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ROAD TO REVIVAL



THIS book sets out to tell the story of the Ruanda Mission during the past twenty-five years. The progress of the work is likened to a journey along an African road, marked by mile-posts, dividing the time into five-year periods, each showing a definite step forward. At the same time is traced the way in which Revival has spread throughout the country and beyond. The story is told by one of the two doctors who started the Mission. He describes the early pioneering, the miraculous opening-up of the country to the Gospel, and the Mission's plans for the future.

ROAD TO REVIVAL

Second Impression

ROAD TO REVIVAL

The Story of the Ruanda Mission

BY

A. C. STANLEY SMITH
M.C., M.B., B.Ch.

FOREWORD BY

CANON M. A. C. WARREN, D.D.
General Secretary, C.M.S.

CHURCH MISSIONARY SOCIETY
6 SALISBURY SQUARE, LONDON, E.C.4

Author's Preface

THIS book sets out to tell the story of the Ruanda Mission. The year 1946 is its Silver Jubilee, so we are giving the broad outlines of the Mission's history from its start.

If that were all, one might well question the value of adding another to the number of books which tell similar stories of Christian endeavour, but we believe that behind each story of missionary enterprise there is discernible some expression of the Thought of God. It has always been God's way that when He wants to speak to the world, He seeks out a man or a body of men through whom He can express Himself, and we seek to know the Thought of God in calling this Mission into being. If we can find that, then this book has a purpose.

As we have traced this story through the years, we have been struck by the fact that each of the five-year periods has been marked by a definite step forward. So we have tried in five chapters to outline these advances as though along an African Road, and to trace not only the progressive development of the Mission and the Church, but the steps through which God has brought about a Revival which has been transforming the whole situation and is spreading far beyond the borders of Ruanda.

We have aimed at giving a true picture, not hiding difficulties or glossing over failures; but trying to show how God overrules and uses even them to teach His servants His way.

“That the excellency of the power may be of God and not of us.”

A. C. STANLEY SMITH

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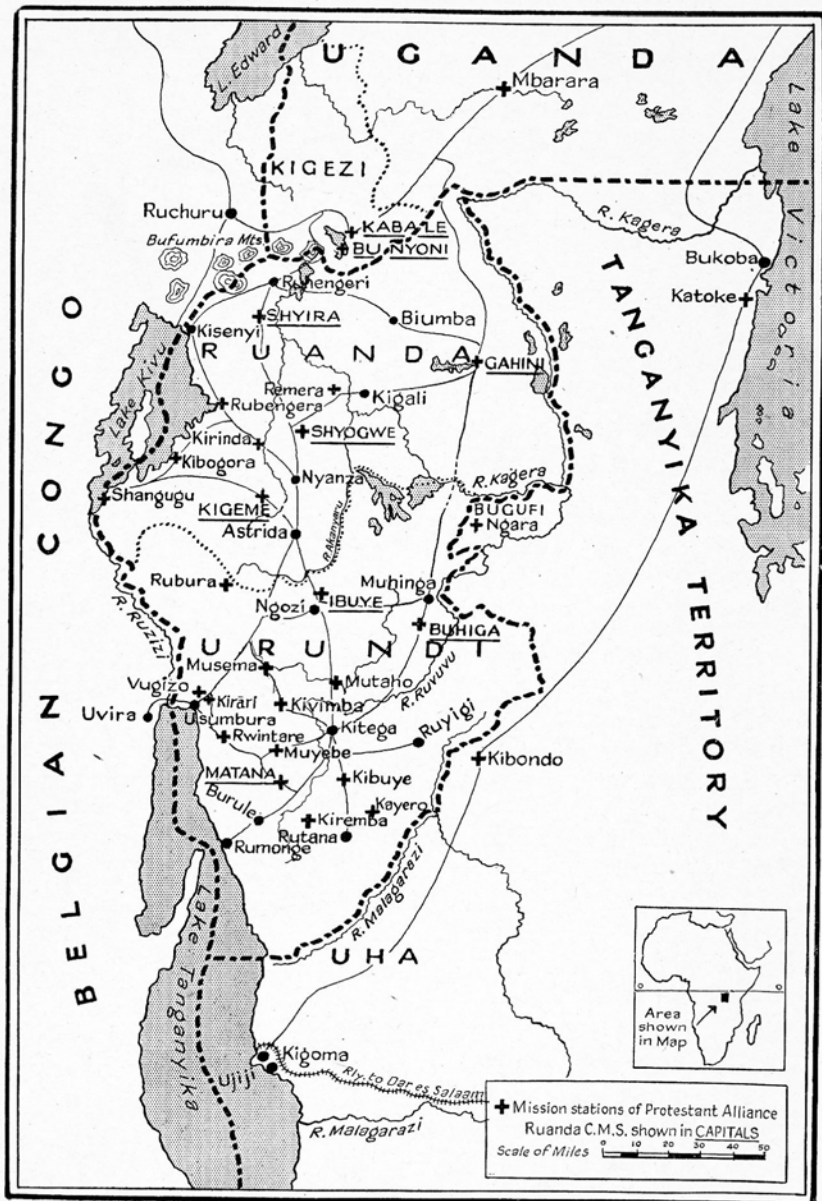
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The Starting Place

1916-1921

THEY SEEK A COUNTRY

(i) *The Explorer*

*"There's no sense in going further—it's the edge of cultivation,"
So they said, and I believed it—broke my land and sowed my crop—
Built my barns and strung my fences in the little border station
Tucked away below the foothills where the trails run out and stop.
Till a voice, as bad as Conscience, rang interminable changes
On one everlasting Whisper day and night repeated—so:
"Something hidden. Go and find it. Go and look behind the Ranges—
Something lost behind the Ranges. Lost and waiting for you. Go!"**

THE era of African exploration, rich with the names and deeds of Livingstone and Stanley, of Speke and a host of others, had given way to the era of occupation; and the world upheaval of the Great War found most of Africa "on the map." Kenya was to be the white man's colony, Uganda was forging ahead under an enlightened and sympathetic Government. To those who followed the colonial policies of France and Belgium, a flood of information was available as to how those powers were assimilating the innumerable primitive tribes of Congo and incorporating them into their economy.

But even in 1916 there were still parts of Africa deep in the shadows. Away to the north-west of German East Africa there lies the country of Ruanda-Urundi. Apart from the few in touch with German colonial affairs hardly any one knew of the existence of this country, and fewer still of its beauty and its people.

* *The Explorer from The Five Nations (Rudyard Kipling), by permission of Mrs. George Bambridge, and Methuen & Co.*

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The land had been described in a book called *In the Heart of Africa* by the Duke of Mecklenburg, and a copy of this book fell into the hands of two young doctors, Sharp and Stanley Smith, who were at that time working in Uganda. They had both been brought to Christ in their teens and accepted Him as their Saviour. Knowing that for them the only honourable response to His great love was to give their lives to His service and His control, they went out to the Church Missionary Society Hospital at Kampala, Uganda. This hospital was the creation of the famous brothers Albert and Jack Cook, and under their inspiring leadership the two doctors had their first lessons in missionary methods. The brothers Cook had, by their brilliance in the professional side of their work, earned a reputation literally continent-wide, and by their humble devotion to Christ and practical sympathy for the sufferings of Africa, had won the love of countless multitudes drawn from the surrounding tribes.

It had always been the ambition of these two young doctors, when experience had been gained, to launch out into some sphere where Christ was not known, and where the medical missionary could exert his special influence in breaking down prejudice and winning a hearing for the Gospel. This thought has been the mainspring of all the work recorded in these pages. The end-all of it has been to share with the African the experience of Christ Who died on the Cross to pardon sinful men, and Who lives to reproduce in them His own likeness. This subordination of the professional to the spiritual has always been the ideal of the Ruanda Mission; and if it had only been more consistently applied, how much greater things could God have done! "Academic attainments are useful and of great importance; we would say nothing to disparage them; but we must never forget that missionary work is a spiritual enterprise, undertaken for spiritual results, to be achieved only by spiritual means." (*Rowland Hogben.*)

Descriptions of Ruanda began to filter through as our troops advanced into "German East," and all conspired to point the doctors to the land of their dreams.

So in December, 1916, they asked permission to take local leave for a tour of Ruanda. The way in which the permit was granted seemed to show the over-ruling hand of God. It transpired afterwards that the Belgian authorities who were occupying Ruanda after driving out the German forces would never have granted leave; and it was only through a misunderstanding on the part of the Uganda Government that a permit was granted, and the doctors travelled through a large part of northern Ruanda, blissfully unconscious of the fact that they were there without the knowledge of the Belgian Commander-in-Chief. So for nearly three weeks they passed through this lovely land and made their first contacts with its people.

(ii) *The Country*

This is the country to which they came. High on the uplands of the chain of mountains and ridges which form the backbone of Africa and the watershed of the Congo and the Nile, lies Ruanda-Urundi. To the north stand the Bufumbira Mountains. Geologists believe that long ago they burst up through the Nile valley, which then ran due north and south, dammed back its stream, and forced its waters to break away to the east till they poured into the wide shallow basin which now forms Lake Victoria. These volcanoes, seven in number, stand out like sentinels against the sky on a clear evening, towering above the general level of the Ruanda plateau. Most of them are extinct, but two still open a vent down to the mysterious fires, which turn the depths of kindly mother earth into a raging inferno, and redden the night sky with their light. In 1937, Namulagira, after slowly filling for years, burst through a fissure on its flanks and for two years poured a molten stream of lava a distance of fifteen miles into the waters of Lake Kivu.

ROAD TO REVIVAL

In this region lies the Kigezi district, the scene of the earliest efforts of the Mission ; it is from the hills of Kigezi that the country breaks away on the north to the flats around Lake Edward. This is a region of fertile hills and valleys, of great rivers gushing out fully-formed from beneath the lava from " caverns measureless to man " and God's subterranean reservoirs. The land sparkles with lakes and waterfalls, and here on the high forest belts at 10,000 to 14,000 feet the great gorilla finds his home.

On the west is the deep rift valley, dividing Ruanda from Congo. Here lies that amazing geological phenomenon, Lake Tanganyika, 450 miles long, hardly more than thirty miles wide, the second deepest fresh-water lake in the world, a crack in the earth's surface more than 14,000 feet deep.

East, the Ruanda-Urundi plateau falls away to the dry and scrubby vastness of Tanganyika Territory. It was from this side that the doctors with the Rev. H. B. Lewin as their guide entered the country on their first safari. They had travelled by motor cycle some 250 miles from Kampala to the borders of Kigezi, and then leaving their machines in a wayside camp, they struck the trail leading through the rolling savannah which lies between the Ruanda plateau and the Kagera River. Three days of marching through game country, almost uninhabited, led them to a steep escarpment. As they topped the summit on a bright December evening a glorious panorama spread itself before their eyes. Away to the west and north and south stretched the fertile province of Buganza, a plateau of gently rolling hills teeming with villages ; in the lambent light of a clear evening after rain, the hut fires were sending up little canopies of smoke which drifted gently down the hill slopes to the valleys. At that moment they knew they had found their " promised land."

Such is the setting of the Ruanda scene, with Urundi to the south even lovelier, calling forth the words of Scripture "well-watered everywhere . . . even as the Garden of the Lord."



[Photograph]

BATUTSI OF RUANDA

[Dr. A. I. Schofield]

PEOPLE OF URUNDI



(iii) *The People*

In this age of machinery, Ruanda has not been left out in the hunt for minerals, and it has paid its tribute in gold and tin to the industries of the world. But its true wealth is its people. Among them is found one of the purest examples of the impact on the indigenous tribes of Africa by the great Hamitic migrations of the past. Rich in cattle, in intelligence, and in the power of conquest, this race, called in Ruanda the Batutsi, has for centuries dominated the indigenous population, the Bahutu. Under a feudal serfdom they have evolved a well-planned symbiosis, in which the pastoral and agricultural elements have been astonishingly well balanced, leaving the authority entirely in the hands of the Hamitic aristocracy.

Head of the Ruanda tribe stands the King, a majestic figure of a man 6 ft. 6 ins. in height, a despotic monarch under the Belgian mandate. Under the King, the country is divided up into counties ruled over by the great hereditary chiefs. They are a tall race, dignified in their bearing, arrogant in their lordly pride. They are superb athletes, and would if trained produce the champion jumpers of the world. They are past masters at intrigue and ready for any treachery; and yet the best of them show all the traits of the true aristocrat, kindly to their servants, courteous to all, and with a high sense of honour and of public service. The Bahutu are the workers of the country, industrious, but servile and lacking in initiative. Of the two Kingdoms of Ruanda and Urundi, the people of the northern, the Banyaruanda are lazier but more independent; and the Barundi, of the southern kingdom, are harder workers but more servile.

There remains one small section of the people, an ethnological curiosity, the Batwa. These tiny people resemble the true Pygmies. They do no cultivation, but they are hunters and potters. They are scattered all through the

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country, and each great chief likes to have his Batwa families as potters, as carriers to take him and his wives when he goes on a journey, and last but not least, as his court jesters.

The languages of the two kingdoms are closely allied, and one finds that rare phenomenon in Africa, a language group comprising nearly five million people in an area almost the size of Ireland.

The Batutsi in spite of their more cultured origin have absorbed the language and the religion of the indigenous tribes. As in all the surrounding countries of Central Africa, their philosophy and faith is Animism. They believe in the existence of one Creator God, but their faith is more concerned with the spirits that haunt the underworld about them. The real motive behind all their religious ideas is solely to achieve and to maintain material prosperity. The four freedoms the primitive African covets are freedom from disease, from hunger, from poverty, and from childless marriage. These desirable blessings, however, are threatened by the occult and terrifying power of the spirits. Every ill to which humanity is heir is laid at their door; and the social security of the community depends on the "priestly" ministrations of the witch-doctors, who claim knowledge of the unseen world, and the wisdom to appease its unaccountable hostility. The science of these practitioners is a compound of shrewd common sense, acute powers of observation of nature, a profound understanding of the workings of the African mind, and audacious roguery. They hold the souls of the people in a bondage of fear and almost unbelievable credulity.

Into this darkness of ignorance and superstition, however, there have filtered some rays of the "Light that lighteth every man that cometh into the world," one more proof that the religious wisdom of mankind comes from one unique source out of the mists of antiquity, and that God has not left Himself without witness. Their names for God

THE STARTING PLACE

reveal a remarkable similarity to the supreme manifestation of Himself in the Scriptures. "Imana Rurema" is "God the Creator"; "Imana Rugaba" is the perfect rendering of "Jehovah Jireh" (The Lord will provide). In Kirundi the "All-seeing God" is "Imana Ndavyi;" and a not uncommon boy's name among the Banyaruanda is "Sengiyumva," or "Pray to Him who hears." The unmerited grace of God is revealed in their proverb, which says: "You do not trade with God; but, if you do, He will drive a hard bargain."

These then are the people among whom for the last twenty-five years the Ruanda Mission has been trying to bring the Gospel of the Love of God in Christ Jesus, enlightening the darkness of ignorance, delivering from the bondage of fear, healing a great mass of preventible suffering and through the Blood of the Everlasting Covenant offering them the gift of Eternal Life by faith in Him Who shed it on the Cross.

To the First Mile-Post

1921-1926

THE JOURNEY BEGUN

(i) *To the Frontier of Ruanda*

THE end of World War Number One opened up before the two doctors vistas of a pioneer advance into "enemy occupied territory," claiming as its inheritance the whole of the Ruanda-Urundi countries, and they had come home with the blessing of the Uganda Mission on this enterprise.

But when the proposition was put to the Church Missionary Society, every dictate of prudence said "Impossible." The C.M.S. was already carrying an almost intolerable burden in its wide-flung mission to Africa and the East. The cost of its work had gone up £100,000 a year through the rise in exchange. It was inevitable that once committed to this task, they could not call a halt, and it would certainly lead to still greater commitments in money and in personnel. Further, the mandate had been given to Belgium. Yet with the confidence of faith that the sense of compulsion on the two doctors was God's call to the Society, the C.M.S. accepted this offer of service. An incident of some significance seemed to set the seal on this decision. Canon Stather Hunt, a steadfast friend of the Mission from its inception, preaching in Holy Trinity Church, Tunbridge Wells, touched on the call of Ruanda. It chanced that an army officer was driving through the town that Sunday morning; engine trouble forced him to leave his car at a garage nearby, and he went into the church for the morning service. Touched by the appeal he gave the Canon £500 as a thankoffering for mercies in the war to be used for the founding of this Ruanda venture.

The next move was to obtain sanction of the Belgian Government. Monsieur Anet, of the Belgian Protestant Church, whose mission had been asked by the Government to take over the old German stations, gladly welcomed the co-operation of the C.M.S. and took the doctors to see the Minister of Colonies. Political considerations made him refuse categorically the request to open up work in Ruanda; but sanction was given for them to go to Urundi, and they were able to discuss plans with Monsieur Ryckmans, at that time Resident of Urundi. The acquaintance made then has had its happy repercussions since, and Monsieur Ryckmans as Governor-General of the Congo has been a good friend to the Mission.

Armed then with this sanction Dr. and Mrs. Sharp, and Dr. and Mrs. Stanley Smith with their first-born babe, Nora, ten months old, set out on their journey in November, 1920. But at Marseilles they found a letter from M. Anet saying that to his great regret the Belgian Government had withdrawn their sanction, and the door to Ruanda-Urundi was for the moment closed. So they went on their way "not knowing whither they went," sure of nothing else but their Guide. There is something inexorable and final when Governments say "No". They seem so strong, one can almost hear the doors slammed and the bolts shot home. And yet less than twelve months later, the doors were opened. Britain annexed the eastern section of Ruanda and so, less than eighteen months after this blunt denial, the doctors were actually planting evangelists in Eastern Ruanda. "The Most High ruleth in the kingdom of men and giveth it to whomsoever He will."

Meanwhile the little party, ignorant of what God was going to do, arrived in Uganda. There were many clamant needs put forward, but the Committee recognized the essentially pioneer value of a medical mission. The final decision was to send them to Kabale in the Kigezi district of Uganda,

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where, faced by a wild and turbulent tribe, the Bakiga, the Government was asking for the help of such a Mission. On February 24, 1921, Dr. and Mrs. Sharp climbed up the steep footpath that led to their future home. The Ruanda Mission had begun.

They had climbed Lutobo Hill earlier that day from the barren plains of Ankole, and found themselves suddenly transported into another world. The Kigezi district comprises four counties of which the largest is Rukiga. It is a land of steep hills and deep valleys ranging from 6000-8000 feet above sea level. The climate is cool ; in July the temperature falls to under forty degrees F. ; the valleys are flooded with mists which billow up the mountain sides till the sun is well up. The soil is fertile. The hardy inhabitants are up at dawn to their cultivation and do not come home till the evening. The hillsides are like a checkboard, every available plot taken up with their tireless hoeing. A wild untamed people they were in those days. Only a few years previously a witch-doctor had raised a rebellion. His name was Ntokebiri, meaning "Two fingers." The rebellion was quelled, its leader killed, and the gruesome relic of his two-fingered hand was sent round the country as a silent witness to the fact that all his magic was not proof against the white man's guns.

Over a high escarpment to the west the Rukiga country borders on to one of the most magnificent panoramas eye could feast on. Two thousand feet below, a vast plain stretches away to the other side of the escarpment in the Belgian Congo. It is dotted everywhere with craters, and, towering up out of this plain rise the giant peaks of the Bufumbira range.

This volcanic region forms the boundary between Ruanda, Uganda, and the Congo, and in the part under British rule their lives a section of the Ruanda tribe some 40,000 in number. The purpose of God for the Banyaruanda was thus already beginning to unfold itself ; and it

was with a sense of thankful wonder that the doctors found within the area allotted to them an offshoot of the people to whom they had been called.

(ii) *Kabale, a Strategic Base*

The bare hillside, which Mr. Lewin of Ankole had chosen as the mission station with admirable foresight, is only a mile from the government centre of Kabale and it boasted of two buildings, a tiny resthouse and an even tinier church. A few teachers had been sent up from the C.M.S. mission in Ankole and as a result of their efforts a handful of adherents had joined them; but the whole country was wrapped in heathen darkness.

The doctors' first task was to build houses and by July of that year the two little families were housed each in its mud-and-wattle house. Medical work was begun almost at once, for the Government had a small dispensary and Leonard Sharp was asked to act as Medical Officer, a position which he held for nearly five years, until a permanent government doctor was appointed.

As soon as the houses were built, the hospital was begun. It was built in sun-dried brick and roofed with papyrus. Five main blocks lay across the flat ridge of the hill over a frontage of 100 yards, each block connected to the next by a corridor. It took two years to complete the whole plan and when finished it held 125 beds.

The great numbers of workmen required offered a ready field for evangelism, and the response was immediate and encouraging. One day after a talk on the Love of God in Christ, some of them went off to their work saying "Kasingye Ruhanga" (God be praised). As they returned to their homes, some would ask for evangelists to go to their villages and continue the teaching, and so the light began to spread.

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With all their wildness, there were some among the Bakiga who showed a refinement of manner and character very striking by contrast. One such was the old chief Mutambuka. He came, carried by his retainers, and as he stepped out of the carrying-basket, it was seen that he was blind. He had come with the pathetic hope that he might be cured, but his eyes were hopelessly destroyed.* There was about him a dignity and a gentle kindliness which was most moving. Years later he became a Christian in all but name, a touching picture of his people, once blind but whose eyes were being opened to see the light.

It was not long after this that Constance Watney came from Mengo Hospital as the Mission's first nurse. In those primitive conditions she did a great work, much loved by the people; but only a year later she was taken seriously ill and had to be invalided home.

Busy though life was on the station, safaris were made throughout the country. Stanley Smith toured Rukiga and the country towards Lake Edward and planted teachers away up to the Congo border in the sleeping sickness area, and Leonard Sharp took over the section of British Ruanda. These constant tours through the country brought the hope of healing and the message of the Gospel to the remotest villages and after five years' work nearly 150 villages had got a resident teacher and a little company of adherents.

(iii) *The First Step across the Border*

Away at the end of the wide and populous valley in which Kabale stands, there is a line of hills towards which the eyes of the missionaries often turned in longing expectation. For standing on that ridge they could see the border into Belgian Ruanda, closed to them by the orders of the Government but assuredly theirs by the promise of God. In 1922, a strip of eastern Ruanda was handed over to Britain. The barriers had fallen down and Leonard Sharp was over

exploring "the promised land" for 150 miles to the south. He sent appeals to Toro and Bunyoro. Evangelists and schoolmasters volunteered to come to his help; and before the year was out some eight centres had been opened up. Medical work drew the people like a magnet, and the occupation of Ruanda proper had begun.

Two years later the division of the country proved politically impossible. It was handed back to Belgium, but with the Mission established inside. At the time of its restoration to Belgium, the Stanley Smiths were visiting this area. They went across to the Belgian capital at Kigali and after friendly interviews with the Resident obtained sanction for the maintenance of the work, and for regular visits by the doctors for medical work and the care of the churches. The verse in *Daily Light*, as they went into Kigali for interviews on which hung the issue of the coming years, was "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom." What other conceivable purpose was there in this brief two years of British occupation than the opening up of Ruanda and Urundi by the very hand of God, for the entrance of the Gospel!

(iv) *The First Stirrings of Revival*

The work in the village churches had grown immensely, and on the surface seemed flourishing, but as early as June, 1922, there began to appear evidence of what God was to do so mightily in the days to come. Stanley Smith wrote then:—

A safari round the village churches always sends one to one's knees in prayer for Revival. But if our teachers are to be revived we who lead them must be abiding in the place of Power. Just recently God has been giving us a time of spiritual reviving. A book which has greatly helped us has been "How to Live the Victorious Life," by an Unknown Christian. . . . We took the opportunity of all our evangelists being in, to have a series of meetings in which we tried to pass on the thoughts and experiences which were blessing us.

ROAD TO REVIVAL

Here were the first stirrings which in later years broke out into Revival.

Looking in the old letters home, one finds in September, 1923, the first mention of a boy who was later to be one of the Lord's chosen instruments of Revival. A poor lad, about 16 years old, Kinuka by name, came to Kabale Hospital covered with foul smelling sores. He responded to treatment, and, showing an intelligent interest, he was taken on as a boy in the hospital. He went steadily ahead and was a member of the first class of Africans to be taught microscopy, anæsthetics, and dispensing, to fit them to become senior assistants in the new hospitals to be opened in Ruanda.

(v) *The First Reinforcements*

Two years after the start of the Mission, the staff was joined by Constance Hornby, who had worked some years in Uganda, and Beatrice Martin, a nurse. Miss Hornby started straight away in winning the confidence and affection of the wild Bakiga girls and, in the face of great obstacles, laid the foundation of the girls' school in Kigezi. "Trix" Martin found a hospital awaiting her and for twelve years worked there with patient skill.

So the early days passed on; the pressure of work became overwhelming. The Kigezi Church and schools were crying out for a clergyman and schoolmaster. Eastern Ruanda demanded a resident missionary, for the work had begun to deteriorate under the hard blows of opposition and intrigue.

In 1924, in answer to much prayer, reinforcements arrived. Jack Warren came to be pastor and schoolmaster for Kigezi, and Geoffrey Holmes (late R.F.A., ex-Captain of the British Army Ice Hockey team) for the pioneer work in eastern Ruanda.

Jack Warren plunged into his work with characteristic zeal and devotion. He had been passed for the mission field on the understanding that he would be sent to a healthy climate. The climate in Kigezi was the best that Central Africa could provide ; but he found himself faced with a huge task : language study, the supervision of an evangelistic work going on in nearly 150 village churches scattered over an area 100 miles by 40, the building of a great central church, and the development from its primitive beginnings, of a sound educational work. "I am thrilled at all that lies ahead of me," he wrote soon after his arrival in December, 1924. Four weeks later he was out on safari with Stanley Smith and Geoffrey Holmes, the hills proved too much for him, and, the night he came back, an alarming hæmorrhage showed that his old trouble had lighted up again. It seemed as though his work had ended, ere it had begun. But in answer to a veritable barrage of prayer, God raised him up ; and the best advice to be had in the country sanctioned his carrying on.

With a new and solemnizing sense of God's purpose for him, he plunged again into the work. The schools were put on to a new basis of efficiency in new buildings. The work in the villages went ahead in a happy partnership with Azaliya Mutazindwa, a pastor from Toro. He made preparations for the building of a great church, seating 2000 people ; it still stands as a monument to his work and to the devotion of the children of England, who out of love for him subscribed over £900 to the building fund.

This first five-year period ended with much encouragement in the reinforcements who had come, but it was becoming increasingly clear that the Mission was faced with a task utterly beyond its strength and its resources. The Kingdom of Ruanda was so huge, the foothold there so slender, and far beyond it, untouched and untouchable as yet, lay Urundi.

To the Second Mile-Post

1926-1931

OVER THE BORDER

(i) *The Opening of Gahini*

THE first occupation of Ruanda proper had been in the nature of a commando raid ; but the advent of Geoffrey Holmes made it possible to have a resident missionary there to consolidate the foothold already gained. The work under much discouragement was in a feeble state when he crossed the border. He was away three months spying out the land. In July, 1925, Leonard Sharp and Mr. Roome, the great traveller of the British and Foreign Bible Society, went with him and approved the site he had found at Gahini, and by September he was beginning to settle into his headquarters.

Gahini is set at the east end of Lake Mohasi, at the junction of roads going north, south, and west, with the lake itself as a fine potential waterway twenty-five miles long through the hills westward. The country all around is thickly populated with a large proportion of Batutsi for the King's prize cattle are given the choicest grazing round the lake. The passing years have proved the suitability of the site. It has a precarious rainfall, and malaria has increased, but it is still the strategic centre for Eastern Ruanda.

Holmes' first journeys through the country opened his eyes to the magnitude and the delight of the work that lay before him. Musinga, son of Rwabugiri, was King of Ruanda. It was not long before the ex-army officer was down at Nyanza at the royal court. " I asked Musinga if he had any good runners " he wrote, " and said I would

like to try one out. So he picked out two and we ran a '100.' One of them beat me by a foot, and I beat the other by about the same. Musinga was very bucked so I asked him to show me some jumping. We went down to the football field and he put a few men over the tape. The chap who beat me running did about 6 ft. 7 ins. I did not compete!" Speaking of Musinga's sons, he said: "They are worth going miles to see. How any one with a changed heart could help falling in love with the Batutsi is beyond me! A race of gentlemen, with beautiful physique, undoubtedly as fine as the world produces, keen on games and sports, but proud, arrogant and cruel, scornful of anything that savours of manual labour, and yet so superstitious and deceivable in spite of great latent mental abilities. One longs that they may get a vision of the Crucified One and enter into life more abundant."

His first impressions were true. With all their attractiveness they were a fickle and immoral race. Their religion was superstition covering gross materialism. "We only want to learn your wisdom," they said. Much sad experience taught the missionaries to suspect the motives of those who sought to join them; for intrigue and treachery seemed to be the warp and woof of their nature.

But with all their faults the Batutsi are one of the key races of Central Africa; a converted Mututsi is a man of immense possibilities. It was such a man, who made it possible for Geoffrey Holmes to do what he did in those early years. Koseya Shalita was born not far from Gahini in 1901. When five years old, his parents migrated into the British territory of Ankole. In due course he went to the village school. It was on one of Bishop Willis's visits there that he found the little lad, and with prophetic insight put him into the Mbarara High School under H. M. Grace. He passed into King's School, Budo, the premier school of Uganda; and just when he was needed, he was ready: a

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Mututsi of Ruanda, with the best education Uganda could give, speaking English fluently and wanting to serve God and his country. There was Holmes' lieutenant ready-made in the marvellous timing of God, and they settled down to work together at Gahini, twenty-eight miles from his birth-place. The subsequent history of the Mission will tell something of what this prepared life has meant for the cause of Christ in Ruanda-Urundi.

(ii) *A Permanent Foothold*

Relations with the Government though superficially friendly were not happy at first. It must be remembered that from the Government point of view the Mission had come in by the back door and had not yet received official recognition. In June, 1926, Geoffrey Holmes was practically ordered to stay at Gahini and abandon any work in the surrounding country. The Mission's very existence in Ruanda seemed at stake. So he and Stanley Smith set out for Usumbura to lay the case before the Governor. The journey was made on foot and by cycle; by relays of porters, each day's march, except Sundays, was a double one. At Usumbura they were received by Monsieur Ryckmans, the acting Governor. He gave a sympathetic hearing, and sanction for the continuance of the work at Gahini, without let or hindrance; but added that no new station was to be opened until the Mission's position was regularized. Armed with this authority the whole situation was changed and all restrictions were removed. While our position was still in suspense, events in Belgium helped towards a final decision. An International Missionary Conference was held at Le Zoute in September, 1926, and to it leading ministers of the Belgian Government were invited. The effect of this conference was to break down the suspicion which surrounded the C.M.S. Our great friend, Monsieur Henri Anet, was the means of dispelling the last feelings of doubt. The

Government had wished to mark their appreciation of his public services, and he replied: "The best thing you can do for me is to let the English missionaries into Ruanda." The wheels of government grind slowly; and so it was not until 1930 that "personalité civil" was granted, and the Mission received full government recognition to reside and work in the country.

A factor which was to have a big influence on future developments was the discovery of tin. During the safari in July, 1926, the missionaries met an American mining engineer, Mr. Newport, on a remarkable journey by car (the inevitable Ford) which he took from Usumbura clear through the country. The roads at that time were appalling and, in places, of a gradient which no car could go up or down unless man-handled, and he had to cross at least six large, swift rivers, none of which was adequately bridged. They met him at Nyanza where the car was a nine days' wonder, the first the Banya-ruanda had ever seen. Mr. Newport in his prospecting, found rich deposits of tin; and that magic word opened up the country's roads. All the subsequent progress of the Mission has been facilitated by this vital improvement in communications.

There is a story, which is worth telling, of the first discovery of tin in this field. The presence of tin had been suspected, and many a prospector was out on the search. One day a miner went into a native hut to shelter from an approaching storm. A little wood fire was burning on the hearth, with the immemorial three stones of the African kitchen set round the burning sticks. He moved one away to stoke up the flame for it was cold, and noticed it was unusually heavy. When the storm had passed, a blow with his hammer revealed that the old blackened cooking stone was pure cassiterite. He had stumbled on a hill, which has since yielded enormous wealth. The poor old hut-owner, clothed in rags, living on a bare subsistence level, selling

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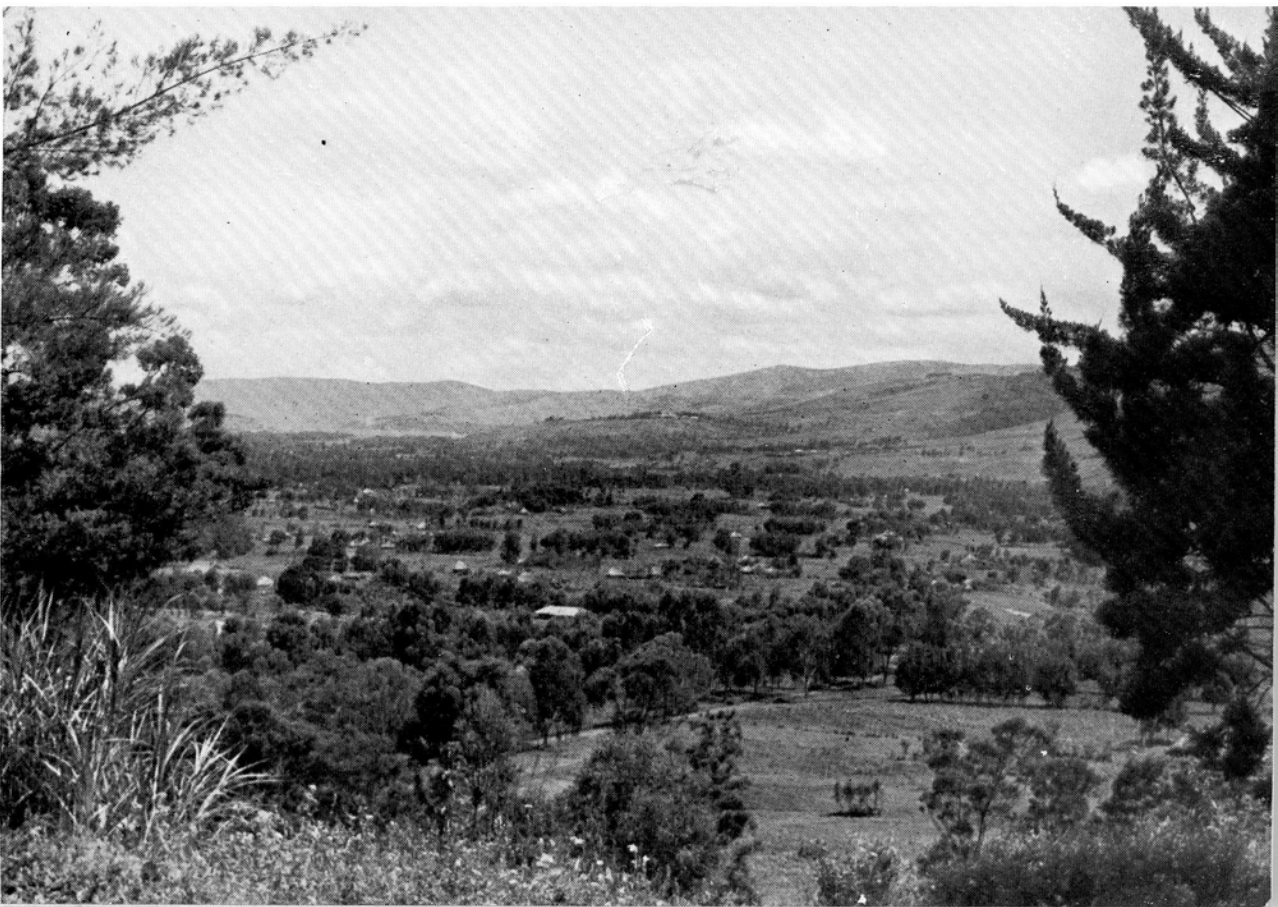
his little harvests to pay his taxes, and all the time under his cooking-pot a mine of wealth ! A parable here surely of the African : dark, dirty, and despised, valued only as a tool to serve the white man, but when broken and melted down, a treasure of great price.

(iii) *Help for the Sick and the Leper*

While the invasion of Ruanda was going on, there was rapid progress in Kigezi. The hospital with its five blocks was filled to overflowing, the numbers of in-patients sometimes rising to 180. Cases of increasing surgical interest came in, and all through the country grateful patients were found who paved the way for the hearing of the Gospel.

In November, 1925, during a terrific thunderstorm, the end block of the hospital was struck by lightning. The flames, unchecked by torrents of rain, roared along the corridor, and soon the second block was ablaze. By super-human efforts, Leonard Sharp tore down the veranda beyond, and the fire was stayed. The Mission had been awaiting the arrival of the Bishop. When the storm was over, he arrived to find one-third of the hospital a blackened smoking ruin. Friends at home and abroad subscribed £1300 and the whole hospital was re-roofed with galvanized iron.

It had become clear that among the sick crowds drawn to the hospital, many were lepers. Touched with the sorrows and sufferings of these unhappy people, Leonard Sharp planned to start a big leper colony. A site was chosen on the lovely island, Bwama, on Lake Bunyoni. After tedious negotiations the scheme was accepted by the Government, and backed by grants from B.E.L.R.A. (British Empire Leprosy Relief Association) and the gifts and sympathy of the Mission to Lepers. The island was cleared and the

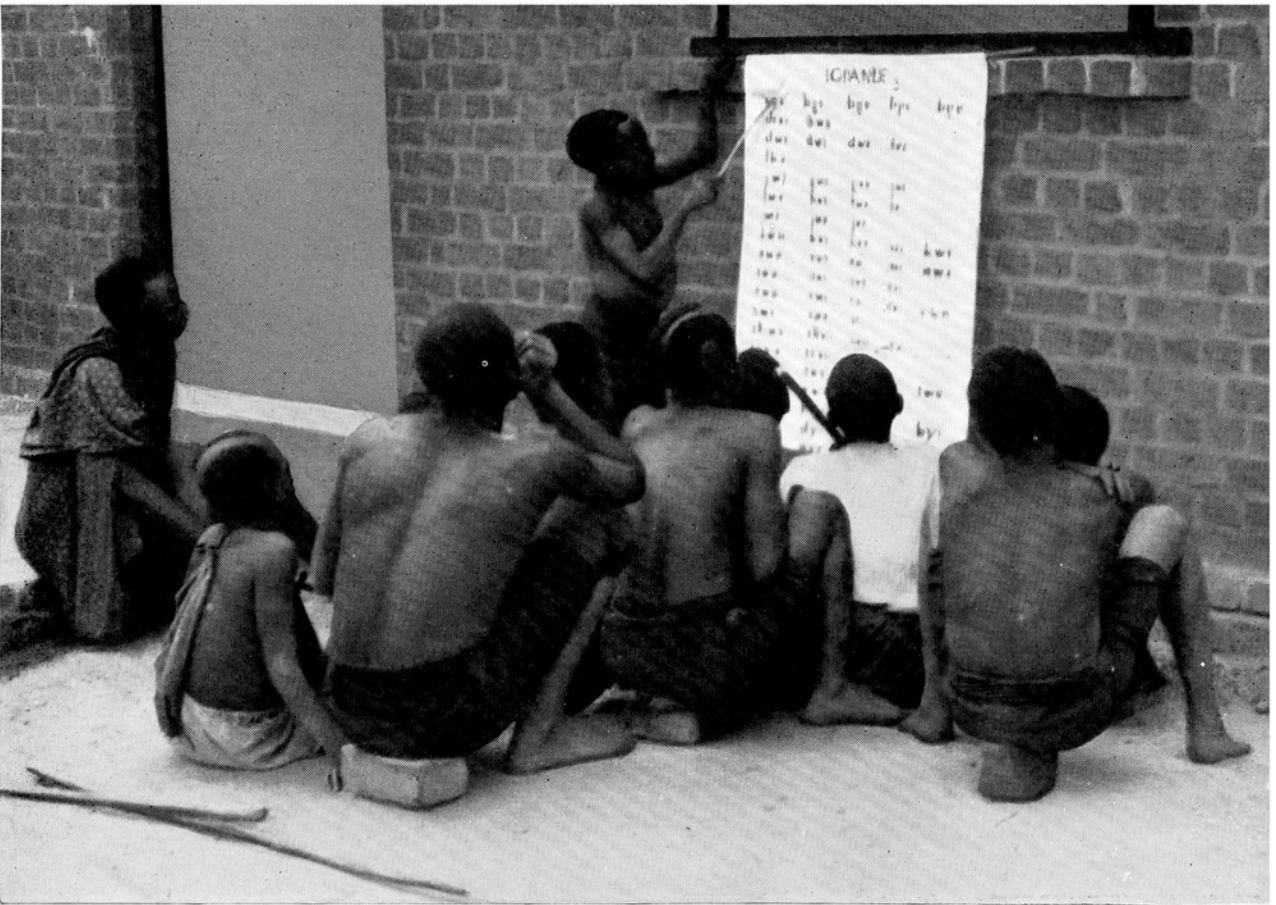


Photograph

THE KABALE VALLEY

Looking towards the Ruanda border

[Dr. A. T. Schofield]



FIRST LESSONS IN READING

A school-boy teaching hospital workmen

foundations laid in 1930. May Langley, who had had previous experience of leper work in the Sudan, joined the staff and was able to give all her energies and her warm-hearted devotion to the establishment of this home for the outcastes. Set in a scene of indescribable natural beauty and housing the victims of perhaps the most repulsive of human diseases, the colony steadily grew, until after six months over 100 of these sufferers had found housing, food, clothing, and a loving welcome. In such a soil of human need and misery the Gospel seed has won a rich harvest. "I thank God for leprosy," said a poor lad, sight gone, voice a husky whisper, but with the light of heaven shining in his mutilated face, "for if I had not been a leper, I would never have known the Lord Jesus." The colony was opened in January, 1931, with about thirty lepers in residence.

Further recruits began to come, May Sadler as a nurse for Kigezi Hospital and Bert Jackson to the help of Geoffrey Holmes in Ruanda. He possessed that essential of a pioneer, the gift of the "handy man." He was invaluable in raising the great roof trusses of the Kabale church and not long after, when he went to Ruanda, he began the building of Gahini Hospital. There was no question of the need of medical work there; the amount of sickness of all sorts was appalling. It was, therefore, a great joy when news came that Joe Church, who had recently qualified at Barts, was prepared to join the Mission. He went to Brussels and took the Belgian Diploma in Tropical Medicine. He was the first of the Ruanda Mission to do so and his visit there did an immense amount of good in winning the esteem and the affection of our Belgian friends.

(iv) *The First Gabini Famine*

Joe Church arrived in Africa in December, 1927. In June next year he went to Gahini and helped in the building of the hospital. The coming of a doctor of their own had

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been eagerly awaited by the people, and it seemed as though there was to be a time of great advance, when like a black cloud, the dread shadow of famine crept over Eastern Ruanda and blotted out the shining of the sun. The second ward had only just been roofed, the floors were still pitted with the holes for scaffolding, when famine refugees began to come, a trickle soon swelling to a torrent. A great migration began; whole families packed up to go to Uganda the land of plenty, and their only road lay past the hospital doors. There was food for the destitute, supplied by the Government, shelter and some warmth for those with no strength to go on. When dysentery added to the horrors of starvation, the scene in the unfinished ward beggars description: little fires burning here and there, squatting round them gaunt dark skeletons, men and women and little children; here and there huddled forms under mats; a mat would be removed and a babe would crawl out from the side of its dead mother!

In these dark months the Stanley Smiths came down to help, and there came too one who endeared herself to those suffering folk and whose gentle, kindly ways welcomed the orphans and the needy—Mrs. Wilkinson. Mrs. Winnie, as she was affectionately called, mothered the Mission, cared for the African staff and their families, comforted and helped the needy and made a home for the orphans. To this day she is still remembered and loved. At home in England she took over the arduous task of collecting and despatching “Wants” parcels, and carried on unflinchingly for twelve years.

It was not till a year later that the shadow of famine passed away and the normal work of the Mission could be resumed. During all that time the Government supplied food by the ton, and one of the best means of transport was the fine motor sailing boat, *The Kings*, given by the Officers Christian Union. Carrying about four tons, it

must have travelled some 2000 miles in bringing the life-giving food half the length of Lake Mohasi which proved itself an ideal waterway for this purpose.

As the famine drew to its close in 1929, the Belgian Minister of Foreign Affairs wrote a gracious letter to the Belgian Consul in Nairobi saying that "Dr. Church's efforts had been favourably appreciated in Belgium and that they were grateful to him for his kind work on behalf of the victims of the famine." Once again we can trace God's provision. He sent the Mission to Ruanda, provided the funds and the missionaries to build and equip the hospital. He called the doctor and other helpers; and all was ready when the famine came. As Joseph said in Egypt: "God sent me before you to preserve you a posterity . . . and to save your lives by a great deliverance."

The staff at Kabale had, during those early years, begun the systematic training of promising lads as hospital assistants. They were taught the main points in anatomy and physiology, the principles and practice of nursing, elementary diagnosis, and treatment of the commoner diseases, laboratory work including microscopy, dispensing, and the giving of anæsthetics. Men who have proved very useful in the years that followed were trained then. They have been indispensable in the opening of the new hospitals in Ruanda and later in Urundi.

(v) *Church Development*

In 1927 the Kabale Church was consecrated by Bishop Willis. It was the year of the Uganda Jubilee. What changes these fifty years had brought in the African scene! Friends at home had given generously, and Jack Warren called on the local church members to do their part to enable it to be consecrated clear of debt. He writes: "I will try to describe this glorious day. At 10 a.m. on June 16 with

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church and both vestries crowded with close upon 2000 people and hundreds outside, the Bishop knocked on the South Door. It was opened and the service of consecration began . . . Our debt that morning stood at £35, but to our great joy this was more than met. Nine bulls and cows, thirty-three sheep and goats, over 1000 chickens and 1250 eggs as well as nearly £10 in the collection provided more than £50."

The burden of the work was overwhelming, and it was an encouragement to Jack to hear that Lawrence Barham had offered to the Mission and had been accepted.

A pioneer mission cannot long avoid the problem of the Church. Its converts break with the ceremonies, the taboos and the superstitions of heathenism, and become a new community, experiencing something of the glorious liberty of the sons of God. This new community needs its framework of organization, its conditions of membership, its code of right behaviour and its recognized leaders. An organized Church is an inescapable necessity.

In Ruanda we were privileged to inherit the wisdom and experience of the Uganda pioneers of a previous generation, men like Mackay, Pilkington, Tucker, and Walker. "Other men laboured and ye are entered into their labours." The Ruanda Church naturally developed on similar lines; the early missionaries had worked in Uganda and the first African helpers were missionaries of the Uganda Church.

A brief summary of evangelistic and church building methods is worth recording. The evangelist gathers those in a village who desire instruction in the Word of God. Daily they meet first in a kraal or under a shady tree, till months later sanction is given for a church plot, and a mud-walled church is completed. The inquirers are called "readers," for the first lessons are to read the Book; so they begin with the alphabet-chart and laboriously climb the road to literacy. Each day the Gospel is taught and the old

familiar hymns are learnt and sung. A prayer, and the day's instruction is ended. Then the women go to cook the evening meal, the men to their evening jobs, and the boys kick a tennis-ball about on the school courtyard.

On Sunday there is a regular service following as a rule the Prayer Book with the psalms and prayers familiar to us at home. Probably, a year later some readers join the baptism class; and by this time some of their names will already have been written in the Lamb's Book of Life, though not yet in the church register. All there will have expressed a desire to follow Christ and be showing a new standard of conduct. A year in this class, and the reader is presented for baptism. He is questioned by the missionary or the African pastor, with the assurance from the evangelist that his home life is consistent with his faith, and that he is zealous to work for Christ in the many ways a village community provides.

Then comes the baptism day, a great day for him, when before the great congregation he says: "*I do* believe and *I will* obey the Lord Jesus." Stress is always laid on the fact that it is not the baptism by the parson, but faith in the Redeemer which regenerates. Alas! experience proves how impossible it is to separate the tares from the wheat.

Another year's instruction follows; then, if approved, he is confirmed during one of the Bishop's annual visits.

The key to the situation is the evangelist: upon him rests the real burden and it is his spirituality which sets the tone of the church.

Where does he come from and how is he trained?

In every village church there will be one or two young men who by their spiritual keenness take their place as unofficial assistants to the evangelist. They help in teaching and visiting. When calls are made for new evangelists, these are the volunteers and they come with some practical experience. Now they enter on a period of one year courses

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of training interspersed with two to five years' teaching in a village church. The training in these courses embraces a steadily rising standard of general education, and a growing standard of knowledge of the faith, the Scriptures, the Church's history and the work of a pastor.

The most promising of these in spirituality and in leadership are taken into the college for ordination. This is a two years' course, and the man goes through it with his wife and family, so that the whole household may share in the training. This system ensures that the pastors are men who have had wide and long experience of pastoral work, and are not mere youths fresh from school.

The Church organization is systematic and orderly. Each group of six to ten village churches has its senior evangelist who pays regular visits, and in his representative Church Council is empowered to deal with all minor matters. Two or three of these groups of churches form a larger unit, the Pastorate, the head of which will be one of those in the higher grades of training and later will be a fully ordained pastor. He in his Pastorate Church Council deals with all major matters and his centre becomes a mission station in miniature, with its schools for boys and girls and classes for evangelists and their wives. He is the one who is empowered to deal with all matters to do with the Native Government.

This whole system seems admirably adapted to African life, and it has been shown to be a body of bones and flesh into which the Spirit of God can come and work with life-giving power.

(vi) *A Foretaste of Revival*

For the moment, the rising tide of success in Kigezi showed signs of superficiality. One after another evangelists and leading Christians fell away into sin. The bondage of

drink, the corruption of sexual vice, the deep strong roots of witchcraft, and the allurements of the world began to take their toll. Jack Warren wrote in 1927 of Christians "drifting back into heathenism, and Christ is being crucified afresh. . . . Unless help comes soon the last state of Kigezi will be worse than the first." Deeply moved, he asked for a Week of Prayer and Humiliation before God to be held both at home and in the field. "Then we know" he said, "that we may indeed expect a wonderful outpouring of God the Holy Ghost, an outpouring that will not be limited to Kigezi, but in its flood will reach the uttermost parts of Ruanda in the days to come." He little knew how wonderfully God was going to respond. In fact there was an immediate answer, not in itself God's full purpose of Grace, but as it were a foretaste of the Revival that was coming; and this is how it came to pass.

In January of that year a woman in a remote village in Kigezi heard the call of God in a dream. She was a witch-doctress. She immediately began to proclaim her vision in the language of one who has seen the invisible, and produced a powerful effect among that superstitious people.

Towards the end of February, the Week of Prayer was held in which many, both at home and in the field, were pleading for an outpouring of the Holy Spirit. No sooner had "the week" ended, than the native workers began to get reports of increased attendances at the churches.

One of the native clergy went out visiting, and at one important centre he had over 1000 people at the morning service; and the next Sunday at another main centre over 1000. These great crowds gathered together in the open air, as the churches were utterly inadequate to hold them. And so "as in the days of His flesh" the multitude sat down on the grass by companies to be fed with the Bread of Life.

This was war against Satan's stronghold and his counter-attacks were fierce and cruel. In February, even before the

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day of prayer, Jack Warren was stricken down again with his old enemy, T.B., and this time, alas! there was to be no reprieve. In March, as the movement was spreading in all Kigezi, there was a witchcraft revival. Thousands of Bakiga gathered together under a witch-doctor in a fold of the hills, and were being incited to attack and destroy the government post. The plot was foiled by the courageous action of a young Christian chief, who surprised the ringleader and a few followers very early in the morning, and led him unresisting with a rope round his neck to the government post at Kabale.

It is not easy to appraise the underlying meaning of this awakening. There is no doubt that the Spirit of God was moving in the hearts of multitudes of people. It made the Mission believe in the possibility of a supernatural work of God among uninstructed heathen. Yet after about a year it died away. Great efforts were made to deal with the crowds who gathered and volunteer bands of teachers went out from Kabale with prepared lessons to teach them the way of salvation and the Christian life. In the light of future events it can be seen now that there were two fatal defects in this movement; the one was the absence of any true conviction of sin, and the other was that the spiritual life of the Church was too low to be usable in the day of opportunity. The Church had first to be brought under the judgment of God and cry out for His mercy. The world cannot be expected to be conscious of its sins, until the Church is conscious of hers; and the time had not yet come, though there were signs of its coming, when God was to bring His people in broken-hearted penitence to the Cross.

In 1929 Joe Church met a young Muganda in Kampala and found in him a heart-hunger for a life of victory, through the Holy Spirit. Searching in their Bibles they found the secret and the young man, Simeoni Nsibambi, received the fulness of the Holy Spirit. In the same year Simeoni's

brother Blassyo Kigozi joined the staff at Gahini as schoolmaster. Under God these two brothers were to be mightily used in the Revival that was yet to begin. His instruments had been chosen and were being prepared and placed in position, until the time of His choice, when He would visit His people.

(vii) *Jack Warren's Home-call*

Meanwhile Jack Warren, to his unspeakable disappointment, had to leave for home. On Easter Sunday in the great new church packed with people he bade them a very sad farewell, the while he reminded them of the glorious Easter message, "Whosoever liveth and believeth in Me shall never die." Arrived at home he faced the future with a gay courage, typical of the man. Witness his telegram to the Annual Meeting: "Latest bulletin, feeling like Irish woman who, receiving commiseration on loss of teeth replied 'only two left, begorrah, but thank God they meet.' Bon voyage aux voyageurs." The last months of pain and sickness were gallantly borne until on January 20, 1929, he fell asleep. In literal truth he laid down his life for Kigezi but his work lives on.

(viii) *Educational work*

Side by side with pastoral, medical, and evangelistic work the Mission was developing its schools. For better or for worse all missions are compelled to take up education in Central Africa, as a consequence of the policy of Colonial Governments to entrust primary and secondary education to the missions. The children of the church members demand and deserve the best education available, and any mission which neglects this will sooner or later lose the confidence of the Church. Government education departments are controlling more and more closely the whole educational effort of missions, and, from the beginning,

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the boys' school under Jack Warren, and the girls' school under Miss Hornby, have developed with steadily increasing efficiency. It was not easy in the early days to get the primitive Bakiga to send their boys to school, and as for their girls it seemed an outrageous demand on the parents. Constance Hornby's first letters reveal the attitude of the people towards education. Of their way of life, they said: "It is good enough for us and was good enough for our grand-parents. Why do you want to teach our girls? Let them alone!" But six months later she had a class of twenty girls.

It seemed essential for the best results to have a central boarding school for boys and for girls. Here, freed from the down-drag of home surroundings, character training could be attempted. The schools developed fast; new staff arrived. Peggy Forbes joined Miss Hornby for the girls' school and then Jim Brazier came out for the boys' school. A great work was done, and yet underlying it all there has been a continual sense of disappointment in the educational work, especially on the boys' side. This seems a universal experience in Africa. A missionary schoolmaster in East Africa of wide experience once said with an exaggerated emphasis: "I am turning out seventy-five per cent of my boys to be the curse of Africa."

There were two main reasons for this failure in the schools. The one was that the boys went to school drawn by the glittering prospects of well-paid jobs in the Government or in commerce, and it is as true to-day as ever it was that "the love of money is the root of all evil." The second reason was that so few of the schoolmasters had really experienced the miracle of conversion. To readers in the homeland this may seem puzzling; but all who know the African will realize how difficult it is to test the reality of conversion in the convert. These difficulties are no argument for abandoning the educational work; but they do show the paramount importance in schools of an emphasis

on the need of the New Birth and its development into a life consecrated to the service of God and the spiritual welfare of the people of Africa.

(ix) *The Ruanda Council*

“They shall bear the burden with thee.”

No mission can exist long unless it is a well-balanced work of co-operation between the missionaries and the home supporters. From the very beginning the Ruanda Mission had been sustained by the gifts and the prayers of a devoted band, called the “Friends of Ruanda.” But, by 1926, certain factors led to the formation of a Home Council which was to direct the Mission as an auxiliary of the C.M.S. The first factor was the rapid expansion of the work, involving us in commitments which our original band of friends could not be expected to meet and for which C.M.S. could not accept the responsibility or cost of advance. Yet advance was imperative. A further factor was that the evangelical world was being convulsed by controversies over fundamental beliefs; and the Mission had from its inception been clear as to its stand on the great foundation truths, which were everywhere being assailed. It was felt to be vital for the continuance of the work that safeguards should be given so that the witness of the Mission might be united and unchanging. The Mission believed that recruits and funds which would otherwise be lost to the C.M.S. could be found if it could be given an assured position. The proposal was sympathetically received by the General Secretary of the C.M.S., the Rev. W. Wilson Cash, and passed by the Executive Committee.

A meeting was convened by the Rev. W. W. Martin in Emmanuel Vicarage, South Croydon, when a number of evangelical leaders agreed to form the Home Council of the Mission. The first meeting of the Council was held in Holy Trinity Vicarage, Tunbridge Wells, at the invitation of Canon Stather Hunt.

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The original members of the Council were as follows :
Chairman—the Rev. E. L. Langston. *Secretary*—the Rev. H. Earnshaw Smith. *Editorial Secretary*—Miss E. T. Hill. *Treasurer*—Mr. R. R. Webster. The Rev. W. W. Martin, the Rev. G. T. Manley, 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*—the General Secretary of the C.M.S., the Rev. W. Wilson Cash, the Secretary of the C.M.S. Africa Committee, the Rev. H. D. Hooper.

Three principles were affirmed in the Constitution :—

(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.

The whole future development of the Mission turned, under God's goodness, on the faithful backing and service given by the Council, and especially its permanent staff. The Rev. Earnshaw Smith and Mr. Reginald Webster shared the secretarial work of the Mission until in 1931 Mr. Webster became Organizing Secretary, with the office at 4, Aldermanbury Avenue.

Mrs. Macdonald, mother of Esther Sharp, who had acted as secretary for the news letters from the field, had to resign owing to ill-health, and her place was taken by Miss Edith Hill, late of the Uganda Mission. "Kiru" (the Luganda version of "Hill") as she is known to all her friends, threw herself heart and soul into the work of Editorial Secretary and has been Editor of *Ruanda Notes* for twenty years.

Two members visited the field, a vital part this, in the services of a home council. At the end of 1929, "Kiru" came out and gave a most moving picture of what sacrifice and love lay behind the gifts that were sent out to the field. On two occasions Canon and Mrs. Stather Hunt toured Ruanda and Kigezi.

The C.M.S. had to lay it down as a condition for all future advance that existing work must be fully supported before any new work or workers were accepted. In 1927, the funds showed a deficit of £1300; in 1928 the deficit had fallen by £600. In 1928-9, full self-support was achieved and from then on till now for sixteen years God's supply has met every need. So the Ruanda Mission was launched on its way with the strong support of its Council, and the unfailing kindness and help of the C.M.S. It was a gentleman's agreement and as such it has been maintained down the years.

(x) *Translation Work*

Harold Guillebaud and his talented wife had offered to go to Uganda, where with his gifts of scholarship he might have become a second Pilkington of Uganda, but ill-health closed the door. All hopes of the mission field faded from them. But in 1925, the call came to go to Ruanda to give nearly five million people the Word of God. The climate seemed to justify the risk, and to their ardent hearts the appeal was irresistible. They came with three of their six children. The language was tackled with masterly skill. A Mututsi nobleman, one of Royal blood, Samusoni Inyarubuga by name, with gifts of high intelligence and an intimate knowledge of the language as spoken at Court, had joined the Mission a few years earlier. He was to be the collaborator in this great work. Guillebaud learnt the language by the unusual method of starting straight away on translation. Samusoni translated from the Luganda

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Bible into Lunyaruanda and Guillebaud's nimble brain sorted out nouns and verbs, agreements and tenses until he could soon dispense with the little help the other missionaries could give. His method has been a model for all future translations. It is the African who produces the language and the European who checks it up and cross-questions doubtful points. St. Mark's Gospel was produced in 1927. After language conference with the Belgian Mission and the Seventh-Day Adventists, the four Gospels were agreed on in November, 1928, and in February, 1930, less than five years after Guillebaud's arrival in the country, the manuscript of the whole New Testament was laid before the Lord in a moving service of dedication in the great church at Kabale.

"There seemed a special thrill" he wrote, "as the glorious words of the lesson (Rev. vii) were read 'All nations and kindreds and people and tongues . . .', realizing that here was as it were yet another of the 'nations and tongues' joining in worship and praise. And the music of the words in Lunyaruanda is no whit behind that of the same passages in other languages; it marches on most gloriously and one's heart thrilled at hearing it for the first time in public worship." It was a milestone in the history of the work; for only those who have had to try to manage without it know what it means to have even a small portion of the Bible from which to teach.

(xi) *Visions of the Future*

Fully occupied though it was with the responsibilities of its existing work, the Mission could never forget the distant boundaries of the land to be possessed; Ruanda and Urundi.

By 1929, Cecil Verity was at Gahini, and the work among women and girls had been begun by the coming of Dora Skipper after three years' experience of missionary work in

the Elgon Province of Uganda. A cable was sent from the field in 1929, "Press for advance," and by the middle of 1930 a growing conviction spread in the Mission that the "fiery cloudy pillar" of God's presence was about to move on. A survey of Ruanda revealed the Belgian Protestant Mission occupying three stations across the midline of Ruanda, and two Seventh-Day Adventist stations. The north-west and the south-west were untouched. So, in August 1930, Sharp and Stanley Smith set out to seek for sites. For some years past it had been evident that the political power of the Roman Catholic Church was growing; and backed by the Government their influence over the chiefs was becoming paramount. It was not going to be easy to find the sites. They could sense the bondage of fear, suspicion, and intrigue in every place. Two sites were found, one in the north and the other in the south, and both were refused. But they had met with government refusals before and as the first decade of the Mission's history closed, and the second began in 1931, they believed that the call to advance had sounded from on High and that neither the Government nor the Church of Rome could stay the Lord's Hand.

To the Third Mile-Post

1931-1936

GAINING GROUND

(i) *Shyira and Kigeme*

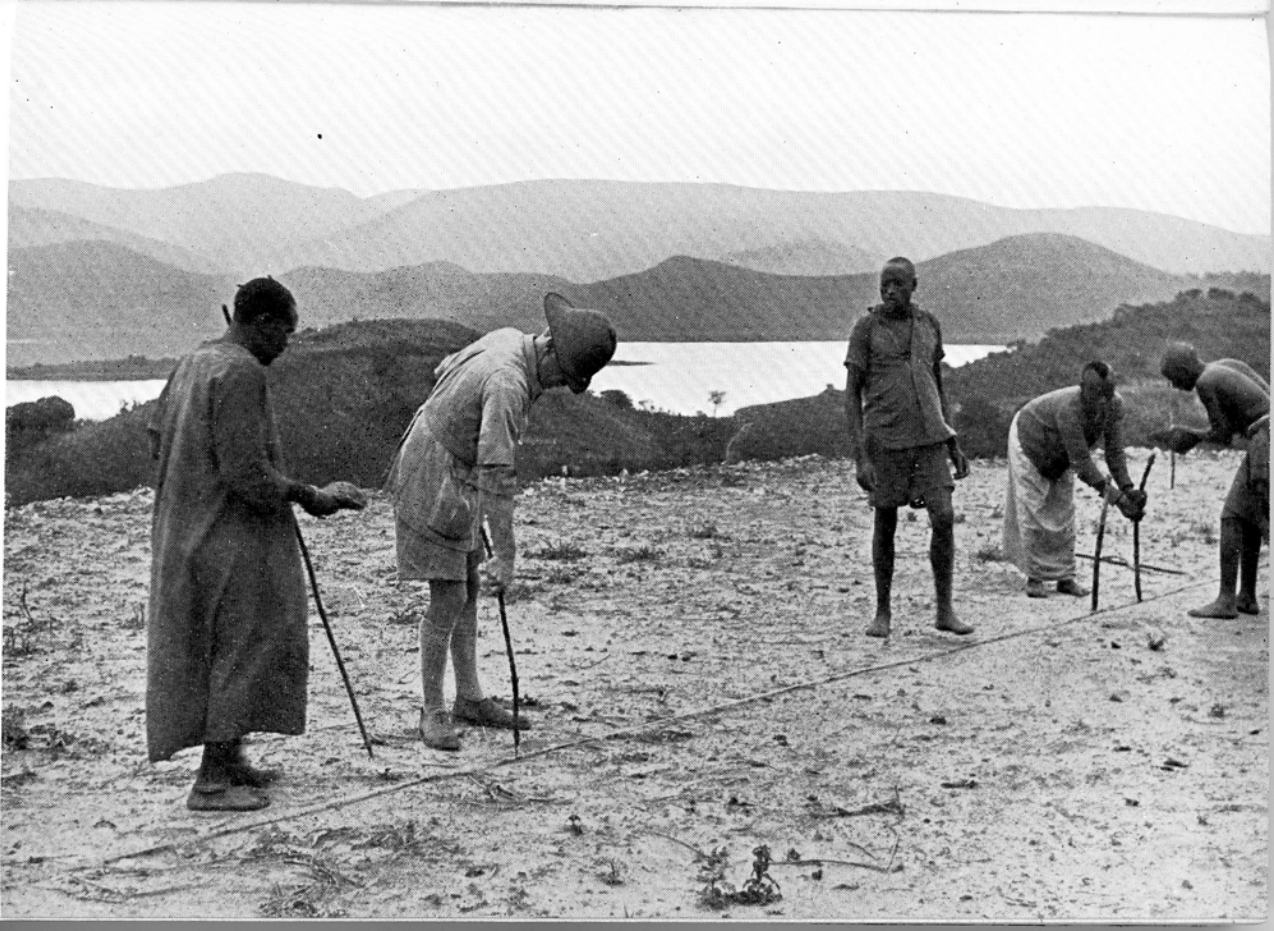
THE first attempt at finding new sites had failed but undismayed by this a second attempt was made towards the end of November, 1930. A party consisting of the Sharps, the Guillebauds, and the Churches set out along the same road and went further on to the west. In the north, a climb up a most hazardous mountain road led them up the hill of a big chief who, though a Roman Catholic, welcomed them and was willing to give them a site; and the hill, Shyira, first found its way on to the Mission's map. To the south-west, a new road, precipitous and narrow, had recently been made up to the forest. As the pathfinders drove up through the mounting hills that lead to the Nile-Congo watershed they reached a tiny remnant of the primeval forest, and there at Kigeme they marked out a site.

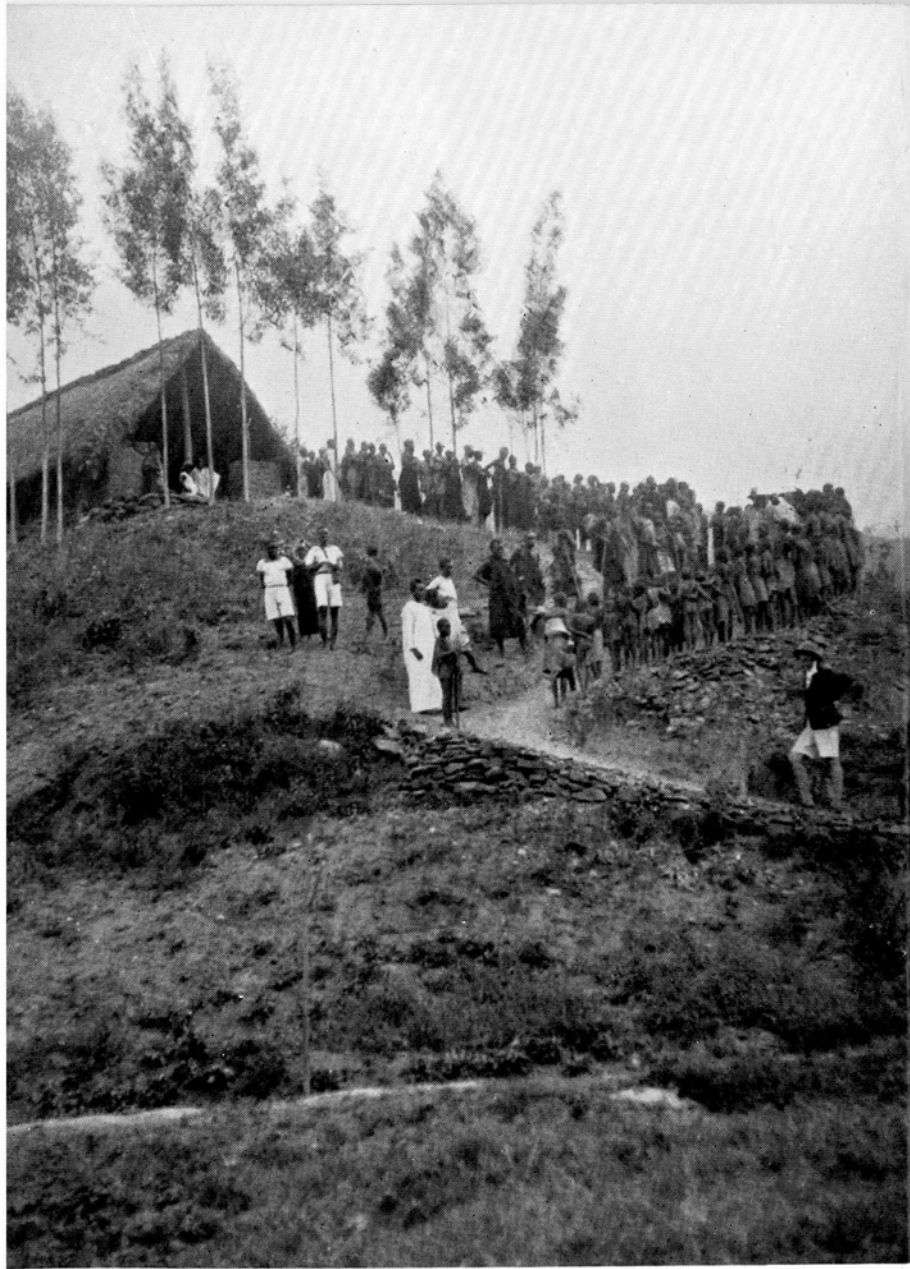
Months passed and once again it seemed as though a great barrage of intrigue and false evidence was raised against them; for a second time the sites were refused. But this time the devil over-reached himself. Evidence convinced the Governor that the opposition was engineered, and he granted both the sites, albeit greatly reduced.

Once again the Mission was on the march. At home as well as abroad it faced new responsibilities. In 1931, the Ruanda Council took the adventurous step of accepting the full burden of the work. While remaining an integral part of the C.M.S., the task of raising funds, enlisting recruits,

CO-OPERATION
Marking out foundations on the Leper Island

[Dr. A. T. Schofield]





BISHOP STUART VISITING A SHYIRA VILLAGE CHURCH

building churches, hospitals and schools, and the general development of the Mission was shouldered entirely by them, backed by that magnificent and growing band of praying supporters, the "Friends of Ruanda." Not the least of the evidences of the hand of God upon the Mission is the story of its finances, steadily increasing through the years in proportion as the need arose.

The test came almost at once in the challenge of the new stations. Could they or could they not staff them and support them with all their unrevealed developments? As regards staff, all those in the field threw themselves heart and soul into this venture. As soon as permission was finally secured, Jim Brazier set off at the end of 1931 to occupy Shyira until the arrival of Bert Jackson and his wife; and Geoffrey Holmes, now married and ordained, was sent to Kigeme. Funds, however, came slowly and the Council could only support Shyira. But the missionaries in the field, unable to contemplate the abandonment even temporarily of Kigeme, decided to give one-seventh of their income for a year that Kigeme might be established.

Isolation, incredibly bad mountain roads, insecure bridges over rushing torrents, cold mists and rain up on those mountain tops, surrounded by unfriendly native chiefs: these things in no way damped the enthusiasm of the pioneers. Early in 1932, Geoffrey and Ernestine Holmes established themselves at Kigeme, in southern Ruanda, about twenty-five miles away from Astrida, an administrative post and a growing township. Suspicion and open antagonism had to be overcome. Roman Catholic influence was, and still is, very strong in this part of Ruanda and every effort was made to discourage the Protestant missionaries in their new enterprise. Yet within a few weeks the situation began to change. Numbers of men started come for instruction and wherever the Holmes' went they found a welcome from the simple villagers.

ROAD TO REVIVAL

Meanwhile Jim Brazier had left Kabale at the end of 1931 to start the new work at Shyira. Shyira station lies on a ridge, a sort of "hog's-back," at the crest of a most stupendous hill, towering some 1000 feet above a great valley running north and south. Through this valley winds the Nyavarongo River and a motor road which is now well made and soundly bridged, but in those earlier days was a constant menace. Rushing torrents of water from the surrounding hills would frequently pour down and sweep away bridges, culverts, and road completely. It was up the two miles of mountain road cut out of the rocky hillside that Jim Brazier made his way with a string of thirty porters. They carried all the equipment, stripped to the bare essentials, for starting work. He tells how great crowds came to work on levelling the first building-sites and how, after a brief visit from Leonard Sharp, he started running a small dispensary to which from the beginning nearly 200 patients flocked daily. On Christmas Day, after a bare fortnight there, the congregation numbered 100 people. The Jacksons, who were to settle permanently there, arrived soon afterwards to relieve Jim, who left, so he wrote in a letter at the time, "feeling very envious of them in their new home."

(ii) *African Staff*

The African staff was a band of devoted men and women, coming from Kabale and Gahini; without them the efforts of the pioneers would have been infinitely harder. They shared their difficulties and by their contacts with the people paved the way for the missionaries to the trust and confidence of those whom propaganda had rendered so suspicious and hostile.

One of them, Nikodemo Gatozi, had been a government headman, typically coarse and brutal. Something moved him to go to Gahini and there he learnt of Christ, accepted the Faith, and became a Christian headman on the

hill. But he still did not know the meaning of the Cross and of death to sin. One night, while taking family prayers as was his custom, he was reading in Luke xxi, when he came to the words, "Take heed . . . lest at any time your hearts be overcharged with surfeiting, and drunkenness . . . and so that day come upon you unawares." He could read no further; God's arrow of conviction pierced his heart. At that moment he saw himself a sinner in danger of the judgment. He arose, poured out the beer he had hidden in his house, and smashed his pipe to pieces. From that moment he was truly born again, and became on fire for God. Months afterwards, he offered to work for Him at Kigeme, 200 miles from his own home.

There was a touching scene at Kigeme soon after the party arrived. They were a feeble and despised company, they were ringed round by enemies, and were even being refused food and firewood. So they went down to an old brickshed in the valley below. They had no doubt that they were going to get converts; but it was borne in upon them that as they sowed so they would reap; as they laid the foundations, so the building would rise. If they were careless in their living, and set a low standard, all their converts at Kigeme would follow their example and the Church that was to be would be corrupt from the start. So down there in the brickshed they bound themselves to live all out for Jesus, and dedicated themselves without reserve to the absolute surrender of every hindering thing.

With such a spirit inspiring the workers it is hardly surprising to find how rapidly the work developed both at Shyira and even more so at Kigeme. Then, in 1933, the Stanley Smiths took over from the Holmes' and almost immediately were able to start full medical work; and this drew patients from the whole of southern and western Ruanda. In village after village the light of the Gospel began to shine in the surrounding darkness.

(iii) *Medical work*

Once again the medical work proved its value in breaking down opposition and making friends. The Mission attracted a growing number of young medicals, doctors and nurses, to meet the growing needs. In 1931, Bill Church joined his brother at Gahini. Soon after his arrival, "Pat" Walker came to be Gahini's first permanent nurse, and forged a link with Northern Ireland that has never been broken. The medical work at Gahini began to race ahead; huge numbers came as out-patients, some days there would be over 500 attendances and the wards were crowded. There was a big chief near Gahini, a very bigoted Roman Catholic. He once said to Cecil Verity: "If I had my way I would turn you out of the country." But, one day in 1932, an imposing cavalcade came up to the hospital; it was the wife of this chief, once their bitter enemy. Only a year or two later, Kigeme was visited by two grand ladies, daughters of the late King. They were of the finest type of a true aristocracy, courteous and kindly to all and they proved most receptive to the Gospel.

Bert Jackson had taken a diploma in tropical diseases in Brussels; armed with this authority he was able to run the dispensary at Shyira. But it was manifestly impossible for him to develop the medical work fully; so it was a great relief when Norman James joined the staff in 1934. Shyira at last had its own doctor.

With the growing importance of the medical work, co-operation became more and more marked with the Belgian Government Medical Department and in 1934 the *Médecin-en-Chef* made proposals that the doctors should come into the framework of the government medical policy and be given the status of "médecin agréé." The offer, which carried with it certain grants in aid and in supplies, was accepted and the Mission has experienced the utmost helpfulness and kindness from the State medical service.

The British Government at Kabale opened a large and well-equipped hospital on the government hill a mile away, but the mission hospital continued to serve very large numbers of people. When Stanley Smith left for Kigeme a new doctor was needed at Kabale and, in 1932, Theo. Goodchild came to take his place. Two years later, Marion Lloyd and Margaret Butlin joined the nursing staff there.

(iv) *The leper colony*

During these years the leper work grew to its full development. It owed its existence to the patient determination of Leonard Sharp, and its success in attracting these unhappy sufferers was due to the love and tireless energy of May Langley and other workers who, one after another, came to help in this work of mercy. Only those who have lived among lepers know how much love and grace is needed for it. The sickening stench of the patients, the hopeless incurability of so many, the slow and tedious improvement in those who get better—all this has been gladly borne because of the rich spiritual harvest gained there.

Perhaps the most striking story is that of Paulo. He was one of the first lepers to come to the colony. Though well on in years he learnt to read, and gave himself to Christ. Moved by the spiritual needs of the villagers round the lake, he paddled across with his fingerless hands, taught them the Word of God, and became their evangelist. Once a poor madman, marooned by his friends on an island, aroused his compassion. Not heeding the danger of the madman's violence, he went to him, prayed with him, and had the joy of seeing him restored to his right mind.

The organization of this great work never looked back. By 1934 nearly 600 lepers were housed there; they were grouped in little villages on the various promontories of the

ROAD TO REVIVAL

island, their community life was based on the village system they all knew, a chief was appointed over them to settle their disputes and one of their number was made the island policeman. In memory of one of the earliest friends and lovers of the Mission, the Stather Hunt Memorial Hospital was built in the centre of the island. Acting on the advice of Dr. E. Muir, the Medical Secretary of B.E.L.R.A., the Island was divided by a fence separating the infectious cases from the non-infectious. The treatment given followed the most recent advances. For the children a lovely school was put up, named after two benefactors, the Symonds-Ingram School, and here all the non-infectious cases were educated. Peggy Forbes laid the foundations of the education there and it grew in efficiency as time went by.

It is not out of place here to record briefly the subsequent history of this work. Staffing problems became very difficult, until Grace Mash joined the staff. She bore a great share of the burden, not only in the school work but in the organizing of the village life on the island, and kept things going with tireless energy and understanding. During the fifteen years of its history, 1200 lepers have been admitted, hundreds have been discharged "symptom-free", and a great number whose names have been written in heaven have gone from earth to the place where there is no sorrow nor crying nor any more pain.

(v) *The Mission reorganized and tested*

In this five-year period, there was a new step forward in the organization of the Mission. In February, 1933, was held the first meeting of the Executive Committee. The C.M.S. approved the Ruanda Mission being constituted a separate self-administrating mission within the C.M.S. while still remaining an integral part of the Uganda Diocese until such time as it becomes a new diocese. At this committee

meeting, held at Gahini, the executive unitedly committed their future way into God's hands, putting the government upon His shoulders and claiming the promise of His presence. "If Thy presence go not with me, carry us not up hence."

For this new responsibility the Mission needed a preparation which would humble, cleanse and unite it. The faithful Lord began His work without much delay. In October, 1933, the Rev. A. St. John Thorpe and the Rev. W. A. Pitt-Pitts, came out as a "Keswick" delegation and held a convention at Kabale. That convention brought home one sad fact. The question was asked "Are we a praying Mission?" and the answer was "No." This had to be remedied, and it was decided to hold quarterly gatherings for prayer. These days were of immense spiritual value. They brought home the imperative need of coming to an end of human self-sufficiency, acknowledging that the Master Workman is God Himself and that the first essential for a worker for God is to keep being readjusted to Him. But they meant more than this. At these days of prayer was learnt the vital importance of fellowship one with another. It may not be generally understood that this constitutes one of the major problems of missionary work, and the harmony and love which should characterize life on a mission station becomes wrecked on the hidden reefs of jealousy, pride, and resentment. The Lord began to teach the value of bringing all these hidden things into the light and that each one should accept prayerfully and humbly any criticism of his actions.

One form of conflict requires mention in some detail; it may be called the parson-layman controversy. In a mission which comprises so many laymen, this was bound to come, especially when the laymen in the Revival began to take an active interest in the Church.

Partly through the tactlessness of the laymen, and partly through the novelty of the idea to clergy of the Church of

ROAD TO REVIVAL

England, some of the ordained missionaries felt that the laymen were interfering in matters outside their sphere. On one of the "Quiet Days" the situation came to a head, and the missionaries were deeply divided. Faced with such a situation the usual Bible readings and prayer meetings seemed a mockery. So they spent a whole morning seeking before God to get right with one another in the spirit of humility. This paved the way for a better understanding between them.

The Church of England "parish system" places nearly all the authority and initiative in the work of the Church on the clergyman. It is too great a burden for one man, and it ignores the immense reserves of spiritual power latent in the laity. It became clear that God's purpose in this apparent rivalry was to teach the Mission the importance of team work.

Team work is a wonderful ideal. It calls for great humility and self-effacement on the part of the clergy, and tact and humility on the part of the laity. But it is indispensable to a revived Church. These developments were not achieved in a day, nor without much heart searching. Seen in retrospect it is clear how God's plan has unfolded. This team work has saved the Mission from the dangers of a departmentalism in which hospitals, schools, and church work are carried in water-tight compartments, and where strong individualism is so harmful.

Here is an attempt to bring about that diversity in unity, which is so clearly the pattern for Christ's Church laid down in 1 Corinthians xii.

(vi) *The Beginnings of Revival*

In contrast to the "revival" in 1928, which had burst upon the country as a mass movement, the real revival began quietly and almost imperceptibly. In 1931 things

were going badly in Gahini Hospital. The African staff were divided among themselves by jealousy and hatred ; and they were disgruntled with their doctor. The worst offender was the senior assistant Yoseya Kinuka, whose early story has already been mentioned. Despairing of helping him, Joe Church sent him to stay with Simeoni Nsibambi, and there he was told with loving directness that the root cause of his troubles in hospital was his sin. On the way back to Gahini in an Indian lorry, the arrows of conviction pierced his heart and he yielded to Christ. Here are his own words :—

At Gahini I began at once to witness to the others, and to show them that they were on the road to destruction, and I parted from their company. I repented openly of stealing and began to make restitution for my past failure. But the others said that I was doing this in order to get favour with the Europeans, and that I was not really repentant or humble. They also often brought words up against me, but I never bothered to answer them back but rather it made me more and more burdened in prayer for them. One even threatened to burn down my house. But a wonderful thing happened with him ; he was truly converted, too, and is now one of my greatest friends.

A new spirit came into the hospital staff, and one by one they became out and out for God. Those young Christians were characterized by the same zeal as that first seen in Simeoni, and they, too, fearlessly went among their fellow Christians reproving them of sins which all the native Church knew but which were largely hidden from the missionaries. There grew in them, too, a new spirit of prayer.

Everywhere a deepening longing for deliverance from formality, deadness and sin in the Church began to appear. Lawrence Barham wrote of the desperately low spiritual state of the work in Kigezi. " We must have revival," he said. In 1932 an earnest attempt was made to deal with moral problems in the Church ; notorious sinners were, after being pleaded with in vain, publicly named, the Church

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was asked to look upon such a man as "a heathen man and a publican" (St. Matthew xviii. 17), and the offender would be escorted off the church precincts. In the light of future experience one can now see that such a policy, though Scriptural, is in its application a human condemnation. The convicting power of the Holy Spirit is far mightier and more melting than the ban of the Church after trial. For those who will not repent, and there will always be such, it is the presence of the Lord in consuming power in His people, that makes such hardened sinners withdraw themselves. "They went out (from us) that they might be made manifest that they were not all of us." A further defect in this "Cleanse the Church" campaign is that it concentrates attention on one or two glaring sins such as adultery or drunkenness, as though they were worse than pride or anger, jealousy or deceit.

The blessing arising out of the European Convention paved the way for African conventions and in 1933 two were held. There had often been meetings for deeper instruction when people came in for baptism, confirmation, and church councils, but it was something new to be brought together for no other purpose than to get a fresh vision of God and of their own hearts.

It was at the second of these conventions that the Holy Spirit showed forth His power to convict of sin. The meetings had been going on for four days, but with no apparent result. Some of the keen ones were up two hours before dawn on the last day, pleading for the spirit of conviction, but the last meeting ended in a series of long-winded and mostly hypocritical prayers, which drove the leaders to a desperate cry to God, Who alone could convict—and then a remarkable thing happened. A Christian got up and began confessing some sin he had committed, and it seemed as though a barrier of reserve had been rolled away. A wave of conviction swept through them all and for two-and-a-half

hours it continued. Sometimes as many as three were on their feet at once, trying to speak. The immediate result of this was a new evangelistic zeal. "We got more offers of service than we needed," wrote the missionary-in-charge.

At Gahini, Joe Church, Blassyo Kigozi, now ordained, and Yoseya Kinuka became increasingly knit together in a deep brotherhood in Christ. This spirit began to pervade the hospital staff as well as the evangelists. A great spirit of prayer possessed them; they would get up at 4.0 a.m. and pray till dawn, pleading for their wives as well as for the Christians. A great change came over the wives. They had been drinking and quarrelling, a real hindrance to their husbands; but they too were convicted, confessed their sins and made restitution for things stolen. Such lives were a persistent rebuke to the other Christians. No doubt, some were sometimes unwise and unloving in their dealing with others; but God was calling His people to repentance. Small wonder then that there arose much strife and bitterness. How true are Christ's words: "I came not to send peace but a sword." The taunt was often made and always will be, that those who rebuke others are intolerably conceited and their pride is spiritual pride, whereas it was proved over and over again that those who objected to being rebuked were the ones who lacked the humility to acknowledge their sins and to repent of them.

(vii) *Opposition*

St. Paul once said: "We were troubled on every side; without were fightings, within were fears." Let no one imagine that a work in which the Holy Spirit of God is manifesting His power is going to be easy or comfortable. Within, it is a story of many prayers and tears and confessions of sin and misunderstandings, and of heart searching and humbling before God. And without it means war

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with the enemy. The Mission was being encouraged in spite of conflict by a great move forward all over the country. Churches were springing up everywhere, with a great increase in the numbers of adherents, baptisms, and confirmations.

Side by side with this there arose formidable opposition. The first and principle opposition from the outside world arose from the Roman Catholic Church. Backed by the power of the "secular arm" they had won over the Batutsi rulers almost to a man. The old king Musinga, naturally a reactionary, was deposed in 1931 and was succeeded by one of his sons, who soon showed his loyalty to the Church of Rome. This meant that the whole power of native authority was ranged against the Protestants. The Batutsi form a caste, bound together in a feudal system by the strongest ties of loyalty, which even the boldest would hardly dare to break. Supported by this engine of oppression, the Roman Church began to exert its power with ruthless cynicism. Two examples will suffice.

A girl who had been three years in the Gahini Girls' School lost her mother and so became ward to her brother, a Roman Catholic. One night, two priests, accompanied by a large crowd of armed natives, came into the mission compound and tried to abduct her. They could not be persuaded to leave the hill without her and dangerous passions were being aroused by their provocation. So a missionary went forty miles by car to fetch the Administrator who ordered them to leave.

In the neighbourhood of Kigeme where the influence of the Mission was making marked progress, the chiefs, great and small, were ordered by the priests to use all their power to exclude the Protestants from their territory. Stanley Smith wrote in November, 1933: "The fact is that all over the country the Roman Catholics are teaching their

people to hate us and to think that they will be serving God by making it impossible or useless for us to continue in the country. Three priests said to me, when I told them that the chief was shutting us out of Nyaruguru, that he was right in obeying his religious convictions. Who gave him these convictions ? ”

The Mission not only had to face this powerful opposition, but they found that the government officials backed up the chiefs in their obstruction. Many of them did it regretfully, forced against their judgment by the policy which governed the whole Congo, a policy against which the Congo Protestant Council pleaded in vain for twenty years. This opposition in Ruanda-Urundi continued for years, until it was ended by the large-hearted fairness of the Governor-General. The whole situation is now changing, and the officials are free to deal with these delicate questions with goodwill to all and strict impartiality.

(viii) *Schools and Training Colleges*

In such a field of conflict inspired by the beginnings of the astonishing power of the Revival, small wonder that the Church flourished, lengthened its cords, and strengthened its stakes.

The strengthening of its stakes was shown in the progress not only of the spiritual side of its work, but in its schools. Kabale Boys' School grew steadily under a succession of new missionaries. Jim Brazier was followed by Warren Orpwood, and later by "Pip" Tribe. Standards were raised, new buildings erected and new branch schools were opened at the Kigezi County head-quarters. The importance of educational work was becoming increasingly evident both in Kigezi and in Ruanda. In a memorandum written in 1932 the position was put before the Home Council in these words :—

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Possibly the biggest thing facing us at the moment in Ruanda is the question of education. Backed by a Roman Catholic Government, the Roman Church, already overwhelmingly strong in the country from the political point of view, has almost a complete monopoly of state-aided education. As in British territory, so here, the Government is increasingly interesting itself in the question and the control of education, and unless we undertake something in line with the government programme, and moreover something effective educationally, we shall find ourselves faced with a situation in which all education will have passed into the hands of the Church of Rome, and the youth of our Churches will be forced to look to the priest for that which is young Africa's greatest need next to the Gospel of the Lord Jesus.

In Kigezi the programme was increasingly controlled by the Government ; but in Ruanda, staffs were left to work out their own plans and suffered for some years from lack of a clear policy. Girls' education was not forgotten. In 1931 Muriel Barham came to join the three teachers already working in the schools at Kabale, Shyira, and Gahini.

One other branch of training which rose to a new importance during this five-year period was the training of evangelists. Lawrence Barham both by training and by inclination was particularly fitted for this job, and in a fine new evangelists' training school put up at Kabale, he developed that vital branch of the work towards its ultimate aim of the training for the ministry. The full development of an organized Church must from the beginning envisage this aim, if it is to be truly indigenous. A full theological college was yet to come ; but God's pattern for it was being shown. Lawrence Barham was assisted from the start by a Muganda clergyman, Ezekieri Balaba, who has been a tower of strength to the Church in Kigezi. Through all the deep movements of the Spirit, he has been one who has not shrunk from the price of blessing, of submission to the revealed Will of God at the Cross, and he has become a real leader in the revival in Kigezi.

It was in this school that the evangelists first realized the meaning of the "Offence of the Cross." The Mission had, of course, taught this truth from the beginning; but there is all the difference in the world between teaching truth, and coming under its power in experience. As the costliness of the Cross, its humiliating judgment on human nature was pressed home, the school revolted against it and resisted its searching message. But quite suddenly during the school holidays this fundamental truth shone like a great light into the heart of one of the students. He came back to school with the testimony that "he had seen the Cross," and to his surprise and delight found that many others had had the same experience.

So the war went on, and the Church became equipped with richer and more effective armoury, the preaching of the Cross in power and the mighty power of the Holy Spirit, casting down the strongholds of sin and Satan.

(ix) *Paganism and God's Word*

Bunyan describes in his immortal allegory two giants, Pope and Pagan. We have seen the threatenings of Pope. But let us not forget Pagan. His roots run deep into the subconscious in Africa. Witness this story from Constance Hornby:—

We are in sad trouble, for one of our girl teachers has died. She, bless her, was ready to go, and it is not her death which distresses me, but the events which led to it. She lived with her widowed mother. A man there, a professing Christian with a nice little wife and five children, tried more than once to lead this girl into sin. She stood firm. One day a friend of this man came to the girl's hut and said: "Everini, you will not see another moon." Two days later she was taken ill and died. We don't believe in witchcraft by charms or words; but there is a poison which witch doctors use. The mother says: "The girl was bewitched by that man." She believes that her death was due to a small charm placed in the doorway. Witchcraft has had centuries of hold on these people.

ROAD TO REVIVAL

Education only drives this fear of the occult back into the subconscious. In the face of baffling disease or mysterious disaster, back come the old fears, and man seeks for refuge in the superstitions of his forefathers.

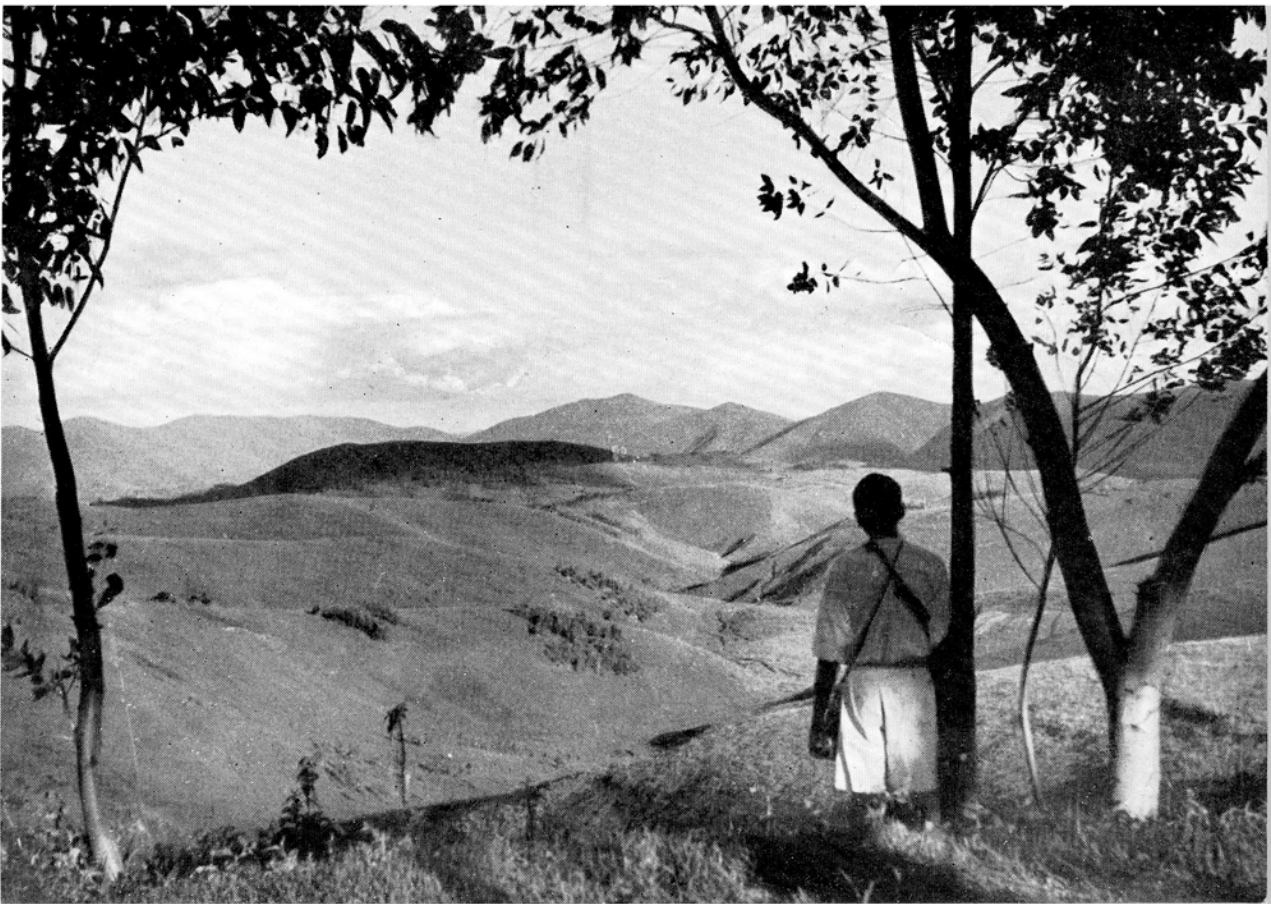
One more set of weapons was being forged in these years. Month by month from his little room at Kabale, Harold Guillebaud wrought a work of priceless value. The New Testament was published by the Bible Society in 1931, and in November of that year he took down to Gahini the first consignment. The books were received with clamorous excitement. During supper the houseboys lined up in a row, and said they wanted to have the book at once, for they could not go to sleep without it. The next day, a Sunday, before a congregation of well over a thousand the glorious passage on the Christian's armour was read. The Ruanda Church now held in its hand the Sword of the Spirit which is the Word of God.

Family reasons compelled the Guillebauds to return home, though only for a time. In six years Harold Guillebaud had translated the New Testament and Psalms, a book on the Roman Controversy called the One Mediator, two Catechisms, the greater part of the Prayer Book and about 120 hymns, and a superb rendering of the Pilgrim's Progress.

Such was God's goodness to the man who had been rejected as medically unfit for Uganda that in all those six years he only lost nine days through illness. The translator, who was to become the beloved Archdeacon, has passed on into the presence of the King, but his work endures. "The grass withereth, the flower fadeth: but the Word of our God shall stand for ever."

(x) *The Call to Urundi*

While Ruanda was being occupied with increasing success, over the borders in Urundi the light of the true



ON THE ROAD TO KIGEMIE

Looking towards Ibuye

SPRIT HUTS AND CHARMS



Faith was only shining in one tiny mission-station, at Musema, gallantly held by the Danish Baptist Mission.

During the years those who had passed through Urundi had been impressed with the beauty of the country, its fertile valleys, its wide-flowing rivers, its glorious waterfalls, and above all its teeming population. It was in 1929 that two families of Danes came after a brief experience of mission work in Congo to claim Urundi for Christ. They had been given the five old German mission stations and selected Musema as their starting-off place. Utterly alone, with no native Christians to help them, this gallant little party settled down to build their homesteads, learn the language and win the people. By 1932 they had just begun to get a few people around them and one or two out-schools, and it was then that Stanley Smith and Joe Church met them. As soon as they found that they were of one heart and mind in the love of Jesus a brotherly love sprang up between the two Missions out of which has grown the Protestant Alliance of Ruanda-Urundi.

The hearts of our missionaries were touched by the appeal of the Danes to come to their aid in the evangelization of Urundi, and this invitation came to them with the challenge of a trumpet call. By 1934 the Mission was so clear that God was calling them to Urundi that Sharp and Stanley Smith were asked to go down to prospect for sites. It was a time of exceptional difficulty even to contemplate advance. The Mission's resources in men were strained to meet the growing claims of the Ruanda work, only just beginning to touch the country. Once more, as before the advance to Kigeme and Shyira, they had to face a deficit of nearly £1500 in 1933. And to crown it all the government land policy was such that the slightest opposition could block their way.

In the face of this opposition it hardly seems credible that in June 1934 they found themselves touring through

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southern Urundi looking for a site escorted by Mwambutsa, King of the Barundi. Yet so it was. Every difficulty was smoothed away and by October two sites had been granted at Matana in the south and Buhiga in the north-east. As regards the staffing of the new stations, it was decided to send Bill Church to open Buhiga and Koseya Shalita to Matana, there to hold the fort till Leonard and Esther Sharp came out from home after furlough. It speaks volumes for the confidence which the Mission put in their first African pastor that they felt able to entrust to his wise and pastoral care this new outpost so distant and so isolated.

There, as the fifteenth year of the Mission's history began, they stood on the threshold of Urundi, waiting for the word from the Lord to cross the deep gorge of the Akan-yaru River and enter in. They sent home a cable expressive of their hopes as well as their anxiety as to whether they were worthy of this great honour to open up new fields for the Gospel :—

“If the Lord delight in us, then He will bring us into this land and give it us.” (*Numbers* xiv. 8.)

To the Fourth Mile-Post

1936-1941

ON INTO URUNDI

(i) *Urundi Invaded*

It is difficult to convey in words the thrill of enthusiasm and assurance which swept through the Mission, as it sent its tiny band of invasion forces across the Akanyaru River into Urundi in the early days of 1935. The starting of the new stations in Urundi was a great strain on the European and African personnel, only just beginning to get a firm hold in Ruanda. It meant too for those going to Urundi an immense effort, physical as well as spiritual. But they went out with the assurance of Jehoshaphat's army. "We have no might against this great company" the king prayed, "but our eyes are upon Thee." His little army began to pray and sing as they went into battle with their bands playing. So likewise on December 27, 1934, some seventy Ruanda porters began to assemble at Gahini. They had been chosen largely from among the Christian adherents; there were evangelists, hospital assistants, carpenters, and masons; and, to the strains of "Jesus loves me" and "There is a happy land," they went over the border into Urundi singing, with their loads on their heads.

At last, nearly fifteen years after its commencement, the Mission was in sight of its objective of claiming Ruanda and Urundi for Christ. The Ruanda Mission was not alone in the field. The Danish Baptists were already occupying the west-centre. A family of Friends, Mr. and Mrs. Chilson and their daughter Rachel, had settled almost simultaneously at Kivimba in central Urundi, after many years' service in

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Kenya; and not long after the arrival of the Ruanda missionaries, Mr. and Mrs. Haley and their two daughters, with long experience of missionary work in South Africa, came up to start work further south at Muyebe.

On December 31, 1934, Stanley Smith set off by car with Bill Church and Koseya Shalita, cheered on by a service of committal at Kigeme. The first night was spent at the Danish Mission of Musema, and they were welcomed by Hans Jensen, who was to be the Greatheart of the Alliance in days to come. He helped by giving booklets in the Urundi language, and promising sawn timber, but above all in the glowing comradeship, based on oneness of heart in the fundamentals of the faith and in the love of Christ.

Arrived at Buhiga they were relieved to find that the safari had safely arrived, with the African workers, their wives and their little ones. Buhiga is set on a gently sloping hill, in a thickly populated area, and on the main road running north-east from Kitega. At the foot of the hill the river falls in three main cascades to form a waterfall of impressive grandeur and potential power. Five miles away there is a government experimental farm, with a large forest of trees. The Agricultural Officer very kindly gave one hundred trees for the preliminary building requirements. So on the material side Bill Church was able to start his arduous and lonely task of building a new station with some solid advantages. Immediately the people started coming for medicine; but it was obvious that they had been warned against the Protestant teaching.

(ii) *Founding of Matana and Buhiga*

The party then set off for Matana ninety miles to the south-west. Matana lies on a wide expanse of gentle hills with shallow valleys brimming with water. It is poor in fertility, but a fine grazing country. The people are of the

Batutsi stock, herdsmen rather than peasants, intelligent, lazy, and dishonest. They are in marked contrast to the people of Buhiga, who are mostly peasants and of a low order of intelligence.

Three days before the arrival of the mission party two priests had camped on the mission site, saying it had been given to them and that the Protestants were not coming. This southern part of Urundi had been neglected by the Roman Catholics and was almost completely pagan; but news of the coming of the Protestants stirred them up to activity and not long after the mission had begun at Matana three or four new Roman Catholic missions were started to ring them round.

A closer investigation revealed that there were some fine springs of water round the mission site, but that the country round was practically destitute of building materials. Here then Koseya Shalita stayed to win the Barundi for Christ. It meant a big wrench for him to come away from his Gahini home, to a strange people. He had a hard time at first, living in a tent. It was cold and wet and lonely; food was scarce and workmen refused to come. But he kept steadily on, built himself a little round hut and then a mud and wattle church school. He made friends with the local Muganwa (chief) who gave him his two sons to teach and soon began to find openings for out-schools. He found great inspiration from Hudson Taylor's life.

“We can't all be Hudsons” he wrote, “but it is not the work, but the workers and the motive that matters Now I do not know where I am going to be in the future. I do not mind where or what I do as long as it gives God the glory. I still feel unworthy of the work we are called to do, but there is that promise to St. Paul: ‘My grace is sufficient for thee’ which is for any one who will just depend on it.”

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So he carried on until, at the end of the year, Leonard and Esther Sharp went down to join him. They found an encouraging start had been made, a large number were reading, a boys' school of twenty boys, the future evangelists, had been begun, and three out-schools were already established.

For them too it meant uprooting from their home of fifteen years at Kabale; their new home was "a tent and a wigwam made of bamboos and grass." They had with them Berthe Ryf, a Swiss nurse trained in England, who was to be an invaluable help with her knowledge of French in all contacts with the Government. The hardships of those early days were due to the torrential rains, violent storms, and piercing cold on that highland plateau. A little grass-hospital was started and Sister Berthe wrote of the difficulties of obtaining firewood. It was a matter of urgency to get permanent buildings started; Leonard Sharp set to work and in just over six weeks had finished the main structure of his house.

The work at Buhiga slowly won its way. Bill Church gave the credit for this to his Ruanda volunteers. "They are a great credit to Gahini" he wrote, "not only do they help me with building, but they are continually teaching the Barundi, visiting them on their hills and inviting them to come to be taught. The success of the work depends largely on the quality of our African Christians. If they are twice-born men, filled with the Spirit, showing forth His fruits in their lives, the Barundi will sit up and take notice of their message. If, on the other hand, they are *secretly* drunkards, thieves, liars, adulterers, our cause is lost and we may as well pack up and go home." The wives of the African workers soon began to attract the women and girls, and astonishingly large numbers of old women began to come.

Before a year was up seven or eight hundred were coming to the Sunday services, but they still did not know

of one Murundi truly born again. Godfrey and Phyllis Hindley then joined him and his solitary year was ended.

(iii) *The first Archdeacon and the opening of Ibuye*

The advance into Urundi and the steady growth of the work made the need for a leader of the Mission paramount. Arthur Pitt-Pitts had been a missionary in Uganda from 1917 and had been transferred to Kenya. He was secretary of the Kenya Mission of the C.M.S. He had collected a fine body of young men and had been their inspiring leader. It was a big thing to ask Kenya to give him up; but they did so, and he came to Ruanda as Archdeacon in July, 1935, at a time of rapid expansion and immense possibilities. The fourth five-year period began with his coming and ended with his death. He shared with the whole Mission in the momentous events of those years. His experience of mission policy and direction, the large part he played in Alliance movements, his deep sympathy and kindness to those in need, all combined to fit him for the work which he was taking up. Above all he was a man with a consuming passion for Jesus Christ, and a burning zeal, a man who knew the power of prayer.

The coming of the Archdeacon was followed by a further search for the third mission station in Urundi. In 1936 a site was found on a commanding hill, Ibuye, separated by a wide valley from the government post of Ngozi. In February, 1937, Geoffrey Holmes who had already pioneered Gahini and Kigeme set out once more to open up a new area for the Gospel. The Archdeacon was to have started in with him, but an attack of typhoid fever laid him low. So Geoffrey and Ernestine Holmes with Graham Hyslop, who had come out as accountant, began together.

Ibuye stands on a high plateau looking across the valley which divides Ruanda and Urundi. A hundred miles

away to the north, the peaks of the Bufumbira range stand out in clear weather. The whole area is densely populated with a people, who are of the same type as at Buhiga, industrious at cultivation, hard drinkers, and not of much intelligence. The Barundi, except for the Batutsi class, seem to be servile and placid in temperament with a quiet underlying steadfastness which is more impressive than the more attractive-looking Banyaruanda.

Here, too, at Ibuye the pioneers had to plod their way through many difficulties to find achievement. The years of experience in Ruanda undoubtedly benefited the work in Urundi, not least in that of building. At Matana, Buhiga, and then Ibuye the buildings have set a new standard for the Mission. Pre-eminent perhaps is Matana church, its rose coloured bricks, the great windows set in steel, the fine square drum-tower, its huge drums sounding out the call to worship across those lovely hills, and the whole setting amid smooth grassy lawns, and the saffron bloom of golden wattle trees. Buhiga led the way in tile making for the hospital and the schools, the tiled roofs giving a warm glow to the buildings on that station, making them much more attractive than the noisiness and glare of corrugated iron.

(iv) *Further translation work*

The occupation of Urundi led to the problem of language and literature. The two languages are very closely allied; but there are marked differences, and it was evident that each tribe must have its own essential literature. To meet this great need Harold Guillebaud once again came out. The conflicting claims of the two languages were acute. The people of Urundi were actually using the Ruanda New Testament, and the Ruanda church growing to maturity was urgently needing the Old Testament. He set to work on the Pentateuch for Ruanda and once again

working with Samusoni Inyarubuga, he finished Genesis to Deuteronomy. Then he turned to Kirundi, mastered its peculiarities, found a workable common form to harmonize the many dialects in use in the country and in co-operation with the Danish Mission produced the four gospels, several epistles, and a considerable part of the Prayer Book. Family reasons made it impossible for him to finish the work and he had to go home, but not before he had given to the Barundi the book in which they could read for themselves the story of Jesus the Son of God.

When Stanley Smith returned in 1938 he was asked to carry on the translation of the Old Testament. The remaining historical books were completed in co-operation with Monsieur Honoré of the Belgian Mission. The latter had acquired a remarkable knowledge of the vernacular, and his great insistence on avoiding the bondage of a too literal translation was invaluable.

(v) *African Leaders of Revival*

Ever since 1931, the Holy Spirit had been at work in men and women here and there, lighting the fires of revival. They had one and all been brought through "the valley of humiliation" to a deep and even agonizing sense of sin, they had been driven to painful and costly repentance, often with its exacting demands of open confession and restitution, and they had seen and found cleansing in the precious Blood of Christ, and victory over sin through His indwelling Spirit. They were marked men; joy shone in their faces and everywhere they went they had a testimony. But in the Church at large the Revival fires though smouldering had not yet burst into flame.

Fired with zeal for Christ, they began to go about the country in little teams of twos and threes, witnessing everywhere. On one occasion an old grey-haired Mututsi went

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with a friend from Gahini to Buhiga. Their faces alone were sufficient to tell of changed hearts. On their own initiative they were touring the mission stations on foot, a walk of 500 miles. They wanted to see the work of God, so as to pray for it better, and to testify to what God had done for them. The Barundi listened intently as they told of the forgiveness of sin and the peace and joy they had found in Jesus.

The Evangelists' Training School at Gahini was a heart-breaking job for Blassyo Kigozi; the men were dull and unresponsive and the term ended with a mild strike. Blassyo realized his powerlessness and asked for leave of absence for a week; he gave himself to prayer and Bible study with fasting, pleading with God for the indument of the power of the Holy Ghost. It was his spiritual "Arabia" and he came out a new man. No one could help being struck by his radiant personality.

The Church at Gahini and the surrounding districts began to be deeply stirred by men such as Blassyo on fire for God. Kabale asked for a team of them to hold a mission there in October. A team was sent, composed of Blassyo and Yoseya from Gahini, and Nsibambi from Uganda. There followed a deep movement of conviction of sin, which spread throughout the whole district like a grass fire.

Blassyo Kigozi had become a great leader of revival.

In January 1936, a convention was planned for Mbarara in the Ankole district of Uganda. No European was available, and so a team of three Africans was sent, Blassyo Kigozi a Muganda, Yoseya Kinuka a Muhima of Ankole, and Paulo Gahunde a Mututsi of Ruanda. When the call came to Blassyo he rather demurred, for he had hoped to take his wife and children to his home in Uganda on holiday. Yoseya turned to him and said: "Remember, Blassyo, that perhaps this will be the last work that God has called you to do. Do we know how long we have to live?"

During this brief mission, which was mightily used of God, he showed the burning yearning heart he had for those who were perishing in their sins. A few days later he fell ill with fever and died. The news of his death at first stunned the Church at Gahini; but the effect was remarkable: many, who had resisted his pleadings while he lived, yielded to Christ when he died.

Not long after Blassyo's death the call to take his place came to another Muganda, William Nagenda. He had been strikingly converted while in government employ, and under God the mantle of Blassyo seemed to fall on him. He became increasingly one of the leaders of the Revival not only in Ruanda, but in Uganda and Kenya, and the Sudan, not only among Africans, but also among Europeans. The Mission owes much to these Baganda.

(vi) *The work of Revival Teams*

The Diamond Jubilee of the Uganda Church was approaching and the Bishop seeing the spiritual needs of the church felt that its greatest need was revival. To that end he planned that missions should be held throughout the diocese. The key to the whole situation in Uganda was the theological college at Mukono, where the Christian leaders of the Church were trained. Here was the place where the Revival needed to start. With the daring of faith that God delights to use the weak and despised things of the world, he asked Joe Church and Lawrence Barham to bring a team from Ruanda to hold a mission in the theological college. His proposal was subjected to a good deal of criticism, but he held to it. It is not out of place here to say how much under God the whole Revival movement in these early years owed to the Bishop's faith and encouragement.

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Faced with the heavy responsibility of this mission, Joe Church sent out to the friends of Ruanda a little pamphlet entitled "A Call to Prayer." God used this to call forth a great volume of prayer, unique in the story of the Mission. The whole Revival movement seemed to surge forward as prayer ascended up on high. From this time onward the smouldering fires blazed out. At the Mukono mission in June, 1936, in spite of much opposition a deep work was done. About fifty students attended the after-meetings for those who were seeking help and at the final praise-meeting man after man rose to testify that "Once I was blind, now I can see."

Simultaneously at Gahini, revival again broke out with great power. On June 24 as though called by an unseen force, hospital staff, men from the nearby village and others gathered in a room in the hospital, and there as they prayed and sang, some were smitten down under a deep sense of sin. A similar movement swept through the girls' school. News began to come through of like manifestations from all over the Mission. Kabale, Shyira, Kigeme, Buhiga, Matana, everywhere this strange mysterious power was at work.

A striking and humbling fact became apparent, and that was that 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. On one station two missionaries had been for a long time deeply estranged from one another. One day the Spirit of God brought to one of them a revelation of her own guilt in the matter, and she went forthwith to apologize to her fellow missionary. The two were immediately reconciled and went at once to a meeting which was going on attended by a large number of village evangelists. There they told of what God had done for them. It seemed as though their simple but costly testimony opened the floodgates of divine power. It was at the time of the Easter

Convention. On that Good Friday surely Christ must have seen of the travail of His soul and been satisfied. After-meetings were held on three successive days till long after dark as one after another became anxious to make a cut with the past and start anew in Christ. One missionary, who had had to pass through a time of deep conviction, went on a tour of most of the stations testifying with a team of Africans how God had dealt with him.

The striking fact was not how much missionaries can help the work of God, but how much they can hinder it. The result of this convention was that seventy evangelists of Gahini school consecrated their coming holidays to going out in teams of twos and threes all over the country to witness to the power of God. They went out each with his own bundle, with no pay or food money. This sending of the "seventy" gave a practical demonstration of the way in which the evangelization of Ruanda-Urundi could be accomplished in a very short time with the minimum of cost and machinery.

There was no doubt that God had begun a mighty work of power, and it became clear that the whole policy of the Mission had to be re-orientated so as to conserve the spirit of Revival. Joe Church was relieved of ordinary station duties and set free to accept openings for his teams wherever the call came. For here surely was God's answer to the coldness and backsliding and sin which was invading the Christian Church all through Equatorial Africa. In the years that followed teams went out from Ruanda to Uganda, Kenya, Tanganyika, the Sudan, and Congo.

(vii) *Religious Freedom Won*

While these strong tides of revival were sweeping through the country, the ordinary work of healing, teaching and building was not being neglected. The Revival was in

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fact resulting as a rule in deeper devotion and efficiency. There were cases where this was not so, but they were the exception. Everywhere the people were beginning to notice this new thing in their midst, a people they called *Abaka* (those aflame); and though some disliked it and fell away, others were attracted.

The rapid growth of village congregations with no place of worship, brought into lurid relief the disabilities under which our Protestant missions were suffering. It became virtually impossible by the letter of the law for them to obtain a site for a village church against the wish of the chief. One man could deny all his people the right to a place of worship.

Such an intolerable situation could not be allowed to continue unchallenged. So the Protestant missionary body, in consultation with Dr. Oldham of the International Missionary Council, drew up a memorandum for presentation to the Mandates' Commission of the League of Nations. It was at the last moment that Monsieur Ryckmans, Governor-General of the Congo, intervened. Mention has already been made of his kindness and sense of fair-play. He came to Ruanda, went into the whole situation and with the authority of the Home Government revised the policy governing the grant of land for mission sites, and made it impossible for any further political scheming to rob the individual of his right of following the religion of his choice, and of having a place of worship.

This great administrator paid a visit to Gahini Hospital at that time, and it was delightful to see the unaffected friendliness of his manner towards the patients. He exemplified his own famous dictum:—

To rule a people you must know them.

To know them you must love them.

In November, 1935, we received at his hands a new charter of religious freedom.

(viii) Station Development

All the stations developed progressively. Six months after Leonard Sharp's arrival at Matana, he started building the hospital, which in July, 1937, was officially opened by the Governor of Ruanda. Norman James at Shyira had to slice off the top of a hill, so as to get room to perch on it one of the best built hospitals in the Mission. Marjorie Wheeler joined the staff there in succession to Berthe Ryf.

At Buhiga a fine boys' school was erected, after the building of a ward of the hospital and the out-patient department. In 1938, Ruth Pye-Smith took over the women's and girls' work and started a permanent girls' school.

At Kigeme Theo. Goodchild completed the finishing touches to the hospital and added a midwifery block, and in 1938, Doris Lanham joined the staff there. Jim Brazier developed the boys' boarding school; and Joy Gerson laid the foundations of the girls' boarding school. So the stations developed, each one in turn achieving a strong organized church work, a medical unit, which exerted a powerful attraction all through the country, and boys' and girls' schools, which began to aim at a syllabus on a Belgian basis. In this Norman James who, like so many of our doctors, had to turn his hand to everything, organized the first refresher course by which the work of education began its new orientation towards the government programme.

Ibuye, which started last in the race, was planned as the ecclesiastical centre of the Mission. It was ideally situated, near a main road, and it could be reached in one day from every station in the Mission. The first house to be built there was the Archdeacon's, with one immense room for future conferences; then a series of European houses were built fringing the steep bluff northwards. At the far end of the hill, where the road, built by the kind favour of the Government, turns on to the mission concession, Kenneth

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and Agnes Buxton, the latter a St. Thomas's nurse, commenced the building of the hospital. The Buxtons had started their missionary career in Ethiopia and only just escaped from the Italian invasion. Many cases of equipment for their work there had never been opened and were feared lost, but in due course they arrived at Ibuye, and enabled the new work to begin with a fairly adequate outfit. The hospital placed in such a dense population began to attract enormous numbers of patients.

In 1939, Ken Cooper took over the accountancy. To this important if unspectacular work, he added the mission bookshop, which has played a vital part in supplying the Mission with literature and scholastic material.

(ix) *Training an African Ministry*

As soon as Lawrence Barham returned from furlough in 1938, he began to prepare for the establishment of the theological college, and the next year he started his first deacons' class at Ibuye. Here he began the vital work of laying the foundations of the training of the native ministry. The first class consisted of five members, chosen for their prominence in the church as a whole. It was an interesting tribute to the success of the struggle against departmentalism that of the three who were in the end ordained, one was a product of the medical work, Yoseya Kinuka, one of the educational work, Erinesiti Nyabagabo, and one of the evangelistic village schools, Semu Ndimbirwe.

The course revealed at once the subtle dangers inherent in the ministry: pride and jealousy. The ministry in equatorial Africa carries with it great kudos. Not only is it the realization of the evangelist's ambition, but it appears to confer on the pastor almost magical powers. This is the invariable impression on the native mind, faced as it is with two priesthoods which make no apologies for their pretensions, the Roman Catholic priest, and the "priest" of

PIONEERS AND PORTERS
Leaving Gabini for Urundi





THE BOUNDARY RIVER BETWEEN RUANDA AND URUNDI

Urundi is on the far side

the Animistic faith, the witch doctor. Lawrence Barham's first conflict lay there. The second was almost as deadly. As in our Lord's day "there arose a reasoning among them, which of them should be greatest," so here in the ordinands' class, who was to be the leader? And to this temptation all the rivalries of race and of the mission stations they came from lent their influence. It was only the vision of the Cross and the crucified Life that could save them from these very real dangers.

Revival which so transformed the spiritual life of the Church could not fail to affect its organic life too. Perhaps the first sign of this practical outcome of deep religious experience was seen in the move towards self-support. The Ruanda Mission owed much of the initial drive towards this ideal to Mr. Haley, the veteran leader of the Free Methodist Mission. With wide experience of Africa he used to say, "I would not insult the African by thinking that he could not support his own Church." He had applied the principle from the beginning and with most gratifying results. The idea was adopted of giving each adherent a collecting card. By 1941 the church work at Kabale was fully self-supporting, and they began to bear the burden of the Evangelists' Training School. At Gahini as soon as the financial responsibility was placed on the Church, the collections in one quarter exceeded those in the three previous quarters; and in a year's time the Church had achieved full self-support.

By 1939 the Archdeacon felt that the time had arrived to call together a tentative church council and they met at Ibuye; there was no mistaking the leadership latent in the church. In January, 1940, almost twenty years after the founding of the Mission, the Diocesan Council came into being, as the governing body of the Church. It was composed of African and European members in the proportion of two to one.

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(x) *Formation of the Alliance of Protestant Missions*

As the Church grew, and more especially as the work was developed in Urundi, an understanding had to be arrived at with friends in other missions. The Ruanda missionaries found themselves working alongside the Belgian Mission in Ruanda, and the Friends, the Baptists, the Free Methodists, and one or two Pentecostal missions in Urundi. Anglican missions may not be aware of the fact that most Free Church missions regard them with strong suspicion, firstly as being sacerdotalists and secondly as being intolerably self-sufficient and patronizing. It was not difficult for the Ruanda Mission to disabuse the other missions on the first point, much to their amazement; but on the second point we had much to live down. Some in the Ruanda Mission tended to look down on them, and we had to be humbled before we could win their confidence. It soon became clear to our Mission, however, that we had much to learn from these friends, the Danes for example with their warm-hearted generosity and the practical efficiency with which they settled themselves "on the land." It was their welcoming fellowship that was the biggest initial factor in the forming of the Alliance. So it was appropriate that at their station of Musema in November, 1935, the Belgian Mission, the Danish Baptists, the Friends, the Free Methodists, and the Church Missionary Society formed the Alliance of Protestant Missions in Ruanda-Urundi, to unite all in counsel, to co-ordinate all efforts for the spread of the Gospel, to harmonize all standards of church membership and discipline, and to aim at the ideal of forming one united Church of Christ.

Having formed this Alliance, it was felt that no further detailed organizing was profitable until the Church began really to feel its spiritual unity. To that end united missionary and African conventions began to be held, and the blessings of Revival to be shared with other missions.

(xi) *Some Revival Problems*

The revival movements showed signs of ebb and flow ; but with each new stirring of life the spiritual life of the church as a whole deepened. An evidence of this in the Mission was to be seen in the series of missionary conferences which began to be held annually. In July, 1938, at Kisenyi on Lake Kivu it was a time of breaking. One missionary wrote : " The Lord dealt severely with us." The missionaries were brought face to face with the devastating effects of lack of fellowship ; and they saw too that in every one there was some hard resistant core which prevented the gushing out of the " rivers of living water" till that hard core was broken.

From the very beginning of the Revival the heart centre of the message was the Cross and the Power of the Blood of Jesus Christ. An ever deepening understanding of these truths has saved the movement from many of the extravagancies of doctrine and practice which so often mar revival movements.

Such a work of God was inevitably followed by the fiercest assaults of the devil, in every form of subtlety or of violence. The first effect was conflict. The Abaka in their vehement denunciation of sin roused acute antagonism. They were, no doubt, at times censorious ; but their accusations were so often right, and those who opposed themselves often broke down and confessed their sin.

This led at times to painful situations in which the missionaries themselves were deeply divided ; and yet even the inevitable conflict was welcomed as a part of the price of spiritual life. One of them wrote home, " Do not pray that things may settle down ; pray that the fire does not go out."

Another disturbing factor was the tackling of senior Christians and even missionaries by enthusiastic Abaka. One

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would be told he had not been born again or that he had not got the Holy Spirit. This was often deeply resented; and it arose sometimes out of a confusion between the truths of justification and sanctification. And yet one after another including senior missionaries has praised God for the faithfulness of these African Christians in rebuke. Some have complained of the spiritual pride of the Africans; but it may be that there was just as much pride in refusing to accept rebuke, and in being unwilling to find out why one's Christianity was suspected. This practice of giving and receiving a challenge has become a gladly accepted means of spiritual stimulus among all those who have thrown in their lot wholeheartedly with the Revival movement.

The meaning behind all this is not far to seek. The Africans had seen examples enough of Christians, who had a form of godliness, but denied the power thereof. And then they saw what Christ can do in convicting of sin, giving deliverance to its captives and calling out a radiant, loving, victorious family community. This they could see was true salvation. So now they are convinced that the deadliest enemy to the cause of Christ is the nominal Christian, and that every born-again, blood-bought Christian must be characterized by burning zeal, by purity of life, and by standing as a witness to dying men of a life-giving Christ. Where such signs are missing, they seriously question the reality of the religious profession.

(xii) *Financial Straits*

It seemed strange that with all the blessing of the Revival the mission began to be faced with a serious shortage of funds. A curious situation had arisen. In 1935 a friend of the Mission had promised a sum of £6000 a year for five years. The acceptance of this immense gift enabled the Mission to launch out into Urundi and to put up a large number of permanent buildings; but it carried with it an

element of precariousness. Owing to differences of view between the donor and the mission committee, it was withdrawn on more than one occasion. It made clear what Hudson Taylor used to say of large bequests, that they gave him cause for real anxiety lest they diminished the sense of daily and hourly dependence on the Lord. But as the time for the expiry of this fund approached, the Mission found that its normal income had not kept pace with its development. It may well have been that the same freedom from a sense of need had lessened prayer. Be that as it may 1939 found the Mission faced with the necessity of economizing to the extent of £3000 a year. To meet this situation missionaries at home were unable to return and some due for furlough had to be asked to find other jobs in England until the situation was righted.

In the midst of this strange combination of great spiritual progress and serious material retreat the Mission in common with the whole world entered the dark war years. Its human resources were meagre. It had expanded far too rapidly for the capacity of its personnel. It is not too much to say that but for the Revival this crisis would have spelt disaster, but the Revival had prepared their hearts for such a time as this. In strong confidence in the Heavenly Father, the field committee faced the situation. An all round cut in salaries and grants of twenty per cent for Europeans and Africans alike was agreed on. All building was suspended; all institutions which could not be self-supporting were closed down. It now became clear how wise was Mr. Haley's counsel about self-support. The African staff accepted the cuts in their already meagre pay without a murmur, and the spirit of self reliance increased remarkably. Shyira girls' school, for example, under Hilda Langston had cultivated food so well that they were able to carry on almost unaffected. One of the Africans at Buhiga said: "What can separate us from the love of Christ? If there is no pay?" They answered "No!" "If the Bazungu

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(English) leave us?" Again "No!" "If Hitler comes and burns our churches?" "No." "Why?" "Because Christ's Spirit dwells in our hearts."

The staff had been sadly depleted. Orpwood and Tribe among the clergy, Norman James and Jack Symonds among the doctors, made a big gap in the Mission's ranks. In the providence of God four new workers were added, for whom full financial support outside the Mission's funds was available. Peter Guillebaud came from a schoolmaster's job. Elisabeth Sutherland, his fiancée, had come out some months before him, and as both of them were experienced educationists, they brought invaluable aid to the educational side of the work, which needed development. At the same time Harold and Isobel Adeney, both doctors, came out and were located to Urundi.

(xiii) *The Passing of Archdeacon Pitt-Pitts*

A heavy burden lay on the Archdeacon, but he had been marvellously prepared by God to draw the Mission into an ever deepening unity and lead it into the war years strong in faith.

All through his ministry that great word in Hebrews was true: "He maketh his ministers a flame of fire." With growing experience in Kenya, he had become a great spiritual leader. Yet in him was seen how God to the end of a man's life is always at work refining and purifying.

So it came about that at the Kisenyi Conference in 1938, the Lord gave him, as he so loved to testify, a new vision of the Cross. He went from that conference with a new and deeper power of leadership and the last two years of service still left to him were probably the most fruitful in his life. To the Mission, he seemed to embody that searching description of spiritual leadership given in Paget Wilkes' *Dynamic of Service*:

“Spiritual leadership is not won or established by promotion but by many prayers and tears and confessions of sin and heart searchings and humblings before God, and self surrender and a courageous sacrifice of every idol, and a bold, deathless, uncompromising, uncomplaining embracing of the Cross and an eternal unfaltering looking unto Jesus crucified. Spiritual leaders are not made by man nor any combination of men. Neither conferences nor synods nor councils can make them, but only God.”

In January, 1940, he carried through the first meeting of the Diocesan Council under the chairmanship of the Bishop. But months of suffering with arthritis in the spine and ceaseless toil in the work had worn him out. It was felt to be imperative for him to have a holiday at sea level. So he set out with the Goodchilds for Kenya. At Nairobi he was admitted to a nursing home and for a time he seemed to make good progress. But suddenly acute complications set in. Theo. Goodchild was by him to the last. “It was wonderful to see the calm assurance and peace with which he faced his death.” It was on Good Friday morning that he entered into rest in sure and certain hope of the Easter Resurrection. It seemed appropriate somehow that one who had so given his life for others should have died on that day. In him there was a true embodiment of St. Paul’s description of the minister of the Gospel, “In much patience, in afflictions, in necessities, in distresses . . . by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the Word of truth, by the power of God . . . in journeyings often . . . in weariness and painfulness.”

In this spirit Arthur Pitt-Pitts lived and died and the Mission went forward into the dark years of war the poorer for his going, but rich with the inspiration of his life.

To the Fifth Mile-Post ·

1941-1946

THE WAR YEARS

(i) *The Impact of War*

THE war even in Europe passed through its "phoney" stage; and in the field far removed from the ebb and flow of the mighty conflict the Mission found its life remarkably little disturbed. The immediate effect was to demand a rigid economy in funds and personnel, and to leave it increasingly cut off from the homeland.

The Committee had to face the difficult problem of personnel. All the missionaries at home either found jobs or joined up, and in the field two missionaries, Gordon Bulman and Margaret Clayton, were seconded to Uganda.

Another measure of economy, which caused much sorrow to the African Church, was the closing of Kabale Hospital. For nearly twenty years a multitude of sick and suffering had passed through its wards and dispensary. But the Government had built a large and efficient hospital across the way. The Mission was faced with a problem here. Was it to maintain an old and time-honoured institution, whose essential usefulness was passing, or was it to husband all its resources for more fruitful fields of endeavour? There is little doubt that the latter was the right alternative; but how often have the wheels of advance been clogged by the burden of an institution that has had its day.

So a small dispensary and a few beds were maintained for church workers, but the main blocks and site were handed over to the boys' school. Gregory Smith, who had taken over from "Pip" Tribe, carried out the planning of

the new school buildings, which one by one began to replace the old and rather dilapidated wards.

The mission staff began to take all possible steps to "live on the land." But it was clear that with their sheltered lives a much bigger degree of sacrifice was necessary. Voluntary gifts from the missionaries amounted to £950 in the first year. The same spirit animated the African workers. With their slender resources already reduced by twenty per cent the keenest of them added a further tithe. The hospital staff at Buhiga, for example, did this and put the sum thus collected to the support of their village evangelists. Missionaries were inevitably cut off from home, and postponed furloughs were in several cases taken in South Africa.

Perhaps the most astonishing feature of the war years was the fact that the friends of Ruanda threatened with invasion, in daily peril of bombing, harassed by crushing taxation, maintained the finances of the Mission throughout the war. Mr. Webster said in 1940: "Fewer meetings necessitate more prayer." Certainly both praying and giving never flagged.

The home organization suffered grievous blows. The dear old office in the City was burnt out in the great fire of London on the night of December 29, 1940. In 1944 Mr. Webster had a narrow escape from death in the flying bomb incidents that damaged his house. The whole office staff kept at it throughout the war with unfaltering courage.

(ii) *African Self-support and Leadership*

The chief effect of the war on the native Church was to bring to it great tests of poverty, and to draw out its latent powers of leadership and spiritual understanding. There was hardly any recruiting for the forces except in the Kigezi area; in Ruanda there was some recruiting for the mines, and immense quantities of food were requisitioned for the war effort.

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By 1943 the cost of living for Africans had risen so much that all cuts were restored and wages increased proportionately to need. Their giving showed a great rise. For example, on one station the annual native contribution in 1941, was 4500 francs ; in 1942, 9000 ; and by the middle of 1943 it had risen to 13,000 francs for the half-year.

Their growth in responsible leadership went ahead fast. Jim Brazier wrote : " The Church is in a position like that of an African parent with grown-up sons. Nine years ago I, the parent, did everything. I chose every church site, supervised the building of both church and evangelist's house ; inspected his crops to see that he was not lazy, went to every place where any trouble arose, received all the collections, and interviewed every male candidate for baptism and confirmation. Now we have young men who do all these jobs. One of them, Nikodemo, was ordained deacon in the spring ; and in time, no doubt, others will follow in his steps. . . . They choose the sites, build the churches, settle troubles with chiefs, teach the evangelists and their wives, take charge of collections and question baptism candidates. It is fortunate that they can, because I could not possibly do it all myself. And of course the Africans do appreciate the fact that they are being allowed to run their own Church. Only last week I said to myself : ' It is time to prepare for harvest festival.' But I was too late. Everything had been arranged. Harvest thanksgiving with us means more than prize marrows and decorative sheaves of corn. Every one gives a portion of his harvest. The tons of peas and millet we collect provide money enough to pay all our evangelists for three months. Isn't that better than decorating our church with flowers ? "

As the large areas served by each mission station became effectively occupied, they were divided up into pastorate centres, about five for each mission station area. Each of these will be organized eventually under an African

pastor ; but for the meantime they are put under senior evangelists.

The first deacons' training-class under Lawrence Barham ended, and out of five, three were ordained by Bishop Stuart in January, 1941. The other two were ordained after further probation in 1943. In July, 1945, two more were ordained deacons. At the end of the twenty-five years the Church finds itself with nine ordained Africans, eight of whom are nationals of the Ruanda-Urundi and Kigezi fields. There is a large number of men, with tried qualities of heart and mind, ready to enter the next ordination class, when it can be formed. So there are great prospects of a strong spirit-filled African ministry.

The Diocesan Council formed in 1940 has grown in wisdom and responsibility, as well as in spirituality. The African members still have to resist the tendency to be swayed by motives of national or party loyalties. During these first five years of its existence, strong tides of feeling as well as spiritual life have swept through the Church ; and the council was at times carried off its feet. But it can be said without hesitation that the African leadership of the Church is growing to maturity, and being founded on principles of spiritual wisdom.

(iii) *Archdeacon Guillebaud*

The second meeting of the Diocesan Council welcomed Harold Guillebaud, as the second Archdeacon of Ruanda. But he was a sick man when it met.

Drawn by the invitation of the Bishop to the leadership of the Church, the one who had given the kingdoms of Ruanda and Urundi the inestimable benefit of the Word of God in their languages, came out in 1940 to give them the gifts of his scholarship and experience. He was inducted as

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Archdeacon in Kampala on November 4, 1940, and the next day fell ill with severe bronchitis. Though he partially recovered, his health again failed at the time of the Diocesan Council. To his immeasurable disappointment he was unable to be present at the ordination of the first deacons, when his translation of that service was used for the first time. That was on February 9. Only a few weeks went by, weeks in which there seemed to be hopes of his recovery, when on April 22 he passed, with a grand testimony of acceptance of God's Will for him, into the presence of the King. Hardly had he taken up his task, when he had to lay it down. He was laid to rest at Matana by the east window of the great church, with the triumphant words of the burial service he had himself translated and the hymns he had written.

His memory will ever live in his translation work. By these great works, "he being dead yet speaketh." It was one of the exquisite and kindly touches of the Lord that his mantle fell on his daughter Rosemary. With many of the gifts of her brilliant father, she has carried on the work he laid down and has completed the translation of the Kirundi New Testament.

Bereft of her husband Margaret Guillebaud and her two daughters faced the future. Rosemary soon found her niche. Lindesay began a work of great importance, an infant school at Matana. "Mrs. G.", as she is affectionately called, soon found wide scope for her energies, the printing press, convention work by interpretation, and assisting the church work in many ways. Somewhat in contrast to the church at Matana, she designed and carried through the building of a memorial church to "the beloved Archdeacon" at Rweza a village centre. This church was intended to be as nearly African in design as it could be. It is circular in shape. The interior decoration is Kirundi in style and colouring. Texts around the walls are alternated with a

Kirundi shield and a Kirundi sword, and on the six pillars which support the huge conical roof are-inscribed the great "I am's . . ." The font is an earthenware pot made by the local Batwa and set on a stand. It evidently made a great appeal to the Barundi. A teacher gravely said to Rosemary at the dedication, "I do not think Solomon's temple could have been more beautiful than our church." It is the humble and loving hearts of true worshippers that delight the heart of God, and as long as that holds true of Rweza church, it will be more lovely to the eye of the Saviour than the ornate ritual of temples made in stone.

(iv) *General Expansion of the Church*

"God buries His workmen and carries on His work."

These five years witnessed a marked expansion and consolidation of the work. Apart from the manifestations of revival blessing, of which more anon, the Protestant Church in Ruanda-Urundi from being a despised and feeble minority has grown to be a community whose members are now to be found far and wide through the country, with an increasing number of truly converted Batutsi. Its reputation has never stood so high. The people are seeing in their midst a Church which is raising a standard of vital Christianity and moral purity and is stirring the country from end to end. They cannot ignore the fact that among their own race, there is a community of men and women who possess a joy and a love for one another that cuts right across the jealousies and feuds which are the curse of the national character.

The empty areas were being occupied. Evangelists from Matana had opened work in Rutana on the east and were preaching the Gospel on the shores of Lake Tanganyika on the west. Those from Ibuye and Buhiga were thrusting up north into the great projection of Urundi which runs parallel with south Ruanda, and were linking up with

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Gahini evangelists in the Bugesera province of Ruanda. Teachers from Kigeme were advancing across the main road eastward into the densely populated area beyond Astrida, while those from Shyira had linked up with Kisenyi on the shores of Lake Kivu, and following a newly formed colony of Banyaruanda had gone over into the Congo. Gahini with its huge district was spreading out to the Kabale border in the north, and had reached Kigali fifty miles to the south-west and across the tumbled mountainous country round Byumba was joining hands with Shyira. Kabale with full self-support numbered nearly four hundred village congregations, and could be said to have preached the Gospel in every part of that area.

(v) *Review of the Urundi Work*

The work in Urundi was at first a pioneer effort of the Ruanda Church. At Matana a virile and intelligent people responded to the Gospel and developed a fine Christian leadership. In 1941 Leonard Sharp could report that eighty per cent of their evangelists were now Barundi. Progress at Ibuye and Buhiga was much slower in this respect. It has only been in 1945 that a deep work of the spirit has come among them, and there are men and women, whom God has touched, as potential leaders.

An interesting contact from Urundi is the work of the C.M.S. and other missions over the border in Tanganyika. There is an "island" of Barundi in Tanganyika Territory, called Bugufi. The first contact with it was in 1923 when Leonard Sharp placed an evangelist there. The work died out, and was taken up again by the Church Army under the C.M.S. Tanganyika Mission. A strong link now binds them to Buhiga and there are large numbers of Kirundi-speaking people all the way down the eastern borders of Urundi to Kigoma. The future Church of Ruanda-Urundi will surely include these people in its fellowship.

In 1943, Leonard Sharp returned to Kabale to take up the leper work nearly eight eventful years after the beginnings at Matana. In reviewing the work he wrote: "Nine years ago, Urundi was wholly without the Gospel of Jesus Christ except for the witness of one station of the Danish Baptists at Musema, the only beacon of light in the darkness. To-day not only have we in Urundi, as in Ruanda, three stations, but many other Protestant Missions have come in to share in its evangelization. We have an Alliance of no less than seventeen mission stations. All these are spreading the Gospel through a network of village churches throughout the country. . . . It seems that God is bountifully making up now to Urundi for their long wait for the Saviour."

(vi) *Towards Church Union by African Conventions*

The Alliance advanced during these years not without some anxious moments. The rapid progress of the C.M.S. work in some places encroached on areas close to other missions. A great step forward in mutual love and confidence was made when the C.M.S. at Matana agreed to hand over some of their churches to the nearer Alliance stations.

It was clear from experience in other countries that an Alliance of missionary societies which did not lead on towards effective church union was dangerous. The Alliance stands for collaboration, while maintaining strictly the differences of denomination. The United Church ideal demands what the United Nations call "Limited Sovereignty;" it must lead to a break-down of denominational barriers.

The Ruanda Council in 1942 wrote out to say that they desired "to give every encouragement to brotherly conference with representatives of other Christian communions . . . as a first step towards the essential spiritual unity and mutual co-operation which may ultimately lead to a visible union of the Churches, for which the Tambaram Conference expressed its passionate longing."

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This breakdown of barriers must be on the basis of spiritual unity. With that in view the story of these years can be grouped round the story of the annual conventions.

From 1942 onwards there has been an annual Alliance Convention for Europeans. For Africans, regional conventions were held at different stations so that local churches might have the inspiration of these great gatherings.

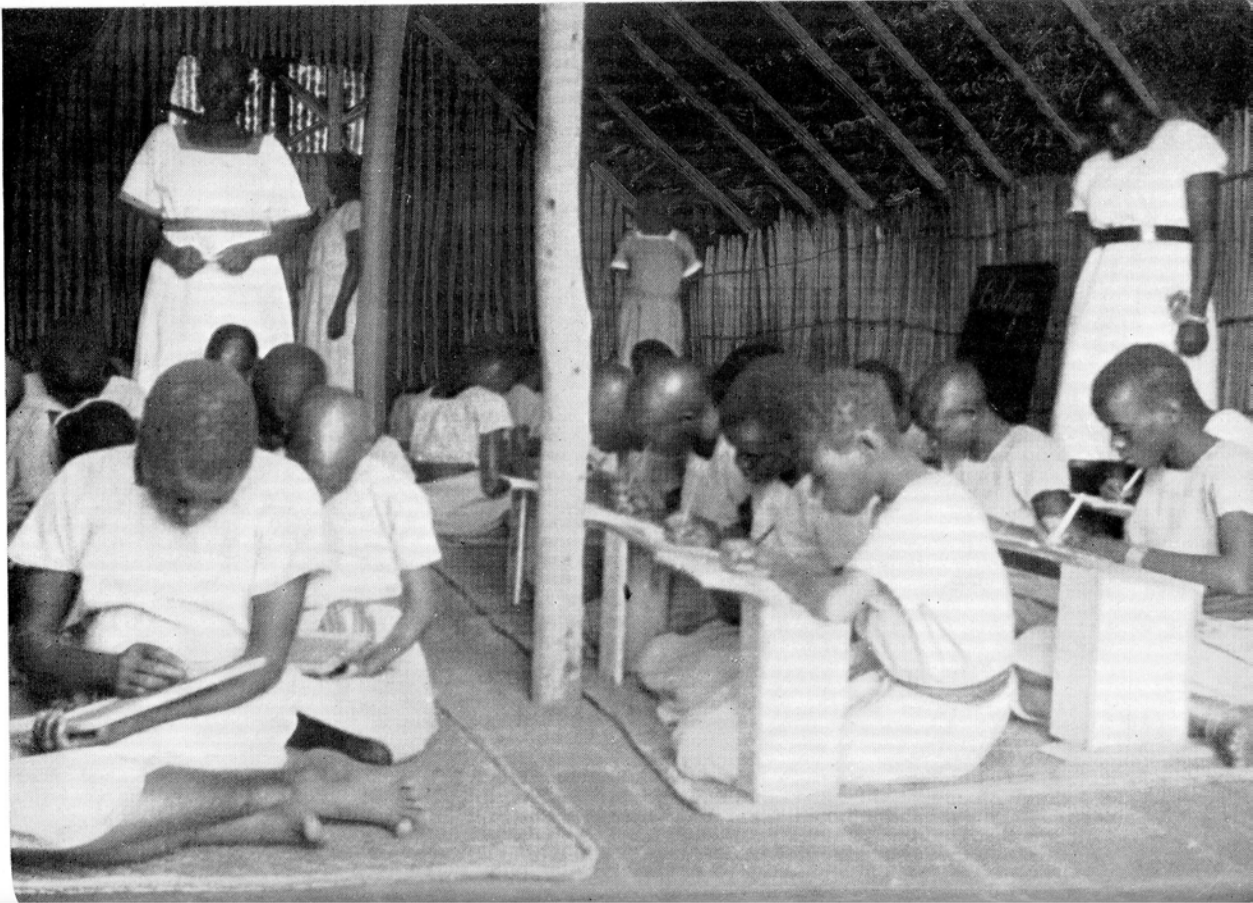
The first African convention was held at Musema in 1939. It brought great blessing to the Baptist Church there; the real beginnings of Revival were seen. Only a few months later, when Denmark was overrun by the Nazis, the Danes found themselves one of the "orphaned" missions cut off from all visible means of support. The effect of the new life in the Church showed itself at once. Full self-support was undertaken by the African community; they immediately began to advance into new districts, and the Mission opened a new mission station. Funds began to come in later and all through the war this gallant mission went ahead. But its "finest hour" was surely when, utterly without resources, Europeans and Africans faced the future with high courage and faith and immediately planned for advance. It was the power of God in Revival alone which made this possible.

As the years passed on, one station after another was visited. Buhiga in 1941, Muyebe of the Methodists in 1942, Kivimba (Friends) in 1943, Matana in 1944. So great were the crowds it was decided in 1945 to hold two for Urundi. In Ruanda things were much more difficult. Relationships with the Belgian Mission had become strained, and conventions were planned only to be postponed. One somewhat abortive convention was held at Remera in 1942. But the first effective convention was that of 1944 held at Shyira. Never had anything like it been seen in Ruanda and it created a profound impression.

1st KIGEZI COMPANY, BOYS' BRIGADE, KABALE



EARLY DAYS IN THE BUHIGA GIRLS' SCHOOL



No detailed account of these meetings can be given here, only a few snapshots as it were of a movement that has been of immense value to the Church. These conventions were generally run by a team. The first business of the team was to see how they stood with one another and with the Lord. The convention "platform" had first to be blessed before blessing could reach others. The theme was sin, repentance, and the power of the Blood of Jesus to give pardon and victory.

Often the deepest work was done in the little groups of people getting together after the meetings, but occasionally a great preacher would appear. At Matana in 1944 a man from Tanganyika, belonging to the Pentecostal Mission, came and "held the people spell-bound, even though he spoke by interpretation from Swahili." Interpretation for an African by an African was at times superb. It was almost as though one voice was speaking.

By far the largest of them all was that held at Kabale in September, 1945. Fifteen thousand people gathered in a great open-air amphitheatre. Over a thousand visitors came from Uganda, Tanganyika, Ankole, Congo, and Ruanda. The messages were amplified by a loud speaker. The theme of the conference was "Jesus satisfies." One outstanding talk was on "My cup runneth over." "We are all cups, black and white, large and small. Jesus is waiting to fill them. Some He fills, some He passes by. Why? because of the impurity within. He in the garden had a cup offered Him. He shrank from drinking it. Why? because in it He saw my sin. 'Oh God,' He said, 'not that cup. I cannot drink that. If it be possible take that cup from Me.' Nevertheless, He drank the cup with all your filthiness and mine in it. His precious Blood has washed it clean. And now He can fill my cup, to overflowing. My cup runneth over." And the great congregation sang, "Pass me not, O gentle Saviour. . . . While on others thou art calling, do not pass me by."

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With the spiritual unity engendered at these conventions it was obviously of God that the Alliance should include the African Church. In February, 1943, the first Advisory Church Council was held at Ibuye. Pastor Haley, the veteran leader of the Free Methodist Mission was elected as joint chairman with our pastor, Koseya Shalita. The whole Protestant body of Ruanda-Urundi could now think and act as one. One of its first public acts was to endorse a memorandum on the Four Freedoms for presentation to the Government, appealing for its kindly consideration of various social injustices which were causing deep distress throughout the country. The Government very graciously accepted this memorandum from the Alliance. It seemed to go a long way towards establishing the relations of co-operation between the Government and Protestant Missions which we so earnestly desired.

(vii) *Towards Church Union by European Conventions*

The European conventions had originally started in a small way at Kisenyi in 1938 and 1939. But the first full scale Alliance Convention was held at Muyebe in 1942 simultaneously with the African one. To understand the meaning and value of these conventions it must be remembered that the years 1940-45 were times of much conflict arising out of the Revival. The Muyebe Convention opened with a scene of wild tumultuous welcome of the Africans coming from the different C.M.S. stations. It took place in full view of the European delegates, and many of them were shocked at what seemed to them hysteria or worse. The European Conference was deeply concerned at these extravagances, and at the irreconcilable attitude of the revival leaders. An African leader said: "What is the matter with you Europeans? Down below there souls are being blessed and saved; but up here you are all anxious and worried."

They felt rebuked and yet they were passing through a conflict which if won would mean much to the whole cause

of Christ. The African joy was a bit too exuberant ; but the European had to learn to leave the African to express his joy in an African way and sing to his own rhythm.

For three successive years, 1943-45, the conventions were held at Mutaho through the kindness of Mr. and Mrs. Choate of the Friends Africa Gospel Mission. They were held as American Camp Meetings and were new to the English missionaries. They were meetings of increasing blessedness and a deepening understanding. None of the missions hid its own need and difficulties ; great blessing came to individuals. One missionary told how, fearing the reproach of his superior he had gone back from the blessing he had received in the Revival, and for two years had lost all joy and peace. But God had restored him and he was freed from the snare of the fear of man. The C.M.S. made no secret of their own difficulties, and were surrounded by the prayers of the other missions. No one present will forget the priestly interceding and prayer of Pastor Haley with and on behalf of the C.M.S. group. The culminating blessing was in June, 1945. Here in a very striking way God intervened, His love was shed abroad in their hearts by the Holy Spirit. One mission after another claimed His infilling, and with tears of joy and thankfulness they all went off rejoicing in a deeper unity than they had ever had.

(viii) *Famine and the Hospitals*

Ruanda escaped most of the direct effects of war ; but it had its share in the world-wide suffering of those terrible years. Famine came again. Gahini, almost always the first to suffer, had a short but sharp period in 1940. In 1943 it came again, starting in September, and by the end of the year had merged into widespread famine which affected not only all Ruanda, but Uganda, Kenya, and Tanganyika.

By the end of 1943, it was clear that the country was facing a major disaster. The causes of famine were many

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and varied. The rains undoubtedly failed ; a fatal disease, mildew, attacked the potatoes, and the entire crop over the whole of Ruanda-Urundi was destroyed. In addition to this the country had given a vast quantity of food stuffs for the war effort, and so found itself without reserves. The Government acted with great energy regardless of expense. Every mission station was asked to act as a food distribution centre, and camps were put up for those too feeble to work. Gahini, Shyira, Kigeme, and Matana came into the scheme. Tens of thousands of people thronged the mission stations, hundreds were housed in the camps and fed at the camp kitchens.

The Christians saw at once what a marvellous opportunity had been given them of showing forth the love of Christ to people who had never yet been touched by the Mission. The African staff were splendid ; almost without exception they dealt with these sufferers with understanding sympathy and gentleness. As they fed them, it seemed as though they were feeding Him, Who said " I was an hungered, and ye gave me meat." Perhaps the best witness given was during the dysentery epidemics, which resulted from the famine. In the indescribable filth and stench that was unavoidable among the sick and dying, the hospital staffs worked for months with courage, patience, and Christ-like devotion.

Here was team work indeed, and the teams sought every opportunity to witness for Christ. Godfrey Hindley wrote : " It has been a most wonderful chance of putting to the test the depth of fellowship God has given us Europeans with the Africans. When we were asked to take on this work, it was immediately divided up into sections, under keen men with teams under them. Many leave their homes at dawn and return at dusk, but nearly always with news of fresh contacts, hungry souls satisfied or some one having been born again."

MATANA CHURCH
Koseya Shalita preaching at the first service



ARCHDEACON GUILLEBAUD MEMORIAL CHURCH, RWEZA, URUNDI



There were some outstanding features of the medical work in these five years, difficult years owing to the shortage of supplies. The Belgian Government called for assistance in tackling major epidemics, typhoid, typhus, dysentery, and smallpox, and they gave supplies of drugs with increasing generosity.

An event of great importance both now and for the future was the starting of a maternity training course. Previously to 1940, a few of the most promising girls had been trained as midwives at the Maternity Training School, Kampala. But the distance was great, the language difficult, the temptations of a great town were insidious. Mildred Forder, who is a certified teacher in the subject, started her first class at Gahini in the middle of 1940, and a second class in 1942. As a result some ten midwives have been trained, and have proved on the whole of great value and of steadfast character. Their training has been sound, so that they can be left in entire charge of uncomplicated cases, and in the spiritually keen atmosphere of the Revival most of them have grown into splendid witnesses for Christ.

At Ibuye a fine memorial ward was put up in memory of the Rev. J. E. Cox, R.A.F., killed at Tobruk. He was a keen member of the Council and had, at one time, hoped to work in Ruanda.

Everywhere the medical work continued its service. The leper work prospered in spite of great difficulties in keeping it staffed. For a considerable period Grace Mash ran it alone. Leaving the girls' school at Kabale in the hands of Lilian Clarke, Constance Hornby stepped into the breach and has kept it going until Marguerite Barley and Janet Metcalf, the latest recruits, could take it on. What a wonderful spirit there has been there! A government nurse from another part of Africa visited the place and said: "I suppose it is because it is a Christian colony that they are all so happy. Ours are so sad; and yet they are well looked after."

(ix) Schools, African and European

Perhaps the greatest problem was the educational work. It was being carried out as best as could be. But there was no one to co-ordinate the whole and set it on to a truly Belgian basis. In 1941 Peter Guillebaud started a two-year course for schoolmasters. It was an experimental effort and the results were really encouraging. In 1943 he started a second class. This time considerably more progress was made. As a result the elementary education had some forty trained masters able to follow the government syllabus. Much spiritual blessing was given, and the majority seem to have gone out to their work with a real experience of Christ. A few did not pass the final exams. to get their First Letter Certificate and one of them said: "I have found another Letter that I carry in my heart, written in blood and far more precious."

The girls' schools made progress. At Kigeme a new step forward came when the county chief entrusted all his daughters to Joy Gerson for their education. Since then there have been opened up to the Mission great opportunities of getting hold of these high-class girls. Even in war time buildings went up. Shyira Girls' School was finished. In the Kigeme area, village day schools were started, foreshadowing a great development for girls' education, which still lies in the future.

The Mission was faced with the urgent problem of the education of the English children. Without deliberate planning, a lovely little English children's school began at Kabale. Eileen Faber had gone out in 1939 to help with Joe Church's boys. Other girls had gone out in a similar capacity and so first Marion Bowie joined Eileen Faber with the Jackson's children, and later on Joan Brewer with the Buxton's. A house was set apart and rebuilt at Kabale, laid out in lovely lawns and gardens. Now in the "House

at Pooh Corner" is the Kabale Preparatory School, big enough to take twenty-two children and a veritable godsend to the missionaries.

(x) *Conversions among the Batutsi*

The Batutsi as a race had hardly been touched. Their proud clannish spirit made them despise the "religion of the Bahutu." Their scorn was mixed with fear, when they saw the effects of the Revival—they were aghast when they realized that an invisible Power could make a man, even a Mututsi, confess publicly to sins, which no power on earth could have made him acknowledge. On one occasion a crowd of them was looking on at a meeting when the power of God fell on the people, convicting them of sin; the onlookers took to their heels and fled.

Yet there were some seekers; and the Mission might have been tempted to lower standards in order to win these intelligent and influential people. But never was it more vital to set the price high. Catherine James wrote of a great Mututsi lady, "She knows that anything but an open stand fearlessly is compromise and disobedience. I was too cowardly to press this point, fearing the Cross for her; but it is never right to shield a soul from the exacting demands of Christ. I had been speaking smooth words to her, saying peace when there was no peace, until I realized that I was failing her completely, while she relied on me for spiritual help. So I told her that no one could be saved who was holding on to any known sin, or refusing to obey any command of Christ; and she, as sorrowful as the rich young ruler, agreed that it was so and told me quite simply that she had to fight it out and come to a decision."

Here and there some had been saved; but in 1943 and 1944 things began to move faster. In the Gahini district, then at Shyira and then Kigeme more and more came. The

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county chief at Kigeme got into trouble with the Government and was imprisoned. In his fall he sought and found Christ and then sent to all his friends urging them to join the Protestant Church. The Mission looked after his children in their orphaned state, and a great impression was made thereby all through the country. One after another came under deep conviction, confessed their sins, made restitution for their evil past, and became on fire for Christ.

They suffered a good deal in one way and another; many who were chiefs were deprived of their chieftainship, generally owing to past faults. But that did not deter others. There was probably in the minds of many a political bias towards a British Mission, for the prestige of England stood very high as the war swung in her favour. But they were one and all faced with the remorseless challenge of repentance, and the humiliation of the Way of the Cross. The number of those truly born again was probably not very large, but they were key men.

One man, who had been a great chief and had been very hostile, had been deposed. He was won to Christ by the kindness shown him in misfortune, and as soon as he came among the Abaka, his heart opened to the Gospel. This grand old courtier once said: "The true gentry are the people of God." He sought his brother, a still bigger chief, the one who had done his best to keep the Protestants out of his province. He too came, though he was then dying from consumption.

The coming of these people immediately brought a great number of fine young boys and girls for the schools. An immense opportunity has opened for reaching and teaching future leaders in the country. For years past the leading Christian workers had been pleading insistently for higher education for their children. It was decided therefore to start a central boarding school for promising boys to train

them up to the standard for admission to the government secondary school at Astrida. Peter Guillebaud made plans to start this school, and it is being opened in the Jubilee year.

The Batutsi as they joined the Church felt strongly that they must have a place of worship at Nyanza where the King lives. In 1944 a most promising beginning was made there and a number of village centres soon sprang up. The work at Nyanza is under an entirely African staff supervised from Kigeme.

(xi) *Revival Blessings and Blemishes*

The Revival Movement during these five years was marked by an increasing depth, and was tested almost continuously by problems of fundamental importance. There were times when the Lord worked over large gatherings, as at the conventions which have already been mentioned. But the main trend in these years was more the maintenance and deepening of a Revived Church, rather than a mass movement.

The Church was becoming a repentant Church, and maintaining a high level of spirituality and practical holiness.

The joy of the Abaka was unquenchable. During the months of famine at Gahini for example, when all classes were on famine rations, the fellowship meetings still went on with unabated enthusiasm, and the songs of praise night after night amazed the people around, oppressed as they were with misery and despair.

In practical ways too this vital faith showed itself. A poor dying woman said to two keen nurses attending her, "I can't understand you people. You do things my own mother wouldn't do for me." The famine gave the whole Christian community an opportunity, gladly welcomed, of showing forth the love of Christ.

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There was a great deal of conflict in the Church, but constantly there was news of conversions, many of them of the most striking character. The standard of morality and honesty was very high. Perhaps the most striking proof of the reality of the conversions was seen in the homes of the Abaka, where married life was completely transformed. As for honesty, the practice of public confession and restitution powerfully impressed even government officials and commercial men. The ideal of absolute honesty was carried to its limit.

The move against all intoxicating drink was so effective that the Government in one district assessed its estimate for the beer tax receipts at twenty per cent lower than the preceding year.

Underlying it all and the inspiration of it all was the profound understanding of and constant emphasis on the Cross. This proved it to be without a doubt a deep rooted and real movement of the Spirit.

No one who understands the meaning of spiritual warfare will be surprised to know that these five years have been troubled by profound disturbance and conflict.

Among the Ruanda missionaries there was a great deal of distressing division. There seemed at one time to be three parties: those who threw themselves right into the Revival Movement confident that the Holy Spirit would deal with difficulties; a central group, who while rejoicing in the movement as of God, were critical and apprehensive of some of its features and so felt excluded from real fellowship; thirdly, those who were so troubled at what they thought were dangerous and evil tendencies in practice and in doctrine as to feel they must take strong measures of control.

Blemishes in the Revival were undoubtedly present,

though all too much has been made of them. The chief points of criticism were as follows :—

(a) Wild singing and dancing often far into the night. Exaggerations of these did occur; but experience has shown that the African leaders, men of real spiritual insight, brought these things under control. On the positive side, it was clear that the African must express his joy in an African way, and the singing of our lovely hymns has been a constant spiritual inspiration.

(b) Wrong doctrine. Things have been said by the Abaka, mostly be it noted in the heat of controversy, which were wrong. But it was generally proved to be a matter of emphasis, not error. The overwhelming emphasis in the Revival was on the sins of the Church, the need for repentance, and the efficacy of the Blood of Christ for cleansing and life-giving power.

(c) Exclusiveness. The most puzzling problem arose from the very nature of Revival as a revolt against low spirituality. This meant intolerance of any lowering of standards, and thereby the denial of fellowship to other Christians who were not heart and soul in the movement. It was labelled compromise to co-operate with them. There was no conscious spiritual pride in this, it sprang from jealousy for the truth and the fair Name of Christ. But it perplexed and divided the Mission.

It was no real answer to say that those to whom fellowship was denied so often were proved wrong. The fundamental problem was how far can those in a Revived community be allowed to differ in their opinions without forfeiting fellowship. It became clear that a man's ultimate allegiance is to God and not to any fellowship of men. The limits of mutual agreement to differ, however, must be drawn somewhere, if a Christian body is to be effective. In the Revival there was a time when they were drawn too close; and it is not yet a problem wholly solved.

(xii) *Distressing Divisions*

The situation was aggravated by the conflict which arose in the Uganda Church with the Abalokole (the saved ones). These were the Abaka of Uganda. But whereas the Abaka arose in a very young Church and soon comprised almost all the African leaders, the Abalokole were formed in a Church of sixty years' history, proud of its past and satisfied with its present.

The privileged position of Ruanda as a strongly conservative mission inevitably created a certain lack of harmony with Uganda, though many in that Mission shared their views. But when the Ruanda Mission became associated with the Abalokole, relations became more strained. A serious situation arose at the end of 1941 when some dozen students, at the Mukono Theological College had to leave, all of them Abalokole. This is not the place to discuss the merits of the case, but the sympathies of Ruanda lay on the whole with the students who had been dismissed. The Ruanda Diocesan Council the following year decided to send no more students to Mukono for the time being.

The logical outcome of this seemed to be an inevitable breach with Uganda, and it appeared to the "centre party" of the Mission that they were being forced into a conflict which they could not approve. The Mission nearly broke on this, but by 1944 the situation markedly improved, though the internal conflict in Uganda persisted.

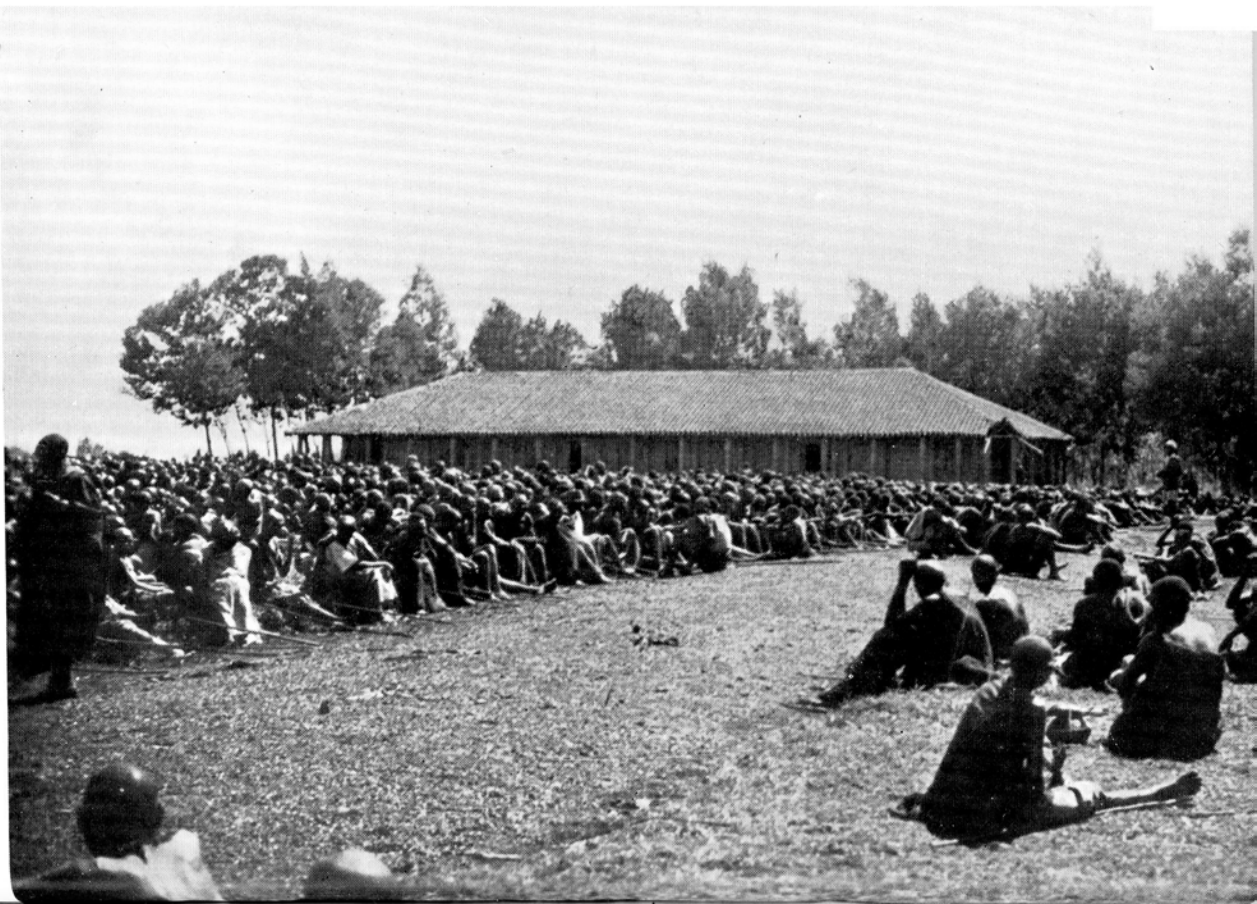
These then were some of the strange tests through which the Ruanda Church had to pass. They gave rise to great perplexity at home. But the Council, though handicapped by distance, treated the whole matter with sympathy and wisdom.

It is fair to say that as the Mission enters on its Jubilee year, it is more deeply united than it has ever been. Looked at in retrospect these difficulties have taught two main lessons about the revival difficulties.

FAMINE PATIENTS



HOSPITAL EVANGELISM
Erenesiti Nyabagabo preaching outside the Cox Memorial Ward, Ibuye



The first is that they have been a necessary part of God's dealing with the Mission. He allowed them as the crucible in which to mould the Mission into the shape of His design, a painful but necessary process.

The second is the question of the control of Revival. Many of the Mission's friends urged the necessity of sending some strong leader to control the Revival. But it seems that God wants to teach that no man may presume to control Revival, to "put out his hand to steady the Ark." The only way for any would-be leader is to put himself more than ever under the control of God's Spirit, and to go into the very heart of the movement not as its master, but as a fellow servant, and play the part in it which God appoints. To control a movement you must be in it.

(xiii) *Revival Spreading Far and Wide*

Mention has already been made of the way in which teams from Ruanda have gone out to Uganda, Kenya, Tanganyika, the Sudan, and Congo. 1944 saw a still more striking call. Joe Church, Lawrence Barham, and Godfrey Hindley were invited to South Africa by the Cape Town Evangelical Fellowship to bring them the message of the Ruanda Revival. The messages were given in great simplicity. The official report said: "We were given no profound teaching on the 'deeper' life, nor anything hard to be understood. We were simply pointed a way to the Cross and to Him who, having begun a good work in us, was able to perform it."

South Africa had already provided its first recruit for Ruanda. Peggie Barrie came up country with the "team" and was the first nurse for Ibuye Hospital.

Through these troubled but momentous years the work went ahead. Just as they ended, one more strategic centre was granted to the Mission. It had long been a source of weakness that at the great centres of administration there

ROAD TO REVIVAL

was no mission station. But in 1944, first Shyogwe near Kabgaye, and then Nyanza were granted, and at the end of 1945 a new concession was given at Astrida. This has a double importance, as being the administrative post of a densely-populated area and secondly as being the centre for the government's secondary education. The Government are planning to build a hostel adjoining the mission land, for the housing of Protestant boys attending the "Groupe Scolaire." Then the door of opportunity will be open to Protestants to positions of influence in the country.

So the Mission reached its Silver Jubilee. Twenty-five years after the little party entered Kabale, the field of Ruanda-Urundi, which was its objective, can almost be said to be occupied from end to end. Side by side and in ever increasing fellowship with the other Protestant Missions, it has a firm foothold in the country, and it is working with an evergrowing Church, throbbing with spiritual life and eager to go forward.

The missionaries have worked hard, but no attempt has been made to conceal their failings. God has had to humble them and give them a new conception of their calling. It is abundantly clear that the Revival blessing recorded in these pages has not been due to any outstanding qualities in them, but to the sovereign grace of the Lord Jesus Christ and the mighty working of His Holy Spirit in the hearts of men and women, black and white, who have been the humble channels of His power.

The Road Ahead

The story of these twenty-five years is ended. There lies ahead the unknown future, a future which to human view is full of uncertainty and difficulty, but which to faith glows with full assurance of hope. The assurance is based on past experience of the Lord's mercies recounted here, and the hope is that He is coming again in person to take to Himself His great power and reign on the earth.

“ Watchman, what of the night ? ”

The watchman said : “ The morning cometh.”

We of the Ruanda Mission face the future in the belief that God has been showing us the pattern He wants us to follow. We have a vision for the future, which we believe is the meaning of the past.

A Revived Church

The vision is that God will maintain and deepen the work of the Holy Spirit in the Church, so that the fire of Revival may never go out, but burn with a greater purity and love than ever, in every department of life, in home and hospital, in school and church.

It may be helpful to enumerate some of the more striking features of the Revival so that we may make clear the Way of Life along which we as a Mission are being led. The details will need constant adjustment and correction, but the broad outlines of the way are becoming increasingly clear and precious.

Three outstanding words should characterize this way of life.

The first word is **Fire**.—"He shall baptize you with the Holy Ghost and with fire." Christ's most scathing denunciation of any Church was to that of the Laodicean: "because thou art lukewarm . . . I will spue thee out of my mouth." Samuel Chadwick wrote: "The Church is powerless without the Fire of the Holy Spirit; . . . destitute of Fire, nothing else counts; possessing Fire, nothing else really matters. The one vital need is Fire." The Revival has shown up the paralysing influence of a lukewarm faith, afraid to show enthusiasm, and with no rebuke to the world. It was this fire and zeal which gave the name Abaka (those aflame) to the Revival movement in Ruanda.

The second word is **Fellowship**.—An independent Christian is a contradiction in terms. The word implies the unity of a family to illustrate the relationship of brothers and sisters in Christ. It implies the unity of the body, to show the smooth harmonious working of one part with another, and it implies the unity of a team where each one surrenders his right to independent action.

This Fellowship, which is the most difficult to achieve and in which we are so far from perfect, is yet one of the most precious fruits of the Revival, and something we should never cease to aim at. There are three outstanding features of it.

(a) **The Fellowship Meeting.** Every revived Christian stands in need of fellowship with some fellow believers, with whom he can meet regularly in some such fellowship meeting. It does not take the place of the ordinary services and meetings of the Church. Its form can have great variety; but its essential feature is that it is a time for sharing together spiritual experiences in the presence of Christ, where all meet in Him on a level of equality.

(b) **Walking in the Light.** This is taken to mean a transparent sincerity, a desire to be known for what one is

and not what one would like to appear to be. Anything which is marring the harmony is brought out into the open. This may involve the confessing of faults in the fellowship meeting, a valuable test of the genuineness of one's repentance. There must be no compulsion in this. The final decision must rest between the soul and the Lord.

(c) Challenging. "Let the righteous smite me, it shall be a kindness: let him reprove me, it shall be an excellent oil, which shall not break my head." Committed as we are to a united effort to be the best we can be for Christ and His cause, this is a vital principle.

"Tell him his fault between thee and him alone." He who reproves must do so in humility, love, and after earnest prayer. He who is reprovèd must accept it, thankful for his friend's faithfulness, and take it to the Lord for His judgment. This is a precious feature of deep fellowship; and in spite of all blunders in doing it, it should be maintained.

The third word is the **Cross**.—This is the most vital of all. "We preach Christ crucified." This is the great message of the Revival: cleansing and victory through His Blood. For ourselves it means death to self, self-pleasing which means lust, and self-seeking which means pride.

In this alone is the source of the true Fire from Heaven. Here alone can Fellowship be truly Christ centred, and saved from human domination; here alone is the incentive and source of power for the life of abandonment to His Will.

The theme of Christ crucified and risen must be the basis on which our teaching of justification and sanctification is founded. As in the old dispensation all things for the worship of God had to be sprinkled with the Blood, so all the precious truths of the Faith must be presented as "blood sprinkled." Through all eternity the Lord Jesus Himself will ever be seen as "the Lamb slain from the foundation of the world."

An Organized Church

Every movement of the Spirit sweeping through a lifeless Church makes some people impatient of the organization which seemed so powerless. It would be so simple to break away and start afresh. We are convinced that there are far too many denominations as it is. The Church in Ruanda is clear that God's Will for us is to live out the new life within the Church of which we are already members.

Our Mission is a Church of England Mission. We believe that communion with this Church not only ensures for the African Church a share in the rich heritage of the past, but supplies a basis which can be both broad and flexible enough to allow the indigenous Church free scope for development under the guidance of the Holy Spirit. In saying this, however, there are two points to be emphasized. We do not transport the whole Church of England system into Africa. The main essentials of its organized life and its doctrine ensure that the African Church shall have the heritage of the past; but we plead for simplicity so that there may be room for truly African expression in the worship and form of the Church.

Secondly we accept the churchmanship of the Episcopal Church with a view to the larger unity of the "Church of Christ," towards which so many are moving and which is the accepted policy of the C.M.S. This larger union is amalgamation, not absorption, and, on the theory that the three main forms of Church government, Episcopal, Presbyterian, and Congregational are all scriptural, all three must find expression as outlined in the South-India Scheme.

For us in Ruanda-Urundi its application means a move towards those of the Evangelical Free Churches holding fast to the great principles of the Reformation, and we view with much misgiving the idea which is so prevalent that the main direction of the Church of England towards reunion must be towards the so-called "Catholic" Communion.

The Ministry. The Church in Ruanda has its ordained ministry following the practice of the Protestant Church of England. It is working in close co-operation with a spiritually active laity. We hold it to be vital to the health of the Church that its laity should be given every encouragement to witness and to take their full share with the ordained ministers in the spiritual and the organized activities of the Church.

The Sacraments of Baptism and the Lord's Supper are duly carried out in conformity with the rubrics of the Prayer Book. The problem of infant baptism is particularly acute in the mission field where "Christians of the second and third generation are not standing up to the allurements of the world the flesh and the devil." Just as in England there is a revolt against the automatic baptism of every child presented, no matter what the spiritual state of the parents, so too in Ruanda, baptism is refused to children of parents not showing signs of a living faith; and conversely where Christian parents are not willing to have their children baptized, no pressure is brought to bear on them.

The Holy Communion. Experiments under episcopal sanction are being tried in order to re-emphasize the fellowship aspect of this service which to a large extent has been lost by current methods of administration. The experiments include placing the Table in a more central position, and making more of the prayers congregational. Under conditions in the mission field where often there are great numbers of communicants and few clergy, the practice has arisen of laymen assisting in the administration, as has been already authorized in the Church at home.

The Ministry of the Word. This is shared by clergy and laity. We stand clearly for the conservative view of the Bible, and accept the whole Book as the Word of God written, glorying in its power and consolation and suspecting any handling of it which would tend to undermine its truth or its authority.

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On this basis the Mission looks forward to carrying on its ministry in the years that yet remain, through the main activities of evangelism, education and healing, rejoicing that the blessings of Revival are transforming the situation in all these departments. God has given us in hospitals, schools, and churches a great number of men and women with a personal experience of Christ as Saviour and Lord, trying to subordinate all their work to the supreme task of bringing Christ to their people.

Is there an answer in all this to the question asked in the Preface to this book? What is the Thought which God wants to express through the Ruanda Mission?

We would humbly suggest that God wants to show that, for coldness and deadness in the Church and for the sense of futility and despair in the world, He has an answer :
REVIVAL.

That Revival need not be dependent on some great preacher, but on little groups of Christians on fire with the love of Christ praying down His power.

That the way of Revival is costly and humiliating, and the leaders above all must not shrink back from paying the price.

That the maintenance of Revival and its power to win men is largely bound up with a deep loving and joyful fellowship, spreading by infectious contagion.

“ They overcame him by the Blood of the Lamb and by the Word of their testimony, and they loved not their lives unto the death.” (*Rev.* xii. 11.)

Summary of Chief Events

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Staff and Statistics

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EUROPEAN STAFF

Clergy . . . 5 ; Educationists (men) . . . 1, (women) . . . 8 ;
Doctors . . . 7 ; Nurses . . . 7 ; Wives . . . 15 ;
Accountant . . . 1 ; Translator . . . 1 ;
Kabale Preparatory School . . . 3.

AFRICAN STAFF

Clergy . . . 9 ;
Lay workers (men) . . . 1979, (women) . . . 322.

CHRISTIAN COMMUNITY

Baptized . . . 25,105 ; Communicants . . . 7362 ;
Adult baptisms . . . 1811 ; Village churches . . . 1089 ;
African gifts . . . £2956.

EDUCATION

Students in evangelists' training schools . . . 142 ;
Pupils in primary schools (boys) . . . 984, (girls) . . . 676.

MEDICAL

Beds . . . 354 ; In-patients . . . 9672 ;
Out-patient attendances . . . 196,274 ;
Major operations . . . 321 ; Confinements . . . 592 ;
Lepers in Bunyoni Leper Colony . . . 547.

