks with the help of cars. Some large areas were nevertheless explored on foot; the agreed meeting-place for the two parties engaged on the search was not easily located in the welter of hills, when the only map was both inaccurate and mainly blank.

The perilous ascent of an unfinished mountain road from a valley in which lay the Government centre of Ruhengeri, amid teeming population, led them to a hill named Shyira, 1000 feet above the valley, surrounded by hills a further 1000 feet high, where an unexpectedly friendly reception by the chief confirmed their conviction that this was the place for the northern station. In the south, a small remnant of primeval forest, 7000 feet above sea-level, had just been reached by road, and Kigeme was obviously an equally strategic choice, only twenty-five miles from Astrida, then planned as the new capital of Ruanda, and on what was to become later

### *Advance into Ruanda*

a key road through to Lake Kivu and the Congo. The remarkable circumstance that the hill was owned by the son of the chief at Gahini seemed to underline its suitability, and the issue of the official application for the two sites was awaited with hope.

After months of waiting came news that both had been refused. Again local opposition had been stirred up, and false claims made to the tenancy of the land, so that it might have seemed that Shyira and Kigeme were as inaccessible as the two sites previously rejected. But the assurance of faith held; prayer was made, and God answered. This time evidence was produced which convinced the authorities of the artificial nature of the objections being raised, and the missionaries were summoned to meet Government officials at both sites. "I will send My Messenger, and He shall prepare the way", was the promise given at the beginning of this third journey, and He did indeed prepare it. Difficulties of all kinds were overcome; medical work conquered the fears and suspicions of the local people, and eventually both places were agreed to, although the size of the concessions was much smaller than had been hoped for.

Now however came a further test of faith. Just as God had called the Mission into being at a time when all human wisdom and economics were against such a venture, when the first World War had left the C.M.S. in financial straits, so now He was calling to advance when England was sunk in the 1931 slump. The Ruanda Council had finally taken over from the parent body full responsibility for the whole of its own finance, and prudence demanded that the cost of two new stations should be counted. Receipts had been falling, and though in response to special appeals for

the new work sufficient came in for one station, there was certainly not enough money for two. Reluctantly therefore the Council sent word to the Field that only Shyira should be occupied for the present. But to the missionaries on the spot it was clear that to delay the occupation of Kigeme would mean its certain loss, and that He Who had given both stations would provide the necessary funds. They decided to give one seventh of their monthly salaries for a year, glad to share in the sacrificial giving of so many in England, and with faith that God would multiply the loaves and fishes for Kigeme also. And as so often before, the God of the impossible vindicated faith in Him.

It was the pioneers of Gahini, both now married, who moved on to break the fresh ground at the beginning of 1932: the Holmes to Kigeme and the Jacksons to Shyira, where however the very first on the field, until their return from furlough, was the Rev. P. J. Brazier, later to become Ruanda's first bishop.

The road to Shyira still taxes the engine of a car and the nerves of its occupants, and along the valley, before its precipitous climb, it is still frequently flooded by the River Nyabarongo, but in the early days the difficulties of transport were indeed great; most of the necessary equipment and personal belongings had to be sent by porter over the mountains from Kabale. Buildings at Shyira had to be perched on the crests of a series of tumbled hills which form the ridge along which the site for the mission station had been granted; almost no level ground was available. But such difficulties were of small concern; the joy of being at last established in Northern Ruanda far outweighed them, and the fact that there was an immediate response to the Gospel. The manufactured opposition

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was not proof against first natural curiosity, which brought more men willing to work than could be employed, and then the relief of suffering, for medical work was carried on from the first. A flourishing dispensary, staffed by dressers from Kabale, and treating over a hundred cases a day, was supervised by Bert Jackson, whose Brussels diploma in tropical diseases was sufficient authority at that date. The need for medical help in the country was in fact one of the Government's reasons for permitting the opening of the new mission stations in the areas chosen, as their own Medical Service was not then fully developed, and a hospital for Shyira was always planned, though not attained until the arrival of Dr. Norman James in 1934. Gradually but steadily the work went ahead; schools were started, and despite some anxious times when further opposition was stirred up, outschools were planted in the hills around and many began to turn to the Lord.

At Kigeme much more antagonism was encountered than at Shyira, but within a few weeks the attitude of the people nearby began to change, as they heard the Gospel and watched its messengers. The faithfulness of the African Christians from Gahini who first went there in December 1931 bore fruit; it is told how they met together for prayer soon after their arrival, "a little band of workers surrounded by enemies, in the midst of a network of intrigue", who were even being refused food and firewood. "It was borne in upon them that as they sowed, they would reap; as they laid the foundations, so the building would rise. They saw that if they were careless in their living and set a low standard of Christianity, all their converts would follow their example, and the Church at Kigeme would

## A GRAIN OF MUSTARD SEED

be corrupt from the start. So they bound themselves to a life of complete surrender of everything which would cause their brother to offend". One of these men, Nikodemu Gatozi by name, converted while in Government employ as an overseer of labour, was to become a leader in the years ahead and eventually was ordained.

For a considerable time the Batutsi held aloof, fearing persecution, and all the chiefs were unfriendly, but it was again the case that "the common people heard Him gladly", and the Bahutu came in their hundreds to be healed and to learn. The Stanley Smiths followed the Holmes at Kigeme in 1933, and so the medical work there developed rapidly; patients came from the whole of southern and western Ruanda, and the hospital was among the earliest buildings. Kigeme, like Shyira, is situated on a long narrow hill-top, and there also the siting of buildings was no easy matter; much levelling had to be done, and the heavy rainfall met with there on the eastern slopes of the Congo-Nile watershed was another delaying factor.

Despite every discouragement, and there was prolonged opposition in some districts, the work spread out into the country around Kigeme as one outschool after another was opened by evangelists from Gahini; Batutsi and even some chiefs at last became interested, but those who were converted had to face persecution and the loss of worldly goods. Nevertheless the Kigeme Church developed so widely and rapidly that in 1934 Jim Brazier and his wife were sent to help in its organization and building up.

## 9

### INTO URUNDI: BUHIGA AND MATANA

**G**OD'S call to the two doctors had been unmistakably to the whole country of Ruanda-Urundi, the two kingdoms, and as has been told, it appeared at first as though Urundi would be the first to be entered. Although door after door was shut, and it was eventually Ruanda into which the way gradually opened, Urundi was never lost sight of.

In 1929, at a meeting of the Ruanda Council, Dr. Sharp told its members that he foresaw, in the providence of God, a network of seven centres in the Mission, Kabale in the North, three in Ruanda and three in Urundi. At that time only Gahini existed in Ruanda, still struggling free from the famine, and surrounded with difficulties and opposition; Mission personnel and finances were apparently quite inadequate even for what had been achieved. Yet a sense of inescapable call kept the leaders of the Mission looking ever onward, pressing toward the vision which had been given.

To confirm the insistent call from God, there came in 1932 a direct appeal from another Protestant Mission, the Danish Baptists, for help in the evangelization of Urundi. In 1928 this Mission had obtained permission to take over the abandoned German Lutheran stations in Urundi, and two couples had started work at Musema in the west. Progress was slow, for they had no African Christians with them to help them in the pioneer stages, and on meeting Dr.

## A GRAIN OF MUSTARD SEED

Stanley Smith and Joe Church and finding true fellowship in Christ with them, they begged them to come in and take over some of the vast tracts of country which they had no hope of reaching with their slender resources. From this first contact and brotherly welcome was to grow eventually the Protestant Alliance of Ruanda-Urundi. This invitation underlined the conviction that Urundi was indeed part of God's plan for the Mission, and from that time the name comes into the forefront. Dr. Stanley Smith wrote: "We have come back from this trip burdened with a sense of our uncompleted task, and the immense field lying open at our doors. Surely in all Africa there is no such sphere, and no Mission so favourably placed to take up the burden. I do plead for a larger vision of what God can do through us. There are many indications that the people of Urundi are waiting for us, and God seems to have shown us already some inkling of His plan."

So in December 1933, with Shyira and Kigeme barely established, and the Mission faced once more with a serious deficit, Dr. Sharp could write: "God is pointing us forward in all directions, and the great country of Urundi with its two millions still beckons us". Early in 1934 he and Dr. Stanley Smith went south from Kigeme and spent three days motoring through Urundi, to be stirred, as always, but now with a definite sense of urgency, by the need of the teeming population beyond the sound of the Gospel. Government medical authorities promised approval and financial help for medical work in three centres in Urundi. The challenge went to the Ruanda Council in these terms: "Looking at our present resources, the thought of the cost of this seems almost over-



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whelming, but when we look at God's omnipotence and the promises in Christ Jesus, and remember our past experience of His faithfulness, we are quite sure He is able." God's omnipotence . . . just at this time a favourite game in one of the missionary families was putting up the biceps, known by the children as 'doing your muscle'. After a bedtime talk on the might of God, a little boy asked "Mummy, if God dood His muscle, and we feeled it, what would it be like?"

Once more God supplied the means for the work to which He had called; but even before the large increase in income was known, sites for mission stations in Urundi were chosen in faith. The smoothness with which the choice was accomplished, in contrast to the difficulties encountered over Shyira and Kigeme, was at once an answer to prayer and a foretaste of an important change which was to take place with regard to Protestant Missions in Ruanda-Urundi. Relations with the Government, seldom anything but personally friendly in the past, were now to become officially cordial also. Mwambutsa, the king of Urundi, after a chance meeting on the road, actually assisted in the choice of the southern site, Matana, and both for that and for Buhiga in the east Government permission was very quickly obtained. The northern site tentatively chosen at this time did not prove the right one, and it was not until 1936 that Ibuye was found.

The occupation of Buhiga and Matana took place at the beginning of 1935, the pioneers this time being Dr. W. F. Church, who had worked mainly at Gahini for the previous four years, and the Rev. Kosiya Shalita. At the head of a forty mile long valley, Buhiga hill slopes gently down to a river which flows over rocks in a series of waterfalls, a potential source of

power for the future. The long low hills and fertile valleys, less spectacular than the scenery of Shyira and Kigeme, have a beauty of their own. Buhiga lies on the main road running north-east from the town of Kitega, and five miles from it is a Government experimental farm; the agricultural officer in charge immediately gave the Mission a hundred trees as poles for building, and this was a substantial help in an almost treeless country.

Bill Church soon found that the people of Buhiga were in strong contrast to those of Gahini, being mostly Bahutu or peasants, and at that time very poor and dirty and apparently unintelligent. It is a thickly-populated area, and large numbers soon began coming for medical treatment, and many also as labourers for the work of building, but despite the willingness of the big crowds to listen, there seemed to be little understanding of the message, and on the spiritual side the work was uphill for many years.

Although it was almost a year before other missionaries could be sent to join him (Dr. and Mrs. G. T. Hindley arrived in the autumn of 1935), Bill Church was of course not alone at Buhiga. With him from Gahini went a band of about thirty Christians, not only evangelists and hospital assistants but also carpenters and masons, whose help in building and in reaching the people around was of inestimable value. "The success of our work depends largely on the quality of our African Christians", he wrote, describing their faithful labours, and it has certainly been due to the fact that the Ruanda Church became a missionary Church from the beginning that the work has been able to develop with such astonishing rapidity.

Ninety miles to the south-west from Buhiga lies

## *Into Urundi*

Matana, the furthest point of the Mission. "We don't say 'From Dan to Beersheba' now, but 'From Kabale to Matana'!" someone wrote after a tour round the stations. Here, on a high plateau set among hills reminiscent of the Yorkshire moors, bare and windswept and, in comparison with Gahini, very cold and wet, Kosiya Shalita lived for a year until the arrival from furlough of Dr. and Mrs. Sharp. He had to face a considerable amount of opposition at first: food and firewood were hard to obtain, and men would not come to work. Without the "news value" of a white man, or the attraction of medicines, he had to win people by the quality of his life, and by the love he showed them, before they would come to hear his message. He had with him only a small party; Gahini's resources had been stretched considerably to provide for Buhiga as well as for more local expansion into new areas of Eastern Ruanda. His wife and children joined him as soon as he had built a small house for them.

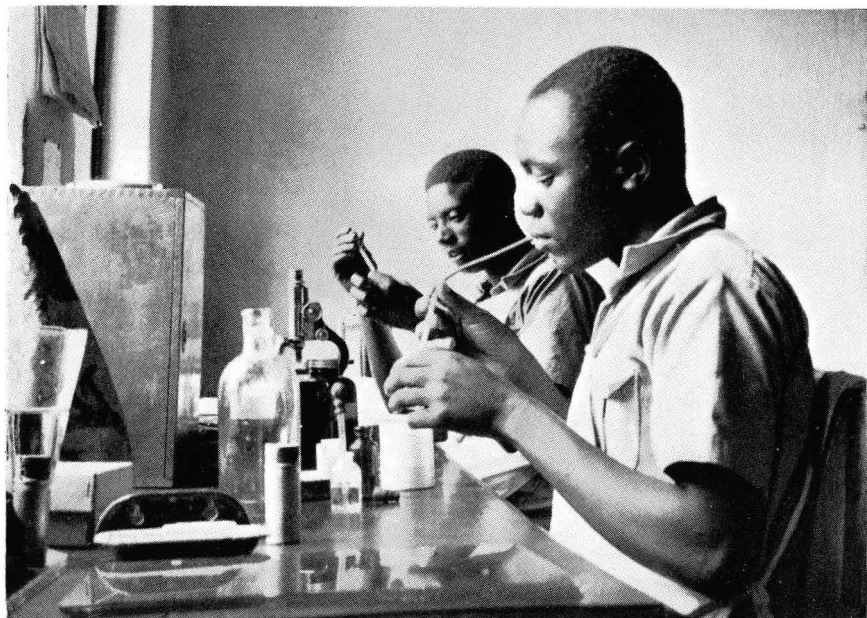
This little house, and a mud-and-wattle church, were the only buildings Kosiya Shalita attempted, but in other directions a promising start was made despite all discouragements. Bill Church visited him at frequent intervals during the first lonely months, and by the time the Sharps arrived several outschools were established, and there was a large number of enquirers and a boys' school. Most important was the friendship established with great and small. Belgian officials, chiefs, and simple people all came to know and trust Kosiya Shalita. The people of Matana are mostly Batutsi, of a high order of intelligence and natural leaders; they had been warned against the coming of the Protestants by two Roman Catholic priests who

had paid a visit shortly before the arrival of the Mission party, but as southern Urundi had until that time remained almost entirely pagan and Roman Catholic missions were not started until afterwards, the chiefs were not unduly influenced, and were prepared to judge for themselves. Early opposition had come largely from people who had used Matana hill for grazing; when later, they themselves became Christians they delighted to enumerate the various spells which had been used in vain by the witch-doctors they had called in to drive away the strangers.

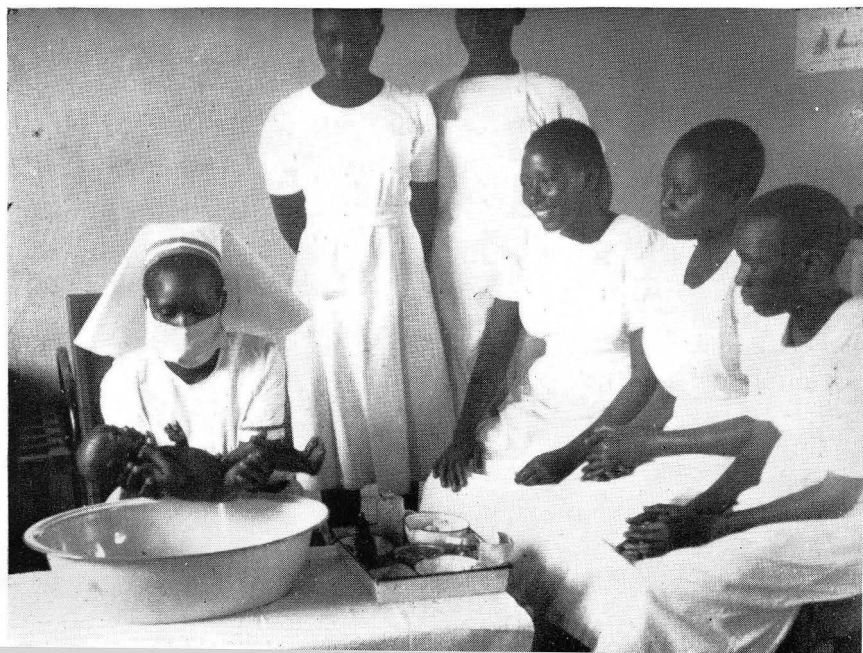
With the coming of the Sharps, and a Swiss nursing sister, Berthe Ryf, buildings soon went up, and trees, lawns and flowers were planted which, against the wide-stretching blue distance, were to make Matana one of the most beautiful mission stations in the country. The greatly needed medical work met with such a response that the first grass shack was soon hopelessly inadequate. The first seven shillings of the money needed for a permanent building came from two little girls in England who, having heard of what can happen when a tenth is given to God, immediately brought the tithe of their Christmas and birthday money "to build the hospital at Matana". When the story was told in *Ruanda Notes* it was not long before the children's gift was multiplied a thousandfold, and work on the hospital was begun in June 1936.



A hospital ward

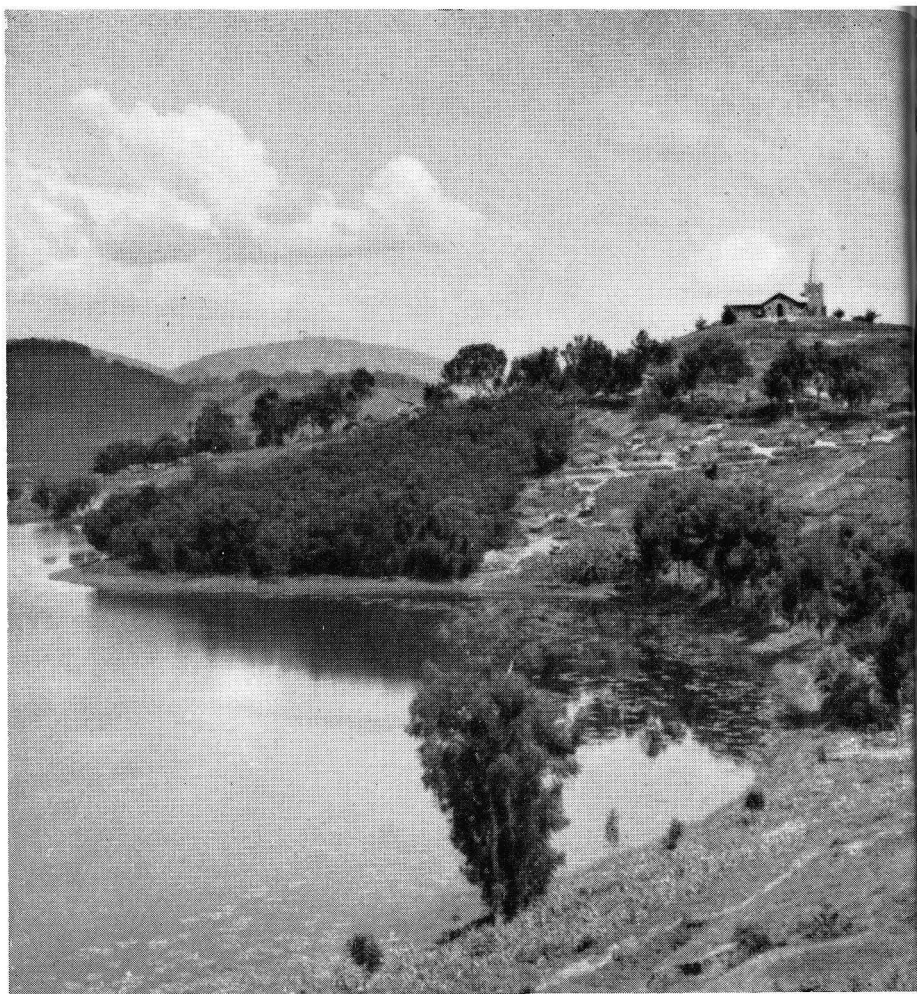


In the pathological laboratory of one of the hospitals  
In the Midwifery Training School, Ibuye





Team work



Emmanuel Church on Bwama Island, Lake Bunyoni



## BEGINNINGS OF REVIVAL

THE story which has so far been told is, as it were, of the laying of a fire, kindling and fuel all placed in order; but the best-laid fire needs flame. This fact was not forgotten in the early days of the Ruanda Mission; side by side with the wonderful answers to prayer in the development of the work, the breaking down of opposition, the supply of men and money, there was an awareness of the superficiality of much that was being achieved. Many letters from the field tell of heartbreaking disappointments and of backsliding on a very large scale; again and again a longing is expressed for the convicting power of the Holy Spirit, so that the crowds who sought baptism might enter not a visible Church only, but "the Church of Christ, which is His Body". Western civilization was beginning to seep through the country, and it was so easy to accept a formal Christianity as a part of the new learning; easy, too, in Ruanda, for the politically-adroit Batutsi to play off Roman Catholics against Protestants in their manœuvring for power.

But it was not for the establishment of a merely nominal Church in Ruanda-Urundi that God had called out His servants and had revealed Himself as "a God that doeth wonders"; He was yet to do "greater works than these", and to the fire that had been laid He sent the flame in due time.

During the years of expansion and outward growth, a movement of God's Spirit was going on, very quietly at first and in the lives of only a few. Its beginnings

## A GRAIN OF MUSTARD SEED

were quite unremarkable, and took place at Mengo in Uganda, where God's call to Ruanda had first come to the founders of the Mission. Here in 1929 two men, both deeply conscious of spiritual defeat, met with God as they read His Word together. One was a European, the other an African, but their need was the same. As for two afternoons they followed through the whole Bible (in the Scofield edition) the references to the Holy Spirit, the Spirit Himself lit up the Book and they saw in a new way not only their own sin and failure but the marvel and sufficiency of God's remedy in Christ. At the end they were changed men. The African, a young educated Muganda named Simeoni Nsibambi, gave up his well-paid job, sold his motor-cycle, and began a life of personal evangelism in the streets and homes of Kampala. People said he had gone mad, but his burning testimony to the power of Christ to save was unaffected by criticism or ridicule. The European, Joe Church, went back to Gahini, to the work he was doing before, but with a new vision.

At Gahini at that time there was much to discourage; the terrible years of the famine had left their mark upon everything, and the task of reconstruction was no easy one. The Famine Relief Centre, distributing food and medical help to desperate and dying men and women, had to become again a mission station, with schools and a tidy, hygienic hospital; life had to return to normal. During 1930 the hospital became outwardly transformed, but the African staff were not happy. These young men, many of them highly born, not bred to do any work, still less the menial and often revolting tasks which fell to their lot, had done a heroic work during the famine, and were still nursing the sick with a faithfulness which only the grace of God

### *Beginnings of Revival*

made possible. Yet now they were restless and dissatisfied, and no one more so than the senior assistant, Yosiya Kinuka.

This man, a Muhima from Ankole in Western Uganda, had been among the earliest patients in Kabale hospital. He had come there as a young lad, scarcely able to walk from the ravages of a tropical disease for which his people knew no remedy, and had found healing. Later he began to work as a dresser in the hospital, and having eagerly learned to read, was baptized, with a good head knowledge of Christianity, but without ever having met Christ as Saviour and Lord. He volunteered for Gahini hospital before it began, and was Joe Church's right hand man throughout the famine. After a further period of training at Kabale he returned to Gahini, and it was now that friction developed between him and the doctor, whose attempts at this time to draw the hospital staff to share in the evangelism of the district were hotly resented. Yosiya Kinuka felt that since he was already doing what he was paid to do, no more should be required of him—certainly not the work of an evangelist. At last he decided to give up Christian work altogether, to return to his own country and get another job. Joe Church suggested he took a holiday first, and arranged for him to go to Kampala in Uganda to stay with Simeoni Nsibambi.

He went. His time with Nsibambi, to whom he poured out his troubles, left him deeply challenged, yet he set off for Gahini again with no change in his intention to leave. But as the lorry bumped along the road, Nsibambi's words came back to him, "It is because of sin in your own life that the hospital is like it is." God's convicting Spirit brought home to him

the truth about himself, and as for the first time he saw his need, he remembered all that he had been taught about the power of Christ to save and deliver, and he yielded his life at last to Him.

Yosiya Kinuka arrived back at Gahini a new man, and now between him and Joe Church began a fellowship in Christ which God has used beyond anything that could have been dreamed of then. There was first much to put right, including some misappropriation of hospital money and property, and then all barriers were down and a completely new relationship had come into being. The once proud, aristocratic senior dresser now called all his fellows together and repented openly of stealing, telling them of his new life, and warning them concerning their own state. It was not to be expected that this would be well received, for petty pilfering and secret drinking were general among them all, but their hatred and slander and threats he answered only by prayer and love, until one by one almost all of them were also converted, and Gahini hospital became an entirely new place. Hidden sins were openly confessed, and costly restitution was made. Then a burning zeal for others began to appear, as they went among their fellow Christians testifying to what God had done in their own lives, and challenging them about the sins of which the missionaries might often be unaware, but which were well known to the African community.

It is surely one more evidence of God's perfect timing that it was just after this kindling of the fire at Gahini that the New Testament in their own language first became accessible to the people of Ruanda. In November 1931 the Guillebauds had the joy of taking the first consignment of the books to Gahini. They

### *Beginnings of Revival*

arrived after dark, and the servants in the house where they stayed could not wait until morning for their New Testaments, but came in during supper to beg to be allowed to have them at once, so great was the hunger for God's Word. Next day every copy was quickly sold, and at a thanksgiving service in the newly-built church, from which rubble was cleared to enable it to be used for the occasion, a congregation of more than a thousand heard of the Christian's armour, and of "the Sword of the Spirit, which is the Word of God", many of them holding, for the first time, that Sword in their own hands. Those in whom the fire was burning became men and women of the Book, and Bible study was to be a characteristic of their lives.

**NEW LIFE AT GAHINI**

**F**OR five years this work of God went on at Gahini. The longing grew to see similar things on other stations, and particularly in the Kigezi district, where, after a mass-movement turning to Christianity in 1928, the Church had steadily declined in spirituality until in 1932 a "Cleanse the Church" campaign was held to remove notorious sinners from the congregations. But such methods were not to be the means of bringing revival; not condemnation of sin nor any human action could light the flame, but only the Spirit of God Himself, and He was preparing His kindling.

Those on fire at Gahini were learning together the need of waiting on God, meeting very early in the mornings for fellowship and prayer for others. They became sensitive themselves to sin, in a new way, not only repaying money or goods that had been stolen, perhaps long before, but also seeing their time as God's and their work as done for Him, so that a doctor who had been absent from Gahini for some time noticed on his return, as evidence of the work of the Spirit in the hospital staff, "far greater efficiency in their hospital work". A mason who had built a piece of wall crooked imposed a fine upon himself for the waste of God's money. The wives of some had been a real hindrance, drinking, and quarrelling with other women; the possibility of fellowship in the home, in a land where partnership in marriage was unknown, came as a new and wonderful thought, and their husbands began to pray for them earnestly. Before long a great change

### *New life at Gahini*

had come over the Christian women of Gahini; one held a feast to celebrate the end of some longstanding differences with others, and many homes were transformed.

It was from Gahini that volunteers went for the pioneering of the new stations, and so it was that this new quality of life began to be seen here and there in other places also. Reference has already been made to the band of Christian workmen at Kigeme who had come from Gahini; in 1932 one of these came to ask for money to be taken from his monthly pay and sent to Gahini, as five years before he had had an injection for which he had never paid, and he had lost his peace since remembering it. Such happenings were, at their beginning, almost unbelievable, after the long years of sowing when, as someone wrote, "conviction of sin seems to be unknown among Africans".

But the movement of the Spirit continued to be in individuals only, and without any dramatic expression, until at the end of 1933 a Convention was held at Gahini. At this gathering there was the usual attentive audience of evangelists and other Christians who sat through the four days' addresses (on such subjects as Sin, the Holiness of God, Repentance, Faith, the Holy Spirit, and the Christian Walk) with cheerful approval—the same degree of response, or lack of it, as was normal. But this time the leaders, Africans and Europeans, had felt impelled to pray and to believe for a new work of God in hearts and lives, and when nothing happened, an extra meeting for prayer was held at the end of the Convention. The usual facile, formal prayers were in progress when suddenly a Christian got up, while everyone around was bowed in prayer, and began confessing sin, not sin in general, but a

specific act of his own, and then it was as though a dam had broken. Joe Church wrote: "A wave of conviction swept through them all, and for two and a half hours it continued, sometimes as many as three on their feet at once trying to speak". He went on to remark that though it is not so hard for an African as for a European to speak in front of others, "what he hates and does all in his power to get round is to repent of sin before his fellows. He will avoid it as he will flee from a leopard, by instinct"—in this all men are alike.

After this sudden spurt of flame the fire burned more strongly at Gahini, but at the same time more resistance began to appear. One of the consequences of the Convention was a great increase in zeal, and this led to resentment on the part of some who were "tackled" by their juniors, and a time of considerable dissension and difficulty ensued. Not all God's lessons were learned at once; those who were still dazzled by the revelation of the meaning of Christ's death for them, who had seen their own most glaring sins for what they were, and who knew, by their own experience, that peace and victory were available, did not always see that the Evil One might attack in new and subtle ways, and bring lack of love and gentleness into their testimony. But God was calling His people in Ruanda to repentance, and the challenge of changed lives was a rebuke to many who had grown cold, missionaries as well as Africans, and it was often true that those who criticized the enthusiasm of the young converts were shrinking from the finger of God laid upon something in their own lives. Fire consumes as well as giving warmth and light, and there was much that needed to be consumed.



### *New life at Gahini*

The fire kept smouldering on, catching light in fresh places as individuals who had had this new experience returned to their homes or went to visit friends. A development of great future significance was the starting of Bible Teams at Gahini, later to be known simply as Teams. These represented a form of evangelism hitherto unknown in Ruanda, characterized by simplicity, spontaneity and above all by fellowship. Men, or women, from any department of the work, (not evangelists only) would go to a chosen place, perhaps with very little notice, for a series of meetings. Each day would begin with a Bible Reading on some subject such as Redemption or Repentance, and the same theme would be pursued throughout the day from various aspects. The members of the team would choose subject and speaker after prayer and discussion, as they felt led by God's Spirit; nothing would be fixed in advance. Sometimes Joe Church would be in the team, sometimes not; but if he was, it was not by virtue of his status as a white man and a missionary, but simply as a brother in Christ. This new fellowship was slow in growing, and it was costly, for only complete openness with one another could bring it about, and between missionaries and Africans barriers of reserve, racial superiority and pride were slow to fall.

The tides of Nationalism, already running in other parts of Africa, had not yet reached Ruanda-Urundi. The missionary's leadership was still accepted without question by the infant Church, and his superiority was taken for granted, at least by himself, but He Who sees the end from the beginning was already preparing for the future. Unaffected as yet by the race-conflict elsewhere and all its bitterness, in Ruanda the true equality of white and black was being proved at the

### A GRAIN OF MUSTARD SEED

Cross. As they saw themselves in the searching light of God's Spirit, missionary and African alike knew that they were sinners; differences of background, of knowledge, of temperament and of colour became of no account as together they sought the Saviour of the world. So the only answer to Mau Mau was being prepared through the years when its seeds were germinating.

**REVIVAL SPREADS**

**A**MONG those in the new fellowship at Gahini was one whom God was preparing to be the spark to set the flames leaping high at last, and spreading eventually far beyond the boundaries of Ruanda-Urundi. Blasio Kigozi was a Muganda, younger brother of Simeoni Nsibambi. Converted as a school-boy through the prayers and witness of his brother, he had sought to go and preach the Gospel in the Congo, after reading the life of Apolo Kivebulaya of the Pygmy Forest. The way there was closed, so he trained as a schoolmaster, and when he heard of the need of Gahini, just recovering from the famine, for someone to run the embryo Evangelists' Training and Primary School, he was sure this was God's call to him, and he began work there in 1929. Between him and Yosiya Kinuka, after the latter's conversion, had grown a deep love, and the co-operation that had developed at Gahini between hospital and church work (Blasio Kigozi was ordained in 1934) was largely the result of their friendship.

In the spring of 1935, overwhelmed by a sense of failure in his work, for after a term of spiritual apathy in the Evangelists' Training School six students had left, following a strike, Blasio Kigozi was driven to his knees. He spent a whole week of solitude in his house, eating very little, studying his Bible, and praying. He prayed for power; God's answer was to show him more of his own weakness. He came out a changed man: still cheerful, laughter-loving, happy in his home and his baby son, but now with a new urgency in his

message, a new fearlessness, and a new power not his own. The Evangelists' Training School became a new place, and a wave of fresh blessing swept over Gahini and its district.

During this time the leaders at Gahini became conscious of an urge to visit other mission stations, but God was teaching them the dangers of "striving", or going ahead of His guidance, and so they resolved to wait, ready to answer any call that might come. Meanwhile hearts were being prepared in Kigezi, where the Rev. E. L. Barham and the Rev. Ezekieri Balaba had for some time been praying for revival, and a letter to Lawrence Barham from Blasio Kigozi telling of his week of withdrawal and what God had taught him drew forth an invitation for a team from Gahini to conduct a ten-day Convention for the three hundred evangelists and school teachers of the Kigezi district.

This Convention, at which Blasio Kigozi and his brother Simeoni Nsibambi from Uganda were the leaders, with Yosiya Kinuka and Joe Church, was a time when many were deeply convicted of sin, but it was afterwards when those who had been present were scattered again through the district, that strange things began to be seen. The whole country was stirred. People flocked into the churches, many brought there through dreams or visions; men cried out with fear or fell on the ground as they realized their separation from God. Whole congregations were sometimes trembling and weeping for their sins. Some of this was "false fire", as any mass movement may lead to imitation, but the reality of the Holy Spirit's working was seen in the many who came through these emotional experiences to a place of peace and accept-

### *Revival Spreads*

ance of pardon, with wholly changed lives; a new day had dawned for the Church of Kigezi.

Only a few months later Blasio Kigozi was dead. He had gone, at considerable personal inconvenience, to lead a similar Convention at Mbarara in Ankole, and he was suddenly taken ill after it was over, and died within a few days. As though God sought to show that His work was not dependent on earthly leaders, the one who had seemed specially prepared for this hour was removed, and in the first shock it was incomprehensible, but almost immediately it was seen that "he being dead yet speaketh", for many both at Gahini and elsewhere who had resisted him during his lifetime turned to his Saviour when they heard of his death, and realized their own unpreparedness to meet such a sudden summons. To his friends was given the oil of joy for mourning as they carried on his work, feeling his spirit with them in the gatherings he was to have led during the days ahead.

In December 1935 an invitation had come from the Bishop of Uganda (the Rt. Rev. C. E. Stuart) for a team from Gahini to hold a convention at Mukono, the Theological Training College of Uganda, in June 1936. The Uganda Mission was to hold its Diamond Jubilee in 1937, and the Bishop longed for the year to be marked not merely by celebrations but also by a spiritual awakening, for the Church there had travelled far from the days of its martyrs. It was now only too easy to be a nominal Christian, but formal churchmanship was merely a thin veil for materialism and low standards of morality almost everywhere. Blasio Kigozi had been heavily burdened for the Church of his homeland, and when he was struck down by his last illness he was taking part in a Clergy Retreat at

## A GRAIN OF MUSTARD SEED

Mukono in preparation for the Synod, on the Agenda of which were three points brought by him, as follows:

- “ 1. What is the cause of the coldness and deadness of the Church of Uganda?
- “ 2. Why are those living in sin allowed to come to the sacred service of Communion at the Lord's Table?
- “ 3. What must be done to bring revival to the Church of Uganda?”

When the Synod met, Blasio Kigozi was not there to speak to his three points, but his burden and his message remained on the hearts of his brethren at Gahini, and as the time for the Mukono Convention drew near, a special appeal for prayer went home to the Friends of Ruanda.

This Call to Prayer met with an unprecedented response, and the answer from God was beyond all expectation. Not only was the Mukono Convention the beginning of great things in the Church of Uganda, but also in Ruanda, simultaneously and without any human instrumentation, extraordinary happenings occurred at Gahini, Kabale and Shyira, and from this time the word ‘ revival ’ came to be used unquestioningly to describe what was taking place. The manifestations were everywhere similar to those in Kigezi the previous year: conviction of sin under strong emotion, leading to weeping and falling on the ground, visions of Christ, whole nights spent in prayer—but now they had been precluded by no special meetings or addresses. Groups of Christians found themselves mysteriously impelled to meet, often in the middle of the night, summoned by no one, and as they met, the power of the Holy Spirit came among them. With the peace and joy which followed confession and restitution came a

## *Revival Spreads*

longing to tell others, and so the fire spread from place to place, as little bands of two or three went out, the long journeys on foot a joyful opportunity of witness to all whom they met on their way. Some even at this time went further afield than their own country, visiting other East African territories. The fruit of their visits was to be seen in years to come.

In any great work of the Spirit of God, counter-attacks may be expected, and the Enemy's answer to revival was, as so often, division, deep and at times bitter, which was to last for more than ten years. Some causes of conflict have already been indicated: the fiery zeal which was no respecter of persons, and the emotionalism which at first accompanied every fresh wave of blessing, the expression of which often took forms strange or even shocking to Western ideas of fitness. There was also, perhaps, over-emphasis of certain points of doctrine by young Christians to whose faith had not yet been added knowledge. Not all the missionaries could accept these things in the same way; one wrote home "Do not pray that things may settle down; pray that the fire does not go out", and another "What revival is not accompanied by dangers, and who would not rather have the revival and possible dangers than the old complacency?" but to others the dangers seemed so grave that they felt it their clear duty to protest. For such these were difficult days, though so full of joy to many; but as the years went on it was seen that God Himself was leading and teaching His Church, and much that had led to controversy disappeared, although attempts to check or control on the part of the missionaries out of sympathy had led only to resentment and further estrangement, and often to an aggravation of the point at issue.

## A GRAIN OF MUSTARD SEED

The meetings for fellowship, held daily by those in closest harmony and weekly or twice-weekly for a wider circle, which were to become such an essential feature of the Church's new life, were in their beginning an anxiety to those missionaries who felt that open and detailed confession of sin in mixed company could lead to much harm, forgetting perhaps that in a society still emerging from paganism there could be little of evil that was unknown even to the youngest present; what was new was to hear that sin could be conquered through the power of the shed Blood of Christ. As time went on however, the African Christians themselves developed a sensitivity towards the matter, and leaders would quietly check unnecessary elaboration of detail, while the meetings became increasingly times for sharing together not only spiritual victories and defeats but also the treasures of God's Word.

An inevitable consequence of the various conflicts, and an additional cause of them also, was the uncompromising attitude between those fully in the revival movement and those who were unable to identify themselves with what they believed to be faulty. In later years a spirit of gentleness and love was to replace the hardness often present in the intolerance of the early days, on both sides.

No one could remain unaffected by what was happening. It was for all the missionaries a time of real humbling before God, as in place after place they heard trusted leaders confess to gross sins of impurity or dishonesty, and realized how little had been achieved by all their work, and how mistaken had been their assessment of men; but for many the challenge came deeper, as sins of pride, jealousy, lack of true caring for souls and much more besides, were brought home to

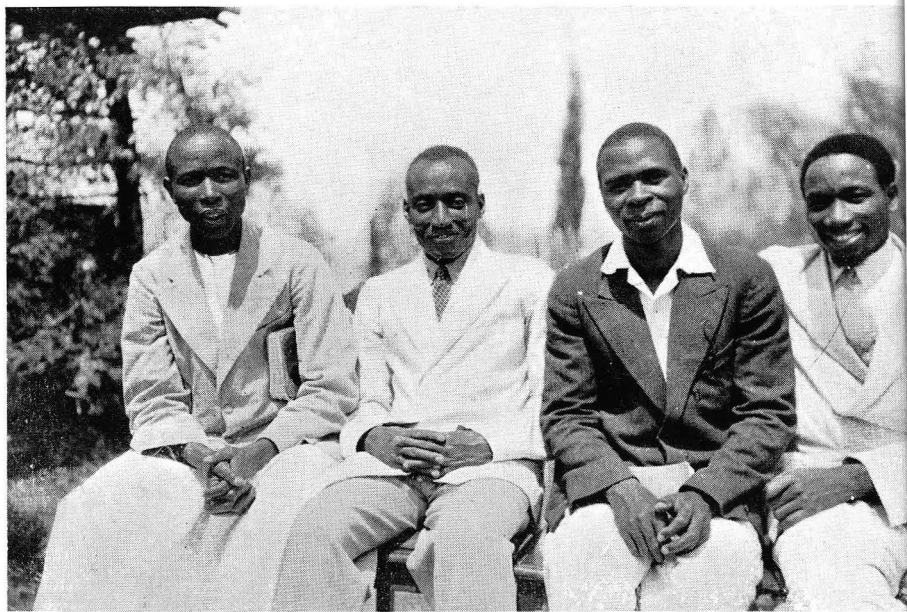




Miss Hill at work in the first London office

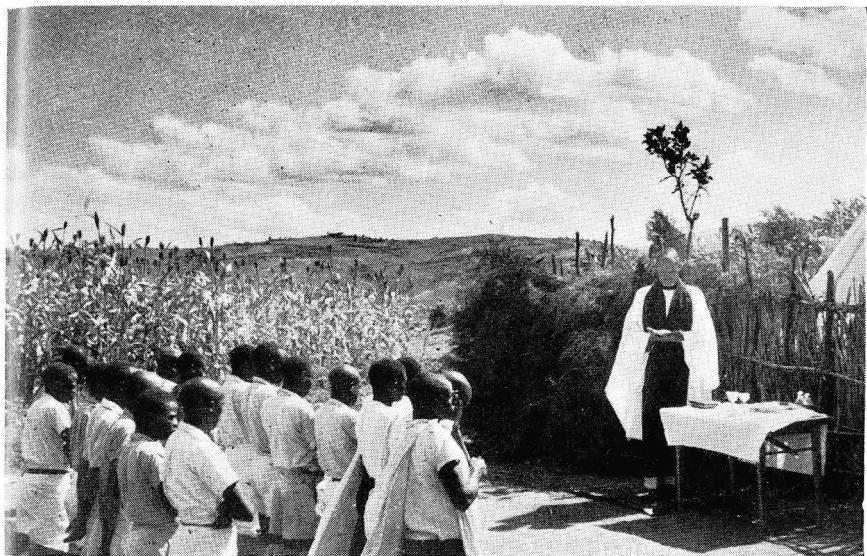


Mr. Webster leaving  
the Croydon office



Leaders of the Kabale Mission, 1935

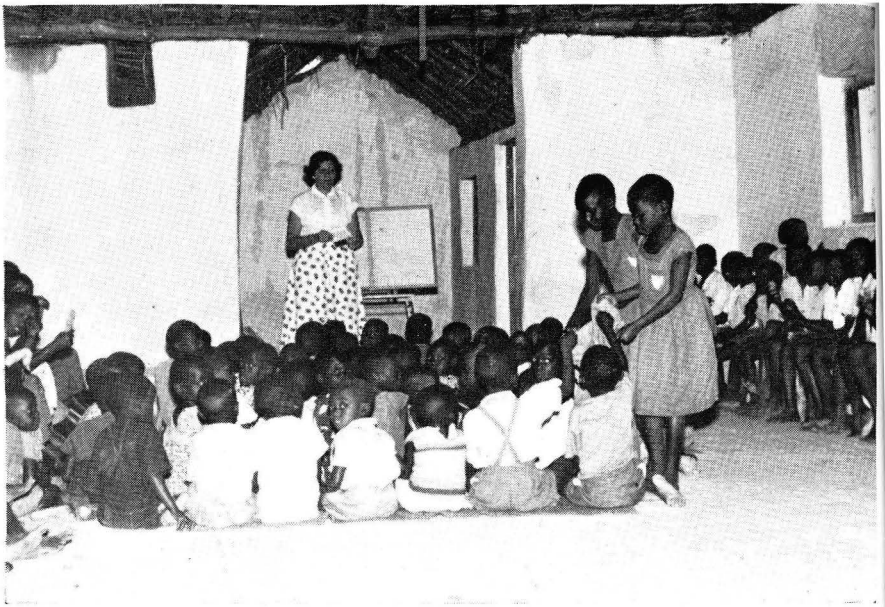
Simeoni Nsibambi, Yosiya Kinuka, Yusufu Byangwa and Blasio Kigozi



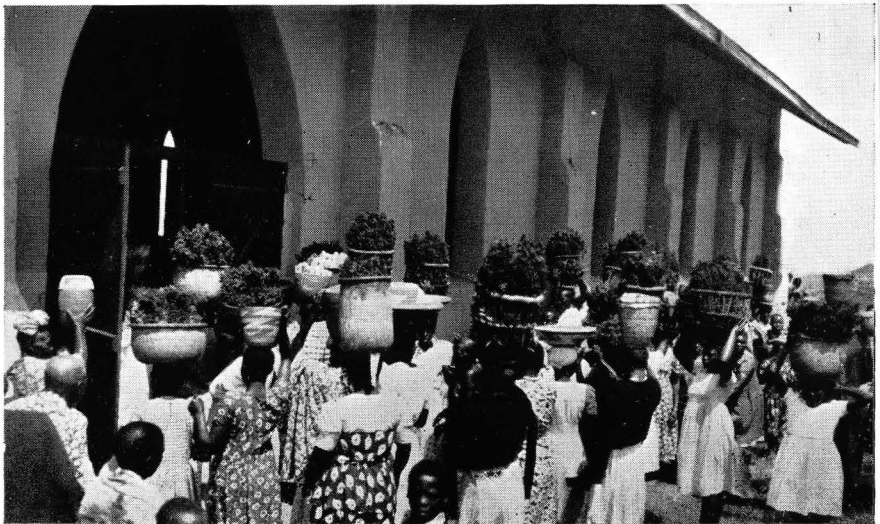
A service while on safari

Volunteers building their own church





Sunday School children giving their offerings in kind  
Harvest Thanksgiving at Kabale



## *Revival Spreads*

their own hearts. The way of repentance was found by white as well as by black to be the only way to victory and peace and to true fellowship. Some resisted for many years, believing they were obeying the voice of their conscience, only to discover the subtlety of pride which had kept them isolated; not until they were willing to be nothing that God might be all, could they find in Him the answer to all their fears and doubts, and be brought once more into the current of His activity.

God's activity; this was the supreme significance of what was taking place. Dr. Stanley Smith wrote: "The missionaries as a body played only a very minor part in the revival, at least until they too had passed through a time of conviction. . . The striking fact was not how much missionaries can help the work of God, but how much they can hinder it." Notwithstanding all the mistakes, failure and errors of judgment of His servants, God's Spirit was moving throughout the land, and men and women everywhere were finding Christ, not merely joining the visible church, the reality of their experience apparent in radically changed lives.

So to the young Church of Ruanda-Urundi, which only fifteen years before had been but a vision in the hearts of two men, was committed a great responsibility, as God had chosen to work there in such mighty power. As some in other places heard of what was happening they sought to share the blessing. Joe Church, who during 1937 was leading teams in the Uganda Diocesan Mission before going on furlough, was, on his return, set aside from other work in order to be free to answer calls from any quarter, and so in the years ahead the fire was to spread from Ruanda and Uganda to Kenya, Tanganyika, the Sudan,

#### A GRAIN OF MUSTARD SEED

Congo, Nyasaland, Angola, Ethiopia, and across the seas into Europe and America, and to India and Pakistan as well. God had shown that He could work through the humblest men and women who were ready to yield everything to Him; nevertheless leaders were needed, and He raised up one to take the place of Blasio Kigozi, in William Nagenda, a highly-educated Muganda, who, converted while in Government employ, came to Gahini after Blasio's death, and later was to be greatly used in the much wider fields which lay ahead.

**FIELD HEADQUARTERS: IBUYE**

**D**URING these years of spiritual revolution, the outward life and growth of the Mission continued. In 1935, soon after the establishment of the work in Urundi, an important development took place in the appointment of the first archdeacon for Ruanda-Urundi. Arthur Pitt-Pitts, Cambridge contemporary and friend of the Mission's founders and of Harold Guillebaud, after ten years in the Uganda Mission had been transferred to Kenya, and it was when Secretary of the Mission there that he received the call to Ruanda. He had already proved himself an inspiring leader of men and a skilled administrator, and to his passionate devotion to Christ was added a love and a wisdom which were to be much needed by the Mission in the years ahead.

With his coming, a new stage in the organization of the work on the field had begun. As far back as 1932, the C.M.S. Executive Committee had agreed to the constitution of the Ruanda Mission as a separate self-administrating Mission within C.M.S., "while still remaining an integral part of the Uganda Diocese until such time as it becomes a new Diocese". In 1933 a Field Executive Committee met for the first time, and the need for an administrative staff and a headquarters in the centre of the work became increasingly apparent. Kabale was no longer suitable, being too remote from most of the stations, and also, as the only one in British territory, out of touch with many of the problems most closely affecting the work.

So in 1936 a fresh search was made for the third Urundi centre, and an ideal site was found at Ibuye, separated only by a wide valley from the Government post of Ngozi, and but fifteen miles across the border from Ruanda, reachable within a day by car from every station in the Mission. The concession, half a mile long and over three hundred yards wide, ran along a straight hill-top, commanding magnificent views of the mountains and hills of Ruanda.

In February 1937 the pioneers arrived, Geoffrey Holmes once more in this capacity, but only until he had established there in a grass *banda* the Mission's first accountant, Mr. Graham Hyslop. Archdeacon Pitt-Pitts was to have been of the party, but an attack of typhoid fever prevented his arrival until the end of April. Someone wrote at the time "There is always a charm about the very beginnings of a place when one realizes all the possibilities lying ahead, but they are not the easiest days to those who have to live through them". Certainly the Ibuye of the future, with its beautiful church in the centre of the station, its theological college, hospital, midwifery school, bookshop, offices and European houses, would have been a comforting picture for those enduring the long grass, puff adders, rats and incessant rain and cold of the wind-swept hill-top in 1937. These pioneer conditions proved unsuitable for office work, and Geoffrey Holmes returned to Ibuye later that year to hold the fort until the arrival of Lawrence and Julia Barham in April 1938.

Lawrence Barham came, after ten years' pastoral work in the Kigezi district, entrusted with a new task of great importance for the Church of Ruanda-Urundi: the training of an African ministry. Hitherto the very



### *Field Headquarters*

few clergy (Ezekieri Balaba, Kosiya Shalita and Blasio Kigozi) had received their training and ordination in Uganda, two of them indeed being Baganda missionaries themselves; but the young Church to which they had come was now beginning to grow up, and needed its own locally trained men. Politically it was not desirable to remain too dependent on Uganda, and there were to be other reasons also, still lying in the future, but known to God, Who was preparing now for the time to come. The first ordinands, with their wives and families, began their course at Ibuye in 1939, and the first ordination was held there in February 1941.

Ibuye's first doctor was Dr. K. L. Buxton, who with his wife Agnes had been at Matana for a year, after a short period of missionary service in Ethiopia at the time of the Italian invasion of that country. With their arrival at Ibuye in August 1939, crowds began to flock there for medical help, and it was a great encouragement to faith, when supplies from England were cut off in the early days of the war, to receive just when most needed a microscope, surgical instruments and dressings, packed and sent to Ethiopia in 1935 and long since given up for lost. God's timing was once more perfect.

The work at Ibuye, as at Buhiga, was for a long time hard going. The dense local population, almost all Bahutu, were at that time sunk in the degradation of witchcraft and drunkenness, and, as Kenneth Buxton reported, "Many, perhaps it would be true to say the majority, of the people here have no interest whatsoever in the Gospel. The ground is rock hard." There was always spiritual life in Ibuye itself, with its ordination class chosen from among leaders of the whole

Church (Yosiya Kinuka was one of the first five students), but local leadership was slow in developing.

Among the first buildings to be completed at Ibuye was the Archdeacon's house, as he planned to make his headquarters there, but God's plans were not as man's. With the calling of the first Diocesan Council of the Church of Ruanda-Urundi, which met at Kigeme in January 1940, Archdeacon Pitt-Pitts' work was done. Never robust in health, he had been suffering acutely for months with arthritis of the spine; he went to Kenya for treatment, and while there developed a rare blood disease from which he died, after a very short illness, on Good Friday, 1940.

Harold Guillebaud was appointed to succeed him, and returned to the field in October 1940, having been in England for a few years for family reasons. He hoped to be able to combine with his new administrative duties the completion of the greatly needed New Testament for Urundi, but this was not to be. After only six months, for most of which he was a sick man, he died at Matana in April 1941, and thus within a single year Ruanda-Urundi lost its first two archdeacons.

The next appointment as archdeacon was that of Jim Brazier in 1946, who later, in 1951, was consecrated Bishop. Ruanda is still not a separate diocese, so Bishop Brazier's position is that of Assistant to the Bishop of Uganda, who until that date had had to travel great distances every year to attend the meetings of the Diocesan Council and to hold confirmations in every mission centre. With its own bishop living at Ibuye, the process of outward development and organization of the Church of Ruanda-Urundi was almost complete.

**THE WAR YEARS**

**T**HE period of the Second World War was for the Ruanda Mission one of consolidation. Critics of the Mission had said that it had expanded much too rapidly, beyond its capacity to maintain and staff its work, and on a human level this was undeniable, but God had given the vision, and the faith to act on it while the opportunity lasted. With the coming of war no fresh advance could have been contemplated, but by that time key-points through the whole country of Ruanda-Urundi were occupied. The grain of mustard seed had become a spreading tree, and He Who had given the growth was now to strengthen and nourish it.

Early in 1939 God had begun to prepare the Mission for what was to come, by a serious financial crisis. The expansion into Urundi five years before had been made possible by a remarkable gift of £30,000 payable in five annual sums of £6,000, and it had been hoped that the Mission's normal income would rise during those years so that when the fund came to an end work begun by its help could be kept going. This did not happen to the extent required, and so in 1939, the last year of the special gift, an urgent need arose to review the Mission's finances and policy. There was much heart-searching as to the meaning of this apparent set-back at a time of so much spiritual advance, but the Master Planner was at work. The economies that were then undertaken, including the very painful decision to close Kabale Hospital (in view of the existence of an

up-to-date and well-equipped Government one nearby), and the retirement of several missionaries for whom there was no support, were a valuable preparation for the time ahead, and enabled the Mission to meet the onset of war on a far safer financial basis than would otherwise have been the case. Moreover, the Conference at Kisenyi in Ruanda, where these big decisions were taken, was a time of great blessing to all the missionaries, when many of the barriers mentioned in a preceding chapter seemed to be broken down, and when God gave the assurance that this was not retreat. "We have a vision of what God is going to do, and in complete confidence in Him we leave the future in His hands", they wrote.

In this same spirit of confidence, not in themselves but in God, both missionaries and Africans faced the coming of war. It seemed at first likely that supplies from England would be entirely cut off, and plans were immediately made for "living off the land". All boarding schools had to become self-supporting in food, or close; all pay and grants were reduced by 20 per cent, and two missionaries were seconded for a time to Uganda. But for the new life which had come into the Church, such a test might well have proved too severe for so young a work; missionaries might be caught up in the heroic spirit of their nation's "finest hour", but only the grace of God could have made their African fellow-workers greet cuts in pay as joyfully as though they had been rises. One young hospital dresser remarked "Satan thinks he can make us poor, but he can't because we have got Christ now, so we are rich." The whole Church began to face up to the vital importance of self-support; local giving increased with amazing speed during the years

of the war, until, at its end, many areas were wholly independent of foreign aid for the pay of their evangelists.

Despite every effort that could be made on the field, however, drastic curtailments in the work would have been necessary without funds from England, but these were soon, to a remarkable degree, forthcoming once more. Not only did Friends of Ruanda maintain, by sacrificial giving throughout the years of peril and destruction, a steady level of income for the Mission, but the initial embargo on the export of English money was removed by the deliberate policy of the British Government to assist the work of Christian missions. "I am myself quite clear that the support of foreign missionary work in the time of war is an essential part of the Church's witness. . . this permanent and universal Christian obligation", wrote Lord Halifax, then Foreign Secretary, in August 1940, at the height of the Battle of Britain. So it was that not only could all the work be continued, but even essential building was, by a number of special gifts, enabled to be carried on. Ibuye hospital, Buhiga church and schools, Shyira school, the church at Bwama (Lake Bunyoni Leprosy Settlement)—all these major buildings were erected during the war. The opening of Ibuye hospital in 1945 (part of which was built as a memorial to a member of the Ruanda Council, the Rev. J. E. Cox, killed on active service) was also a thanksgiving for VE Day, when a crowd of over two thousand gathered to "praise the Lord for His goodness, and for His wonderful works to the children of men".

In 1940 there began also something of lasting importance for the many missionary families, when "K.P.S.", the Kabale Preparatory School for European

children, came into being. In temporary quarters at first, with only a few Mission children, and staffed by the various English girls who had come out to Ruanda to help individual families, it developed rapidly, for it met a great need. Not only do all the Ruanda Mission children start their schooling at K.P.S., but many also soon came from Mission and non-Mission homes in Uganda and other parts of East Africa. Until 1947, when the Mission took over responsibility for the school, it was a private venture, having grown from the little class started in 1938 for Joe Church's children, taught (in a garage) by Miss Eileen Faber, who became the first headmistress of K.P.S. God wonderfully supplied all the needs of the school for staff, buildings and in every other way throughout the war years. In 1952 the Uganda Government was to recognize the school and to give it a grant, and also to provide most generously in later years for rebuilding, so that the thirty children who can be accommodated should be suitably housed. A warm and happy home atmosphere has always characterized K.P.S., as is indeed necessary, since children come at six years old to a boarding school perhaps hundreds of miles from their parents. But, as one little boy wrote in his first term to his non-Mission parents: "This is a Jesus school—it's fun." Many who have passed through K.P.S. (they go on to schools in Kenya at nine or ten years old) have learned there to know Jesus Christ not only as Friend but also as Saviour and Lord.

Another of God's provisions for His work was the arrival just after the war began, of several recruits for whom there was full support available, one of whom, Mr. P. D. Guillebaud, was the first "second generation" Ruanda missionary. During 1940 and 1941 a few

## *The War Years*

others were able either to go out for the first time or to return to the field from England, but after that it was four years before a single further reinforcement could come. Shortage of staff was at times so acute that it was once described as "like trying to run the *Queen Mary* on a couple of lame stokers", and as the years went by fatigue and strain began to take their toll, although holidays at the coast or in South Africa were a relief to some long overdue for furlough. It was in those days that the word *ikimuga*, meaning a helpless or crippled person, began to be used in joyful testimony, from the story of Mephibosheth, who "did eat continually at the king's table; and was lame in both his feet". Only as all is seen to be of grace and nothing of ourselves can God's glory and power be fully revealed, and the table of the King of Kings is spread for all His Mephibosheths.

The supreme test came when famine swept the country; not this time a comparatively local one, as that at Gahini in 1929, but one which in 1943 affected the whole of East Africa. Ruanda-Urundi was very hard hit; the rains had failed, and the potato crop, mainstay between the harvests of other staple foods, was destroyed by a blight which so infected the soil that for years no potatoes could be grown. All the reserve supplies of food in the country had been exported to help the war effort. Gahini, Shyira, Kigeme and Matana became famine relief centres, distributing food procured by the Government and housing the helpless and starving in camps. Epidemics of dysentery followed the famine, and for two years the country suffered greatly. This time of trouble was the Church's supreme opportunity; Godfrey Hindley wrote: "Thousands have come into direct contact with the Gospel and

the testimony of the lives of Christians on our stations. As at Kigeme, we at Shyira have been . . . giving out food to thousands every day, and cooking for about five hundred for four months. But the results of the power of the preaching of the Cross have been amazing." Besides the results of which he wrote, the hungry accepting the Bread of Life as well as food for their bodies, there were others, for the whole country was stirred by the daily witness to the love of God shown forth by the Christians in service to the sick and dying, and from this time began a definite move towards the Mission on the part of many Batutsi, high-born men and women and even some chiefs, which was to have an important influence on future developments, particularly in education. The Protestant Church, which had been a despised minority, now came to be recognized as having an influence out of all proportion to its numbers.

In the midst of their own stresses the missionaries could not forget the hazards and hardships being endured by all at home, and they sometimes felt like David receiving the water from the well of Bethlehem as throughout the years there came not only the money they needed, but also, from time to time, parcels of "Wants" (old linen and rag for the hospital, garments for the children, balls and bags and pencils for Christmas gifts), given at great cost by Friends of Ruanda, and packed and despatched by Mrs. Wilkinson (mother of a later Chairman of the Council) who had been for three crucial years, including the famine of 1929, a missionary at Gahini. Though letters and other parcels were sometimes lost, of these precious packages not one was destroyed by enemy action. Many letters tell of parcels arriving just when most needed, and the same



### *The War Years*

was true of money, and of hospital supplies of all kinds. Drugs were often very limited, as one market after another was closed, but every hospital testified to having never completely run out of essentials.

The home organization was often hard put to it to maintain "business as usual", for the Office in the City was destroyed in the London fire of December 1940, and its temporary quarters in Mr. Webster's house made uninhabitable by flying bombs in 1944. In spite of everything the Council continued to meet, *Ruanda Notes* only once failed to put in an appearance (and that only because the supply of letters from the field had been delayed), and every year the Annual Meeting was held. Friends of Ruanda were told at the beginning of the war that "fewer meetings necessitate more prayer"; it is surely in large measure due to those prayers that the whole Mission emerged from the war stronger than before, and ready for the great opportunities that were at hand.

## SILVER JUBILEE: THE ALLIANCE

THE war was over, and in 1946 the Mission celebrated its Silver Jubilee. A chart was made, showing pictorially the outward progress of the Mission during the twenty-five years: in 1921 one Mission station, eight in 1946; in 1921 five missionaries, forty-nine in 1946; one village church in 1921, 1,089 in 1946; and thirty typed copies of *Ruanda Notes* had multiplied to 6,600. "The Lord hath done great things for us, whereof we are glad", declared the chart: but while such development was indeed a cause for rejoicing, a far greater one was the growth of the invisible church in Ruanda-Urundi, and the continued outpouring of God's Spirit in revival. First hand news of this was given by a number of missionaries, now once more able to come on furlough, and at a Conference at Elfinsward that year God used their testimony to bring the same experience of His power and saving grace to many in England also.

Among the messages sent to the special Silver Jubilee Meetings held in June 1946 was one from the Protestant Alliance in Ruanda-Urundi. Not least among the good gifts of God to the Ruanda Mission has been that of fellowship and co-operation with missionaries of other denominations working in the country. It has already been told how much was owed, first to the Belgian Protestant Mission for their welcome to the Ruanda field through Pastor Anet, and for his generosity in influencing the Belgian authorities to grant recognition to the English missionaries, and secondly

## *Silver Jubilee*

to the Danish Baptists for their similar welcome to Urundi. As the years went on, other Missions came to Urundi, and friction or wasteful overlapping might so easily have followed, but God gave a spirit of love and unity, born of a common desire to spread the Good News throughout the land, and of a common agreement on the fundamentals of the faith.

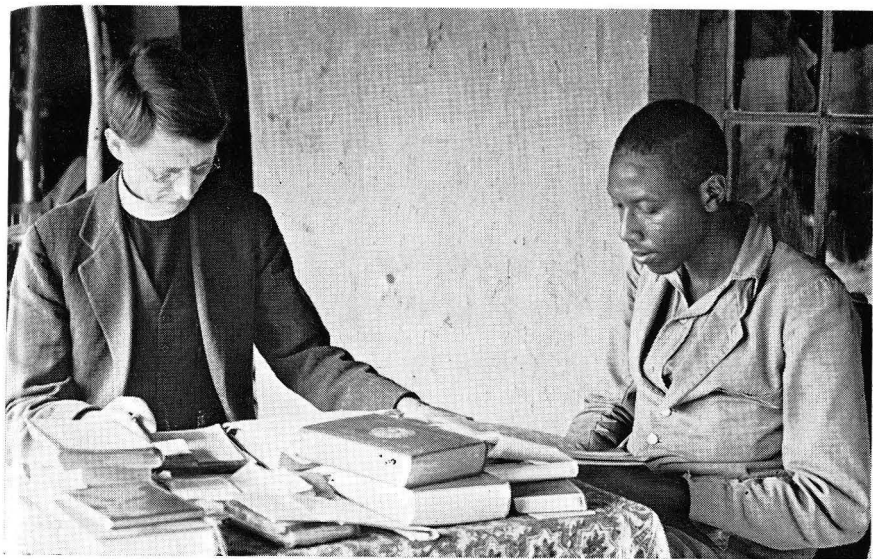
The Alliance had been formed at a meeting held at Musema in Urundi, the first station of the Danish Baptists, in November 1935, at which five Missions, Belgian Protestant, C.M.S. (Ruanda Mission), Danish Baptists, Friends and Free Methodists from America, joined together to co-ordinate all their efforts and provide a united witness, of great importance in a country dominated by the Roman Catholic Church. Different areas were allotted to each Mission, and during the years agreement was reached, by frequent consultation together, on many matters of Church discipline and order affecting all alike.

Organization, however, cannot of itself bring harmony, and there had been, and were to be again, many occasions when the wide differences in nationality, doctrine and outlook represented in the membership of the Alliance threatened it with disruption, but every time God brought His people back to Himself in penitence and prayer, and as they looked to Him all lesser things fell into place. The Rev. J. W. Haley, of the Free Methodist Mission, a man of long missionary experience in South Africa, made a great contribution to this end. Again and again God used him as a mediator in seemingly irreconcilable situations, and his statesmanship and wisdom, his love and his burning desire for the glory of God made "Brother Haley" the one to whom many in the Alliance from every Mission

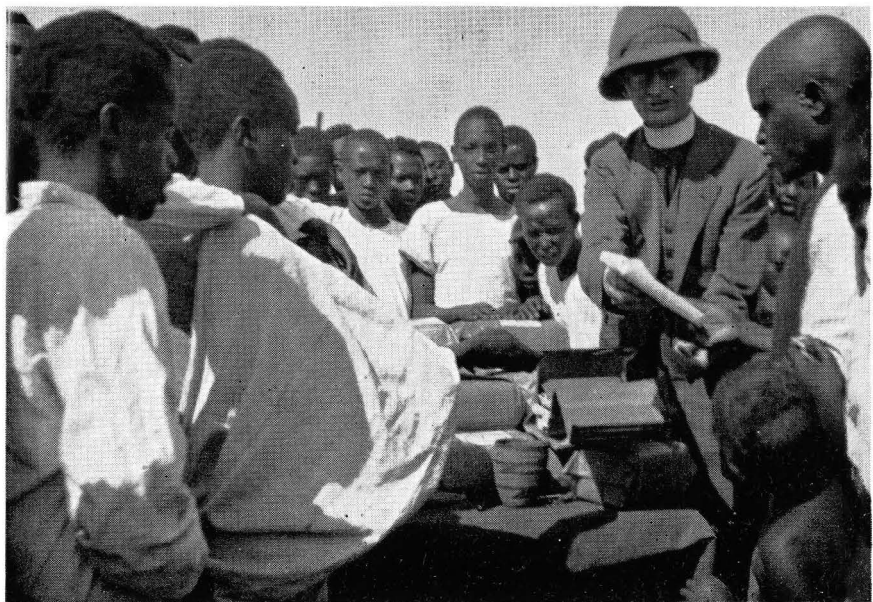
turned in times of difficulty. His retirement through old age and failing health at the end of the war, and his subsequent Home-call in Canada, left a blank never filled.

The years of war, during which the Danish Mission was wholly cut off from its homeland, cemented the bonds of fellowship, for in 1942 began a series of annual Conventions for missionaries, which (with their counterpart of united Conventions for Africans) were to prove a source of great blessing to many. These were held from 1943-1945 at Mutaho in Urundi, a station of the Friends' Africa Gospel Mission, and "Mutaho 1945" is still a spiritual landmark in the memory of all who were present. In 1943 Kumbya, a small peninsula on Lake Kivu, was acquired as a Conference Centre, and here each Mission has built its "cottage". In these and in huts and tents around, those gathered for conventions can stay, while they meet and feed together in the big assembly- and dining-hall. Swimming and boating for recreation, and scenery of great beauty, with the peace of a place removed from the activities of a mission station, combine to make Kumbya an ideal "Keswick", and a place much valued also for holidays.

The Alliance has borne fruit in many a common enterprise, not least of which has been collaboration in the translation of the Scriptures, equally needed by all. Before the Alliance came into existence, Harold Guillebaud had worked in close consultation with the Belgian Protestant Mission and with the Swiss Seventh Day Adventists in preparing his version of the Ruanda New Testament, Psalms and the Pentateuch; a further part of the Old Testament was later translated by Seventh Day Adventist missionaries, and it was finally completed by Dr. Stanley Smith and reached Ruanda in 1956. In



The Rev. H. E. Guillebaud translating with Samusoni Inyarubuga  
Selling the first New Testaments at Gahini on 8th November 1931

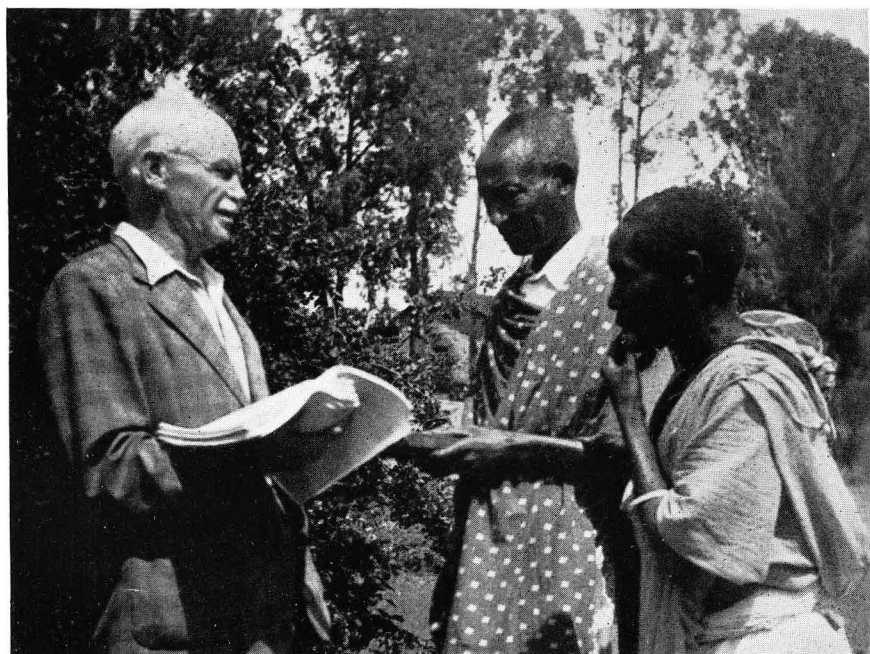


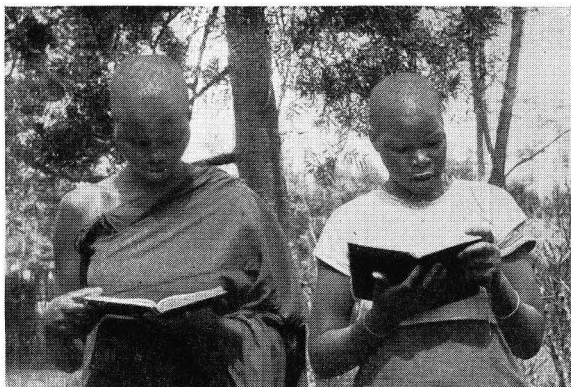


Translation Revision Committee at work in Urundi

Stefano Ndimubandi, Yosefu Sinkema, Rosemary Guillebaud, Rev. Hans Emming, Emanueri Sibomana

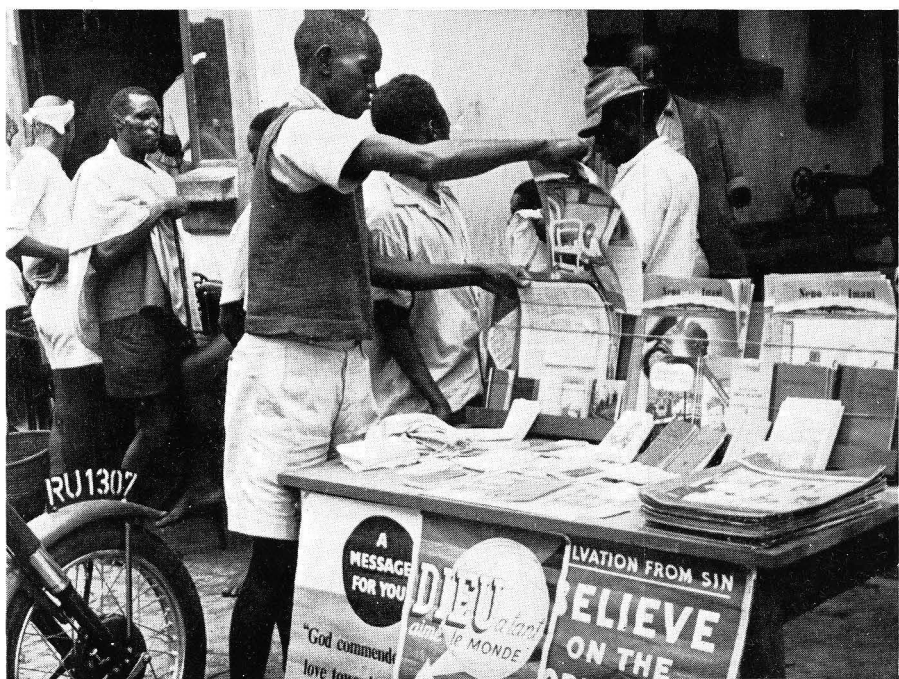
Dr. Stanley Smith discussing the Ruanda manuscripts of the Old Testament with two of his helpers

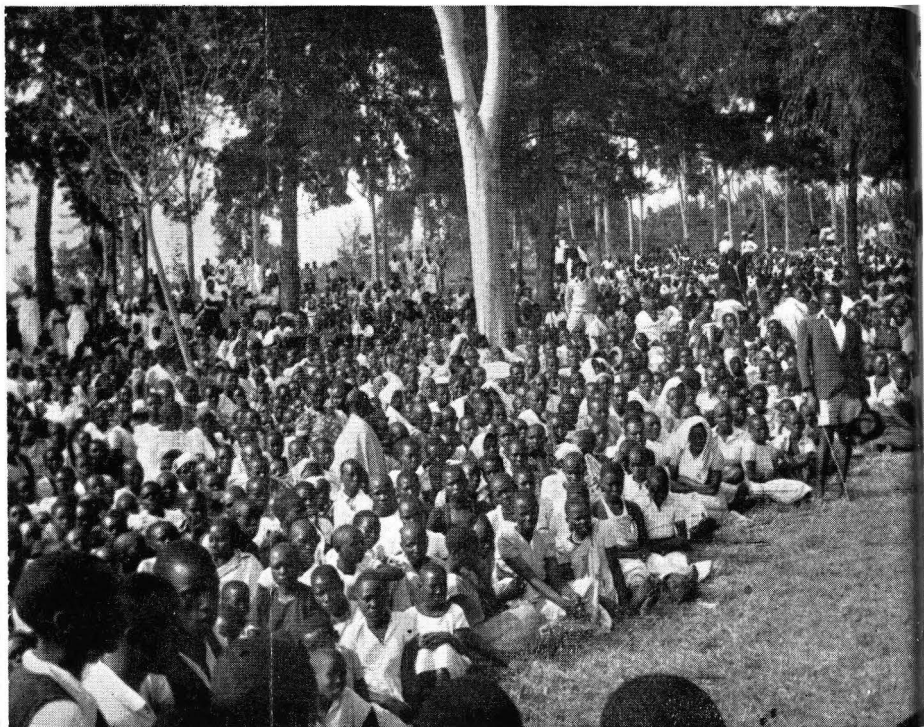




Reading newly arrived New Testaments in Urundi

Selling Christian literature in a market-place





Listening to the Word of God at a convention



## *Silver Jubilee*

Urundi the Danish Baptists translated two Gospels, and Harold Guillebaud the other two and a number of the shorter Epistles. At his death his daughter Rosemary continued his work, in consultation with the Rev. Hans Emming of the Danish Baptist Mission (who has been, from its beginning, Secretary of the Alliance). The translation of the Urundi New Testament was eventually passed by a Revision Committee representing every Mission in the Alliance before being printed, with a tentative version of the Psalms, by the British and Foreign Bible Society, and reaching the country in November 1951, just twenty years after the Ruanda New Testament.

In the post-war era, on the threshold of which the Silver Jubilee celebrations were held, the tasks and opportunities awaiting the Protestant Missions in the educational and medical spheres were also faced together, and joint institutions proved the value of united work. Combined resources achieved what single Missions could not have managed alone. But perhaps the most important single action of the Alliance may prove to have been the formation in 1943 of the United Church Council, which meets annually with African delegates from every Mission. The progress in understanding, and moves towards a more profound unity, of the African Christians of the various denominations have sometimes been hindered by the mistakes or prejudices of the missionaries, but without this platform for discussion there could not have been the meeting, on a practical level, of real leaders, from which may some day grow a United Church of Ruanda-Urundi.

# 16

## A NEW ERA

**A**LMOST imperceptibly a revolution had been taking place in Ruanda-Urundi during the later part of the war, and in the years immediately following the Mission found itself faced with a wholly new situation. One of the effects of war was a greatly increased demand upon the people for agricultural and mining products, which had sent wages, and prices, up by 100 to 150 per cent. The old feudal system began to break down, the Batutsi aristocracy in many cases losing their privileges and power through the new scale of values, and the Bahutu or peasants correspondingly gaining independence. Materialism swept the country, and under the "hurricane of new ideas" much that was good in the old primitive society was blown away, and Western "Progress" became the talisman.

This tendency was much accelerated by Government plans for the development of the country. Like all Governments administering territories under mandate from the United Nations, the Belgian authorities had to be prepared for their trusteeship to be reviewed after the war, and Ruanda-Urundi was a country presenting many problems. The promotion of commerce, and the provision of social services in a mountainous, over-populated land, constantly under the threat of famine, without important mineral resources, its soil deteriorating through erosion and the over-grazing of vast herds of economically unproductive cattle, called for bold steps in legislation and generous financial aid. Both were forthcoming, and the establishment in 1948 of the

*Fonds du Bien-Etre Indigène*, a Welfare fund expending millions of francs annually on such projects as the erection of buildings for training institutions or the provision of water-supply to hospitals, was to be of great benefit to many places in the Ruanda Mission. But there was something else of far-reaching significance. Primitive Africa was being drawn into the comity of nations, and to take her place there it was obvious that she must be educated, and education, hitherto left entirely in the hands of the Missions, thus became an important part of Government planning.

“Before they call, I will answer”; God had been preparing His answer to this new situation long before it came about. In providing for the rapid spread of the Mission over the whole country, and the construction of many essential buildings in days when labour was plentiful and cheap, He had placed it in a strategic position for facing a world of spiralling wages and costs. The Church’s services to the country in the time of famine and epidemic had commanded the respect not only of the Batutsi, but also of the Government, who now regarded it as a force to be reckoned with in the land. But of far greater importance than anything else was the existence throughout the whole of Ruanda-Urundi of a Church founded upon a Rock, against which the floods and tempests of materialism and change could not prevail. Many were to fall away, but many more could still testify amid the storms that “Jesus satisfies”. Now, more than ever, as Nationalism began inevitably to raise its head, with the insidious growth of racial suspicion and antagonism, were felt the blessings of the fellowship between black and white which God had brought into being. The new day, with all its challenges and all its potential dangers, was

faced together by those who had become a band of brothers and sisters, in which colour, class and tribe were swallowed up in the unity of "the people of God", or "the saved ones" (*Balokole*), as by now this fellowship had come to be known.

God had also been preparing the Mission for its new role in education while the forces which were to make it inevitable were still almost unrecognized. Long before Government plans for education began to be made, before equal subsidies for Protestant and Roman Catholic schools were even envisaged, He gave the Mission a clear call to enter the educational sphere to an extent never yet contemplated. In Ruanda-Urundi (as distinct from Kigezi where very different conditions had prevailed from the first), school work, up to the beginning of the war, was regarded mainly as a field for evangelism and as a source from which to draw church workers. Boys' schools were invariably started in the first place as evangelists' training centres. In 1936 Jim Brazier wrote from Kigeme: "We have not yet reached the stage when we can separate Boys' School and Evangelists' School. There are two classes of young boys, a class of lads who will be assistant evangelists, and another to provide a year's training for evangelists . . . so that we shall have good material to draw on for workers for the future." Young people attracted by the Gospel, or merely curious, were drawn into the schools, and there, besides the sometimes haphazard rudiments of education, where there was certainly little attempt to follow Belgian methods or to teach French, many of them did find the One Who is perfect in wisdom.

Girls' schools were in general of the same type; they existed often principally as a refuge for those persecuted

## *A New Era*

at home for their faith, or as places where enquirers could be taught and nurtured; academic achievements took second place. Food was in those days cheap, and the general level of living simple, and large boarding schools were maintained for both boys and girls (or young men and women as they often were); but although to these schools was owed the character-training and spiritual development of many who were to become leaders, educationally they were of a very low standard. During the Mission's early days the whole country was still so primitive and remote from foreign influences, and the Protestant Church was such a small and persecuted minority, that this was sufficient; but as time went on problems arose, chiefly concerning the children of Mission workers, who alone began attending school when young enough to make rapid progress, and who at eight or nine years of age would reach the top class. The extremely sudden development of the country, described above, could not have been foreseen, but perhaps some plans for education in a full sense should have been made earlier, if only for the sake of these few children. There was, however, a great fear of tying up missionaries in institutional routine, and a doubt of the value of any work not immediately evangelistic in purpose.

During the war, however, a new note began to be heard in letters to *Ruanda Notes*, while the perils of education for its own sake were nevertheless as fully recognized as ever. In 1943 Peter Guillebaud (he and his wife Elisabeth were the first fully qualified educationists in Ruanda), wrote: "One serious need is that of providing adequate educational facilities for the children of Mission workers. Allied to this is that of provision for the needs of the children of chiefs and

other influential people who come to us, yet because we have no facilities, have to take the only alternative and send their children to Roman Catholic schools. Humanly speaking, our future development and influence in this country depend on the progress we make in education ”.

A few months later, at the height of the famine, when in the whole country there was “ a great wave of confidence and affection towards the Mission ”, Dr. Stanley Smith wrote: “ We have never had such a chance as we have now. People of all classes, rich as well as poor, are looking towards us, believing that we have the secret of victorious and happy living. . . . There is an insistent demand for a school for higher education for the sons of Batutsi and our senior workers. It is a marvellous opportunity—we need to pray for staff and funds for it. . . . It is a work which must, from its start, be built on the foundations of vital soul-winning work among the boys, and then it will be a mighty power in the land. Pray for this, please.”

This burning sense of opportunity, of “ the day of the flowing tide in Ruanda, Urundi and Kigezi ”, knew no such word as “ impossible ”, and even then in war-time a site for this school and for a new mission station was chosen in faith, at Shyogwe in central Ruanda, near to the great Roman Catholic Mission of Kabgayi. At the same time a site for an outschool was obtained at Nyanza, which being the King’s court was a place of great strategic importance, to which entry had been sought from the very beginning of the work in Ruanda; and a concession was granted in Astrida, the growing town twenty-five miles from Kigeme; significant not only as a big administrative centre but also as the home of the *Groupe Scolaire*, the only secon-

## *A New Era*

dary school in the country, run by teaching brothers of a Roman Catholic Order. In launching an appeal for £500 to start the school at Shyogwe, Mr. Webster, Organizing Secretary at headquarters, wrote of the need for "A great development of the educational side of our Mission. The Africans themselves are demanding it. At present it is the weakest part of our Mission. . . . The fact that the Batutsi themselves are pressing for (the school at Shyogwe) provides an open door to a project for which we have prayed and worked for years." More than the money asked for came within a few months, the site was granted, and though God's plans for Shyogwe were not yet fully revealed, the place was ready when the time came.

Meanwhile, a first essential for any educational development was personnel, and here again God's provision was ahead of conscious Mission policy. Peter Guillebaud had held two successive two-year training courses for schoolmasters at Ibuye from 1941-1944, without which the doors that were opening could not have been entered. The men who in these courses gained their first knowledge of teaching methods, and some idea at least of the ground that should be covered in a Belgian *école primaire*, were to be the backbone of the schools of Ruanda-Urundi for many years to come, until superseded by those whom they themselves had helped to train to a much higher level. In the goodness of God, many of them so met Christ during their years of training as to become spiritual leaders as well, to whom the whole Church was to owe much.

## THE NEW TASK: EDUCATION

**W**HEN in 1946 the Belgian Government of Ruanda-Urundi revised its educational policy, it offered to Protestant Missions equal grants and opportunities with those given hitherto only to Roman Catholics, if they were willing to sign the Education Agreement or "Convention". Under this Convention, schools had to be subject to Government inspection, to follow the Government syllabus (only then being drawn up), and to bring teaching staff into conformity with Belgian standards. European teachers had to have a good knowledge of French and to spend a year in Belgium and pass certain examinations. No restrictions were placed upon religious teaching, but it was obvious that the type of schools being run in many places would have to alter, with academic achievements becoming of much greater importance than in the past.

It has sometimes been assumed that the choice before the Mission lay simply between accepting Government money, with these exacting conditions, and continuing to trust God to supply all the Mission's needs as He had done hitherto, and that the decision to sign the Convention represented a certain lowering of the first high ideals. Missionaries who found themselves swept into a vortex of inspections, reports, registers, statistics and agricultural programmes did often look back nostalgically to the old, simple days of freedom, when to be a missionary was so much less complicated; but in fact the old world had gone completely, regardless of



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what the Mission might decide. After fifteen months' absence from the country one missionary wrote: "We are no longer a pioneer area. The tremendous march of 'Progress' has nearly swept us off our feet." Others wrote of the "ever-increasing rush towards civilization", and that "the material progress of Africa is frighteningly rapid". The clock could not be put back. The choice, then, was rather between accepting the challenge of the new era, with all its dangers, and rejecting it, for education was the crux. The Convention made the Protestant Missions part of the Government's scheme for the country's education, and henceforward no other form of education would be recognized, so that to attempt to maintain schools on the old basis would have been futile. There were then no State schools; Mission schools alone were to be used by the Government until it was ready to establish the *Ecoles laiques* (State schools) which began to appear ten years later. To refuse to sign would therefore have meant handing over the whole of the youth of the country, including of course the sons and daughters of the Ruanda-Urundi Church, to the Roman Catholics, who required an abjuration of Protestantism as a condition of entry to their primary schools.

"The whole country has gone mad in a rush for learning", wrote one of the missionaries, and the letters of the time are full of the "burning desire for education" which had seized a people whose quiet backwater had suddenly become a part of the main current of western civilization, and who saw in schools the only way to the 'Progress' on which everything now depended. It was more than a desire, it was a demand, and it was no less strong from the Christians, from the *Balokole*, than from any other section of the community.

Missionaries who were making sacrifices to enable their own children to have the best education available could not have continued in fellowship with their African brothers if they had refused to participate in the Government's scheme.

The signing of the Convention, then, which was done not by the Ruanda Mission alone but by the whole Alliance of Protestant Missions, was the result of a clear sense of God's leading, and indeed the granting of equal rights to Protestant schools was the answer to the prayers of many years, being the correction of an injustice which had rankled in the hearts of those who realized that their taxes were helping to finance education from which their own children could never benefit. From a purely financial standpoint, the Mission's position has not been altered by the acceptance of Government grants, as these, though very large, are swallowed up by an obligatory scale of expenditure never before contemplated; and while educational missionaries receive a good part of their support from them, it is by no means the whole. The maintenance of the educational work of the Mission, no less than that of its other departments, still depends on the faithful stewardship of the Friends of Ruanda. God has indeed reminded the Mission of the danger of trusting too much to any one source of income, when, as was to happen on more than one occasion in the next ten years, Government grants were suddenly cut, on account of financial crises within the country.

The period which immediately followed the decision to sign the Convention was one of some confusion, as Government plans were then very fluid, and little was known about their requirements, save that within the next five years (later extended to ten) all teachers in

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recognized schools would have to hold officially approved certificates and be following the Belgian syllabus, so that teacher-training had become a priority. Conferences were held with the other member Missions of the Alliance to plan for the best use possible of what resources were available for central institutions for training. It was decided that C.M.S. (the Ruanda Mission) should be mainly responsible for institutions in Ruanda, and other Missions for those in Urundi.

So, with confidence that the Gospel it had come to bring to Ruanda-Urundi was no less powerful for the new day than for the old, the Mission entered its second stage of development. In educational personnel and equipment it was as puny in the face of the opportunities and demands of the future as had been the pioneers of an earlier day, but He Who had called was still faithful.

## SCHOOL OPPORTUNITIES: SHYOGWE AND ASTRIDA

**T**HE new site at Shyogwe was occupied and the school begun before the Government's educational proposals had been made. It was planned as "a central boarding school for promising boys, to train them up to the standard for admission to the Government secondary school at Astrida", and the seventy-five first pupils were drawn from every station of the Mission in Ruanda-Urundi, many the sons of leading Batutsi. Some came also from the Belgian Protestant Mission, and Shyogwe was thus the first Alliance school.

In simple thatched buildings, with the minimum of equipment, Peter and Elisabeth Guillebaud opened the school in June 1946; for a year previously they had been visiting Shyogwe at frequent intervals from Kigeme, to encourage and direct the team of African Christians who had gone there to start the work. These men and women, who included an evangelist from Gahini and a postman and a gardener from Kigeme as well as school staff, were eager to keep at Shyogwe the standard of "the Highest" in all they did, and the testimony of their lives was as impressive to those around as that of their lips. In September of that year Peter Guillebaud wrote: "Everywhere there is a great response to the Gospel; even where people are not prepared for the cost, they are wistful, and long to know the secret of this salvation." Evangelism in the district around developed a considerable number of out-schools, which by a reorganization of church work in

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1956 were linked with those of Nyanza to form one area.

In the school, the fear of producing merely " what is so dangerous to the community, the educated but unsaved African " was ever present, and the school was surrounded with prayer from the beginning, which God answered with much spiritual blessing at that time. The African staff had been chosen from among those trained at Ibuye a few years before, not only for their teaching ability but also for their qualities of spiritual leadership, so that in fellowship, black and white together, the life of the school was established.

Almost immediately, the new educational pattern began to take shape, and then Shyogwe's strategic importance was seen, a setting already planned by God not only for the newly-begun Central senior school, but also for the first *Ecole de Moniteurs* (Teacher Training College) started in 1948 to provide the four-year training needed for a Primary teaching diploma.

Until the coming of reinforcements, so great was the dearth of educationists that a doctor had to turn schoolmaster, and Dr. Stanley Smith had not only to take over at Shyogwe for the Guillebauds' furlough in 1947, but also for the following four years to become the first Warden of the Protestant Hostel, or *Home Protestant*, at Astrida. For at the end of 1947 the first aim of the new school at Shyogwe was realized, when five boys passed the entrance examination for the secondary school at Astrida, to which until now no Protestant had had a chance of entry. Now, not only were the classes open to them, but also by a generous provision of the Government a hostel was built, and financed, near the school, for Protestant pupils who ten years later had multiplied to fifty-five. Astrida was

once planned to be the capital of Ruanda-Urundi, and at the end of an avenue, the head of the town's main boulevard, stands a fine house intended for the Governor, and this house was given to the Protestant Missions as the residence for the Warden of the Hostel. "This is the Lord's doing and it is marvellous in our eyes".

Early in 1949 Dr. Stanley Smith (who in addition to his exacting task as Warden was also Field Secretary of the Mission and temporarily of the Alliance, and was engaged in translating the Ruanda Old Testament) wrote: "The Mission has, until recently, done its work in the comparative calm of obscurity, more or less ignored officially. But . . . this has changed and the Government is more and more recognizing us, and looking to us to play our part in the huge programme of advancement which they are planning. I have been appointed a member of the *Conseil du Gouvernement* and also of the Provincial Council of the Welfare Fund. This huge scheme for native welfare, with funds of astronomical dimensions as measured in francs, is just beginning its programme, and the Government sincerely seeks our collaboration."

In such an invitation to collaborate with the Government lay obvious perils, for the objectives of social service proper for a trustee Government are not necessarily the business of a Mission, which may become side-tracked, by undue concentration on them, from its true purpose. But God guided His servants by the means which He supplied, for though the opportunities seemed limitless the personnel available controlled what could be undertaken. Mistakes in planning were sometimes made, but when they were recognized and repented of He over-ruled, and "He led them on safely, so that they feared not".

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Besides the full Diploma Course for teachers begun at Shyogwe, an *Ecole d'apprentissage Pédagogique*, or E.A.P., a two-year training giving certificates for teaching junior classes only, was started at Shyira in 1948 by Miss H. J. Gerson, who had for ten years been running one of the Mission's most influential girls' schools at Kigeme. Teacher training for Urundi was undertaken by other Missions of the Alliance a little later; an *Ecole de Moniteurs* (College for the full Diploma Course) at Kivimba (Friends' Africa Gospel Mission), and an E.A.P. or junior training course at Musema (Danish Baptist Mission).

At Shyira in the E.A.P. a development of far-reaching significance was the beginning of co-education. The attempt to run simultaneously training courses for men and for girls in the same place, with wholly insufficient missionary staff, led naturally to a sharing of certain lessons, and so gradually to a fully combined course. Contrary to expectations, the girls proved themselves well able to hold their own with the men, and the stimulus of competition was valuable to both. Before long co-education was adopted throughout the Mission's primary schools, not as an ideal policy, but to use personnel to the fullest advantage to raise standards quickly.

Gradually these primary schools, first on the mission stations and then a steadily increasing number in the districts around, became "recognized" by the Government after inspection and thus eligible for subsidy. As certificated junior teachers, and later those with full diplomas, came from the training schools, the level of teaching was raised and academic successes became more numerous. The Central School at Shyogwe, at first the only preparatory class for Astrida, gained a

counterpart in Urundi at Muyebe (Free Methodist Mission) in 1950, and later every station of the Ruanda Mission had its own two-year *Ecole Préparatoire* following on to the five years of primary education.

This expansion in education was accompanied by a great increase in materialism, which soon affected every part of the Church's life. Teachers' pay went up by leaps and bounds, and because any well-paid employment now required at least a Primary Leaving Certificate, the demands for more and better schools were understandable. The pull of the "world" was strong, and many Christians fell who had stood firm against the "flesh" and the "devil". In some, personal ambition, natural and healthy though it was in itself, became the dominant reality; their testimony lost conviction and their faces the peace and joy they had once had. Others, when they found themselves becoming restless or dissatisfied, were quick to repent, and to claim from Him Who has overcome the world the only true satisfaction. In 1952 the African staff of one school wrote: "Those among us whom the Lord Jesus has redeemed with His precious Blood know that He alone is the true wisdom, and that He alone can satisfy the youth of our country, because He is satisfying us." Such words did not imply a renunciation of educational or material advance, but a different perspective. At a Teachers' Conference at Buhiga in 1955 one young schoolmaster spoke of the Israelites in the wilderness and likened their "murmuring" to the agitation going on at that time for higher pay:

"What were they asking for? For good things, not bad; in fact for necessities, for food and for water. We also ask for good things: we need more money, and we ought to have it; civilization and progress are good,



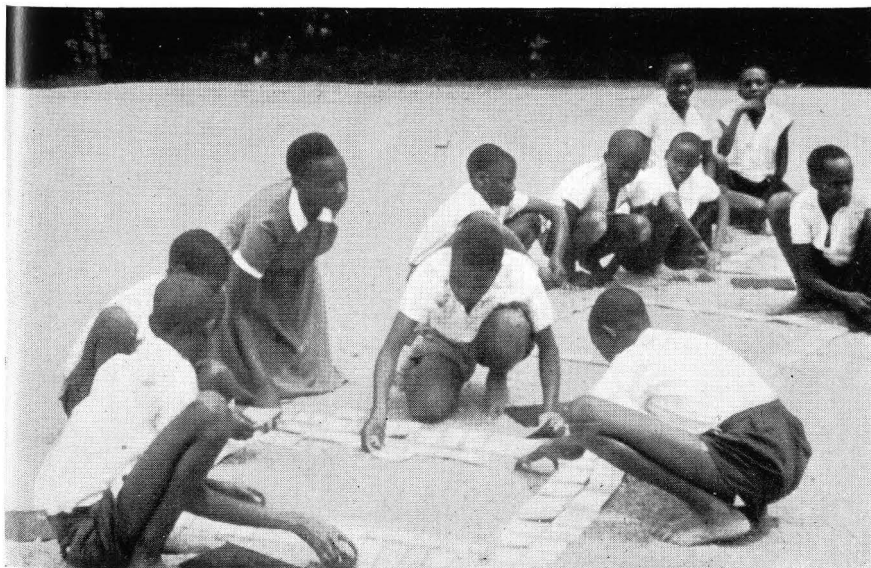


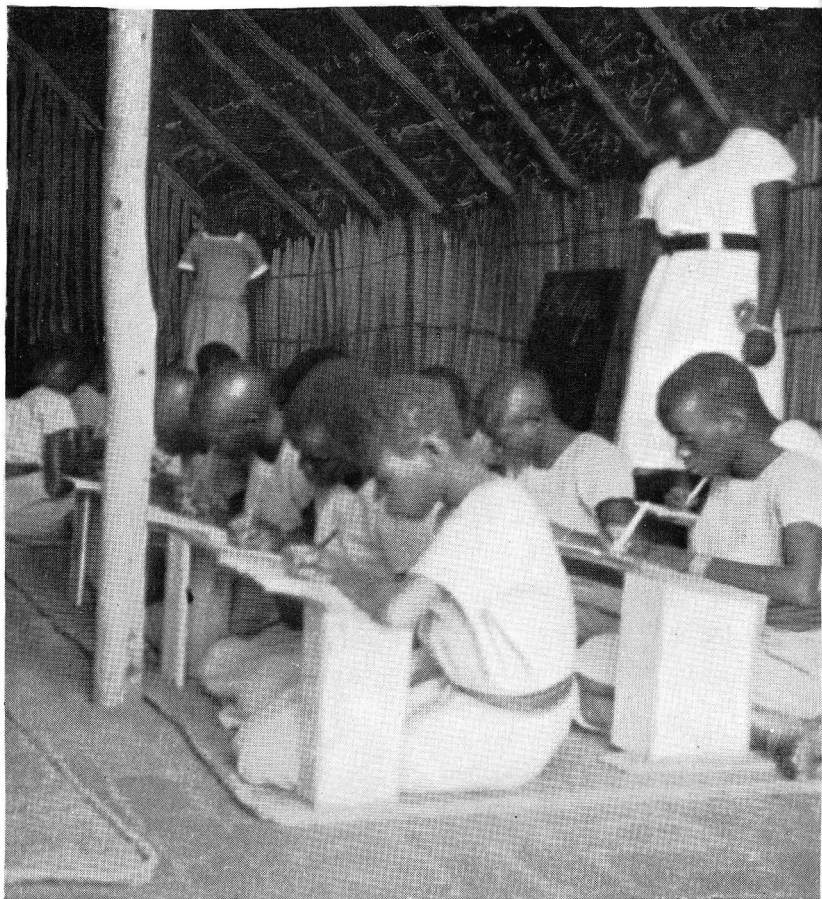
Some of the first teachers in training, 1947

Those from Matana are more to the right; Lindsay Guillebaud and Joy Gerson are behind

A student teacher at work, 1954

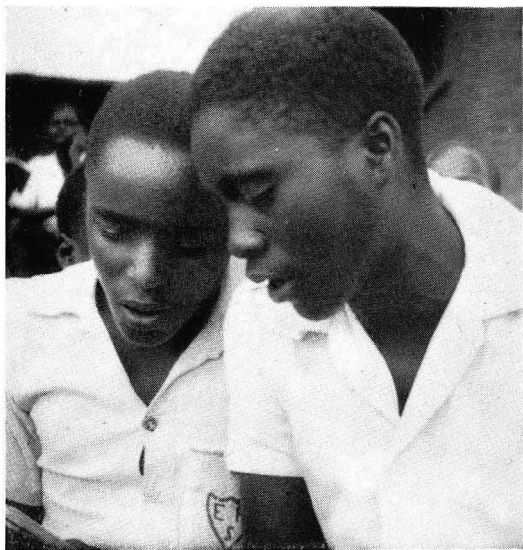
She is demonstrating that there are 100 square metres in a square of 10 metres



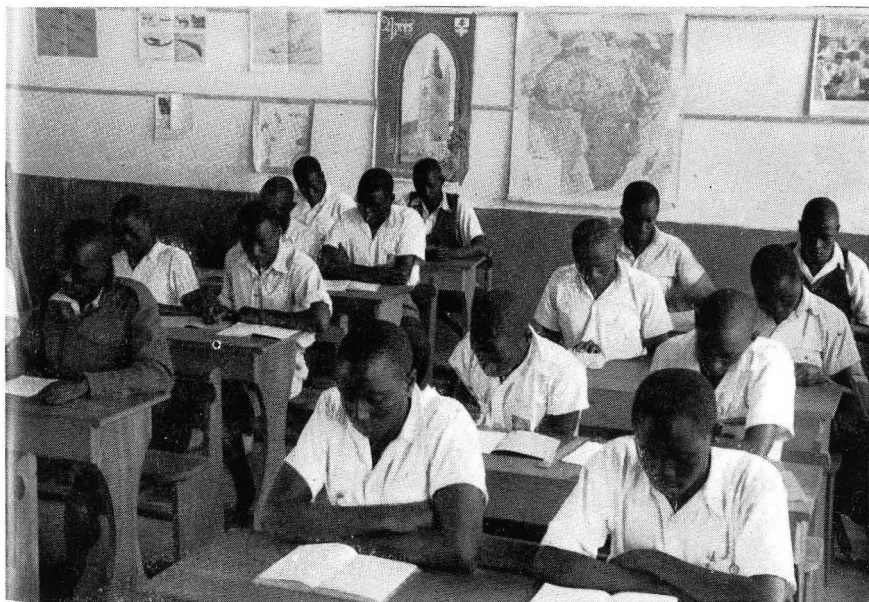


One of the first girls' schools

Schoolboys of today



In one of the class-rooms of Shyogwe College





A school in Kigezi with the staff and boys

Handwork in a Kigezi primary school



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not bad. Our country must advance, and we are right to want more of what will help us to help our country. But the Israelites went wrong because they asked *Moses* for what they wanted; they did not ask God and trust Him to supply their need. He had the answer all prepared, but they did not look to Him. Why do we ask the missionaries, and not our Heavenly Father, for the good things which He wants us to have? ”

Those who had spoken of the “ dangers ” of educational work were not mistaken; schools are dangerous places, and the casualties in Mission ones have been heavy. But danger usually indicates opportunity. That of helping the youth of Ruanda-Urundi to face the problems and the possibilities of their new world with Christ rather than without Him is one which makes the risks worth taking, and in the thousands of children now in the Mission’s schools, eager, alert and receptive, there is also an evangelistic opportunity without parallel.

**DEVELOPMENTS IN KIGEZI**

**I**N all that has been written in preceding pages about education, it must be remembered that only the work in Ruanda-Urundi is referred to, for on the British side of the border, in the Kigezi District of Uganda, where the Mission first began, conditions were quite different. The contrast between the two parts of the Mission's field had become steadily more pronounced as time went on, with Kabale and the Leprosy Settlement at Bwama fitting necessarily into the Uganda pattern in Church and school affairs, while the work in Ruanda-Urundi had to develop along lines suited to the ideas of a different governing nation.

In education, the Kigezi work had a strong advantage in that English, the mother-tongue of the missionaries, is the main stepping-stone to scholastic progress, and not French, as on the other side of the border. Ambitious pupils have every opportunity of hearing and using English, and books of all kinds are readily accessible to them. Moreover, from the day of its opening in 1922 (with eleven "little urchins, clad in skins and dirt") the Kigezi High School has been part of a fully-organized educational system, which has continued to develop throughout the years, keeping pace with the rapid progress of the whole Uganda Protectorate. Not only Makerere College in Uganda, but even degrees from British universities came within the reach of boys from this school in less than thirty years.

Such a leap into the twentieth century from conditions not far removed from those of the Stone Age,

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achieved by individuals and not by the whole community, cannot fail to bring with it many problems. As someone wrote in 1949, "In Kabale, a father may have four or five wives and be dressed in skins, while his son is a Christian in the school doing algebra of School Certificate standard." Many of the older generation in Kigezi are conservative, and stick to their simple way of life, while the sophisticated young people, all their values those of western materialism, tend to despise their parents and to break away from control by family or clan. It is among the "educated", that is, those who have been to a primary school, that standards of morality and ethics are lowest. Similar forces are at work in Ruanda-Urundi, of course; but because of the speed of Kigezi's progress the contrasts are sharper there than elsewhere, and the Mission's educational work there, particularly among the boys, has often seemed spiritually barren.

Nevertheless, it is from Mission schools, the Kigezi High School at Kabale and the huge network of schools which have grown up throughout the district, that the leaders of the Kigezi Church to-day have come, and there have been times when there was much spiritual life in the schools. In 1954 it was reported of one place: "Over a hundred children were saved within a few weeks. There had been no special meetings, and previously there was only one saved master and one saved boy: it was a spontaneous work of the Holy Spirit. A wave of conviction and repentance swept through both (Boys' and Girls') schools. Piles of stolen property were returned to the teachers. Punishments ceased to be necessary." Again, during the Uganda Diocesan Mission of 1957, the schools in Kigezi no less than in other parts of the Protectorate were particularly

stirred, although no special appeal to youth had been planned.

Unlike Ruanda-Urundi, Kigezi has not used co-education, except in sub-grade schools, and girls' work has run on parallel lines with that for boys. From its early days under Miss Hornby, when she had to persuade reluctant parents to entrust their daughters to her, the Girls' School at Kabale grew until in 1955 a Girls' Junior Secondary school was started. The following year the headship of the Girls' Primary School passed to African hands. From 1947 to 1954 a Training College for women (junior) teachers was run at Kabale by Miss L. M. Clarke; since then, by a change in Government policy, all training for women, as for men, is at colleges in other parts of Uganda.

African leadership developed very quickly in Kigezi; by 1941 the Boys' High School had one of its own old boys as headmaster, and to African initiative and drive is due the rapid expansion of education throughout the district, schools being started and financed by the local Church until they reached the required standard to become grant-aided by the Uganda Government. By 1958 there were over fifty grant-aided primary schools in the Kigezi area, presenting a formidable task in administration for the missionary Schools' Supervisor, who had to disburse very large sums in salaries and equipment grants, and to complete Government accounts and returns; but there was also a far larger number of schools entirely under African control.

The ability of the Kigezi Church to undertake and support such a programme is the result of the high level of giving which has characterized its life. Under the leadership since 1929 of a Muganda, the Rev. Ezekieri Balaba (Rural Dean from 1951 and made a Canon of



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Namirembe Cathedral in 1953), the Church of Kigezi has made steady progress in every way, and one of the consequences of the revival blessings of 1935 and subsequent years was the marked increase in church contributions. Full self-support was achieved early in the war, when the prospect of closing the Evangelists' Training School came as a challenge, soon met by sufficient locally-raised funds to maintain not only that but all other needs also.

With the country of Ankole, her nearest neighbour to the north, Kigezi has always had close ties, since the coming of the first evangelists from there, before the Ruanda Mission began. Linguistically, the two countries are so nearly akin that in 1955 Dr. Stanley Smith, having completed the Ruanda Bible, went to Mbarara in Ankole to prepare a translation of the Scriptures for the joint use of the peoples of Ankole and Kigezi. In affairs both of Church and State the connections grew steadily stronger as time went on, until with the joining of Kigezi to Ankole in 1957 as a new sub-diocese of Uganda the link was made complete.

The new chapter which then began for the Kigezi Church did not end her connection with the Mission to which she owed her existence. There were of necessity some changes; delegates from Kigezi no longer went to the Ruanda Diocesan Council, but to their own Council at Mbarara, and the fellowship with the men from Kabale, particularly Canon Balaba, was much missed in Ruanda. But for many years the total dissimilarity between most of the problems and circumstances of the two areas had meant that much of the agenda of the Councils was largely meaningless to the Kigezi delegates, whose own points on it were in turn of little interest to the other delegates. Kigezi remains,

however, within the Ruanda circle, now extended to include Ankole also. Not only did her bishop come from Ruanda, but her first archdeacon too, for Lawrence Barham was appointed to work with Kosiya Shalita, and moved to Kabale where for his last two years on the Field he was once more among the people with whom he began his missionary life, and in the same "team" again as Ezekieri Balaba, with whom he had worked in the stirring days of the beginnings of revival and who succeeded him as archdeacon in 1959. Kigezi has other links with the past in the presence, in retirement, of Dr. and Mrs. Sharp, on their island home in Lake Bunyoni, and also of Miss Hornby, living among the beautiful hills of Kinkizi.

**MEDICAL WORK**

**T**HE Ruanda Mission having been founded by doctors, commissioned by Christ to "preach the kingdom of God and to heal the sick", it followed naturally that it should become the "Ruanda General and *Medical Mission*" and that the medical aspects of the work should always have had prominence.

Mention has been made in their place of the hospitals at Kabale, Gahini, Shyira, Kigeme, Buhiga, Matana and Ibuye. Each of these places had its own hospital as an essential part of its life, and the importance of these hospitals in the total witness of the Mission cannot be exaggerated. In the pioneer days fear, opposition and prejudice were overcome through the demonstration of the love of God in healing and relief of suffering; the contrast between such love and the barbarism and cupidity of the witch-doctor had an immediate appeal which preaching alone could not have made. Many who became leaders in the Church first heard of Christ when patients in these hospitals, and thousands who would otherwise never have heard have been brought within sound of the Gospel in the wards and out-patients' clinics.

From a purely medical viewpoint, however, mission hospitals cannot and should not attempt to meet the needs of any country; they may lead the way, but Government medical services are developed in due time. As has been seen, in Kigezi Dr. Sharp served as Medical Officer at the Government dispensary before the mission hospital was built, and for many years he remained responsible to the Administration for all medical work in the area. Later the establishment of

a big Government hospital only a few miles away from the Mission at Kabale led eventually, as has been related, to the closing of the Mission's first hospital in the financial crisis of 1939.

In Ruanda-Urundi the Mission's hospitals have, since 1934, been included in the Government's general medical scheme for the country. Doctors (having fulfilled requirements for Belgian recognition) are given the status of *médecin agréé*, and generous grants of money and supplies aid the maintenance of the work. A new avenue of evangelistic opportunity was opened up when the Government-sponsored Infant Welfare Clinics began in 1949, bringing hundreds of women with their babies to each hospital week by week. Many mothers have found not only new health for their children but new life in Christ for themselves.

From the earliest days at Kabale, every Mission hospital as it opened became a training hospital, with young men and girls learning on the wards to be orderlies and nurses, laboratory assistants and dispensers, many of them becoming, with years of experience, very highly skilled. In 1941, at Gahini, Miss Mildred Forder began to train as midwives girls from other hospitals as well as local ones, with results so valuable that in 1949 the enterprise was transferred to Ibuye, to become there the Alliance Maternity Training School. The Government Welfare Fund, the *Fonds du Bien-Etre Indigène* before referred to, financed the buildings and equipment, and girls from all the Missions of the Alliance attend the school, sitting a State examination for a Government diploma at the end of their two-year course. A few months after the end of the first course, Mildred Forder wrote of the examination:

“ Ten out of twelve passed, four of them with honours.

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(The Government doctors) also agreed to examine the ex-trainees from Gahini and Mengo, and fifteen turned up from our various stations, and twelve of them passed—which wasn't bad as some were trained as much as ten years ago. The best thing about the last course was that although it appeared to start badly, most of the girls left with a real testimony. . . . We have good news that they are going on and being a help on their stations spiritually as well as practically. Prejudice has broken down, and the women are now willing to come into hospital to have their babies. The other day, I visited the homes of some of our local girls who work in the hospital. One, who passed her midwifery and nursing course quite well, comes from the filthiest pagan home you ever saw. It astounds me what a change Christ makes to these girls in every way."

As Government recognition, with its increase in status and pay, became available to the girls of the Maternity Training School, it was natural that men working in the hospitals should also wish for some official qualification. Government training schools for male nurses or *Infirmiers* were started after the war in two townships, but as entrance to the four-year courses was open only to those who had had seven years of schooling, and whose knowledge of French was good, it was beyond the reach of most of the Mission's hospital staff, many of whom had had little or no ordinary education. To some of the most senior and experienced of these men, the Government graciously granted honorary certificates as *Aides-Infirmiers* or Hospital Orderlies, and in 1954 a school for *Aides-Infirmiers*, on a small scale and in no special buildings, but carrying Government recognition, was started at Kigeme under Dr. Pierre Babel. This one-year course also accepts

students from other Missions, in accordance with the policy of developing all training centres as Alliance institutions.

Besides these two training schools, the most important medical project undertaken by the Alliance of Protestant Missions is the Leprosy Settlement at Nyankanda in south-eastern Urundi. Until the founding of Nyankanda no proper treatment was available for leprosy patients anywhere in Ruanda-Urundi; large numbers crossed the border to Bwama, the Lake Bunyoni Leprosy Settlement near Kabale (of which an account has been given in an earlier chapter), thus creating problems in a work receiving grants from the Uganda Government, which did not feel itself responsible for cases from Belgian territory. The need was great, and when in 1950 a suitable site was found, in a tract of bush country largely uninhabited because overrun by lions and leopards, the Belgian Government gave every encouragement, with generous financial aid for buildings, for road-making, and for a supply of food until the bush could be conquered. American Leprosy Missions met the cost of other needs and the work began staffed at first by the Friends' Africa Gospel Mission, which has a station a few miles away.

The Ruanda Mission of C.M.S. has had a share from the beginning in the staffing of Nyankanda, at first with African personnel only, some of whom went there as patients, having been stricken with the disease when doing valuable work in hospital or school. Triumphs of the grace of God have been seen, as when one young man, newly married, with life before him and a Government teaching qualification, on hearing that he had contracted leprosy looked up and said "Then God wants me to teach children who have

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leprosy". Filled with joy and peace, he went to start the school at Nyankanda.

Later, the Ruanda Mission helped from time to time with missionary staff also, and in 1954 Miss Dorothy Lowe was seconded to Nyankanda from Bwama as laboratory technician. Of the harmonious working of this international and interdenominational enterprise, Dorothy Lowe wrote in 1956: "When I said good-bye to C.M.S. friends two years ago, and was taken off in a car by American and Danish missionaries to Nyankanda, I felt, as the only English person, that it might be like going to foreigners. But my testimony of the past years is that I have found with them deep fellowship in the Lord Jesus; we are no longer strangers and foreigners, but the household of God."

Meanwhile, the passing years had brought advances in medical science, and particularly in leprosy research, which had revolutionized the prospect for leprosy sufferers everywhere, and had brought many changes to Bwama, the Bunyoni Settlement. The numbers discharged from here as "symptom free" had risen year by year, and at last the word "cured" began to be used of many of these as the new drugs worked their miracles. At the same time, the number of new admissions began to drop, particularly those of children, and while this could partly be accounted for by the fact that some cases could receive the modern treatment at ordinary hospitals, the main reason was revealed by medical surveys of the country: in less than thirty years since Bwama's work began leprosy in the Kigezi district has largely been brought under control and is decreasing. The island's work is not done; many helpless and crippled patients have still to be cared for, and new admissions treated, the smaller numbers giving even

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greater evangelistic opportunities. At Nyankanda the work is still expanding, but already local dread of the disease, and prejudice against those known to have suffered from it, is beginning to lessen, as people see their relatives and friends returning after months or years at the settlement fit and well, and able to take their place once more in the community.

In all these activities, whether in co-operation with others or in its own hospitals the Mission did not lose sight of the need for God's guidance in adapting medical policy to changing needs. With the development in course of time of many efficient and well-equipped Government hospitals and dispensaries, the Mission's medical work ceased to be the only source of help for the sick in many areas. During times of acute shortage of missionary doctors and nurses, particularly in the years immediately following the war, it often appeared that at least one hospital would have to be closed, and there was much thought and prayer about the future of the medical work. Yet the conviction that it was God's Will to close down any hospital permanently never came; several had to manage for long periods either without a doctor, or without a Sister, but the work was carried on; lives were saved and suffering relieved, and the witness to God's care for man's body as well as his soul and spirit remained.

In October 1955 the medical workers of the Mission met in conference at Kigeme. One of the doctors wrote afterwards: "There were thirty of us there, doctors, sisters, African dressers and nurses. God spoke to us very clearly through the question: 'What is our calling?' We certainly are treating more patients than ever before in spite of the first-class equipment and increasing efficiency of the Government medical work.



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But our calling is not to compete with the Government; what then is this calling? At Kigeme the Lord showed us that it was *His* way of caring for the sick. We are to be spiritual specialists, treating the physical as well as the spiritual, which is often the root cause of bodily suffering. As a united team, both black and white, in our hospitals, bowing to His touch, we work together for the healing of spirit, mind and body. It is only as the patients see this that our position in this country is justified."

This conception of the special calling of the Mission hospital to treat the whole man was emphasized two years later by Joe Church: "A new class of diseases is springing up all over the world, which are now sometimes called the 'stress diseases', which come from the rush of modern life. These are already with us in Africa, and call more than ever for the treatment of the whole man. We believe that more than at any other time in the world there is a need for Christian hospitals that can deal with the spiritual as well as bodily needs, and that is the permanent place of the Mission hospital." He described medical missionary work as having three stages: the Pioneer, the Transitional and the Permanent or Fully Integrated. The last of these he envisaged as that in which mission hospitals, characterized by the personal approach to the patient and intimately bound up with the life of the local Church, are maintained even though good Government hospitals may be available.

The persistent pleas of the Church in Kigezi for the re-opening of their Mission hospital, if not at Kabale then elsewhere in the district, were evidence of the need for this special contribution of Christian healing, and gradually the certainty grew in the minds of leaders in

## A GRAIN OF MUSTARD SEED

the Mission that medical work should be re-started in Kigezi. In 1955 a site which seemed ideal for a hospital was found at Kisizi about twenty miles north of Kabale. At this place a flax factory had been erected by the Government during the war and the buildings were standing idle, flax having proved unprofitable. The local people were eager to grant the land, but the buildings were Government property; would they be given to the Mission for conversion to a hospital? Negotiations were set in motion, but for three years the issue hung in the balance. Many gave up hope, but others had an unshakeable conviction that Kisizi was the place of God's choice. History repeated itself as, in the face of many obstacles, the prayer of faith was made and was then acted upon before the answer was seen, for Kisizi's first doctor, certain of his calling to Kigezi, reached Africa in 1957, several months before the granting of the site. He was Dr. John Sharp, son of one of the founders of the Mission, born at Kabale.

In March 1958 the news that Kisizi had been granted brought tremendous joy to the African Church, and when on 30th March a dedication service was held on the site a crowd of several thousands gathered to rejoice and to praise God. Both the founders of the Mission and many leading men of Kigezi were present, and as the early days and the beginnings of the medical work were remembered, glory was given to the One Who alone had done great things. The gift of Kisizi, not only land and buildings but also an already installed electric turbine (a fifty-foot waterfall is nearby), were a seal to the Mission upon God's assurance to His servants that His command to heal in His Name still stands.

## GROWTH OF A CHURCH

**F**ROM the beginning the Ruanda Mission has had as its objective the establishment of an indigenous Church, not dependent on foreign leadership, and has followed the basic organization planned for that end for the Uganda Church by that great missionary statesman, Bishop Tucker. According to this, the area worked by every mission station is divided into districts, or pastorates, over each of which a senior evangelist is placed (eventually these will all be ordained men), with the supervision of a network of perhaps twenty small congregations scattered over the district, each with its own resident evangelist. The senior evangelist has two or more assistants, each responsible for the oversight of a group of the small churches and living in their midst. The junior village catechist is thus assured of regular advice and help from the one immediately above him, who in turn has easy access to the senior in charge of the district. No evangelist, however, of whatever grade, has sole responsibility for his church or group of churches; each congregation has its little Council consisting of the evangelist and a group of local Christians. Their decisions are subject to the approval of the Council of their sub-district, and those of this Council again to the district one, which in turn reports to the quarterly Church Council of the mission station. This sends representatives to the Diocesan Council, which has the final word on all matters affecting the Church as a whole, and in which Africans out-number Europeans by two to one.

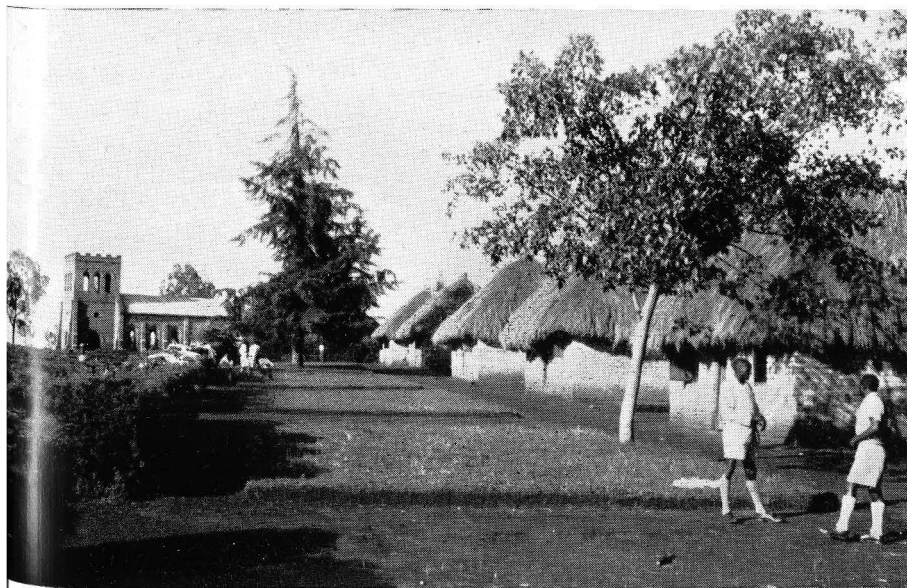
It has been seen in the course of this narrative that the development of this plan took time (it was not until 1940 that the first Diocesan Council met), and in the early days leadership and control were to a large extent in the hands of the missionaries, both white and black. At first all evangelists and for a long time all the senior men in charge of districts and sub-districts, were African missionaries, from Uganda in Kigezi and Ruanda, and from Kigezi and Ruanda in Urundi. Among the young men converted in each new place some would volunteer as evangelists, and with at first little or no training would be sent to start new churches, probably not very far from their homes. Jim Brazier, writing in March 1935 from Kigeme, then three years old, described this first stage: "At present we are giving each evangelist a junior assistant, who is a local youth being taught for baptism. The chief object is the training of the assistant to be an evangelist himself. As soon as he is judged ready for baptism he is liable to be sent out on his own."

As early as possible on each mission station, however, Evangelists' Training Schools were started, at which such young volunteers could receive a more adequate course of instruction (to which a little general education was added) in the doctrines of the Faith, the Bible and the work of a pastor. As time went on, it became possible for the most elementary stage of this training to be carried out at the district centres, taught by the senior evangelists, and for those entering the Evangelists' Training School to be selected by examination (after approval by their local Council) for a year's course in the same subjects at a higher level. Holders of the First Letter, as the certificate given by this course is called, are reappointed by the Church Councils to work in the villages, and from them some are later



The Warner Memorial Theological College at Ibuye, seen from the church tower

Ibuye Church with ordinands' quarters



A look of love and trust



## *Growth of a Church*

chosen, for qualities of spirituality and leadership, to enter a further year's course for a Second Letter. The Second Letter men hold posts of responsibility, probably in charge of sub-districts, and from the most highly esteemed of them one or two are chosen every year by each station for the Third Letter Course held at Ibuye. It is from Third Letter men, long tried and proved as senior evangelists in charge of districts, that candidates for the two-year training for ordination are finally selected. A man's vocation for the ministry is thus tested over a long period, and no one has been ordained who has not had considerable experience in pastoral work.

For the infancy of a Church in a primitive and illiterate land, this system has proved its worth; in the Ruanda-Urundi of to-day, however, there is great need for the recruitment of well educated younger men for the ministry, for whom such a gradual process of training would not be suitable. The financial sacrifice which they would make is indicated by comparing the pay of clergy in 1958 (£80) with that of skilled artisans (£150) and that of schoolmasters (£250). There is little possibility of substantial improvement in the salary of clergy under the system described above, for the pay of village evangelists, inadequate as this is, absorbs a high proportion of all Church contributions. These men themselves are now becoming hard to find, for reasons Bishop Brazier explained in 1958:

“ The position of the village evangelist has changed a good deal in recent years. Ten years ago he was a privileged village leader, educated more than most, secure and reasonably well provided for, and free from the multitudinous labour duties imposed by chiefs. To-day most of the old labour duties have been replaced

by higher taxes which the evangelist has to pay like anyone else. An ordinary labourer receives more pay than he does, and the fact that often he is working away from his home village means that he has less opportunity for helping himself by extending his cultivation of cash crops such as coffee, beans and other marketable products. A probable development will be to find a local Christian to take charge of the church, and this may lead in time to a system of unpaid lay readers, so that money can be made available to pay senior evangelists and clergy a reasonable allowance."

Organization cannot of itself give life, but it can provide a soil well suited to growth. The high level of African leadership was undoubtedly fostered and developed in the Church Councils on every mission station, where responsibility for administration, finance, and for the many problems of discipline which arise in a young Church, was gradually transferred from the missionary to the Council members. These are not evangelists only, but include representatives from every branch of the Church's work, schools, hospitals and technical departments, women as well as men. It has often been remarked that the Church Council meetings are a "thermometer" to take the spiritual temperature of the work; where there is true unity in Christ among the inner circle of leaders, business is transacted smoothly, and the knottiest problems either find an answer or are left unsolved with peace, until God shows the way out. In fellowship, things are easy which without it are slow and difficult; every Council begins with a time of waiting upon God, when His Spirit may reveal barriers between one and another which, unless removed by His grace, may hinder the discussions which follow.



## *Growth of a Church*

In nothing has the true growth of the Church been more evident than in the changing attitude towards finance shown by these Councils through the years. The principle of self-support for all the evangelistic work of the Church is now taken for granted, but it was not always so. In the pioneer days financial help from the Mission was necessary so that the work might be established, but there was a danger that the African Church might continue to rely upon and even to expect as a right the continuance of supplies of money from England. In 1935 a general concern on this subject was felt among the missionaries, and plans were made to increase local giving on a systematic basis, but it was not until the coming of revival to the Church that the African Christians themselves recognized their financial responsibility towards the work of God. The idea of a bottomless purse at the missionary's disposal died hard, and only in the openness of fellowship, with accounts on view and a new spirit of trust, did understanding come to the leaders of those days. It has been seen already how the Church faced the financial situation created by the war, and from that time there has never been any dependence on outside money for evangelism. Some areas were slower than others to achieve full self-support, but the goal has been clearly before them; when money has been short, the Church has looked to its own members for help.

As self-support was progressively attained, gifts from England for evangelistic work could be used for special projects outside the normal budget, such as building new churches, but as time went on even these became the responsibility of the local Church, and year by year in every district new permanent brick churches began to replace the primitive mud-and-wattle structures of

the past. Gifts from Friends of Ruanda had built fine churches on most of the mission stations, but Kigeme had no proper church until in 1956 the Christians there decided to raise the money themselves, and by 1958 the brickwork of a church to hold 800 was almost completed, paid for entirely with African gifts.

The growth from the tiny handful of churches of the early days, with their almost illiterate evangelists, to the Church of to-day, would be amazing were it not that "God giveth the increase". Bishop Brazier reported in 1958 of a recent nine-week tour (of Ruanda-Urundi only, the Kigezi Church being by then linked with Ankole under Bishop Shalita): "I confirmed 4,164 people in thirty-nine services, and gave Holy Communion to 7,257. At twenty-seven places there were churches large enough to hold the congregation of between three and five hundred, but generally there were several hundred more listening through the doors and windows. . . . The number of people attending the village churches remains fairly constant at the 100,000 level, but it is becoming increasingly difficult to provide evangelists for them all. . . . We now have nineteen African clergy in Ruanda-Urundi, with seven men to be ordained deacon before this report is published."

A further quotation from Bishop Brazier sums up the position in 1958: "The presence of a Munyaruanda Bishop, the Rt. Rev. Kosiya Shalita, at the Lambeth Conference, together with that of a Missionary Bishop of Ruanda, marks, I think, the end of the pioneer stage of missionary work in Ruanda-Urundi. Our mission stations together with those of the other missions in the Protestant Alliance of Ruanda-Urundi, so cover the country that not many people are more than fifty miles

### *Growth of a Church*

from one of them. The village churches are so widely scattered that not many people are more than ten miles from one of them. African clergy are in positions of authority everywhere. There are, in fact, no 'missionary' clergy, apart from myself in Ruanda-Urundi and Archdeacon Barham in Uganda territory, except for those undertaking specialist tasks in theological and educational institutions. The African Church now handles more money from local gifts than the home budget of the Mission."

The end of the pioneer stage: but not the end of the Mission's task, even on the Church side of the work. In particular, standards of theological training must be raised, if the clergy of tomorrow are to meet the challenge of the new era with all its implications and for this, as for many other aspects of the Church's life, the team of black and white must still work together.

## THE CHALLENGE OF THE PRESENT

**T**HIS is a story without an end, and the manner of its continuation cannot be foretold, for the future may bring changes, especially in the political sphere, which would radically affect the whole structure of the work. What is certain is that God has His plan for Ruanda-Urundi, and that He is still calling out men and women from Europe to work with Him in that beautiful land, "while it is called to-day". The nature of the task has altered much since the pioneer days, but "there remaineth yet very much land to be possessed", not geographically now, but in other realms.

One of the great challenges at the end of the fourth decade of the Mission's life is that of the young people of the country, of whom a missionary wrote in 1957: "They are going through the difficulties caused not only by their own adolescence, but also by the adolescence of their race." A considerable failure to meet their need has long been realized. God has blessed Christian Youth Movements in the schools, such as the Boys' Brigade at Kabale, the Girl Crusaders at Bwama and the *Intore* at Matana, and camps organized for these and for the girl Scripture Union members at Shyira and Kabale have been very fruitful, but much more is needed on these lines. For the youth of the country in particular, the Church of Ruanda-Urundi looks to Europe for help. It is tragically true that it is often the children of Christian leaders who, as they reach adolescence, are the hardest to win for Christ. They are growing up into a world their fathers did not

## *The Challenge of the Present*

know, and facing problems and temptations never experienced by their elders, whose lack of comparable education makes their opinion of small account to them.

In the craving for education, and the bitterness and frustration which follow failure to find places in any of the higher schools of the country, lies the key to the hearts of the young people of Ruanda-Urundi to-day. That key may be used by other forces than those of Christ, if opportunities now present are not seized. For some greatly needed educational projects, funds are available, and the specialist staff required has already been called by God to the country, yet a start is delayed because shortage of manpower for the maintenance and adequate supervision of existing primary schools has diverted them there.

In this category is the *Atelier*, or Technical School, for Gahini, which, once in operation, could train instructors for a network of similar schools throughout the country, providing boys who have left primary school with a means of learning carpentry and other useful skills, and keeping them within the reach of Christian influence for a further period.

But though the *Atelier* still waits, two other ventures, as long desired and prayed for, made a beginning at Shyogwe in September 1958. The *Ecole de Moniteurs* (Teacher Training College) started its new first-year class at a higher level, planned to be ultimately the basis of a Secondary School. By sharing some of the staff it was found possible to have at the same time an advanced class for girls, preparatory to a post-primary Domestic Science School. These new undertakings are a step of faith, for there is staff for one year only, and to qualify for official recognition each must grow to a three-year course.

The sudden death in Belgium in May 1958 of Mr. Silas Majoro, the outstanding leader of the educated younger generation of Protestants in Ruanda-Urundi, came as a heavy blow to all their aspirations. His education had been in Uganda, up to the highest level possible in East Africa (the University college of Makerere), and he felt keenly the lack of facilities on an equal scale for Protestants in his own land. As the only Protestant member of the Ruanda *Conseil du Pays* (the embryo Parliament) he was impressed by the need for leaders with an education adequate to give them a voice which can be heard in the councils of the country, and entitling them to hold positions of responsibility. He believed that when political independence comes, the Protestant minority, at present protected by the charter of religious freedom of the Mandatory Power, would be in great peril unless immediate action is taken by the Missions to provide higher education, while there is still time. He considered the Secondary School a priority which would even be worth the sacrifice of some primary schools, if that were the only way to provide the staff, and so great was his concern about the lack of any advanced school for girls that he had himself made arrangements, shortly before his death, for three girls from Ruanda to come to Belgium for study.

Education alone cannot produce Christian leaders, but without suitable mental equipment Christians cannot be leaders, in the wider sense. So the new beginnings at Shyogwe represent a start on the long-term preparation of leaders for tomorrow; in the short-term view, however, the Christian leaders of to-day must also be prepared for the new situations they must face as they take over increasing respon-

## *The Challenge of the Present*

sibility from missionaries. It is to meet this immediate and urgent need that the "W. W. Martin Memorial Fund" has been established, a fitting thankoffering for the life of one of the foundation members of the Ruanda Council, to help finance advanced training, perhaps in Europe, for a steady number of proved leaders on all sides of the work. The first of these, Mr. Samuel Sindamuka, began a year's course at the *Institute Biblique* in Brussels in October 1958.

A further vital piece of work, as yet scarcely begun, is the provision of Christian literature for the growing literate population of Ruanda-Urundi. In December 1956 Peter Guillebaud wrote: "Great communities of town dwellers are springing up, divorced from the old, more or less stable, cultural background, and with nothing but a veneer of 20th century chromium-plated, stream-lined, so-called civilization to replace it. Beneath this veneer is a dangerous vacuum. It is just because we are so desperately short of personnel and cannot hope to reach all these people by direct contact, that we need to enlist the help of the printed page, which more and more of such people can read. And it is not only they who need literature, but our own community, our own leading Christians, our pastors and schoolmasters. How can they develop the background of Christian experience and culture and understanding, which is our heritage, if we deny them what we rely on so much ourselves, the means to acquire some sort of library of their own?"

The books to form this library are as yet non-existent. The Bible: yes, this, the most valuable of all books, can be bought by all, and it is read until it falls to pieces. But it is almost the only book. Peter Guillebaud was for a time released from teaching, so great is the

need, in order that he might give time to writing and translating more material, and to compiling a new hymn-book; but other duties, particularly building, in connection with the new ventures at Shyogwe in 1958, claimed him again; one priority in conflict with another. A small vernacular periodical, combining items of world and Mission news with articles of general interest, run as an Alliance project, has had a struggling existence for several years, but without more time than missionaries can spare to help with its editing and production, it cannot compete with a similar Roman Catholic paper, excellently-produced and full of propaganda.

For the distribution of the Scriptures and such other books (mainly school text-books) as are available, several mission stations have their own little bookshops, but in 1957 the first attempt was made to reach one of the urban populations, when a Protestant bookstall was opened in Astrida. It was a "mustard-seed" beginning, with makeshift equipment on the verandah of a Greek merchant's shop, but God called out a great response from Friends of Ruanda to the financial need, which made possible the building in 1958 of a permanent bookshop. A mobile caravan bookshop has long been envisaged as the ideal means of reaching a wider section of the literate public, and for this too staff and funds may soon be available by an unexpected provision of God. Such means of distribution emphasize yet further the need for more books in the vernacular, although French and Swahili can be understood by a small minority.

The rapidly-growing townships of Usumbura, Kitega, Kigali, Astrida, Ruhengeri, Biumba and Ngozi have for many years been a burden on the hearts of some



## *The Challenge of the Present*

who saw the crying need of the de-tribalized African communities collecting round them. The towns are a magnet for the semi-educated who, having failed to achieve their goal of a place in an advanced school, come with a grievance against life to make a living by their wits, and juvenile delinquency is a very real problem in the urban centres. The Belgian Government, acutely aware of the serious social situation, is very willing to help Missions with building-sites, or even, in the case of Usumbura, with a complete modern unit of houses, schools and church, provided there freely because the Methodist Mission was ready to staff it. What similar opportunities in other places have perhaps already been lost for lack of missionary personnel?

Ruhengeri in particular seemed marked out to be a Mission centre. In the north-west of Ruanda, it is one of the richest parts of the country, in the heart of the principal mining area, fifteen miles from Shyira. In June 1953 a site was granted right in the middle of the town. Dr. Godfrey Hindley wrote then: "I believe that a great door of opportunity lies in the towns of this land, a door which we have hardly yet even approached. We have been granted this site without any effort on our part; it was offered to us. So please pray for the money to build upon it and guidance as to who should occupy it." A year later he wrote: "We shall have to build according to Government specifications, which will be costly, but if God is planning this project He will supply all that is necessary, if we are faithful to His commands. We would like to start by building a meeting-house from which we could start to preach and to which many could come for fellowship. We envisage a centre for the Africans with a place for them

## A GRAIN OF MUSTARD SEED

to lodge and get food and fellowship, a church and bookshop, with probably a full primary school and, eventually, a European house with someone who would have a burden for the Indians and Europeans as well as the Africans, and be able to use this centre to the full. The chiefs of this area have to gather at Ruhengeri for their councils and there is no limit to the possibilities of this project. We believe that God has given this to us so that it may be established as a centre of Light before all the evils attending the development of a big town and mining centre have got a further grip."

There was the vision, but its fulfilment still waits. It was not until 1958 that the first building on the site, the church, was completed, and in Ruhengeri still, as in most of the other towns in Ruanda-Urundi, the Protestant Church has barely made a beginning upon the "limitless possibilities" indicated above.

Youth work, higher education, Christian literature, theological training, urban evangelism—these things may sound dry and technical in comparison with the very different adventures in faith to which the two young doctors were called on that December evening of 1916, when they stood looking over the unknown land of Ruanda. There is little glamour or romance in the modern missionary task. But though the call now is to a different work, the One Who calls does not change, and His Gospel is as relevant to the Kigezi, Ruanda and Urundi of to-day as it was in the most stirring days of the Mission's early history.

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## *The Challenge of the Present*

It is often asked whether revival is still going on. One who has been involved in this movement of God from its beginning gives an answer. Joe Church writes:

“Is revival still going on? People often ask this question. But to us on our mission stations it surprises us because we never think of revival as a *thing* that comes and goes; or as something that you have to *wait* for. There is much misconception in the world as to what revival really is. We often tell people, when they ask us about the beginning, that revival began when we began to be hungry, more hungry for holiness, hungry to know the Lord Jesus better. The Holy Spirit then, as He always does, came to help us, and He revealed sin again, especially the sins of Christians, and the Lamb of God afresh. That is His work and He helps us to bow again as we see the One Who is high and lifted up. A new standard came into every aspect of our work, it was the standard of ‘the Highest’.

“Revival, therefore, is not something abnormal, it is *normal Christianity*. So we go on day by day. ‘As ye have received Christ Jesus the Lord, so walk ye in Him.’ People should not pray: ‘Lord, give us a time of blessing, such as we had in such and such a year.’ That person must repent of being cold, and of the sin that is making him cold. Revival, as we have seen it, is practical Christianity, worked out day by day, in the very smallest detail of our work, and going on right to the end, till He calls us to be with Him.

“True revival is the moving of God’s Spirit among professing Christians, bringing them back to true holiness (if we put the word ‘honesty’ in the place of ‘holiness’, this may make it clearer), and giving them repentance and a new love for the Lord Jesus—this should then go on day by day. It is best summed up in the words of 2 Chronicles vii, 14:

‘ If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways: then will I hear.’

“ With this brokenness amongst professing Christians there comes the new yearning for prayer—victorious praying.

“ These may be the last days: God seems to be in a hurry. There is a calling out of His own from all nations. There is a reaping from mass evangelism all over the world, for which we rejoice and praise. But let each one of us enter in and take our part. There must be no ‘standing on the touch-line’ as regards revival, as the Spirit of God moves over the world.

“ There is only one way of entering in, that is by looking up at Him Who bowed His head for us, and repenting—yes, repenting of the sins of Christians—the sins that so easily beset us, together with the weights we are told to lay aside. These are things that may not be sins but which stop us being really ‘all out’! Are there some things you think He won’t touch?—perhaps some denominational bias, some pet theory, some addition to grace (the Lord Jesus, plus something else), some unforgiveness, irritability, which comes from striving (we call it ‘*fuba*’ in Africa), or pride of race? Have we bowed to these?

“ Then, as He lays His finger on the spot, on my stiff neck, all I have to do is to say ‘Yes, Lord’. When I bow, revival has begun, because it has begun in me.”

So the true challenge from Ruanda to-day is more than a call for more missionaries, more prayer-support, more money; it is the challenge of a Church which has experienced, and is still experiencing, revival. The

*The Challenge of the Present*

needs of the Church overseas will be fully met only when the Church at home faces that challenge at the deepest level.

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“ A grain of mustard seed . . . grew, and waxed a great tree ”—a tree which is still growing. What is the secret of its growth? In the story that has been told of all the years since that tiny seed was sown, there has been much of faith and of obedience and of human effort—yet none of these could have produced life. It is only because of the One Who was willing, as a corn of wheat, to fall into the ground and die that the many in Ruanda and elsewhere have sprung into life. Now, learning something of death in Him to sin and to self, they in turn are bearing fruit and spreading out far and wide. “ In Christ shall all be made alive ”—to Him be all the glory.

## SUMMARY OF CHIEF EVENTS

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1921	Arrival of first missionaries at Kabale (24th February)	17
1922	Entrance into Ruanda	21
1925	Beginning of Bible translation	24
	Start of Gahini, first mission station in Ruanda	26
1926	Formation of Ruanda Council	30
1930	Start of Lake Bunyoni Leprosy Settlement	34
	Beginnings of revival at Gahini	52
1931	Arrival of New Testament for Ruanda	52
1932	Start of Shyira and Kigeme	38
1935	Start of Buhiga and Matana	45
	First revival convention at Kabale	60
	Formation of Protestant Alliance for Ruanda-Urundi	78
	Appointment of first archdeacon	67
1937	Start of Ibuye	68
1940	First Diocesan Council of the Church of Ruanda-Urundi	70
	Beginning of Kabale Preparatory School	73
	Destruction of London office by enemy action	77
1941	First ordination in Ruanda-Urundi	69
1943	Formation of United Church Council for Ruanda-Urundi	81
1946	Mission signs Government education agreement	88
	Start of Shyogwe	86
1947	Start of Protestant Hostel at Astrida	86
1950	Start of Alliance Leprosarium at Nyankanda	106
1951	Arrival of New Testament for Urundi	81
	Consecration of first bishop for Ruanda-Urundi	70
1956	Arrival of Old Testament for Ruanda	80
1958	Dedication of site for Kisizi Hospital	110

## MISSIONARIES OF THE RUANDA MISSION

*with period of service overseas*

- 1921-1955 Sharp, Dr. Leonard E. S., B.A., M.B., B.Ch.  
(Cantab.)
- 1921-1955 Sharp, Mrs. L. E. S. (Esther M. Macdonald, m. 1920)
- 1921- Smith, Dr. Algernon C. Stanley, M.C., B.A., M.B.,  
B.Ch. (Cantab.)
- 1921- Smith, Mrs. A. C. S. (L. Zöe Sharp, m. 1919)
- 1921-1922 Watney, Miss Constance
- 1923-1956 Hornby, Miss Constance, M.B.E.
- 1923-1934 Martin, Miss Beatrice S., S.R.N., C.M.B.
- 1924-1929 Warren, Rev. John E. L., M.C., M.A. (Cantab.)  
(Died in England, 20th January, 1929)
- 1924-1940 Holmes, Capt. Geoffrey, M.C., R.F.A.
- 1924-1929 Davis, Miss M. B., M.P.S.
- 1925-1941 Guillebaud, Rev. Harold E., M.A. (Cantab.) (Died  
at Matana, 22nd April, 1941)
- 1925-1956 Guillebaud, Mrs. H. E. (Margaret L. G. Edwards,  
m. 1912)
- 1926-1946 Jackson, Rev. Herbert S., M.A. (Cantab.)
- 1926-1933 Sadler, Miss May
- 1927-1930 Warren, Mrs. J. E. L. (Dr. Kathleen Ardill, m. 1927)
- 1927- Church, Dr. John E., B.A. (Cantab.), M.R.C.S.,  
L.R.C.P.
- 1928-1959 Barham, Rev. E. Lawrence, M.A. (Cantab.)
- 1928-1938 Verity, Rev. Cecil B., M.A. (Cantab.)
- 1928-1947 Forbes, Miss L. Margaret (m. Rev. W. W. Orpwood  
1937)
- 1928-1931 Wilkinson, Mrs L. G.
- 1929-1930 King, Miss Muriel H.
- 1930- Brazier, Rev. P. James, B.A. (Cantab.)
- 1930-1958 Skipper, Miss Theodora M., C.M.B.
- 1930-1939 Langley, Miss R. M. E., S.R.N., C.M.B.
- 1930-1940 Holmes, Mrs. G. (Ernestine M. Carr, m. 1930)

- 1930— Church, Mrs. J. E., M.B., B.S. (Lond.) (Decima M. Tracey, m. 1930)
- 1930—1933 Horton, Miss E. C.
- 1931—1947 Orpwood, Rev. W. Warren C. L., M.A. (Oxon.)
- 1931—1945 Barham, Miss Muriel M., (m. Dr. R. T. S. Goodchild, 1935)
- 1931—1957 Church, Dr. William F., B.A. (Cantab.), M.R.C.S., L.R.C.P. (Lond.)
- 1931—1959 Barham, Mrs. E. L. (Julia M. B. Leakey, m. 1931)
- 1931—1946 Jackson, Mrs. H. S. (Frances M. Underwood, m. 1931)
- 1932—1936 Walker, Miss A. M. W. (Pat), S.R.N., C.M.B.
- 1932—1934 Harrop, Miss Constance, C.M.B.
- 1933—1945 Goodchild, Dr. R. Theodore S., M.B., B.S. (Lond.)
- 1933— Brazier, Mrs. P. J., M.B., B.S. (Lond.) (M. Joan Cooper, m. 1933)
- 1934—1938 Verity, Mrs. C. B. (E. Nancy Cooper, m. 1934)
- 1934—1948 Butlin, Miss Margaret E., S.R.N., C.M.B. (m. Rev. H. G. Bulman, 1943)
- 1934—1956 Lloyd, Miss Marion G., S.R.N., S.C.M. (Died in hospital at Kampala, 9th September, 1956)
- 1934—1949 James, Dr. Norman M., B.A., M.B., B.Ch. (Camb.)
- 1935—1947 Innes, Miss Irene, S.R.N., C.M.B.
- 1935— Pye-Smith, Miss Ruth F.
- 1935—1936 Bryson, Miss Williamina
- 1935—1940 Pitt-Pitts, Archdeacon W. Arthur, M.A. (Cantab.) (Died in a nursing home at Nairobi, 22nd March, 1940)
- 1935—1940 Pitt-Pitts, Mrs. W. A. (K. Rosalind Carr, m. 1922)
- 1935—1947 Symonds, Dr. John W. C., M.R.C.S., L.R.C.P.
- 1935—1947 Symonds, Mrs. J. W. C. (Sonia M. Kidner, m. 1935)
- 1935—1949 James, Mrs. N. M., M.B., B.S. (Lond.) (Catherine B. Mackinlay, m. 1935) (Died in England, 28th March, 1950)
- 1935— Hindley, Dr. Godfrey T., B.A., M.B., B.Ch. (Cantab.)
- 1935— Hindley, Mrs. G. T. (Phyllis W. Tatham, m. 1934)



- 1935— Forder, Miss Mildred A., S.R.N., S.C.M.
- 1935-1940 Ryf, Miss Berthe L., S.R.N., C.M.B. (from Switzerland)
- 1935-1939 Tribe, Rev. A. W. N. (Pip), M.A. (Oxon.)
- 1936-1952 Gerson, Miss H. Joy (m. Rev. B. W. M. Berdoe, 1952)
- 1936-1938 Hyslop, Mr. Graham, B.A. (Oxon.)
- 1936-1939 Gardner, Miss Emily C., S.R.N., S.C.M.
- 1937-1957 Casson, Miss Janet H., B.A. (Lond.) (m. Dr. W. F. Church, 1937)
- 1937-1946 Bryan, Dr. Thomas B. L., B.A. (Cantab.)
- 1937-1946 Bryan, Mrs. T. B. L. (Faith Walkey, m. 1935)
- 1937-1948 Bulman, Rev. H. Gordon, M.A. (Cantab.)
- 1937— Mash, Miss Grace E.
- 1937— Langston, Miss A. Hilda
- 1937-1945 Longley, Miss Evelyn W., S.R.N., S.C.M.
- 1937-1939 Tribe, Mrs. A. W. N. (Christine Livermore, m. 1937)
- 1937-1952 Lanham, Miss Doris A., S.R.N., S.C.M. (Killed in air-crash, returning from furlough, 16th February, 1952)
- 1938-1954 Buxton, Dr. Kenneth L., M.A., M.B., B.Ch. (Cantab.), F.R.C.S. (Eng.)
- 1938-1954 Buxton, Mrs. K. L., S.R.N. (Agnes J. Bragg, m. 1935)
- 1938-1938 Hyett, Mr. Edgar H.
- 1938— Wheeler, Miss E. Marjory, S.R.N., S.C.M.
- 1938— Clayton, Miss Margaret E.
- 1938— Gregory-Smith, Rev. T., M.A. (Cantab.)
- 1938— Sutherland, Miss Elisabeth J., M.A. (Cantab.) (m. Mr. P. D. Guillebaud, 1940)
- 1938-1947 \*Faber, Miss Eileen (m. Mr. R. H. W. Pakenham, 1947)
- 1938-1941 \*Bowie, Miss Marion (m. Rev. D. T. Casson, 1941)
- 1939-1954 Cooper, Mr. Kenneth L., A.C.A.
- 1939— Copeland, Miss Irene (m. Rev. T. Gregory-Smith, 1942)
- 1939-1954 Tinling, Miss Veronica M. (m. Mr. K. L. Cooper, 1941)

- 1939- Guillebaud, Mr. Peter D., M.A. (Cantab.)
- 1939- Adeney, Dr. Harold W., B.A., M.B., B.Ch. (Cantab.)
- 1939- Adeney, Mrs. H. W., M.B., Ch.B.(Edin.) (Isabella M. Anderson, m. 1939)
- 1940- Guillebaud, Miss Rosemary, M.A. (Cantab.)
- 1940-1958 Guillebaud, Miss M. Lindesay, M.A. (Cantab.)
- 1940-1946 \*Brewer, Miss Joan
- 1941- Clarke, Miss Lilian M.
- 1942-1944 \*Dudgeon, Miss Emily
- 1943-1944 \*Sharp, Miss Mary
- 1944-1950 Barrie, Miss Margaret, R.N., R.M. (from S. Africa)
- 1945- Barley, Miss Marguerite, A.R.R.C., S.R.N., S.C.M.
- 1945- Metcalf, Miss Janet, S.R.N., S.C.M.
- 1946-1949 Allen, Dr. K. W., M.D., C.M.
- 1946-1949 Allen, Mrs. K. W.
- 1946-1957 Louis, Miss Beatrice E., S.R.N., S.C.M. (m. Mr. F. Crittenden, 1957)
- 1946-1953 Syson, Rev. Stanley H., B.A. (Oxon.)
- 1946-1953 Syson, Mrs. S. H. (Margaret Dickens, m. 1945)
- 1946- Peck, Miss J. Doreen, B.A. (Bristol)
- 1946-1948 Hayward, Miss Beryl C. (m. Rev. C. Rendle, 1948)
- 1946-1952 \*Gauntlett, Miss Joyce (m. Mr. R. Lea-Wilson, 1952)
- 1946- \*Webster, Miss Barbara J. (m. Mr. K. B. Kitley, 1952)
- 1946-1948 \*Muller, Miss Ruth
- 1947- Moynagh, Dr. Kenneth D., D.T.M. & H. (Edin.)
- 1947- Moynagh, Mrs. K. D. (D. Wendy Martin-Harvey, m. 1942)
- 1948-1951 Parslow, Miss Kathleen, S.R.N., S.C.M.
- 1948-1953 Gately, Mr. Ian M.
- 1948-1953 Gately, Mrs. I. M. (Joan Edwards, m. 1947)
- 1949-1955 \*Chase, Miss Nancy
- 1949-1954 \*Vaughan, Miss Muriel D.
- 1949- Lowe, Miss Dorothy M., B.Sc. (Birm.)
- 1949-1958 Greaves, Miss Pamela
- 1950- Parry, Dr. Robert C., M.R.C.S., L.R.C.P.
- 1950- Parry, Mrs. R. C. (Meryl H. Allen, m. 1947)

- 1950— Masterman, Miss Heather (m. Mr. H. H. Osborn, 1952)
- 1950— Jones, Miss Mabel A.
- 1950— Ingram, Miss Margaret W., S.R.N., S.C.M.
- 1950— Putman, Miss Nina M. E.
- 1950—1956 Robinson, Miss F. Mary, S.R.N., S.C.M. (m. Mr. W. G. Silk, 1956)
- 1950— Babel, Dr. Pierre A. G., M.D. (Geneva)
- 1950— Babel, Mrs. P. A. G. (Andrée M. Sauter, m. 1946)
- 1950— Stanley-Smith, Dr. Geoffrey, B.A., M.B., B.Ch.
- 1951— Osborn, Mr. Herbert H., B.Sc. (Lond.)
- 1951—1952 \*Moss, Miss Elizabeth E. G.
- 1951— Kitley, Mr. Kenneth B., M.A. (Cantab.)
- 1952— Sherratt, Miss C. Mary, S.R.N., S.C.M.
- 1952— Lindsay, Rev. R. J. Alan, B.A., B.D. (Dub.)
- 1952— Lindsay, Mrs. R. J. A., B.A., M.B., B.Ch., B.A.O. (Dub.) (A. Catherine Good, m. 1951)
- 1952— Sisley, Mr. Edwin, B.Sc. (Lond.)
- 1952— Sisley, Mrs. E. (Beryl E. Hiron, m. 1949)
- 1952—1953 \*Davies, Miss L. Mary
- 1952— \*Hayward, Miss E. Mary, S.R.N., S.C.M.
- 1952—1956 \*Ponsford, Miss Betty G.
- 1953— Stancliffe, Miss Josephine M., S.R.N., S.C.M.
- 1953—1956 Grandjean, Miss E. Renée B. (m. Pasteur R. Bonnal 1956)
- 1953— \*Read, Miss Nancy
- 1953— Hall, Miss Joan C. (1953—1956 at K.P.S.)
- 1954—1958 Bromilow, Miss Elizabeth, B.A. (Lond.) (m. Mr. D. Thomson, 1958)
- 1954—1957 Must, Miss Gladys
- 1954— Leakey, Rev. Ian R. A., M.A. (Cantab.)
- 1954— Coulton, Miss Joyce M., S.R.N., S.C.M. (m. Rev. I. Leakey, 1955)
- 1954— Nicholson, Miss Joan C., B.A. (Belf.)
- 1955— Weston, Mr. David A. A., B.A. (Oxon.)
- 1955— Honoré, Miss Elizabeth (from Belgium)
- 1955— Gray, Miss Betty L., S.R.N., S.C.M.
- 1955— Bapty, Dr. A. Allen, M.B., B.S. (Lond.), D.Obst. R.C.O.G.

- 1955- Bapty, Mrs. A. A., M.R.C.S., L.R.C.P. (Barbara E. G. Walkey, m. 1952)
- 1955- \*Martin, Miss M., S.R.N., S.C.M.
- 1955-1957 Cayley, Mr. Hugh
- 1956- Burt, Miss Margaret G.
- 1956- Stanley-Smith, Mrs. G. (Margaret Palmer, m. 1956)
- 1956- Preston, Miss Rosemary M., S.R.N., S<sub>2</sub>C.M.
- 1956- \*Swanson, Miss Louise
- 1956-1958 \*Hall, Miss Alison
- 1957- Whitlock, Mr. John L., Ph.C., M.P.S.
- 1957- Whitlock, Mrs. J. L. (Shirley J. M. Cresser, m. 1957)
- 1957- Sharp, Dr. John L. H., M.B., B.S., D.R.C.O.G.
- 1957- Sharp, Mrs. J. L. H., M.C.S.P. (Doreen M. Harris, m. 1955)
- 1957- Curry, Miss Sarah D.
- 1957- Brooks, Mr. Patrick J., B.A. (Manch.)
- 1957- Weston, Mrs. D. A. A. (Gwyneth Jones, m. 1957)
- 1957- Westlake, Miss Norma
- 1957- de Benoit, Miss Dorothée (from Switzerland)
- 1958- Rivers, Miss Mavis J. A.
- 1958- Button, Miss Rosemary F., B.A. (Lond.)
- 1958- Gray, Miss Viera, S.R.N., S.C.M.
- 1959- Ely, Miss Jean H.
- 1959- Smith, Miss Janet M., S.R.N., S.C.M.
- 1959- New, Miss Maureen, S.R.N., S.C.M.
- 1959- Honoré, Miss Louise (from Belgium)
- 1959- Brown, Rev. Albert M., B.A. (Durham)
- 1959- Brown, Mrs. A. B., B.A. (Dur.) (Joan L. Middleton, m. 1955)
- 1959- Burnett, Miss Mavis, B.A. (Manch.)
- 1959- Church, Dr. John C. T., M.A. (Cantab.), M.B., B.Ch., D.R.C.O.G.
- 1959- Church, Mrs. J. C. T. (Rhoda N. Biffin, m. 1958)
- 1959- Henderson, Dr. Jon, M.B., B.S., D.Obst. R.C.O.G.

\* For the Kabale Preparatory School.

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