AFRICA INLAND MISSION
Christ-Centered Churches
Among all African Peoples

AFRICA news

Oct 16-Jan 17
www.aimint.org



Celebrating 100 years

1916-2016 Australia



October 1895
Africa Inland Mission begins in East Africa

August 1916
Africa Inland Mission begins mobilising from Australia and the Asia-Pacific

August 2016
Africa Inland Mission is still focused on taking the Gospel to unreached African peoples





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AfricaInlandMission.org/au
02 4322 4777











Just Briefly

Pray for Africa" in October

You are invited to an Africa Inland Mission prayer event in October 2016.

2 October — Prayer Day, Burpengary, Brisbane.

3 October — Prayer and Pizza Night, 6.30pm Gisborne Vic.

4 October — Prayer Day in Auckland at 10.30 am and Gosford at 2-4pm and 7-9pm.

15 October — Welshpool, Perth, WA, 10am-12noon.

Come and pray for Africa's unreached people and AIM. For details phone 02 4322 4777 (Australia) or 09 281 4595 (New Zealand).

New Position in Gosford

Africa Inland Mission is seeking a Personnel Manager to be located in our Gosford office. This is a key ministry position designed to coordinate and manage the recruitment and HR processes for workers going to Africa and working in Australia. This part-time position will administer the online HR databases. Inquiries to Len on director.au@aimint.org or **T** 02 4322 477

Good news for New Zealand

General donations to Africa Inland Mission New Zealand of $5 or more are now tax-deductible. These gifts will be used for the work of AIM in New Zealand. Donors will be issued with a tax-credited receipt. Donors can give online at www.aimint.org/au or by direct deposits to our NZ bank account. Please contact Eva in Auckland on 09 281 4595 or admin.nz@aimint.org

Volunteer Church Representatives

Africa Inland Mission is inviting people to be volunteers representing AIM in their home churches in New Zealand and Australia. Join our valuable team sharing information and resources on AIM with your congregation. Contact Len on director.au@aimint.org or Eva on admin.nz@aimint.org

Workers On Home Assignments

Dr Peter and Sue Bird, and **Laura Sleeman** will be in Victoria, Australia from December for a short home assignment. To invite Peter and Sue or Laura or other AIM workers to share with your church please contact Len on 02 4322 4777.

Workers to Africa

The **Aitken family** and **Marlene Van Tonder** commenced ministry in South Sudan in August/September. People preparing for a return to Africa include **Rob and Tianne Varicak with baby Keenan** (January); **Bruce and Christine Turner** (New Zealand) (January) and **Nita Finger** (February).

New Zealand Conference

More than 25 people attended the third Annual AIM conference in Auckland in August.

Keep In Touch

You can keep in touch with Africa Inland Mission through our new website www.aimint.org/au
Like us on our Facebook page — Africa Inland Mission Asia-Pacific. www.facebook.com/aimintap

Celebrating 100 years AIM 1916-2016 Australia

About 70 people gathered at Collaroy in Sydney on 27 August to celebrate the centenary of Africa Inland Mission in Australia.

Special guest speakers for the weekend and centenary dinner included African Gospel worker Peter Macharia from Kenya and International Director Luke Herrin and his wife Jenny.

On Monday 21 August 1916, a small group met in Bilyard Ave, Elizabeth Bay in Sydney and the AIM Australia council formed to mobilise workers for Africa. Participants included the AIM General Secretary Charles Hulbert and Messrs Hikson; Phillips; Baring Deck; Macindoe and Nicholson. This followed the commencement of AIM in East Africa in 1895.

One hundred years later, we thank God for the more than 80 full-term workers from Australia who have served Him in Africa through AIM. More have come via our partner countries in the Asia-Pacific including Korea, Hong Kong and New Zealand, and others have served for short terms.

The first missionary, Miss Elizabeth (Bessy) Stephenson was accepted by the Australia council on 25 June 1917. She was engaged to be married to Mr Ernest Dalziel who was already serving

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Editor Len Lesleighter
E director.au@aimint.org

Africa Inland Mission International (Australia) Inc.
PO Box 328 Gosford NSW 2250 Australia
T 02 4322 4777

Africa Inland Mission International New Zealand
PO Box 13457 Onehunga
Auckland 1643 New Zealand
T 09 281 4595 **E** admin.nz@aimint.org

Africa Inland Mission International, Hong Kong
PO Box 70238 Kowloon Central Hong Kong
T (852) 2770 5380
E director.hk@aimint.org

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in Africa. Following their marriage, they served at Kabartonjo in Kenya. A small house boy helped in their home, and later became President of Kenya, Daniel arap Moi.

We thank God for how He has used these humble vessels to share the good news of Jesus Christ with the unreached peoples of Africa.

The next missionaries to be accepted on 17 March 1919 were Mr and Mrs S M Bryson. They served in Kenya at Kapsabet where Mr Bryson translated the Bible into the Nandi language. The Bryson family returned to Australia in 1938 and Mr Bryson became Secretary of the AIM Australia Council. He retired in 1963.

Today, we are still faced with the challenge of more than 1,000 unreached African people groups, waiting to hear of Jesus and His life-transforming grace. Africa Inland Mission's five-year vision is by the end of the year 2020 to reach 40 unreached people groups; help mobilise 400 African workers to reach out cross culturally; adequately trained 4,000 Africa church leaders; and facilitate 40 teams among Africa's unreached living outside of Africa. Australia and the Asia-Pacific Mobilising Region is working to contribute significantly to this vision.

The celebration of 100 years of mobilising ministry from Australia is a time to thank God for His ministry through AIM Australia. We look forward to what Good will continue to do.



Long-serving AIM workers Alan Checkley and Thelma Bungey cutting a cake to celebrate the Centenary of AIM operating in Australia.



Tabitha and Faith Machar



Eva Zhou, AIM NZ office



AIM Council member John Harris and wife Miranda with former chairman Rae Price.



AIM Council member James Beck with and wife Daphne celebrating 100 years of AIM in Australia.



Long-time supporters Arthur and Betty Nicolson with Mary Mason and her brother Philip Bryson, descendants of early missionaries Stuart and Elise Bryson.



Wyoming Church of Christ music team leading worship at the Centenary Dinner.

Go and Make Disciples

Making disciples in Africa is a three-pronged process according to Peter Macharia, guest speaker at the Centenary of Africa Inland Mission's ministry from Australia in August.

Peter is a pastor with the Africa Inland Church of Kenya and is partnering with AIM through his roles of mobilising and mentoring African missionaries, and ministry to unreached people groups.

Peter sees discipleship as a process described by the acronym TIE — training the mind; instructing the heart and empowering the hands.

Instructing the heart can come through informal training or mentoring. This is character building.

"Empowering involves coaching in life skills and can even involve how to grow your own food or make a living. Life skills include the spiritual, mental, material, physical and financial areas."

According to Peter this approach involves pouring yourself into the lives of those whom you mentor and addressing culture, traditional beliefs and all those issues that affect a person's life. Mentoring was a process for life, Peter said.

Peter recalled one of his students married a local girl. A year later he came and approached him about marrying another.

"Training is the formal education provided by Bible colleges and seminaries. It's important but on its own its not enough."

The young man said the first girl was married for his dead brother.

"He shared with me as a friend, but I became very aware the formal curriculum of a Bible school did not address such issues."

"I had to explain to him what Jesus was saving us from — any cultural practices which were against scripture. The young man then decided not to marry again."

"Among the Turkana there is a practice of spearing the bull. For years people have preached against this practice as being demonic.

One older pastor preached against this but eventually he speared the bull.

"Spearing the bull was a cultural way of owning your wife and children. You spear the bull in the heart and remove the intestines and wrap them around your neck."

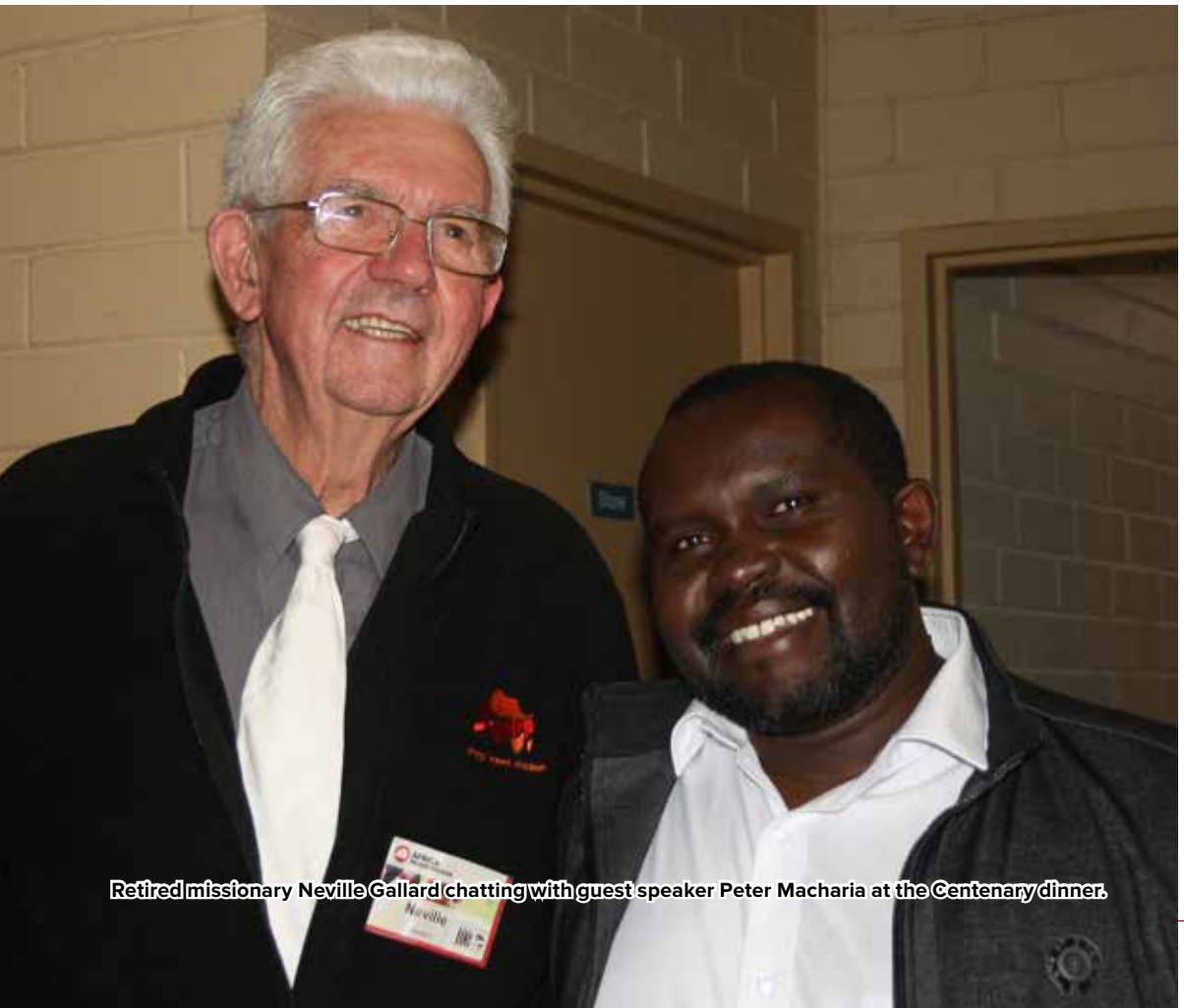
Otherwise, Peter said, it was believed the children belonged to the brother of the wife — their maternal uncle.

Peter said things like initiations of young men and women are rituals which are part of African traditional religion (ATR). They are not based on scripture.

We needed to ask questions like "why do you do this?" to get to the core and then compare the reasons with scripture and God's way, Peter said.

According to Peter, Africa needs to take on the doctrine of the book of Colossians centred around the supremacy of Jesus Christ and living transformed lives as those made alive in Christ.

Peter shared his vision of having 70 workers along the 700 km of Kenya coast. This is home to 12 unreached people groups. People are needed to come and make disciples on the coast.



Retired missionary Neville Gallard chatting with guest speaker Peter Macharia at the Centenary dinner.

Hard Lessons on Community Development from Africa



Peter Macharia compares development in Africa and Australia. Here he inspects a Saia oats crop in Victoria with farmer Anthony Stokes and son Isaac.

Community development in Africa must be fully owned and supported by the local community, or it will fail.

This is a lesson learnt the hard way — by experience and failure — for Peter Macharia. Peter shared his experiences during his recent visit to Australia for the Centenary of Africa Inland Mission in Australia.

Peter recalled a time during his ministry in South Sudan in the early 2000s. He was working among a community who was living on handouts of food provided by the World Food Program's aerial drops.

"In my mind I was going to solve the problem of hunger in the village in which I lived. I was excited!"

"The people lived on fertile land. I saw the potential of the people growing their own food."

"I went to Kenya, raised some funds and bought a heap of farming tools. I bought jembe (hoes), pangas (machetes) and uma (garden forks).

"I called the people together and told them what I was planning. I gave them the tools and they accepted them."

"As time went on I didn't see anything happen. No crops were planted. At least some of the people had experience as farmers and others as livestock keepers.

"Six months later I came back to Kenya and I found the tools!

"The tools had been sold by the people in South Sudan and had found their way back to Kenya.

"I felt frustrated. This was painful!"

"I thought this was community I could not help — hopeless!"

Peter said he then considered his mistake.

"I needed to involve the community to have a common understanding of the problem and to agree on the best solution. This had not happened.

"The lesson I learnt was that the people were living in the present. They were not thinking about the future — even a month away. Every day they were facing bombings and everyday people were dying.

The people were in crisies! They were being affected daily by war.

The World Food Program was helping solve the emergency.

A new attempt — farming with ploughs

Peter recalls that sometime later, a charity from the United Kingdom sent in a Kenya man to help the village in South Sudan.

"He came to show them how to plough and farm using an Ox and ox-drawn ploughs."

The new visitor stayed with Peter.

"I told him I don't think it will work, but the visitor told me it had worked in other countries."

"I let him go ahead."

A 14 Day seminar on the new farming methods was full! The visitor was excited and thought the people wanted this new method!

"People were offered a $30 a day incentive to come and each received a small paper note book.

"The note pad was like gold! The people use the small pages to roll and smoke tobacco!"

Peter recalls that after the seminars, the charity provided ploughs and asked the community to provide bulls to pull the plough.

"The senior or paramount chief asked if anyone was foolish enough to use their bull to draw the metal?

"Bulls are precious. You can use them to pay for a wife, buy food or a gun."

"The charity became frustrated and perhaps thought the people were hopeless.

The problem was, the people were not involved in identifying the problem or in identifying the solution!"

"NGOs or non-government organisations and charities have spent a lot of money but not solved anything.

"The solution is to work together and not just sending in money or receiving handouts."

Community Success — Community saves a school

A charity-run school in Northern Kenya was about to close.

Peter Macharia recalls the charity had to withdraw from running the school and providing porridge in the morning and lunch for the students.

"They thought everything would stop when they had to pull out.

But the community had seen the benefits. They came together and discussed how each could use their own resources to help.

"Some ladies offered goats and sheep, some offered chickens and others cash. These could all be used to support and fund the program."

Peter concluded the community saw the problem and saw how they could provide the solution, using their own resources.

"The school picked up and kept going — all community run."

Fresh Thinking Gives Innovation

A fresh approach can solve old problems. Kenyan gospel worker Peter Macharia recalls how thinking out-side the box gave new hope for a young lady student at a local technical training college or polytechnic.

"This lady was about to drop out of school. She approached the director and gave him the sad news."

Peter recalls the Director then started asking questions.

"He asked why, and the lady said she could not pay the fees"

"Why he asked. She replied because I have no money."

"Again he asked why? She replied because I have no job, because I have no education".

"The lady told the Director she could not start a business because she had no capital"

"The Director quickly replied, 'Who told you that you need capital?', he said."

Peter explained how the director then went onto suggest the lady could go to the local hotel and bring him a plate of food.

"He suggested the lady add 20 shillings to the cost of the food for the delivery."

Thus began a food delivery service, without any start-up capital or expensive running costs.

Peter explained the lady made money by offering a simple daily food delivery service.

"The problem was not a lack of finance, but a need to think differently."

"In Africa many Christians suffer from poverty. The problems is not necessarily a lack of money or resources, but the need to think differently."

"They have a gospel that divides the world into secular and sacred; worldly and spiritual."

"We are encouraging people to think differently."

Peter explained some of this thinking is behind the move to establish house churches rather than churches in elaborate buildings.

"With simple house churches, pastors can grow their own food. They don't need high levels of giving from the congregations. They can live from their own sweat."



Facing Big Trouble

by Australian surgeon Dr Peter Bird, AIC Kijabe Hospital, Kenya.


Dr Peter Bird and his family.

It's just after 6:15am, still dark, but dawn is breaking over the Eastern Escarpment of the Great Rift Valley above Kijabe. The car is warm inside, and Sue, Lizzy, Joey and I are excited to be driving to the airport to pick up our daughter Sarah and her husband Jonathon. Visibility isn't too bad — no fog this morning — but I'm concentrating hard, watching the road in front.

Driving at night is a carefully weighed risk over here. We come to a gentle left hand bend and I hear a dull thud and see a vague, large, white object on the other side of the road partially obscured by a cloud of dust. It comes to a stop after hitting a barrier. Sue spots a tyre rolling across the road just in front of us.

Automatically I've almost stopped the car, pulled over to the curb, watching my rear view mirror which is thankfully empty. There's not a hesitation in my moves — stop the car, hazard lights on, strap on a headlight — I know what I need to do. "Girls, stay in the car and lock the doors".

Car accidents in Kenya are horrible for lots of reasons, but one of the worst is the very disturbing habit of passers by stealing personal items from victims — even alive trapped ones — and looting the cars of Good Samaritans. I look across at the crushed car about 20m away, and realize a live victim is going to be very unlikely. Lizzy and Jo enjoy my dinner table surgical banter, but they don't need to see these things for real.

I get out carefully, looking behind me to make sure I don't get knocked over. I have put on my small headlight but forgotten the clean gloves I have in the door compartment for protection in just this scenario. Stupid. I'm annoyed later.

I am first to the car wreck, the roof peeled off as if with a can opener and the engine compartment compacted into the front seats. I look down the road another 50 metres to a truck on its side, its front axle and tyres missing. Which vehicle was on the wrong side? I can't tell, but the car and truck have hit head on, the car going under and flipping the truck, tearing off its axle in the process.

We know where one tyre is. I guess one of the drivers fell asleep — dangerous time, "Zero Dark Thirty". The military know it, know when to surprise their enemy. The evil one does the same. Most Kenyan road fatalities happen between midnight and dawn. The car is a milk van, and it's spilling its contents onto the road. I'm grateful it's not a fuel truck…

The driver of the car is motionless, trapped under the steering wheel and dashboard, curled up in a little ball, unnaturally small ball, foetal-like. There's no obvious external bleeding. There is no pulse or breathing for the first 30 seconds, then slowly he starts gasping. There's no response to a sternal rub — no brain activity, GCS 3.

My finger is on his carotid for that first 60 seconds and it becomes palpable after 45, slow but surprisingly strong. We medics are rarely at a patient's side within 60 seconds of a major impact. I wonder if there's this stunning of the autonomic nervous system and everything shuts down for a minute or two, sort of a vagal thing. There's nothing to do as he's trapped. As I wait for help I quickly walk to the truck to check for other casualties. Its driver and passenger are walking around, talking on their phones. No injuries there. I quickly return to my only patient.

By now, there's a small group of us. Cars are stopping. The dawning is very helpful as I can see a bit better and it's safer. I'm holding his head and airway as best I can, not appreciating there's blood around, and shattered glass. Stupid. Of course there will be glass and blood. And no gloves on.

I announce I'm a doctor from Kijabe and try and control the extrication. One strong guy just pulls the steering wheel back and another grabs the driver by the belt and lifts him out from the floor of the car. There's no roof, so it's fairly easy.

I realize why he looked unnaturally curled up — most of his limbs are broken. The term ragdoll is a perfect description.

There's no hope, no ambulance coming, no paramedics to intubate and throw in some lines. No helicopter retrieval here. We are 30 minutes from


Facing big trouble through a car crash in Africa.

Kijabe. He's literally dying in my arms and it's a weird feeling. A surgeon by the side of the road without his equipment and team is like a cook without a kitchen, a pilot without a plane.

I notice some blood on my finger and I wipe it off, but some of it comes back. It's my blood, cut by windscreen glass. It's only a small scratch, but what is the HIV status of the driver?

Two things motivate my next move — the crowd and my safety. I know he's a dead man, just taking his last few breaths, massive injuries killing him in about 5 minutes. But the crowd wouldn't understand if I just walked away because he's still gasping, he still looks alive to them.

I start asking for a car — "We need to take him to Kijabe!" After a few minutes someone offers and we carry him up the middle of the road — this is the main road that runs north-south in Kenya, traffic now very slow and others controlling it.

We lay him on his side in the back of the pickup, squashed up against boxes and buckets. As they drive off, I ring Kijabe's Nurse in Charge, warning her of an incoming trauma, but I tell her it will be a DOA. But please do an HIV test on the deceased as I've been exposed to his blood.

I'm struck once again by how quickly life can change. As a surgeon I know it — daily witness it — but being this close to a violent death sharpens the focus. One minute this young driver is alive, the next dead. Am I making the most of my life? I realize once again, that life is a blessing, not to be taken for granted, and I am blessed to be a blessing.

I have only so many days left, only God knows how many. I must grasp every opportunity to love like He loves, to share about His amazing grace. I am sure of my eternal destiny, and mustn't balk at life's tough choices.

A quote from Martin Luther King has challenged me lately:-

"You may be 38 years old, as I happen to be. And one day, some great opportunity stands before you and calls you to stand up for some great principle, some great issue, some great cause. And you refuse to do it because you are afraid... You refuse to do it because you want to live longer... You're afraid that you will lose your job, or you are afraid that you will be criticized or that you will lose your popularity, or you're afraid that somebody will stab you, or shoot at you or bomb your house, so you refuse to take the stand. Well, you may go on and live until you are 90, but you're just as dead at 38 as you would be at 90. And the cessation of breathing in your life is but the belated announcement of an earlier death of the spirit."

Am I too scared to risk everything because I want to live a long life? I've been showing some Louie Giglio talks at my Kijabe Boys High School bible study. In one, he's talking about what our response will be to Big Trouble when it comes, which it inevitably will — Jesus says so (John 16:33).

We complain to God like crazy when Big Trouble comes. Why am I so sick? Why did that friend deceive me? Why did my best friend die in that car accident?

So many Christians falsely believe they are entitled to a long, trouble-free life. Self-preservation and the preservation and well-being of those we love, for as long as possible in life, is our driving force, our life's aim. We don't take risks for God. Yet there should be a higher motivation which means we can and do — glorifying God in all things, in all situations. Giglio says take these steps when Big Trouble comes:

1. *Embrace a higher purpose today. "Trade up" from self-preservation to the highest value of glorifying God no matter what*
2. *Expect difficulty to be a part of the fabric of life*
3. *Hope in the unshakeable power of the cross of Christ, knowing that He will never let go of you. There is peace in Christ when troubles come*
4. *Ask God to use your troubles for his glory. When you do, suffering becomes your servant, helping to fulfil His ultimate purpose for your life*

I hear this almost once a week, a mantra often parroted by the Kenyan school kids in church:

"God is good, all the time, and all the time God is good, because that is His nature."

I hope they understand the deep, deep reality of this statement. One day, Big Trouble will come. And God will still be good.

How will I respond? Giglio says, "Suffering and hardship are an amplifier to whatever is in our hearts". What message will be amplified when Big Trouble comes to me?

Response Form

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New Project

Famine Relief and Crises Response (IO-130)

You can help provide first-response emergency relief in an African disaster.

This fund provides aid to African people through our on-ground workers and partner churches even before other aid agencies can respond.

In the past year this project has helped the people of DR Congo; Central African Republic and most recently South Sudan.

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Designated gifts can be made online or through our offices in Australia and New Zealand by direct deposits or using the form overleaf. This fund is not tax-deductible in Australia or New Zealand.

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