

BCAF REPORT '92

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Dear brethren & sisters;

The purpose of this BCAF newsletter is to bring you news from various places in the world where the BCAF is active. At the present time, however, the primary focus of activity is in Kenya. The purpose of the assistance fund is that it should be directed wherever it is most needed. With only one or two minor exceptions, the obvious and overwhelming need for

"quotes from bro Epaphras are in italics"

assistance to date has been from Kenya; that is why the subject matter of these newsletters has been about Kenya, and will likely continue to be so for some time to come.

We had delayed for some months in the preparation of this issue in the hopes of being able to provide you with all the latest news on the activities of the brotherhood in Kenya. We now have the latest news, but unfortunately, as it turns out, it is not what we had hoped for or expected.

For purposes of keeping the information as close to the source as possible, I have included clippings from Kenya newspapers, and quotes from letters received during the past year from bro Epaphras. The clippings are in boxes, and the quotes from bro Epaphras are in italics.

CIVIL STRIFE & CLASHES

During the period of April & May 1992, Kenya was in a state of civil & political crisis bordering on civil war. Not only that, but the major areas of unrest were the very areas where 90% of our members reside.

It seems that it all began last year when amid rumours of vice and corruption in high places of government, President Arap Moi set up a commission to investigate the charges.

Apparently the results of the commission's findings were even more alarming than anyone had expected. The commission was quickly terminated before it had finished the investigation, but the damage had been done. Civil unrest in the form of protests flared up several times in Nairobi, and the gov't had to resort to the use of riot squads to restore calm.

In November & December President Arap Moi reluctantly bowed to pressure from the U.S.A. and other countries to put Kenya on the map of democratic government by reinstating the multi-party system that had existed previously under President Jomo Kenyatta's government in the '60's.

Rather than quenching the unrest, however, this action resulted in intensifying it as various tribes took the sides of opposing political parties and

began fighting each other. It appears this feuding took on its most violent form in Western Kenya, where one tribe in particular, the "Sabaots" (also referred to as "Kalenjins" in media coverage), were bent on

At this point it does not appear that anyone is being persecuted for religious reasons.

exterminating another tribe, the "Bikusus".

The Sabaots, who claim to be the "president's tribe" and support President Moi and the Kanu party, are from the area of Mt. Elgon where bro Epaphras is employed; the Bikusos are from the Bungoma area. The Wekatis are of the Bikusu tribe, and so are most of the other bre & sis that make up the Kimikungi ecclesia.

There are several theories about why all of this is happening. One theory is that the opponents of the multi party system warned of tribal clashes as a result of its reinstatement; and that it is they who are instigating the conflicts in order to fulfil their prediction and cause the President to put the multi party concept on the "back burner". Another theory is that the conflict is the result of a power struggle; yet another indicates that it might be the result of an effort by the

CLIPPINGS FROM KENYA NEWSPAPERS

BY MUTHUI MWAI
Parliament was yesterday told to examine the Kalenjin factor in the ongoing tribal clashes because it was sliding the country towards civil war.

"The Kalenjin tribe should not take upon itself to be the only tribe which can protect Kanu," Kaduyi MP Maurice Makhanu said.

Rising on a point of order, Mr

- "The Daily Nation" - April 15, 1992

Makhanu also challenged the Kalenjins to declare openly if they supported multi-partyism.

A furious Mr Makhanu said the present situation in Kimilili and Mt Elgon areas of Bungoma where the Saboot were pitted against the Bukusu was unfortunate and intolerable.

Mr Makhanu said the Kalenjin had gone to war with the Luos, the Kisii, the Luhya and the Kikuyu. "Why should the Kalenjin think they can fight everybody?" he asked.

He declared that the Saboot,

PAGE 2 - Col 8

KALENJINS risk being "finished" if they continue fighting other tribes, the Member of Parliament for Kaduyi, Mr Maurice Makhanu, warned over the weekend.

He said Kalenjins were a minority group and were risking a lot by fighting the Kikuyu, Luhya, Luos and Kisii, who could easily finish Kalenjins if they joined forces.

Mr Makhanu reiterated that the Kalenjin factor had to be addressed if the tribal clashes in Rift Valley, Nyanza and Western provinces had to be brought to an end.

The MP said the Saboot in Mt Elgon sub-district were fighting other tribes to press for the creation of a new district to be administered from Rift Valley province.

- "The Standard" - April 20, 1992

He claimed that the Bukusu were unable to fight the Saboot back because the latter were better armed with guns, bows and arrows.

Mr Muliro claimed that the Saboot were killing and burning houses belonging to the Bukusu on suspicion that they (Bukusu) are in the opposition.

He said this had come about following a declaration by Mt Elgon elected leaders to the effect that the area was purely a KANU territory and would not tolerate those who had joined the opposition.

The Assistant Minister, who is the MP for Sirisia expressed fears that the district could face serious food shortages if the fighting did not stop now to enable the residents to return to their farms and plant food crops.

- April 20, 1992

Fourteen more people were yesterday reported to have been killed as fierce tribal clashes between the Saboot and the Bukusu raged in the Mt Elgon area and parts of Sirisia Division, Bungoma District.

The number of those reported dead yesterday brings to 26 the casualties of the fresh ethnic flare-up.

The fighting started on Friday in Chelebei Village, Kopsiro Location, Chepias Division in the Sub-district and yesterday spread to Sirisia about 35 kilometres from Bungoma town.

Reports reaching Bungoma town indicated that the violence had intensified and was threatening to escalate even as security personnel deployed to the troubled area last week struggled to quell the fighting.

The Bungoma police boss, Superintendent Daniel Serem, on Friday confirmed that 14 people, including a Standard Eight pupil, Wanyonyi Sirati, had been killed in the clashes.

Supt Serem had told the Press that more than 120 houses had been burnt, 37 head of cattle stolen while 60 head of cattle which had been stolen earlier had been recovered by security personnel who included men of the paramilitary General Service Unit.

Most of the victims were shot dead with poisoned arrows by gangs of marauding men who are said to have emerged from Mt Elgon forest last

who were Kalenjin, should accept that the multi-party system was a reality in Kenya and people were, therefore, free to join parties of their choice.

The MP said the arrows retrieved from the battle zones showed that they were imported from South Korea. The Saboot were armed with AK47 and 303a rifles, he added.

Mr Makhanu said that at

Saturday and invaded homes belonging to Bukus in Kopsiro Location.

There was confusion as conflicting reports about the violence filtered through to Bungoma town, although independent sources said that the number of those killed between Tuesday and yesterday could be higher than 26.

Meanwhile, about 2,000 families displaced after their homes went up in flames were still camped at various trading centres in Sirisia Division.

However, fresh reports said yesterday that more displaced people were fleeing Sirisia which was said to have been invaded by armed Saboot tribesmen.

A delegation of 16 elders from the clash areas yesterday gave the Press an update of the clashes which started after a coldber, Mr Billy Chepkwony, was allegedly poisoned by a Bukusu woman in Bungoma town two weeks ago.

Yesterday, relatives gave the Press a list of the names of 22 people who were reportedly killed between Tuesday and yesterday. Relatives have since Tuesday been collecting the bodies of victims of the violence from the district hospital's mortuary and the exercise continued throughout yesterday.

According to the elders, the clashes started immediately after the soldier, who was based at the Moi Barracks in Eldoret, was buried in Chelebei.

The elders said that hordes of about 800, armed with bows, arrows and guns, emerged from the dense Mt Elgon forest and started attacking Bukusu homes in Kopsiro.

He said that the invaders, believed to be Saboot and Sebei tribesmen, attacked the Bukusuto avenge the death of Army man Chepkwony who they alleged had been killed by the Bukusu.

Mr Francis Kiberenge, who led the elders' delegation, said that the Saboot had earlier ordered the Bukusu Teso and a number of Kikuyu resident in Chepias and Kapsokwony divisions to leave both areas because the non-Saboot were not required in the area.

- "The Standard" - April 12, 1992

Kalenjins to acquire more land area. In actual fact it could be a combination of all of these reasons; but for whatever reason, what is happening there is very real and very traumatic, especially for our brethren and sisters who are caught in the middle and are being victimized by the clashes.

At this point it does not appear that anyone is being persecuted for religious reasons. Christadelphians are not being singled out because of what they believe; they are just a part of the masses of thousands of innocent people suffering the effects of terrible civil strife and bloodshed.

What kind of effects have they suffered? Bro Joseph Mapesa (who is an old brother in his 80's

that has served with bro Epaphras and bro Manuel Wanyama on the Assistance Committee for the past several years) and his family were forced to leave their farm and flee for their lives. Their houses were burnt. Bro Gabriel Kuto and his family experienced the same thing, and so did several others. For the present, they have taken shelter in the new ecclesial hall at Kimikungi. It has a tin roof which resists fire. Any of the homes with tin roofs are apparently still intact; only some of the homes with thatched roofs were destroyed. Bro Epaphras had to leave his school for a period of time. The school where he teaches is right in the midst of the Sabaots. Many of the students have left the school.

"Clashes between tribes affected our school on 10 - 11 January 1992. Most of those boys from other tribes other than the Kalenjins left the school. The population of the school has been reduced to about 200 from 450 students. I had to abandon the schoolhouse for Kimikungi. The clashes have reached their peak, so to say, in Bungoma when Kalenjins and Bukususu (my tribe) were at each other's throat, burning houses, killing, and destroying or stealing property."

At the time of this writing, the latest information that we have indicates that the trouble has subsided somewhat. The government has sent in armed security to establish order. Bro Joseph has returned to his farm. Bro Epaphras has returned to his

CLIPPINGS FROM KENYA NEWSPAPERS (CONT'D)

THERE was a stampede at the burial of a clash victim killed during the on-going tribal clashes between Bukusu and Sabaot, at number one village, Kamukuywa location in Bungoma when mourners were attacked by armed Sabaots.

The large crowd which had stood by the grave-side after the body of the late Joseph Chagonji Okiru had been lowered into the grave dispersed when Sabaot morans were noticed advancing towards the home through the nearby forest armed with spears, pangas and arrows.

According to one of the relatives of the deceased Mr Maurice Kimwela soon after the attackers were noticed part of the crowd at the funeral armed itself and confronted the attackers who dashed back to the Mt Elgon side.

Mr Kimwela who is also the vice-chairman of FORD Ndalul location said as tension reigned the burial was hurried up and was over in 15 minutes.

"We were taken unawares but we quickly organised

ourselves to counter attack but after the enemies were chased we divided ourselves into groups with a few continuing to work on the grave", he said.

Meanwhile, a Sabaot night guard yesterday became the 27th casualty in the ethnic clashes in Mount Elgon area of Bungoma District, reports John Muganda and Oita.

The late Mr Jackson Kimungui was hacked to death by unknown people at Namosi Primary School in Sirisia division at about 6 a.m.

Police sources said two people had earlier been arrested in the village trying to burn down an iron-roofed house using petrol.

The area locational KANU chairman Mr James Majani told *The Standard on Sunday* in Bungoma town that the rest of the Sabaot people had fled Namosi village for fear of being attacked by their Bukusu neighbours. *2 km from Kimukungu*

Mr Majani said tension was high and called for deployment

of policemen in the area to avoid further killings

A senior police spokesman attached to the Bungoma village told *The Standard on Sunday* that out of the 27 people who had died eight were Sabaot while the rest were Bukusu and Teso since the fresh clashes started 12 days ago.

Meanwhile, two children belonging to families which fled Kaptama area in Kapsokwony division have died at Maliki market where they were camping with their parents.

A relative of Mr Francis Makari told *The Standard on Sunday* in Bungoma that the two children perished following an outbreak of diarrhoea at the camp.

At least 26 people were killed in violent tribal clashes in Kisumu and Nyamira districts in the last two months. Rev Cleopas Owiti, the Secretary of the CPK Justice and Peace Committee, said, reports Haroun Wandalo.

Rev Owiti also said 23,000 people were displaced in Kisumu, Kericho, Kisii, Nandi and

- "The Standard" - April 19, 1992

school, although very few of the students have returned.

"The schools are open and we have gone back to school. There are fragments of security and we hope this will help a little. Out of twenty teachers in this school only nine of us were at school today. We hope others will join us tomorrow. But people are scared and I see some going elsewhere. Most students have not yet reported. Only a dozen or so reported today."

FAMINE

But the violence and fighting have not been the only source of their suffering. Kenya is in the grip of a terrible famine. Very little rain has fallen for many months. Water is being rationed and taps often run dry of water

Prices are up as much as 500% where food can be obtained.

in major cities like Nairobi! Rivers have been reduced to a trickle, and dams are half full or less, far from the levels they need to be at for the electrical generators to function at capacity, causing power rationing in major cities.

In the country, where the amenities are more basic and simple, there are problems, not only with water, but with the crops. Where planting has been done, the growth is poor to non-existent. In the areas affected by the civil strife, planting has been interrupted and delayed to the point where it is becoming futile to expect a crop even if the weather were normal, for it is now past the time of the usual rainy season. Food is in short supply. Prices are up as much as 500% where food can be obtained.

A typical situation is that of

KENYA'S ECONOMIC PROBLEMS

ELECTRICITY rationing, food shortages and dry taps are the telling signs that the worst of times is here with us. Few believe that drastic changes in these variables could mean missing that beloved breakfast, or that much needed electric power to finish an important assignment or even water to clean the day's sweat.

For those Doubting Thomases, the latest report from the United Nations Food and Agriculture Organisation (FAO) should perhaps help send clear signals that all is not well in Africa.

The report, released last week, paints a grim picture of food prospects in Africa and identifies at least 20 countries as facing exceptional food emergencies — Kenya, Angola, Botswana, Ethiopia, Lesotho, Madagascar, Malawi, Zambia, Mozambique, Zaire, Tanzania, Sudan, Somalia, Namibia, Zimbabwe, Mauritania, Rwanda, Liberia, Swaziland and Sierra Leone. Add to that list South Africa.

The report prepared by FAO's Global Information and Early Warning System (GIEWS) points to severe drought as the principal factor. It confirms a deteriorating food supply outlook for Kenya which it says needs some 570,000 tonnes of maize and rice imports urgently. Already some imported maize from the US has arrived at the port of Mombasa.

The bleak food situation calls for brain-searching solutions and a re-assessment of our national food policies. I suspect this statement is hackneyed because each time a crisis situation on this scale arises everyone speaks this lingua. Be that as it may, what seems mind-boggling is our inability to have contingency measures in place to deal with natural catastrophes such as droughts,

famines, floods, earthquakes (although we haven't had any so far) and fires.

When this country faced a severe drought in 1984/5, some government officials were heard to quip: "Never again" swearing to their gods that would be the last time they would be caught with their pants down. As it turned out, and despite warnings from UN agencies and other experts about the drought cycles in Africa, it now looks like officials buried their heads in the sand and hoped that forecasts would be doomed.

Yet the reality is nanging on us and only something close to a miracle can save us. Some people have interpreted the recent showers to mean a return to good times but reports from weather officials do not seem to hold much hope this year.

They warn that the "rain bearing" Intertropical Convergence Zone (ITCZ) which determines seasonal rains is weak and does not appear like southerly and northerly winds are bringing the rainy clouds with them.

So how do we proceed from here? Apparently, we are faced with a Hobson's choice; neither can we move forward nor backwards. We are stuck with hard choices. When the Kenya Power and Lighting Company last month took journalists around the water dams, the situation was grievous. Masinga Dam, the largest national reservoir, has shrunk by a half forcing the power firm to ration electricity to consumers.

— "The Standard" - April 19, 1992

Nasianda:

"Brethren & sisters here took off and left their homes for fear of being attacked but have now (May 3/92) gone back. They had not prepared their land properly for planting. The rains were late so the planting has been going on for the last three weeks. We hope they will not fear to the extent of neglecting the land. If they do they are sure to starve. Arrangement has been made for them to receive assistance foodwise."

Some of the homeless have taken shelter in the Kimikungi ecclesial hall.

"Those we are looking after need clothing and food. It seems like we might do more than this as they have no shelter. When we agree on the line of action we will let you know."

What can we do? We are waiting for direction. Bro Epaphras has indicated that the committee will gather information from the brethren and sisters and assess the situation and let us know concerning their most immediate needs. There will be areas where money will be of no avail where supplies are non-existent. There are restrictions on the movement of food from one area to another in Kenya, resulting in supplies being available in one area and not in another. When we were in Kenya during the famine of 1984 we observed the same thing happening; we tried to help the bre & sis by loading our vehicle with food in an area of supply and transporting it to areas of need. We discovered afterwards that we had taken great risk in doing so; that what we were doing was actually not allowed! In Canada or the U.S.A. it would be equivalent to transporting food and goods from one

municipality or county to another. It is done all the time and no one thinks anything of it. Not so in Kenya. However, although we were stopped at the usual check points, our vehicle was never searched. Be that as it may, I mention this incident primarily to illustrate the difficulties of food distribution in Kenya in times of famine - even when there is money and supplies. This time there is the added ingredient of civil strife and bloodshed.

ECCLESIAL VISITS, GATHERINGS & GOSPEL PROCLAMATION

The most recent reports from Busia indicate that it has not suffered the same degree of violence as other areas. Teaching efforts are being concentrated here for time being as there are many interested friends willing and wanting to hear more about the gospel message. There are a number of candidates waiting

"there is a famine for the word of God in this area."

for baptismal interviews during the next visit by the committee.

Bro Epaphras reports, *"there is a famine for the word of God in this area."* People hunger and thirst after the knowledge of God and His purpose. The progress of the Truth in Busia as in many other parts of Kenya is limited only by the availability of teachers. In addition, there are many ecclesias with less than 5 members, and many others in isolation who depend upon these visits for spiritual nourishment and encouragement, as well as support in the teaching of the Truth to interested friends. Thus we regard this program, along with

the Bible Schools (Gatherings), to be very essential to the maintenance and promotion of the Truth in Kenya.

Gatherings have been held on a regular basis throughout the year. Each time it is held at a different location. So far gathering sites have been Kitale, Kimikungi, Busia (more than once), & Cheptais.

"This has become a necessity as both members and friends have expressed not only in words but also in deeds their desire to attend such gatherings in order to learn and be reminded of the necessity of knowing and embracing the Truth. Each school holiday has become a Bible School time. We have noted with satisfaction that the Bible Schools are very helpful in this direction and it is our sincere hope that the brethren will continue to assist this worthy cause. Since we record the talks, the demand for tapes arises. Bro Joseph Mapesa has been helpful in this area as he has been staying at given ecclesias for two or three days preaching to interested friends. He has also been frequent at Cheptais High School as a Sunday speaker."

This reference to the work being done by bro Joseph Mapesa is significant. Bro Joseph was in his mid 70's at the time of our first visit in 1982. He was a new convert to the Truth at that time, and expressed a very comprehensive knowledge of and passionate love for the Truth when we examined him for baptism. He was immersed in a small river by bro David Summerville, and has never ceased working for the gospel ever since. We have a great affection, respect and love in the bonds of the Truth for bro Joseph Mapesa. Now in his mid 80's, he appears to be untiring in

his labour and service for the Truth, and truly an example to those of us half his age.

Attendance is reported to be an average of 60 at the Bible Schools, being a mixture of friends as well as members. Cost is about \$240.00 - \$400.00 for each gathering, which usually lasts about three to four days. All talks are taped (if blank tapes are available) and distributed to those who could not attend.

BAPTISMS

Two baptisms have taken place at Busia.

"We went to Odiado, Busia as scheduled on 29th/30th of June (1991). We are glad to report that two of the candidates gave a good confession of their faith. We now have brother Humphrey Budedu Odaba and brother Henry Dickson Odaba. This is a good start for this young ecclesia. Brethren Joseph & Manuel remained there to continue teaching the friends."

WITHDRAWALS

Unfortunately some withdrawals have also taken place since the time of the last report (1989).

"We regret to report that we have withdrawn from Bro Gabriel Masai for long abstinence from the Lord's table; Sister Maureen Musamali for entertaining a different faith; sister Catherine Wekati for marrying outside the household of faith; sister Juliana of Kimilili for behaviour unbecoming a sister of Christ. We hope they'll see their mistakes and rejoin the fellowship."

Incidentally, sister Maureen and sister Catherine are both sisters in the flesh to brother Epaphras.

HEALTH & MEDICAL

Reference was made in 1991 to Bro Herman Kong'gani having a sick child, and apparently an Insurance Fund helped to defray medical expenses. We have no further information on this but it serves to illustrate that in certain circumstances (probably linked to his place of employment) medical insurance is available. Bro Epaphras, when his son was ill in 1990, also made mention of a National Hospital Insurance Fund Card that would defray a portion of the hospital expenses. Again, I presume he has this card as a result of being gainfully employed as a teacher. As many of you already know, his son passed away in late 1990.

VISIT TO KENYA IN 1992?

Since the spring of 1991 we have been planning a fifth visit to Kenya; however, this time it has proven to be difficult to put into action. It has been postponed four times now for various reasons. This time it appears we will have to postpone it again due to the volatility of the situation in Kenya. We have also had problems booking flights due to cut backs in the frequency of flights in and out of Europe and Kenya. We are now projecting a visit in November/December 1992, God willing.

We must be careful not to underestimate the importance of these visits. They look forward to the presence of overseas brethren and sisters with an anticipation that is difficult for us to contemplate or appreciate. Bro Epaphras, in a letter to bro Bob, makes the comment regarding the proposed trip:

"We have missed you a great deal that visiting us will be a most cherished thing. It would be good to have you around as you

would get first hand information of what we are going through."

We are very much in need of volunteers; brethren and sisters that would at some point like to make the trip to Kenya and lend support to the work. We need brethren and sisters with a variety of abilities and talents, as not all of the work involves speaking duties. There are skills that need to be taught and projects that need to be dealt with in one way or another. These trips are not a vacation for those involved. To be sure, there are days that test the endurance of the most robust person. The roads are rough and dusty beyond belief. Clean comfortable facilities are few and far between, but they are available and extremely necessary. Great care must be exercised about where and how food and drink are consumed. The days are long and demanding, both physically and mentally. But the sight of so many people that need so much help, all the while clamoring to hear the word of God explained to them, makes it all worth while, and makes one feel guilty about leaving them.

EDUCATION ASSISTANCE

We have continued to sponsor 6 - 7 students per year. The cost varies for each student, depending upon what level of education they are at; on average it works out to about \$360.00 per student per year. It appears that in the coming year the government of Kenya will not be subsidizing the school fees as in the past, and as a result we may see an increase to about \$500.00 per student per year. Many of you at this point may be wondering if this plan is worth the cost. We have some reports that may answer some misgivings:

"I am very happy to let you know that my son Richard who was being sponsored by the brethren has not let us down. He has acquired an A- with 112 points out of 120. The best student in the country had an A with 117 points, so I would be very grateful if you let bro Ed and Bob know about this and I thank them very much for the way they made sure that my son went to school rather than staying at home." - (Quoted from a letter written by sis Mary Agnes Kariuki to sis Annetta Jones March 23, 1992.)

Brother Epaphras also reports that bro Arphaxad Wekati is now finished his school courses and is employed:

"He was assisted by the brotherhood in his high school education and now he is working as a Market Official in Bungoma. He appreciates the assistance received and has made it known to us that he will give a certain percentage of his salary towards some projects for the welfare of the brotherhood in Kenya."

This is how we had intended the program to function, and we are happy with the example that bro Arphaxad has established. As students finish school and become employed they are expected (but not forced - all is on a voluntary basis) to make donations out of their wages until they have repaid the amount they received, so that others may make use of the same funds. By this means the program can theoretically either become self-supporting, or the number of students being assisted can increase without an increase in the amounts being sent over from the B.C.A.F.

BUILDING CONSTRUCTION

An ecclesial hall has been erected on a parcel of land that

belongs to the ecclesia, not to bro Philip Wekati as was the case previously. This will be a much better arrangement. It has a tin roof; the walls are about to be plastered. A latrine has been built nearby. A small office is attached to the hall building. We had hoped for photos but so far none have arrived. As mentioned, some bre & sis had to take shelter in this building when their homes were destroyed.

ALLOCATIONS OF B.C.A.F. MONTHLY CONTRIBUTIONS

Approximately \$900.00 US funds are presently being sent over to Kenya each month. This amount has not varied for some time. The allocation breakdown has been as follows (all figures approximate): Education - \$180.00; Ecclesial contributions - \$110.00; Building fund - \$200.00 (for construction of Kimikungi ecclesial hall, latrines, wells, shelters for preaching efforts, etc.); Wine - \$25.00; Ecclesial visits (by appointed brethren every 3 months for assistance in proclamation of the Truth, baptismal interviews, etc.) - \$200.00; Gathering fund - \$75.00; Emergency (unforeseen needs such as sickness, funerals, etc.) and special assistance - \$110.00.

Both the monthly contributions from the B.C.A.F. and the allocations in certain categories will change somewhat in the coming year, due to the increased basic human needs of food, clothing and shelter. We will probably see increases in the categories of ecclesial contributions (for food and clothes), building fund (for construction of houses, roofs, etc.), emergency and special assistance (for the situations that cannot be predicted - these increase in times of social and political instability), and school fees.

LITERATURE

"Could we please get more literature? Pamphlets, leaflets, booklets would be of great help. I could work on translating some of these if you would state which ones. We would also appreciate cassettes as we are trying to build a library."

"The Instructor in Swahili has proved to be very popular. The 5 parcels or so received is doing us a lot of good. We are now working on another work, a booklet, 'The Bible, our Guide', and hope it will also be printed and put into use. I have proof read it and sent it back to sister Donna Crownover of Texas."

EMERGENCY ASSISTANCE

There is no doubt but that some emergency assistance will be needful. We have been careful to keep a healthy balance in the B.C.A.F. account for this express purpose. The last time we needed to send emergency funds was during the famine of 1984-85. This time, however, we have not only famine, but the ravages of internal conflict to contend with.

Food and shelter are the immediate targets of assistance.

"Bro Joseph Mapesa has gone back home. It was good that we helped him to get an iron roof. Most of those who had grass thatched houses, their houses were burned down in the clashes between tribes in this area. Those whose homes are burned need urgent assistance. We shall have to put iron sheets on their buildings this time. We shall also need timber. There is food to look at for the needy and the displaced. Now that people are planting (this late!) we look at fertilizer and seeds for planting."

Some emergency relief funds have already been sent, but

much more will be required, which will put a healthy drain on the fund. We are not asking for increased donations. We know that we do not need to. Whenever there has been need the response has always been forthcoming, and this is how it should be.

No doubt the weight of the responsibilities associated with the burden of carrying on the work amid the troublesome times both within and without the ecclesias in Kenya are weighing heavily on the brethren serving on the committee there. We can help by being as understanding and patient as possible in our

expectations of them. Once in a while the indication of the weight of the burden comes through, such as in this quote from a letter received a few months ago:

"As we rejoice over this life in the ecclesia generally, it is not one straight road. It is full of ups and downs. You can never predict the behavior of those you hold to be brothers and sisters; and those who have responsibilities in the ecclesias know how it feels to be in that position. It makes one humble in the long term. You have to learn to be patient. When mud is thrown in your face you have to let it dry, then it will flake off easily. As

they say in Swahili, 'UKUBWA NI JAA' - 'position of responsibility is a dust bin'. People heap every kind of dirt in the dust bin! We cannot expect the best always, can we? But as we learn that ALL things work for GOOD to them that LOVE the Lord, we know the visible hand of God is in all that we experience. We only NEED to rely on Him."

Above all, one thing is needful and should never be forgotten:

"We ask for your prayers. So far I have not heard of a brother who has died as a result of the clashes but that can not be ruled out for it is not over yet."

