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The Seventh-day Adventist Church in Malawi, 1900-1980

Jaspine D. Bilima
Andrews University

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Bilima, Jaspine Dabson Chimphanga, M.Div.

Andrews University, 1987

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THE SEVENTH-DAY ADVENTIST CHURCH IN MALAWI 1900-1980

A Thesis
Presented in Partial Fulfillment
of the Requirements for the Degree
Master of Divinity

by
Jaspine Dabson Chimphanga Bilima
March 1987

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APPROVAL BY THE COMMITTEE:

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April 6, 1987
Date Approved

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ABSTRACT

THE SEVENTH-DAY ADVENTIST CHURCH IN MALAWI 1900-1980

by

Jaspine Dabson Chimphanga Bilima

Chairman: Russell L. Staples.
ABSTRACT OF GRADUATE STUDENT RESEARCH

Thesis

Andrews University
Seventh-day Adventist Theological Seminary
Department of World Mission

Title: THE SEVENTH-DAY ADVENTIST CHURCH IN MALAWI 1900-1980

Name of researcher: Jaspine Dabson Chiphanga Bilima.
Name of faculty adviser: Russell L. Staples Ph.D.
Date completed: March, 1987.

Problem

The purposes of this study are (1 to trace the historical beginning and development of the Seventh-day Adventist Church in Malawi from 1900 to 1980, (2 to give analytical appraisal of the missionary methods and approaches employed by the church in advancing the gospel, (3) to show the role played by both foreign and national workers in the early development of the work, and (4) to stimulate ideas for creative strategies or plans for future progress of the church.
Method

The sources have been articles written by pioneer missionaries although other relevant books have been useful. The research, begins with a brief study of the country and its peoples, followed by a historical survey of missions of other societies that provided the context for Adventist missions. Finally, the study suggests methods of doing missions for future consideration.

Results

The establishment of schools proved to be the most effective way of church planting. The growth of the church from a single school in 1902 to a network of schools, medical clinics, and churches with a growing membership of over 65,000 in 1985 is the result of mutual cooperation between the foreign and national workers in the work of the church.
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PREFACE

Statement of the Problem

The purposes of this study are (1) to trace the historical beginning and development of the Seventh-day Adventist Church in Malawi from 1900 to 1980, (2) to give an analytical appraisal of the missionary methods and approaches employed by the church in advancing the gospel, (3) to show the role played by both foreign and national workers in the early development of the work, and (4) to stimulate ideas for future strategies and plans for the progress of the Seventh-day Adventist Church.

Qualifications of the Writer

The writer was born in Malawi and is a minister of the Seventh-day Adventist Church. He has worked as a literature evangelist, pastor, and Bible teacher and was Mission Director of Luwazi Mission.

This thesis is the result of the writer's deep desire to provide information about Seventh-day Adventists in Malawi and the progress of their work.

Organization of the Paper

This study is historical in nature, although emphasis has been on the methodology of Adventist
missions. It has been based largely on church sources available in the James White Library at Andrews University and the Archives of the General Conference of Seventh-day Adventists in Washington, D.C. Some non-church sources, such as books and journals which have some bearing on the subject, have also been consulted.

The reader will find some limitations in this study. Most of them are the result of certain unavoidable factors: (1) Church sources were not written for historical purposes but rather to promote missions, resulting in the omission of some details that would have enriched this study, and (2) not all sources consulted were complete. Nevertheless, the sources consulted have provided enough data to support a critical analysis of the historical development and methodology of Adventist missions in Malawi.

The study has been approached in three stages. The first three chapters provide contextual information on the land and the people, a historical overview of worldwide missions and how the Seventh-day Adventist Church entered the world of missions, and the historical setting within Malawi that provided the platform for the establishment of missions. The second section deals with the history and methods of the expansion of the Seventh-Day Adventist Church in Malawi. Lastly, the study makes proposals for strategizing or developing workable plans for future progress of missions.
ACKNOWLEDGEMENTS

This study is dedicated to the following people: Hlalepi Mdhlanyoka Sibande, my mother, who inspired in me much courage at the possibilities of what I could accomplish in life; Roselyne, my wife and companion in all my endeavors; my children Jonathan Chikabachi, and Nikiwe, whose time was robbed so I could make this study; Pauline Long, Lorna Dever Wilson, and Hellen Betchtold, missionary mothers to Africa, who represent those missionaries who believe and invest in people; and all the workers, and lay people in Malawi, who stand in the tradition of the Master of Missions to carry out the Great Commission.

Special thanks are due to Dr. Russell Staples, my chairman, and his colleagues, Dr. C. Mervyn Maxwell and Dr. Walter B. T. Douglas, who patiently guided me in the development of this research. I should mention the generosity of the staff at the Archives of the General Conference of Seventh-Day Adventists in Washington, D.C., James White Library, and the Heritage Room of Andrews University, who led me to the source materials for this study. My friend and classmate, Markheaven’s Sibagobe Tshuma of Zimbabwe, was a further source of personal encouragement.
DEFINITION OF TERMS

General Conference  The highest organizational level in the Seventh-day Adventist Church with ecclesiastical mission to the whole world.

Division  A part of the General Conference as an organizational entity but covering a regional or geographical sector of the world field, comprised of unions.

Union  A smaller entity of the Division territory, comprising a number of fields or conferences or missions.

Field/Mission  An entity consisting of a number of local churches.

Prayer House  A small building for prayer meeting or company of believers meeting for worship in a temporary building.

Mission Station  An established center of missionary activity usually consisting of a school, a church, and a medical clinic.

Outschool/Outstation  A small center of missionary activity or school that depends for its support and leadership on mission station.
CHAPTER 1

THE LAND AND THE PEOPLE

Position and Size

Malawi is an inland nation in the southeastern section of Africa within the southern tropics. It is bordered by Tanzania in the north, and Zambia in the west, and Mozambique in the south and southeast. Its area consists of 36,325 square miles of land and 9,425 square miles of water, mostly Lake Malawi and a few smaller lakes.

Its territory stretches north-south for about 560 miles, with an average width of 100 miles, (see Figure 1). The Nyika and Vipya plateaus in the north, the Dedza Mountains in the central region, and the Mulanje Mountain in the south add beauty to Malawi's physical features.

1The name Malawi was adopted during the Independence era, being derived from the Maravi empire. Before independence it was known as Nyasaland. The neighboring countries also adopted new names. In this study new names are used, although old names may appear in old texts. Such changes took place as: Congo is now Zaire, Tanganyika is now Tanzania, Northern Rhodesia is now Zambia, and Southern Rhodesia is now Zimbabwe.

FIGURE 1. MAP OF MALAWI
Lake Malawi is the third largest lake in Africa.\(^3\) It is one of the great lakes of the African Rift Valley. The southern end of the lake is about 400 miles from the Indian Ocean. The Shire River, which flows out of the lake, follows the great rift until its confluence with the Zambezi River which flows into the Indian Ocean. It was the Shire that served as the passageway into Malawi for the early colonists and missionaries.

**The People**

The largest percentage of the people (about 99.5%)\(^4\) who live in Malawi are Bantu-speaking; the remainder are Europeans (about 0.2%) and Asians (0.3%).\(^5\) It is significant that 90 percent of the population live in rural areas, although there has been rapid urbanization in recent times.\(^6\)

The average life expectancy is at present 47 years and infant mortality is 14 per 1,000 children. Recent figures show that 45 percent of the population are engaged in agriculture, 17 percent in industry and

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\(^4\)Nelson et al., p. 75.


commerce, 18 percent in services, and 20 percent in government employment.\textsuperscript{7}

The present Malawi population of about 6.5 million people is comprised of nine major ethnic groups (see Figure 2). In the extreme north of the country, on the fertile plains of the west lakeshore between the Songwe and North Rukuru rivers, live the Ngonde people, who migrated into the area from the northeast in the early fifteenth century. The Tumbuka people live between the Dwangwa and North Rukuru rivers, still in the northern region, and extend into the neighboring Zambia near the Luangwa River. The Tonga people in the west lakeshore area were the first recipients of missionary activities in the northern region of the country. Another major group in the north are the Ngoni, an offshoot of the Zulu people, who came from South Africa in the early 1800s and settled in the Mzimba area. Another group of the Ngoni settled in the central and southern regions.\textsuperscript{8} The tribes in the north are all patrilineal in their marriage system, tracing lineage and inheritance on the father's side.

The Chewa and Nyanja peoples together constitute about 50 percent of the population. The Chewa in the Central region are the descendants of the


\textsuperscript{8}Nelson et al., pp.79-82.
FIGURE 2. DISTRIBUTION OF AFRICAN ETHNIC GROUPS IN MALAWI
people whom the Portuguese called Maravi, from which the name of the country is derived. The Chewa are said to have come from the Katanga region of the Congo basin before A.D. 1500. The Chewa should not be confused with the Nyanjas, for they are a distinct group. The Nyanjas live mostly in the southern region of the country. Another group that lives in the south is the Lomwe, estimated to constitute up to about one fifth of the population. They are sometimes referred to as the Nguru. The Chewas, Nyanjas, and Lomwe peoples have matrilineal systems of marriage, kinship, and descent.

On the southeastern side of the lake is a great concentration of the Yao, a matrilineal people who originally came from northeast Mozambique and southern Tanzania. They were the allies of the Arab traders and slavers and freely intermarried with the Arabs and adopted Islam through these contacts as early as the nineteenth century.

In southern Malawi along the Shire Valley live the Sena people, whose dialect resembles both ChiChewa and ChiShona of Zimbabwe. They have a patrilineal system of marriage and inheritance. These people resemble very much the tribes in the north and those in the nearest neighboring country of Zimbabwe in their tribal customs of marriage and inheritance.

These are the people whom the missionaries and the Adventist message found in Malawi.
A Historical Sketch of the Government

This study would be incomplete without mention of the events that took place as the government that administered the country as the century of missions moved on. In 1616 Nyasaland became the focus of external interest, when a Portuguese explorer, Gasper Boccaro, travelled through the Maravi empire. His visit and his description of his travels created Portuguese interest in the country.

David Livingstone visited Malawi four times between 1858 and 1863 on his Zambezi expeditions. His travels generated British interest in Africa. As a result of Livingstone's travels and reports, traders, planters, missionaries, and some colonial administrators came into Malawi. George James, the first missionary of the Seventh-day Adventist Church to visit Malawi in 1891 at his own expense, arrived when the country had been declared a British Protectorate in May of the same year. There had been rivalry between the British and the Portuguese over the southern border of the country. When the British declared the land a protectorate, their intention was to protect British interests while giving the national people the impression that they were being protected from the Portuguese. Within six years there was rapid increase in export trade, in European

population, and in the number of steamers on the lake.\textsuperscript{10} One third of the land that was the heritage of the people of Malawi was taken away from them for white plantations, and Cecil Rhodes wanted to buy the remainder.\textsuperscript{11}

Resistance movements against British rule started in 1912 with the formation of the first African Association, the Nyasa Native Association. When the John Chilembwe Rising of 1915 broke out, it represented the rising spirit of discontent among the African people.

In 1953 and until ten years later, Malawi became a partner in what was called the Federation of Rhodesia and Nyasaland. However, the middle fifties experienced great political upheavals, so that when Dr. H. K. Banda returned after being out of the country for over forty years, the nation was led into its final struggle against British imperialism. This ended with the independence of Malawi on July 6, 1964.

In the political developments of 1912 through to the middle fifties, the Seventh-day Adventist Church worked to establish mission stations while remaining neutral to the political trends of the time. The political freedom of the people was not a matter of concern to the missionaries.

\textsuperscript{10}Ibid., p. 83.

\textsuperscript{11}Ibid.
CHAPTER II

A HISTORICAL BACKGROUND OF ADVENTIST MISSIONS

An Overview of the Nineteenth Century World of Missions

It is important to note the context out of which the Seventh-day Adventist Church emerged as a missionary church.

The nineteenth century was called "The Great Century of Missions" by Kenneth Scott Latourette, because of the organized efforts of the Missionary Societies of Europe and North America during that century to spread the gospel to the far ends of the earth.¹ The Protestant missionary enterprise is usually described as taking initial form in Britain about 1792 with the founding of the Baptist Missionary Society by William Carey. No account of the missionary movement could be complete without mentioning William Carey, who in 1792 went to India and later became the inspiration of many missionaries.

About 1787 several societies with global objectives began in other countries, including the United States.

A student movement broke out in 1810 in the United States, which led to the formation of the American Board of Commissioners for Foreign Missions. Next came the Baptist Foreign Missions Society in 1814 and the United Foreign Missionary Society in 1816. During this same century two outstanding mission strategists became executive officers of two major mission boards. Henry Venn was General Secretary of the Church Missionary Society in London. Rufus Anderson was Foreign Secretary of the American Board of Commissioners for Foreign Missions. These two men developed similar theoretical ideas about missions, and these ideas influenced Protestant missions until the second world war. In short, their concept was that the goal of missions was to plant and develop churches which would be self-propagating, self-supporting and self-governing.

Their theory stood in sharp contrast to that of missionary leaders who aimed at establishing institutional missions supported by government grants-in-aid for medical and educational work. The question is just where in the stream of such missionary enterprises the Seventh-day Adventist Church stood and how it responded.


3Ibid., p.200.
The Adventist Church Enters the World of Missions

It took some years before the growing Seventh-day Adventist Church developed a sense of worldwide missionary endeavor. It is interesting to note that such texts as Matthew 24:14 were understood by early Seventh-day Adventists as having been fulfilled in the great Protestant missionary outreach of the early nineteenth century. However, by 1873 there was a marked change of understanding among Adventist leaders and a rising sense of urgency to warn the whole world of the Second Advent of Christ.

At times during the early days of the message, Seventh-day Adventists caught glimpses of a broadening work that would eventually embrace many nationalities. Not until the early 70's however, did the leaders in the advent begin to comprehend that the Scripture, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" was regarded simply as a "prominent sign of the last day," meeting fulfillment in the extension of Protestant missions. Its complete fulfillment was in no way associated with the spread of the advent movement throughout the world. (See Review and Herald, April 16 and July 16, 1872.) But in 1873 a marked change of sentiment began to appear in the utterances of leaders among Seventh-day Adventists regarding their duty to warn the world. (See editorial, Review and Herald, August 26, 1873, and many other articles of similar import in the issues that followed.) By the close of the year 1874, this transformation of sentiment seems to have been effected almost completely.4

By 1874, in response to many appeals from Swiss Sabbathkeepers, the General Conference voted to send J.

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N. Andrews to Europe as the first official Seventh-day Adventist missionary to go outside North America.\(^5\)

By the later 1800s Seventh-day Adventist missionaries had gone to Europe, Asia, Australia, South America, and South Africa (1887). Several factors may be mentioned that gave special impetus to the missionary work. One was the publication in 1886 of a book entitled *Historical Sketches of S.D.A. Foreign Missions* by the publishing house in Basel, Switzerland. Second, in 1884 Stephen N. Haskell was sent on a two-year itinerary around the world to study possibilities of missionary work in different areas. In 1889 a missionary magazine, *Home Missionary*, was launched.\(^6\)

The name suggested the promotion of witnessing at home. There was growth of a missionary spirit among Seventh-day Adventists at this time; and as they saw the increased opportunities for missions, more and more men and women prepared themselves in medical, publishing, and educational fields of learning to supply the demand for trained missionaries.

The Seventh-day Adventist Church began work in subsaharan Africa in South Africa about 1887. The Pieter Wessels family had learned about the seventh-day

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\(^6\)Ibid., p.916.
Sabbath through reading their Bibles. They sent requests for literature to the United States. Soon missionaries were sent to them. These were D. A. Robinson, C. L. Boyd, George Burleigh, and R. S. Anthony (the last two of whom were canvassers) and this party reached Cape Town in July, 1887. I. J. Hankins, A. Druillard, and A. T. Robinson were among the early workers who followed later. In 1892 the Cape Colony Conference was organized. The denomination’s Foreign Mission Board had contemplated establishing a mission in Central Africa. In 1894 Pieter J. D. Wessels, F. Sparrow, E. J. Harvey, L. Goeff, and A. Druillard left Cape Town to look for a site in Matebeleland. They arrived in Bulawayo on July 4 and came to an area called Soluswe about 32 miles west of Bulawayo. In 1895 G. B. Tripp, W. H. Anderson, and Dr. A. S. Carmichael were sent out from the United States of America to pioneer school and evangelistic work at this institution. From Solusi the Seventh-day Adventist influence spread to the north of the Zambezi River.

In the year 1891 George James of London, England, who had attended Battle Creek College, arrived in Malawi as a self-supporting missionary. He visited

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8 Ibid., p. 62.
9 Ibid., p. 836.
missions of other churches and shared his Advent faith freely. When he heard that Adventist workers were coming to Sclusi in Southern Rhodesia (now Zimbabwe), he set out to meet them, but he died of malaria on the way and was buried near the Zambezi River.

The significant point here is that when the Seventh-day Adventist missionaries came to Malawi, there were other missionary bodies already working for the people of Malawi. There was a missionary context when the Adventists started missions in the country.
CHAPTER III

THE CONTEXT FOR SEVENTH-DAY ADVENTIST MISSIONS IN MALAWI

A TRADITIONAL CONCEPT OF GOD

God was known in Malawi before the missionaries came. The missionaries found a people with a religious consciousness. It was they who brought His Book, the Bible, which gave additional revelation about God and His will. A study of missions in Malawi without a brief consideration of the traditional religion would be like building a superstructure without a solid foundation. An understanding of the religious concepts of the people before the arrival of missionaries will help provide some answers to questions of mission strategy and contextualization. African religious rituals are rich with symbols that could be illustrative of the gospel.

In this study the statement of Geoffrey Parrinder should be considered:

It is probably true to say that African religion has been more misunderstood, and has suffered more at the hands of the early writers, than any other part of African life. Unhappily old misconceptions linger with us still.¹

Anthropologists affirm that most African people have had a belief in a Supreme Being. This Being is called by different names by different people, and even the people of Malawi know this Being by different names. It is interesting to note that the names attributed to Him are similar. God was known as "The All-Powerful," "The Creator," "Giver of Rain and Sunshine," "One Who Began the Forest," "The One Who Does What No Other Can Do," "He Who Bends Down Even Majesties."^2

In Malawi, God was known by the names of "Mulungu" among the Chewa speaking people, "Chiuta" by the Tumbuka and Tonga, and "Chisumphi" by the northern Chewa. These also called Him "Chauta." The Ngoni who came into the country in the mid 1800s called Him "Unkulunkulu," or the "Great One."^3 It is not the intention of this section to give a historical study of the origins of the names of God. It is enough to know that the people knew God or Someone greater than man, whom they called upon in times of need and whom they called by different names. When the Ngonde of northern Malawi spoke of "Kyala;" and the Tumbuka, Tonga, and Chewa spoke of "Chiuta," or "Leza", and the Yao spoke of "Mnunungu," "they met under one tree," to use an African phrase. In short, they all had concepts of a Creator


^3 Barrett, p. 470.
God. The Sena said, "Mulungu asoguma," "God thunders."
The words of Dr. Hastings Kamuzu Banda, president of Malawi are worthy of note on this subject:

We never use the plural form of Mulungu at all, for the simple reason that we did not think there were more such Beings than one. None of my parents and grandparents used the plural form of Mulungu or Chiuta. They always used the singular form. And they used the word many times within my hearing, especially when we were about to begin eating the new crop of maize or beans or when there was drought in the country or when there was death or illness in the family ..... The fact that we used the plural form of Mzimu (mizimu or a azimu, spirits), but never that of Mulungu (God) makes it plain that we never thought that spirits were gods, as some writers are inclined to think. The spirits of one's ancestors had to be prayed to, not because they were themselves the deities, but rather because they were the means of approaching the Deity, who was above everything else, including the spirits themselves.*

Parrinder says in understanding African religion old misconceptions linger still. Parrinder refers to the misconception that has existed that Africans were not religious people and had no concept of God. An alternative to such a view would be to explore the African worldview and concept of suffering and death and life after life. Africans had a concept of a Creator God. Thus, when the missionaries came and preached about God the Creator, the message had a familiar ring to the Africans. Their cultural religiosity provided a common ground for the acceptance of Christianity.

Christianity came to Malawi with missionaries of different denominations. David Livingstone explored Central Africa in the middle 1800s, and through his appeals three mission societies responded for the establishment of Christianity and commerce. These three mission societies were the Universities Mission to Central Africa (U.M.C.A.), the Established Church of Scotland (Blantyre), and the Free Church of Scotland (Livingstonia). These had sent delegations to Malawi by 1875. There followed later three other Protestant mission societies between 1889 and 1892: the Dutch Reformed Church (D.R.C.), the Zambezi Industrial Mission (Z.I.M) and the Nyasa Baptist Mission. The Roman Catholics did not establish a permanent mission until after the turn of the century. The Montfort Marist Fathers arrived in 1901, and the White Fathers in 1902 re-established the missions they had failed to maintain in earlier years.  

THE ANGLICAN CHURCH -- U.M.C.A.

The history of the Anglican Church in Malawi started on New Year's Day, 1861, in the St. George Cathedral in Cape Town, South Africa, with the consecration of Charles Fredrick Mackenzie as the first

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bishop of the mission to the tribes dwelling in the neighboring areas of Lake Nyasa and Shire River.

On 19th July, the same year, Mackenzie and his party established themselves at Magomero in the southern part of Malawi. Magomero soon proved to be an unsuitable site for the mission station, because of the hostility of the tribesmen and the slave-raiding in the area. In 1862 Bishop Mackenzie died, and William Tozer assumed control of the mission. However, the adverse conditions made permanent settlement difficult in this place, and by 1864 the mission was failing and was moved to Zanzibar.

The year 1885 may be regarded as the turning point in the choice of Likoma Island on Lake Malawi in the northern region as the site for the new station for the Universities Mission to Central Africa. The Island was chosen for its freedom from slave-raiding and hostile tribesmen and because it was relatively healthy for European settlement. It was the choice of Likoma Island that was to strengthen the permanent establishment of the Anglican Church in Malawi.

The Anglican Church made Likoma Island the headquarters of its work. From this island the church opened many schools. At the suggestion of William P.

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7Ibid., p. 350.
Johnson, the mission acquired a steamer to service the missions situated along the lake.\textsuperscript{8} By the end of the century the mission had a string of schools along the lake, and in 1889 had founded Michael's College. A map of Malawi published in 1889 lists no fewer than seventeen stations on the eastern shore and five on the western side.\textsuperscript{9} The Anglican Church in Malawi has grown considerably through the years. In 1971 it was reorganized into two dioceses, which are part of the Church of the Province of Central Africa. The dioceses are the Diocese of Lake Malawi, with over 46,000 members as of 1980, and the Diocese of Southern Malawi, with a membership of about 30,000.\textsuperscript{10}

THE UNITED FREE CHURCH OF SCOTLAND (LIVINGSTONIA MISSION)

The pioneers of Presbyterian missionary work came from the Free Church of Scotland. The proposal to begin a mission was made by the Rev. Dr. Stewart of Lovedale. In 1875 an expedition set out, led by E. D. Young, R.N., and Dr. Robert Laws as medical missionary, and five artisans. They brought the "Ilala," the first steamer to be placed on Lake Nyasa. Their first settlement was at Cape Maclear, but the site proved

\textsuperscript{8}Crosby, p. 84.
\textsuperscript{9}Pachai, ed., The Early History of Malawi, p. 350.
\textsuperscript{10}Barrett, p. 471.
unhealthful. In 1881 the mission was moved to Bandawe on the northern shore of Lake Nyasa. This second site also proved unhealthful, and by 1894 the headquarters of the mission was relocated to Livingstonia in Rumphi district, overlooking the lake to the east.  
Livingstonia exerted a far-reaching influence. From it, many outstations were established, such as the ones at Njuyu in 1882, Ekwendeni under Elmslie in 1889, Kasungu at about the same time, and Hora mission at Mount Hora in 1893. The mission at Hora was later moved to Loudon (present Embangweni), south of Mzimba in the Chief Mzukuzuku area.

Dr. Laws of Livingstonia suggested a merger of the Livingstonia Presbytery with the Church of Scotland Presbytery at Blantyre. Reverend Alexander Hetherwick revived the idea, and in 1924 the Blantyre and Livingstonia Presbyteries agreed to form the Church of Central Africa Presbyterian (C.C.A.P.). The work of the Livingstonia mission established the pattern in Malawi that most mission societies would later take in medical, educational, industrial, and evangelistic approaches. By 1920 Livingstonia mission had about 446 schools, with 25,722 students and 853 teachers. The

13Crosby, p. 84.
fees collected amounted to £329 19s 4d. The mission had about 34 congregations, with a growing membership of 7,663 and 5,036 catechumens.\(^\text{14}\)

**THE CHURCH OF SCOTLAND (BLANTYRE MISSION)**

The Blantyre Mission was started by the Established Church of Scotland on 23rd October, 1876. The site for the mission was chosen by Henry Henderson, who had been a part of the pioneer party of the Livingstonia Mission in 1875. The mission was planned to be a religious, medical, and industrial agency. Soon a party arrived that included one medical doctor and five artisans. A minister arrived two years later.\(^\text{15}\)

The mission faltered, until in 1881 the Rev. David Clement Scott took over the leadership, assisted by Rev. Alexander Hetherwick. The Rev. Scott preferred working with African evangelists, and three of his African colleagues became deacons: Joseph Bismarck, Rondau Kaferanjila, and Donald Malota. Scott found little support among the European settlers because of his "radical" views in working with the nationals. In 1898 he was forced to resign his post for health reasons; and his assistant, Rev. Alexander Hetherwick, assumed leadership.\(^\text{16}\)

\(^{14}\)Murray, p. 240.

\(^{15}\)Ibid.

\(^{16}\)Crosby, p. 84.
In 1909 the Blantyre Mission opened the Henry Henderson Institute, which made a significant contribution as an educational facility in the training of teachers and other industrial workers for the church. When the Blantyre Mission joined the Livingstonia Mission in 1924, and two years later the Dutch Reformed Church also joined, a new phase of the church's work began. African ministers were appointed to various committees, and in 1933 the Rev. Harry Matecheta became the first African Moderator of the Blantyre Presbytery.17

THE DUTCH REFORMED CHURCH

The Dutch Reformed Church started its first mission station at Mvera in 1889 under the leadership of the Rev. W. H. Murray. The church was supported by the Dutch Reformed Church of the Cape Province in South Africa. By the early 1920s it was operating stations and outstation schools at Fort Johnston (Mangochi), Mtheu, Dedza, Dowa, Khota-kota, Mchinji, and Lilongwe. There were about 10 stations and 600 outschools. Church membership had reached 15,000 in 1920; and there were 16 ordained missionaries, 9 laymen and 17 women workers.18 This was a considerable membership when compared to the

17 Ibid., p. 85.
18 Murray, p. 242.
population of Malawi in 1921, which was 1,199,934, including people who worked outside the country.\textsuperscript{19}

Nkhoma Mission was the head station of the Dutch Reformed Church. Established in 1896 by the Rev. W. H. Murray, it started the first boarding school for girls in 1895 under the leadership of Martha Murray. The Dutch Reformed mission work adopted the pattern established at Livingstonia: a training school, a hospital, a press, and other industries including a printing press. The Dutch Reformed Church did not limit its work to the central region of Malawi alone, but spread into Mozambique, Zambia, and Zimbabwe.\textsuperscript{20}

In 1926 the Dutch Reformed Church joined the Church of Central Africa Presbyterian (C.C.A.P.) that had been formed in 1924. These three groups, now known as the Church of Central Africa Presbyterian, have three Synods with 2,172 churches: the Livingstonia Synod with 172,000 affiliations, the Blantyre Synod with 344,000 affiliations, and the Nkhoma Synod with 250,000 affiliations.\textsuperscript{21}

\textsuperscript{19}Ibid., p. 240.
\textsuperscript{20}Crosby, p. 85.
\textsuperscript{21}Barrett, p. 471.
FIGURE 3, MAJOR DENOMINATIONAL MISSIONS IN MALAWI
ROMAN CATHOLIC MISSIONS

Roman Catholic missionaries entered Malawi from Mozambique during the sixteenth century, but they did not establish a permanent station until the arrival of the White Fathers in 1889.\(^{22}\) During that year they established a work at Mponda, but they withdrew after a few months. In 1902 the work resumed. The object of their work was Christian education, industrial training, and medical work. By 1904 they had 1 bishop, 20 fathers, 6 lay brothers, and 5 sisters. Their main stations were located at Ntakataka, Mua, Bembeke, Likuni, and Kachebere.\(^{23}\) The Montfort Marist Fathers came in 1901 and started work at Nzama near Ntheu. By 1920 they had 9 main stations: Nguludi, Nzama, Neno, Utale, Nankunda, Blantyre, Chikwawa, Limbe, and Nsanje. Like the Protestants, they also emphasized education and medical work, and soon had established 17 secondary stations, 287 outschools, a Teacher Training Institute at Nguludi, and a Seminary for training priests. They had also by 1920 three small hospitals.\(^{24}\)

It was not until about 1938 that the first Malawi priests were ordained. Among these were Cornelio Chitsulo, Alfred Finye, and Andrea Makoyo. In contrast to Protestants, Roman Catholic missions seem to have

\(^{22}\)Ibid., p. 470.
\(^{23}\)Murray, p. 243.
\(^{24}\)Ibid., p. 244.
given less freedom to individuals. There were no break-up movements to form independent churches.\textsuperscript{25} The Roman Catholic Church has increased enormously, and its members are now 23\% of the total population of the country.\textsuperscript{26}

**SEVENTH DAY BAPTISTS**

The history of Seventh Day Baptists in Malawi starts with Joseph Booth, who while in America in July 1998 came in contact with the Seventh Day Baptists. At the time, he was nominally connected with the proposed African Baptist Industrial Mission of the Negro National Baptist Convention.

Booth was formerly of Baptist faith. On 24 September, 1898, Booth became a member of the Plainfield, New Jersey, Seventh Day Baptist Church. His long interviews with Seventh-Day Baptists resulted in the incorporation, on January 30, 1899, of the Sabbath Evangelizing and Industrial Association, with a capital stock of twenty thousand dollars. The mission to be established in Africa was to be industrial in nature. With this support Booth, his wife, and his second small daughter left New York on 19th April, 1899. Back in Nyasaland Protectorate by July 16, he established a new mission station for his Association about thirty miles

\textsuperscript{25}Crosby, p. 85.

\textsuperscript{26}Barrett, p. 470.
south of Blantyre. He named the station "Plainfield" after the Seventh Day Baptist church in New Jersey of which he had become a member. This first Seventh Day Baptist mission was founded on 2001 acres of land which the American Seventh Day Baptists had purchased from a German coffee planter between May and September of 1900. Two years later this mission station was sold to the Seventh-day Adventists, thereby commencing the story of Adventist missions in Malawi.

The Seventh Day Baptist work was discontinued in 1900. In 1947, however, with the encouragement of members from the United States and Europe, appeals were sent to New Zealand to reopen the work in Malawi. A tract of land was purchased at Makapwa, northeast of Blantyre: a church and school were built, and soon medical work was started by the American Board of the Seventh Day Baptists. Contact was established with groups of Seventh Day Baptists in the Northern region of Malawi who had remained true to earlier training. In 1967 a pastor's training center was established, known as the Likubula Bible Institute, near Blantyre. Recent


29 Ibid., p. 88.
statistics show that there are about 50 congregations with an approximate membership of 3,949 in Malawi.\textsuperscript{30}

The significance of the contribution of the Seventh Day Baptist Church to Adventism cannot be overemphasized. The Seventh-day Adventists found it easy to establish work where there had been a Seventh Day Baptist presence because of the similarity in the observance of the Sabbath. In most instances, especially in the northern region of Malawi, the former was the forerunner of the Seventh-day Adventist Church.

\textbf{ISLAM}

Islam is strong in Malawi, especially among the Yao people. About 90\% of the over 380,000 Yao people claim to be members of the Muslim faith. Malawi Muslims are Sunnis, and almost all are nationals, numbering about 15\% of the country's population.\textsuperscript{31} Islam in Malawi forms the southern frontier of Islam in Africa.

\textbf{INDEPENDENT AFRICAN CHURCHES AND MOVEMENTS}

It is the purpose of this section to make a brief mention of the independent churches started by national Malawians. By 1928 many independent churches under indigenous leadership had been started in Malawi. Most of them started as "breakaways" from established churches. The first such church was the Providence

\textsuperscript{30}Barrett, p. 471.
\textsuperscript{31}Ibid., p. 470.
Industrial Mission started by John Chilembwe in 1900. His mission was dedicated to the betterment of Malawians socially and economically, as well as spiritually. It gave expression to grievances, such as low wages, long hours of labor, and general mistreatment of the local people by the white people.\textsuperscript{32}

Charles Chidongo Chinula deserves mention here. A Livingstonian convert ordained by Dr. Laws in 1925, he seceded and formed the Church of Freedom (\textit{Mpingo Wa Wanangwa}) in 1934. His Sazu Home Mission enlarged in 1935 to include several independent churches whose members were former Livingstonians. He was active in the Mombre (Mzimba) Native Association and later in the Nyasaland African Congress.\textsuperscript{33}

On the eve of the First World War major independent churches were Chilembwe's Providence Industrial Mission, Elliot Kamwana's Watch Tower, Charles Domingo's Seventh Day Baptists, and Filipo Chinyama's Ntheu Mission. These independent churches: (1) provided opportunities for leadership, respectability, and social advancement, (2) offered the means whereby economic, political, and social grievances could be aired; and (3) drew converts who were denied entrance to the Presbyterian churches because of long

\textsuperscript{32}Crosby, p. 58.

\textsuperscript{33}Ibid., p. 59.
probation periods or who were unable to afford school fees levied on members.\textsuperscript{34}

During the era between the Wars, particularly between 1925 and 1935, a number of independent churches emerged. The Last Church of God was established by Jordan Msumwa in 1925. He was a Tonga from Karonga area, who wanted to improve the African economic condition and retain polygamy. He was a Livingstonian separatist. The establishment of the African National Church (ANC) occurred in 1928, after several Livingstonia graduates had been ejected from the church for polygamy. Men such as Levi Mumba, Isaac Mkondowe, and Paddy Nyasulu were in this group of separatists. In 1935 three Livingstonian ministers -- Yaphet Mkandawire, Yesaya Zerenji and Charles Chidongo Chinula -- joined forces to form the black People's Church in Africa.

There is evidence that the revival or emergence of independent churches was related to the ineffectiveness of the European missions in dealing with the church's moral and disciplinary problems, and also because of divisiveness among the people. The new church leaders were activists engaged in the work of local associations and encouraged the development of African schools.\textsuperscript{35} Today, many Malawians belong to these independent churches. The Seventh-day Adventist

\textsuperscript{34}Ibid.

\textsuperscript{35}Ibid.
church gains some converts from these churches and in some instances loses members to them.

CONCLUSION

In conclusion it should be noted that the traditional African religion in Malawi provided a receptive consciousness for the introduction of Christianity by the mission societies in the country. A close investigation of the missionary methods of the different religious groups that started work in Malawi reveals a uniform pattern in methodologies:

(1) The choice and selection of mission station sites in rural areas was determined by access to the outside world by transport and the suitability of the climate to Europeans.

(2) The missions aimed to teach nationals the Word of God. Whenever a school was opened, its primary goal was evangelism. The mission schools aimed to give a practical knowledge rather than academic excellence, which came later with the introduction of the government grants-in-aid. The school was the greatest single evangelistic agency the first fifty years of the twentieth century.

(3) There was close cooperation and dependence by the overseas missionaries upon the indigenous talent of some capable nationals. However, there was reluctance and delay on the part of overseas missionaries to entrust leadership to indigenous hands.
This is another reason that gave rise in the early 1930s to many independent churches and movements.

(4) Almost all mission societies started their work with a triangular approach: a school that also aimed at giving practical training in agriculture, crafts, and printing; a church for preaching the Word of God. Usually the teachers served as the preachers. Medical clinics provided healing to humanity. This method of working was clear to the churches in the Great Commission of Jesus to teach, preach and heal diseases.

(5) There was a tendency in the very beginning of the work to institutionalize rather than venture into new territories that had not been penetrated by the gospel. Whenever a new area was entered, the approach was to start a school that formed the nucleus of a new Christian community and later developed into a prayer house and finally a church.
INTRODUCTION

In the establishment of its missions in Malawi, the Seventh-day Adventist Church used an approach similar to other Protestant churches which were at that time already working in the country. The church started a mission station, which formed a nuclear community of Christians. Usually this community started with a school, a medical clinic soon after, and eventually a church. The mission station then usually became a base station for the establishment of outstations. Outschools were established on the same pattern but obtained their supplies and leadership from the main station.

FROM MISSION STATION TO OUTSTATION — SOUTHERN REGION

The Seventh-day Adventist missions in Malawi started in the southern region of the country.\(^1\) Malamulo Mission about 40 miles south of Blantyre, was the nucleus from which missionary efforts expanded to the north and central regions of the country.

\(^1\)For location of Seventh-day Adventist mission stations and schools see Figure 4.
Malamulo

In 1902, the General Conference of Seventh-day Adventists purchased the Plainfield Mission from a group of Seventh Day Baptists. This mission had been established by Joseph Booth, who was then serving the Seventh Day Baptist Church. When Joseph Booth visited the United States, he became a Seventh-day Adventist and returned to Malawi under the sponsorship of the Seventh-day Adventist Church to work at Plainfield Mission. When Booth was sent back to Malawi, a black American family, the Thomas H. Branches, were sent along too. It was Branch's daughter, Mabel, who was to become the first Seventh-day Adventist teacher in Malawi.

When Booth arrived back at Plainfield Mission, he found some of the small group of Sabbathkeepers had backslidden during his absence. They had been influenced by the "no law" or "changed law" theory of other missionaries. About half of the original company of about forty Sabbathkeepers was gone. It was the task of Branch to teach the twenty baptized Sabbathkeepers the fuller Advent teaching.


Another feature that needs to be mentioned here about the beginning is the reception of Branch by the British colonists who were in control of the country at the time. The Branch family were greatly objected to by the British, but they finally prevailed over the prejudice. At the same time the natives of different tribes were glad to see the Branches, who, on account of their color had a "visible and acknowledged relationship" to them. The nationals' interest and confidence in the Branches were mutual. They were a constant cause of attraction and amazement to the national Africans, who watched them with keen interest. According to Joseph Booth, both Branch and his wife lacked an educational fitness for the work, but their daughter Mabel, supplemented this deficiency.

Perhaps Branch's lack of experience in conference or mission administration and the subsequent misunderstanding that arose between him and Joseph Booth are what led to putting the work in Nyasaland.

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4Joseph Booth, October 5, 1902, Letter, RG 21, 1902 Incoming Letters, General Conference Archives of Seventh-day Adventists Archives, Washington, D.C. Letters quoted in this thesis are from the Archives of the Seventh-day Adventists at the world headquarters in Washington, D.C., which hereafter will be referred to as GC Archives.

5Joseph Booth, Letter October 10, 1902, (RG 21, 1902-B. GC Archives).

6Joseph Booth left Nyasaland and worked in South Africa, where he continued to speak for justice for the Africans. He later left South Africa for England where he died on November 4, 1932. He had made an impact on
under the South African Union Conference and the sending of Elder J. H. Watson, a British subject, to assume business leadership at Malamulo. With all the difficulties that arose in the establishment of mission work at Malamulo, Elder W. A. Spicer, Secretary of the General Conference Foreign Mission Board, saw that the work needed "a business-like man... and a white man... in charge." 

It was the foundation laid by the Branch family, upon which the pattern of Adventist missions in Malawi was built. In his quarterly report of September 30, 1904, Thomas Branch mentions that upon arrival at Plainfield Mission he had found a few people keeping the Sabbath. There were about five or six villages around the mission. He organized the work and started a school, with his daughter as the only teacher and a total enrollment of 66 students, 24 of whom were boarders, (five of them were girls) and the rest non-boarders. They had not as yet a church, but they had regular Sabbath evening prayer, early Sabbath services

the African continent that was like seed for future African nationalism. See Shepperson and Price, p. 359.


and instruction in witnessing. The witnessing was done in the surrounding villages in the afternoon. 9

Branch excelled in agriculture. About 80 acres of the 150-acre land that the mission owned were utilized in farming. By 1904 he had a good farming program going on. In that year they harvested about 40 tons of maize, though the cotton failed because of too much rain. Good dairy and poultry programs were great assets to the school, although the chickens were short-lived. In building the mission work, Thomas Branch made contributions in three major areas: (1) education with a primer system, after which the students read the New Testament as a textbook and had Bible studies in the evenings; (2) worship with morning service at the main station and afternoon services in the surrounding villages; and (3) an industrial program with farming as its major feature. 10

The first baptism, of eight persons, was on September 30, 1905, which sent ripples of missionary work in Malawi. Among the candidates was Morrison Malinki, who had worked as Branch's translator and who later returned to his home at Monekera and started

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several self-supporting schools, which were later incorporated into the Seventh-day Adventist mission organization.\textsuperscript{11} The pattern set by Branch was to be continued by his successors.

In 1907 J.C. Rogers came to take charge of Plainfield Mission. The name of the mission was changed to Malamulo, meaning "commandments."\textsuperscript{12} The work grew on the same pattern as it was founded. Education was the most effective agency of spreading the church's influence. The people were in dire need of learning. The few students who learned to read and write attracted others, and more and more calls came in for schools around Malamulo. By 1908, Rogers could report 6 outschools, Tabva, Mesengere, Monekera, Chifide, Milala, and Matandane, which together had an enrollment of 295, including pupils at Malamulo. One of the 18 African teachers, Peter Nyambo, had just returned from East Africa, where he had served as a missionary.\textsuperscript{13} Malamulo had two white teachers at this time.

By 1910 almost all buildings at Malamulo were made of burned brick except the girls' cottages. The farm had grown to 2,000 acres. Irrigation made fresh

\begin{footnotesize}
\begin{enumerate}
  \item \textsuperscript{11}"Malawi," \textit{Seventh-day Adventist Encyclopedia} (1956) 10:839.
  \item \textsuperscript{12}\textit{Ibid.}
  \item \textsuperscript{13}Joel C. Rogers, "Malamulo Mission Schools," \textit{Advent Review and Sabbath Herald}, October 15, 1908, p. 12.
\end{enumerate}
\end{footnotesize}
garden produce available the year around. The dairy herd counted over 100 heads of cattle and produced the best butter in the country. Over $500 was realized per year from the sale of butter.  

The educational work had grown to 12 outschools, 7 of which were within walking distance of Malamulo. These schools had an attendance of over 400. The curriculum in the outschools consisted of reading, writing and grammar in the vernacular languages, math, geography and Bible. English was available for teachers in training.

Rogers visited many of the out-schools around Malamulo. At Monekera, where Malinki was in charge, he found a class of 40 students ready for baptism. When he went to Peter Nyambo's group of five new schools, he found 9 students ready for baptism and baptized them.

In 1908 S.M. Konigmacher and his wife, both trained nurses from Battle Creek Sanitarium, arrived and were sent to do pioneer work at Matandani, about 70 miles west of Blantyre. Matandani was the first out-station that was started with a white teacher. The 216-acre plot around this school was a planter's estate and


was bought by the church for £40. The school had about
40 students and 2 boys in boarding.\textsuperscript{17} A church was
organized with about eleven members, with Konigmacher as
elder, his wife as clerk and treasurer. As in Malamulo,
Matandani's influence extended around the community
through the outschool method. The people were ready to
receive education, and this offered unlimited
opportunities for missionary work for the Adventist
Church. Soon several out-schools were started in the
adjacent areas. To show the outstanding opportunities
of missionary work Konigmacher wrote:

\begin{quote}
Today we sent out eight new teachers, and made
arrangements with the head teacher for a transfer of
others, so as to open up six more schools. One of
my teachers found twenty new sites for outschools.
These people are waiting. I have another teacher
out in another direction, who is expected in any day
now. He will probably bring other calls for
schools.\textsuperscript{18}
\end{quote}

Towards the end of 1911, S. M. Konigmacher reported that
the outschools had increased to 42 and the national
teachers and assistants to 80.\textsuperscript{19} These schools were
spread over a large territory.

The work progressed in the southern region of
the country on the same pattern as it started at

\textsuperscript{17}S. M. Konigmacher, "Nyasaland Mission," Advent
Review and Sabbath Herald, October 12, 1911, p. 17.

\textsuperscript{18}S. M. Konigmacher, "Nyasaland," Advent Review
and Sabbath Herald, November 2, 1911, p. 12.

\textsuperscript{19}E. L. Tarr, "Days of the Latter Rain at
Thekerani," Southern African Division Outlook, September
15, 1937, p. 4.
Malamulo. Thekerani Mission, situated in the most densely populated area of the southernmost part of the country and overlooking the Shire Valley, was opened as a branch of Malamulo in the early days. Large numbers of students and of converts were outstanding features of the work in this area for many years. Thekerani grew to be a big mission station under expatriate leadership. A school, dispensary, and church flourished for many years. They were later taken over by the government.

In 1929 Thambani Mission was organized. This mission, situated about 75 miles from Blantyre on the border of Mozambique territory, was started and directed by Pastor Simon Ngaiyaye. His leadership and organizational abilities amazed Elder N. C. Wilson, who was then Union Superintendent.²⁰

Appeals for mission work came from the chiefs in all directions. They wanted education for their people. In April, 1933, G. R. Nash and Max Webster went to Zomba district, whence came calls for mission activities, and there was hope of establishing some prayer houses. At the same time, W. L. Davy was investigating conditions in the Ntcheu district with the object of opening a

²⁰N. C. Wilson, "Thambani Mission," African Division Outlook, August 25, 1930, p. 2. This was the father of Neal C. Wilson, who became the president of the General Conference in 1979.
and a small house of worship in that section of the country. 21

The growing impact of missions during this era was a result, in part, of the innovative methods of Christopher Robinson, who came to Malamulo in 1912 and remained there for eight years. During his stay, Robinson introduced a number of innovations which were copied in other fields. Among his innovations were institutes for African outschool teachers, the organization of Africans into young people's societies, and the development of work for women and girls, especially at Malamulo. Perhaps the most outstanding and effective of his new measures was the establishment of annual campmeetings. They drew thousands and were responsible for a significantly large number of converts. 22 Such techniques also helped to consolidate the missions as they expanded into more and more remote areas.

An outstanding breakthrough in Seventh-day Adventist missions in the southern part of Malawi was the opening of a school and a prayer house among the Yao people at the southern end of Lake Malawi. The Yao people are predominantly Moslem. There had been no previous Adventist work among these Moslem people. The

two pastors who were instrumental in starting work among these people were pastors Albert Kambuwa and D. Nkolokosa. A prayer house was built at Chief Nyambi's village of Malundani. Another enthusiastic mission worker was Burton Simon. He reported that there were 38 people in a new prayer house at his home at Masika, and an additional company of 22 at Jaketi. A further prayer house of 17 had been started at Makawa.\(^\text{23}\) This was the early triumph of Adventism among Moslems.

As more and more schools and churches were established, the work grew and reached new territories in the central region of the country. It is significant to note how the work started and consolidated. As will be noted later, Adventist missions started in much the same way, in many areas.

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FROM MISSION STATION TO OUTSTATION — CENTRAL REGION

Seventh-day Adventist work started in the central region as a result of the direct influence of Malamulo Mission. Students who had attended Malamulo from central Angoniland witnessed for the church with their changed characters upon returning home, and soon calls for Adventist missions came from Angoniland. The paramount chief, Gomani, keen to have an Adventist mission in his domain, requested the church leaders in Blantyre to send workers into his area. In 1934 Elders

\(^\text{23}\) "News Notes," Southern African Division Outlook, April 1, 1947, p. 4.
Watson, Boger, Wright, and H. M. Sparrow spent a day in Angoniland looking at the site that had been chosen for the mission station in Chief Njolomole's area, later called Lake View Mission. It was in a thickly populated area with great opportunities for evangelism. From Lake View mission the Adventist message later penetrated further north of the central region to Tete, where a colporteur had created interest among the people. On February 13, 1932, Elder O. U. Giddings organized a church of 16 members.

Towards the close of 1936 Pastor Roman Chimera was called to start the mission school at Lake View. Before the buildings were finished, a school started with 40 students. After seven years of almost incessant work, Pastor Chimera had six schools and the church had a baptized membership of 500 people.24 When pastor Chimera left in 1946 to work at Thekerani Mission, pastor Ben Ritch was appointed mission director in his place.25

The work at Lake View expanded, and in 1948 J. W. Haarhoff was sent as the first white mission director. In 1955 Pastor Fred Maliro assumed the leadership of the mission. It should be mentioned here that the church in the central region concentrated its


efforts around Lake View, Tete, and Mwami area on the western border with Zambia. Mwami developed into a large mission with a hospital that has expanded service to the surrounding region. In the middle 1960s the Adventist work around Mwami was separated to be part of the Adventist work in Zambia. The church in the central region has maintained two schools, one at Lake View and the other at Bwatalika near Lilongwe. Church membership has grown to be close to 6,000 people.

FROM MISSION STATION TO OUTSTATION — NORTHERN REGION

In the Northern part of Malawi the Seventh Day Baptists had done significant work as early as 1910, but they failed to find people to care for the converts due to lack of funds, and they withdrew. Some of these converts had backslidden before any help came. However, by this time the Seventh-day Adventist work in southern Malawi was taking a strong foothold, and a church school at Malamulo was drawing students from far and near. In the middle 1920s reports of the Seventh-day Adventist work in the south spread to the north and some of these Sabbathkeepers in the north sent their children to Malamulo. This led to the spread of Seventh-day Adventism in northern Malawi.

LUWAZI MISSION

Appeals for a mission station came from the lakeside Tongaland. About January 1928, Pastor Gordon
Pearson visited the northern region and was welcomed by many tribes. In response to this, Elder N. C. Wilson, who was then Union Superintendent, stated that he wished funds were available to open up work in all these strategic places. Funds were found, however, for the opening of one station, which was established by Elder Pearson. 

Soon after Elder Pearson's initial visit to the northern region, some negotiations started with the government for a permit to open up new work. Towards the middle of 1928 Elder Wilson reported that he and elder Gordon Pearson would be going up to the northern region and that they would be preaching the first Seventh-day Adventist sermons ever preached in northern Malawi. This they did in July 1928.

By March, 1929, it was reported that Elders Pearson and James Malinki had gone up to Luwazi to start a mission school. Their initial work was to hold a Bible institute for the leaders of the sabbathkeeping believers. About twenty of these leaders attended the institute.

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At this institute, which in the judgment of Pearson was very successful, the crucial issue was the question of rebaptism. There were six pastors and nine preachers of the Seventh Day Baptists at the institute. Two of these pastors, Darson Nyirenda and Paulos Mhango who had been instrumental in inviting Adventists to Luwazi, raised questions about the need for rebaptism. The matter was resolved in a friendly agreement. Elder Pearson predicted that they would soon have twenty Sabbath schools with an average weekly attendance of fifteen hundred or more.  

When these two men arrived in the north, they found a church of about 1,000 believers, 7 ordained ministers, and 4 evangelists. These were Seventh Day Baptists. They had been keeping the Sabbath for fourteen years without any European missionary help. Soon the site for a mission station was chosen at Luwazi, about 15 miles from Nkhata Bay. Before they left Luwazi, they received a letter from Chief Mankhambira, requesting them to open a mission in his territory. On January 4, 1929, Wilson reported to Elder Branson, who was then president of the African Division, that the Executive Council in Zomba had


FIGURE 4, S.D.A., MISSION SCHOOLS AND OUTSCHOOLS
granted them 500 acres of land at Luwazi on a long-lease basis for a mission station.

This was the beginning of an epoch of Adventist missions in northern Malawi, which would soon spread not only in northern Malawi but also beyond its borders into Zambia, Tanzania, and Zaire.

The work at Luwazi Mission grew steadily and extended to other areas in the northern region. In 1958, the northern region was officially organized as a Field with headquarters at Mzimba. Luwazi served as the center of denominational operations. It was from here that the Adventist work grew along the lakeshore areas. The church extended its mission posts further west into the Angoniland of Mzimba district.

LUNJIKA

Lunjika Mission, formerly known as Mombera Mission because it was situated in Mombera district, was started in 1929 by a national pastor by the name of James Malinki. The mission was sited about 27 miles north of Mzimba town in Chief Kampingo Sibande's area.

Lunjika later served as the center for reaching other areas with the Seventh-day Adventist message among the Ngoni and Tumbuka people of northern Malawi. Large campmeetings were conducted at Lunjika. A. F. Tarr reported over 1,000 people attending the Sabbath.

meetings in 1933. In 1948 a dispensary was opened to treat patients from around the area.

The school at Lunjika grew to attract people from many parts of the region. In 1963, a junior secondary school was started by Pastor W. D. Pierce. The school attracted students from Tanzania, Zambia, and Zimbabwe. However, it was only in 1983 that it became a full secondary school.

IGHEMBE

In 1935 the Seventh-day Adventist work started at the northern end of the lake at a place called Ighembe, near the Tanzanian border. The two evangelists who started the work were Pastors Biliat Sapa, a Yao-speaking man from the south and S. Kaundi. Although Pastor Sapa lost his wife and two sons, he continued to work until he established a church with over 200 members and four village schools and a good central school in the area.

CHAKUPOMPFA

The work at Chakupompha started as an extension from Luwazi Mission. Pastor W. L. Davy was in charge of the mission work at Luwazi and started many schools. In

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two years (1936-1938) he had opened nine schools. In March, 1937, he and his teachers conducted an evangelistic meeting in Chakupompha village. The meeting resulted in fifty persons joining the baptismal class. Soon a pastor was sent to care for them. In November of the same year a school was started in Tembwe's village just five miles away. A standard-four student from Luwazi volunteered to teach in the school. These efforts resulted in a prayer house. The Seventh-day Adventist school was the only school in this area with a population of about five thousand people.

Chakupompha did not develop into a mission station, but the school and the church have remained as a witness in the area.

CHAMBO MISSION

In 1949 Chambo Mission was started under national leadership. The mission is situated near Chitipa on the northwestern border with Zambia. It was an adventure among people who had had no previous missionary contacts by any other church. Pastor Samuel Ziyaya was the leader, and he was able to raise up a school and church building all of brick. A little later, a dispensary was built to take care of the medical needs of the community. Today the school is

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government-assisted, although still under the control of the Seventh-day Adventist Church.

The church membership in the northern region grew to nearly 6,000 as of 1980, in a population of nearly 700,000 people.

**THE ROLE OF EDUCATION IN THE GROWTH OF THE CHURCH**

As we have seen, education played a major role in the growth of the Seventh-day Adventist Church in Malawi. To help understand this, it is important to give a contextual background to the arrival of Adventist missions. Malawi became a British protectorate in 1891, the same year that George James, the first Adventist self-supporting missionary, visited the country. Other Protestant mission societies, such as the Church of Scotland (1875), Universities Mission to Central Africa (1885), Seventh Day Baptists (1899), Zambezi Industrial Mission (1892), and Roman Catholics (1901) had already established missions in the country, as noted earlier in this study.

Education of the Africans was not at the outset a high priority of the British colonial administration. The significant influence on African education was the work of Christian mission groups.\(^{36}\) There were persistent demands for more and better schools from the

Africans, but the government was more concerned with the maintainance of law and order and the promotion of the commercial interests of the trading companies.³⁷

Most of the schools before 1950 and even later, were mission schools operated by the churches. The cost of education was borne by Christian missions until about 1907 when a uniform educational code was adopted.³⁸ The latter provided a uniform system of education among different Christian missions. Schools were classified under three categories: (1) English school at the main mission stations with standards 4 to 6 or eight years of education; (2) vernacular middle schools located at central stations, catering to standards 1 to 3 years of education; and (3) vernacular village schools, catering to the first two or three years of education, ending at or substandard level.³⁹

It is under this system that Seventh-day Adventist missionaries in 1901 started a school at Malamulo. The early Adventist schools were fully funded by the church until later, when the educational system expanded and the government began to make funds available for mission schools in the form of government grants-in-aid. This will be dealt with in a later part of this chapter.

³⁷Ibid.
³⁸Ibid., p. 130.
³⁹Ibid., p. 131
It is significant to note both the population of the country and the church missionary societies at work in Malawi during the first twenty-five years of the twentieth century. The population of Nyasaland including those citizens who lived and worked in Northern and Southern Rhodesia and South Africa was as follows:  

<table>
<thead>
<tr>
<th>Year</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1901</td>
<td>736,724</td>
</tr>
<tr>
<td>1911</td>
<td>969,183</td>
</tr>
<tr>
<td>1921</td>
<td>1,199,934</td>
</tr>
</tbody>
</table>

These facts are helpful in understanding and correlating with other facts in the field of education. It should be noted also that the census of 1921 showed that there were about 103,000 national Christians.  

In 1924 the Phelps-Stokes Commission on African Education visited Nyasaland. The Commission had been set up in Britain with the purpose of assessing the needs of African education. Until this time the British colonial government had done nothing in an organized way to educate the African people. During the Commission's visit twelve missionary societies reported their

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41 Ibid., p. 245.
educational endeavours in the country, as shown in the table below:  

<table>
<thead>
<tr>
<th>Schools and Training Centers</th>
<th>Pupils on the Roll</th>
</tr>
</thead>
<tbody>
<tr>
<td>United Free Church of Scotland</td>
<td>401</td>
</tr>
<tr>
<td>Church of Scotland Mission</td>
<td>308</td>
</tr>
<tr>
<td>Dutch Reformed Mission</td>
<td>713</td>
</tr>
<tr>
<td>Universities Mission to Central Africa</td>
<td>194</td>
</tr>
<tr>
<td>Montfort Marist Fathers Mission</td>
<td>388</td>
</tr>
<tr>
<td>White Fathers Mission</td>
<td>191</td>
</tr>
<tr>
<td>South Africa General Mission</td>
<td>60</td>
</tr>
<tr>
<td>Seventh-day Adventists</td>
<td>65</td>
</tr>
<tr>
<td>Zambezi Industrial Mission</td>
<td>100</td>
</tr>
<tr>
<td>Nyasaland Industrial Mission</td>
<td>69</td>
</tr>
<tr>
<td>Baptist Industrial Mission</td>
<td>32</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>2,521</strong></td>
</tr>
</tbody>
</table>

These figures show a strong educational work by church groups. Seventh-day Adventists were not an exception in the use of education as a method of church planting.

**SEVENTH-DAY ADVENTIST EDUCATION**

As we have seen, by 1904 the school enrollment at Malamulo was at 66, with a good industrial program, including a good dairy program. However, reading and

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writing was part of the curriculum in the school. After standard four the reading textbook was the English New Testament.

Branch put much emphasis on manual labor as part of training in the school. It is necessary to correlate the facts with the times. The school enrollment was below 100, yet the utilization of the land was as follows: 50 acres of corn, 15 acres of peanuts, 8 acres of beans, 5 acres of sweet potatoes, 2 acres of Irish potatoes, and 1 acre of cassava; and all this was done without the use of machinery.44

By 1910 the student enrollment at Malamulo had grown to 200. Its outschools numbered 19 with an enrollment of 500. Six white teachers and 30 national assistants taught in the 20 schools.45

It is convenient to focus on the structure of Seventh-day Adventist educational institutions rather than repeating the historical development, which has been covered already. Mention will be made only of schools that served as centers from which the work spread to other areas.


Matandani was started in 1908 in much the same way as Malamulo, with about 40 students. By 1910 this school had 4 outschools. By 1957, under the leadership of O. I. Fields, the industrial school was providing church maintenance workers for most countries in central and southern Africa. It has grown significantly and today offers up to ten years of education, with some industrial training.

In 1928 Pastor Gordon Pearson and Pastor James Ngaiyaye started a mission station at Luwazi. Its school served for many years as the center of Seventh-day Adventist work in northern Malawi. Lunjika, started in 1934 under the leadership of Pastor James Malinki, became a junior secondary school in 1962 and in 1982 gained full secondary school status.

The slow pace at which these institutions grew academically should be noted. Malamulo, which opened in 1902, was still limited to standard 4 in 1928 even though it operated 24 outschools. Malamulo did not become a junior secondary school until 1948, more than half a century after its opening.

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48 Dr. C. F. Birkenstock, "Educational Work," African Division Outlook, January 1, 1928, p. 2
operated about 18 outschools and 3 prayer houses, and yet it offered only the first two standards.\textsuperscript{49}

From all these schools a network of village or outschools grew throughout the country, as is shown in figure 4. The questions that may be asked today are, how did the church open so many schools (see Figure 5.), and how were they financed? It is interesting to see how the government, which was reluctant and slow at first to support African education, came into partnership with the church and how that system of education affected (1) the educational system of the Seventh-day Adventist Church and (2) the growth of the church.

GOVERNMENT GRANTS-IN-AID FOR EDUCATIONAL WORK

For sixteen years (1891-1907) the cost of education in Malawi was borne by mission societies. There was no uniform program until the education code was drawn up in 1905.

On Livingstonia's twenty-fifth anniversary (in 1900), a conference attended by representatives of the Blantyre Mission, the Livingstonia Mission, the South African General Mission, the Zambezi Industrial Mission, the Nyasa Industrial Mission, the Dutch Reformed Church Mission and the Seventh Day Baptist Mission met in consultation. The issue was missionary work in the

\textsuperscript{49}Ibid.
country as a whole and education in particular. There was a second meeting in 1904. At this 1904 session an education code was drawn up and an education board was created.\textsuperscript{50}

A third conference was held in Blantyre on February 13 and 14, 1908. This meeting was called by the governor, and its purpose was to inquire into the most impartial way to distribute a grant of money made by the imperial government for national education.\textsuperscript{51} Representatives met from all mission societies working in Malawi. The representatives were Dr. Laws (Livingstonia Mission), Rev. Dr. Alexander Hetherwick (Blantyre Mission), Rev. W. Murray (Dutch Reformed Mission), Mr A. Hamilton (Zambezi Industrial Mission), Mr. Oliver Deeth (Nyasa Industrial Mission), a representative of the White Fathers (Catholic missions), and Elder Joel Rogers (Seventh-day Adventist Mission).

The amount of the grant in question was £1,000 allocated in 1907. This grant was continued annually, then increased to £2,000 in the 1920-21 school year.\textsuperscript{52} This amount of money may seem to be much when one considers the value of money in those early days, but it

\textsuperscript{50} Pachai, Malawi: A History of the Nation, p. 136.


\textsuperscript{52} S. S. Murray, pp. 244, 245.
should be viewed in the light of what the government was collecting from the people. The colonial government was collecting an annual revenue of 8 shillings per household from the people. In the year 1916 this revenue amounted to £137,911. The government grant should be compared with this figure in the light of the fact that at that time (between 1907 and 1916) there were over 131,655 students in the schools. It is towards such an immense educational work that the government grants-in-aid of £1,000 per year (1907-1920) were given, reflecting an expenditure of less than 2d per student.53

At the 1908 conference there was a unanimous conviction among the mission representatives that the great aim in all mission work, even in native education, was evangelization through teaching the gospel. The Anglican Mission did not take any share of the government grants-in-aid. It did not agree with the education code. It maintained that the school is an auxiliary of the church. The Anglicans conceived the work of their teachers as being more for religious than for educational purposes.54 Although Seventh-day Adventists did not attend the conference with the purpose of getting a share of the government grant,

54Thomas Jesse Jones, p. 201.
there is evidence that the Adventist Church slowly began to receive a share of the money. By 1955 the budget of the South-East Africa Union shows £11,227 4s 6d as income from grants in-aid. In the section of the budget for national workers, £850 appears as income from government educational grants-in-aid. Much of this money was used for the training school at Malamulo as well as other educational work.

It should be observed that the colonial government made the grants after receiving pressure from the Scottish missionaries who were themselves under pressure from the indigenous leaders for more and better schools. The reluctance of the government to fund African education and its stringency are what led to the Phelps-Stokes Commission on Education in East Africa in 1924.

The missions had started many schools which they could not adequately finance or develop. Most of these schools were poorly staffed and equipped and did not hold much future for advanced education. When the government began to take a more active interest in education and began to advocate a higher standard of operation, some mission societies complained. For


56 Ibid., p. 3
example, on November 28, 1926, J. R. Martin wrote to Dr. Laws of Livingstonia:

I may be narrow minded and old-fashioned, but I don't believe that the poor people at home who support us do it so that we can take over the Government's responsibilities, but so that we can teach the people to read the Word of God. A wider education is good and necessary, but it is not our first concern and I can't see the justice of trying to accomplish it on resources barely sufficient to fulfill our primary responsibilities.

Most Christian missions found themselves in the same predicament. The dilemma of mission education in Malawi was that although schools were started by missions, "what the mission failed to provide, the government was unwilling or unable to substitute" for.

The mission agencies, including the Seventh-day Adventist Church, considered education an important part of their activity. They provided it in Malawi long before government grants were made available. They trained the teachers, paid their salaries, and maintained the buildings and equipment. When the colonial government began to supplement, on a loose basis to begin with, as shown earlier, the resources of the missions, these funds greatly enhanced the potential increase of schools for the church.

The Seventh-day Adventist Church maintained a favorable attitude to government grants during this

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period. It is interesting to note the view of the church in this matter. The following observations in summary, could be made about the attitude of the church:

1. The church viewed the mission schools as a basic factor in the evangelization of Africans, and the schools were used as entering wedge into new areas. The government aid helped to increase the number of schools and this helped to expand the influence of the church.

2. The church perceived education as a basic Scriptural concept essential to the execution of the gospel commission to teach all nations. For the church to meet the needs of an illiterate community, it needed more funds, and the grants were a welcome help in time of need.

3. The acceptance of grants-in-aid enabled the Seventh-day Adventist Church to open more new schools even in areas where there were few students to support the schools.

4. The government supervision of the aided schools increased the credibilty of the schools and acted as an incentive for maintaining high standards in teaching, equipment, and buildings.\(^58\)

After the first world war and with the increase of the government grants and the pressure from the indigenous people for more and better schools, the colonial government began to work toward the

\(^{58}\text{Ibid.}, p. 26.\)
establishment of a system of public schools for the education of the African masses. Their public school system envisaged the inclusion and integration of mission schools on the basis of partnership, with increasing control and direction from the government.\(^5\)

In 1951, the Beecher Report on Education in Africa came out, containing serious recommendations that threatened the mission policy of the Seventh-day Adventist Church. The government prepared to assume some control over aided schools. Under the New Education Act of 1952, the grant-aided schools would become "public schools" with responsibility to the government and the community rather than to the church and the mission.\(^6\) This trend aroused some fears in the Seventh-day Adventist Church:

1. The loss of control from mission hands of the aided schools, their teachers and students and even their discipline and management.

2. The intention of the government to formulate a system of public schools which was intended for mass education, with which the church was unprepared to get involved.

3. Entering into partnership with the government and other mission agencies in the operation

\(^5\)Memorial on Government Grants-In-Aid for Educational Work, p xii.

\(^6\)Ibid., p. 83.
of a public school system would obliterate the distinctive features of the Seventh-day Adventist message.

4. The energies and resources of the denomination would be absorbed for purposes for which they were not originally intended.

5. The Unified Teaching Service (an organization to which all the teachers in mission-aided schools were to belong and which formulated the salaries, pension schemes and conditions of service) made mission teachers government employees.

6. The payment of government salary to teachers in aided mission schools would create a double standard, with lower salaries going to teachers in unaided schools and other workers in the church.

7. The church feared that neither the teachers nor the church members would understand the value of Christian education, much less give it their full support.

8. The church feared also that it would not be allowed to teach religion, as it had understood it, as an integral part of education and as an evangelistic agency.61

A close observation of the trend of Adventist education, as reflected in Figures 5, 6, and 7, which show the number of church schools, the teachers, and the

61Ibid., pp. ii, iii.
enrollment respectively, shows a steady rise in the number of schools between 1940 and 1950. Most of these schools were small and self-supported, having two to three grades and one or two teachers. By 1960 most of the small schools had been given over to the government or closed for lack of funds and the people's preference for government schools, which were now numerous and well equipped. This led to a rise in enrollment in the few Seventh-day Adventist schools, that remained open.

Between 1970 and 1980 the church, in response to the appeals of the people where it evangelized, attempted to open a few government-assisted schools. On the average, half of the church's workers have been teachers (see Figure 8 compared with Figure 6).

It is interesting to note that the church's acceptance of government grants-in-aid gave rise to the large increase in the number of schools between 1935 and 1955, as shown in Figure 5. Student enrollment was high during this period. The number of teachers shows an increase also, as well as the total number of workers for the church (see Figure 8). Church membership also increased during this period (See Figure 12). Membership dropped slightly between 1940 and 1950, but perhaps the second world war accounts for this drop more than anything else. There has been a very steady increase in tithes in the last two decades as shown in Figure 14. A tithe-per-capita analysis shows a higher
FIGURE 6. TEACHERS

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FIGURE 7. SCHOOL ENROLLMENT
FIGURE 8, TOTAL WORKERS

(Total Conference Statistical Reports for SEA Union)
per capita in 1910 but this could mean there were more expatriate workers who were faithful tithe payers, since church membership was still small.

THE RADICAL CHANGE

On May 31, 1955, the Southern African Division Executive Committee in mid-year council took action to operate mission schools without government aid. This action was implemented in Malawi in 1957.

The government grants-in-aid had great impact on the work of the Seventh-day Adventist Church in Malawi. The grants-in-aid were the most indirect and greatest single instrumentality of mission the first half of the twentieth century. Since education was a need felt by the Africans at the turn of the nineteenth century, the government grants increased the ability of the church to enter new areas with the limited resources that the church had. On the other hand, the grants influenced mission policy. They almost forced the church to open more and more schools and even medical clinics to the neglect of other methods of mission, such as establishing churches. The demands of government-sponsored education robbed the church of the initiative

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62 Ibid., p. xv.

to open ministerial training schools for the clergy. Teachers in the schools were coopted into ministry without adequate ministerial preparation. This delayed theological education in the work of the church. The demands for excellence in education and for more and better school buildings depleted the resources of the church, so that church buildings did not increase with rising membership as shown in Figure 11 (see appendix).

The colonial era is past and the pattern of missions cannot be repeated. Fears that the church had about government grants-in-aid have not been confirmed by experience. Where the church had schools, there stand today churches, monuments to the fidelity of the local people to the message. The church almost needed a prophetic vision to see that the students who trained in mission schools would later assume great government responsibilities, even in the Ministry of Education, and thereby maintain a system of education that would continue to work in partnership with the missions in drawing up of syllabi that would allow the teaching of religion without interference with the church's expectations. The church's school system has produced a caliber of workers that have excelled in different branches of the nation. The church now needs to diversify its approach and become more church-centric, and maintain growth through healthcare and evangelism.
THE MEDICAL WORK

The Seventh-day Adventist Church has long recognized that:

The medical missionary work is to bear the same relation to the work of the third angel's message that the arm and hand bear to the body. Medical missionary work is to be done. It is to be the work of God as the hand is to the body.®^  

Two years after the African Division was formed (in 1920), special consideration was given to the establishment of a medical department at the Division level. The statement quoted above was the guiding principle in establishing medical work along with other missionary activities.®®

In the formation of the department, the plan was to place qualified doctors in large mission fields and build small hospitals for them. These small hospitals would serve as centers of medical work in a given section. It was further suggested that around these centers there should be established a system of small dispensaries, which would be under the charge of a nurse or a trained native worker and that these dispensaries


®®African Division of Seventh-day Adventists (Cape Town), Minutes of African Division Committee, December 13, 1922. (AFI General Conference of Seventh-day Adventist Archives, Washington D.C.) Note: Minutes of the African Division Committee cited in this study are from the General Conference of Seventh-day Adventist archives in Washington, D.C., hereafter referred to as GC Archives.
would be established in connection with mission stations and outschools. The doctor and the missionary were to make their regular visits to these dispensaries together.\textsuperscript{66} The small cases were to be treated in these dispensaries, but severe and selected cases were to be referred to the hospital for special care. It is interesting to note that doctors were expected to itinerate with an evangelist to hold clinics and meetings in the villages which they visited and that the doctor was expected also to visit all mission stations at least twice a year and give an inspection report of the hygiene and sanitation of the mission.\textsuperscript{67} In 1925 Malamulo Hospital was established to serve this purpose as a center for medical treatment of the people.\textsuperscript{68}

The Division plan and structure were further expanded on in 1927 during biennial session. It was recommended that a medical secretary be appointed in each conference, that the medical work would be under the direction of the conference committee, that the medical workers connected with the organization be regarded as regular missionary workers, and that

\textsuperscript{66}Ibid.
\textsuperscript{67}Ibid.
\textsuperscript{68}Ibid.
whenever possible the medical work should be represented on the local and Union committees.69

When the medical work started at Malamulo, it played a role in breaking down prejudice among the people and leading to the acceptance of the gospel message. The medical work at Malamulo included the treatment of lepers in a special section of the campus called "Leper Colony." The testimony of some native pioneer workers gives validity to the positive influence of this branch of the Seventh-day Adventist work:

Since our mission was established in Nyasaland in 1902, it was not known by the people. When they saw us, they said we were leading the people astray by telling them to keep Saturday as the Sabbath. We were hated by all the people; even our own people from other missions were our enemies. Some Europeans too, from other missions were saying we were deceivers. Since Dr. C. E. Birkenstock came to our mission and commenced medical work among the people, teaching the lepers and treating them, washing their wounds, giving them houses to sleep in, blankets to cover themselves at night, and food to eat, all who were our enemies have become our friends. Those who did not know us, are beginning to take notice of our mission; and not only do they know us, but some of them have found the truth through the good works which have been done at the Malamulo mission hospital in the past four years. Therefore, we can see what the medical work has done to advance the work in Nyasaland. It has been a wonderful sight to see lepers healed. Now, when they go back home, they tell their brothers the good news of what God has done for them. In this way they become ambassadors to their people. This is what is advancing our work in Nyasaland.70

69African Division Minutes, May 24, 1927 (AF 7 GC Archives).

Pastor Albert Kambuwa, pastor in charge of Malamulo Leper Colony, testified that lepers came for treatment at Malamulo from places as distant as Northern Rhodesia, Tanganyika, and Portuguese East Africa. He recognized the place of the medical work in the gospel commission in these words:

At first nobody knew that this work would help to spread the message of the gospel far and wide in Africa. The Malamulo Leper Colony answers the command of our Lord and Savior Jesus Christ which He commanded His disciples saying, "Go ye into all the world, and preach the gospel to every creature! "Heal the sick, cleanse the lepers."  

In his medical report of 1933 Dr. E. G. Marcus, medical secretary of the Union and the director of Mwami Hospital, reported an increase of both African and European patients at Malamulo Hospital, Mwami Hospital and the three dispensaries that were in operation at that time, Matandani, Thekerani, and Luwazi. He reported that thirty lepers had been baptized in 1933 and eleven had been discharged as arrested cases. He also reported that the British Empire Leprosy Relief Association had granted Malamulo Leper Colony project money for the construction of brick huts for the lepers.

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73 Ibid.
With only one doctor and a few European nurses in the South-East Africa Union, it became increasingly hard to treat the number of patients that came for treatment; further, racial differences made it harder to gain complete confidence. It was soon realized that the African people could best be reached by workers trained from among their own numbers. A training program was started. In 1938 the first two graduates finished the hospital course, which gave them a practical knowledge in medical care. A more formalized training program was to be structured almost ten years later at Malamulo as the first medical institution in the Division to provide this kind of training.

The years between 1942 and 1944 showed growth and expansion in the medical work at Malamulo. The maternity work, begun in 1942 through the special interest of Miss Delhove, attracted large numbers of mothers to the prenatal and child welfare clinics. When the number of patients exceeded the capacity of the wards, the medical administrators developed a "Sick Village" to accommodate ambulatory dispensary patients receiving injections and treatments.

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74 Gladys Ansley, "Training Our Hospital Workers in Nyasaland," *Southern African Division Outlook*, December 15, 1938, p. 3.

75 Ibid.

In spite of the war and the difficulty of receiving medicines from overseas, the number of patients seeking admission increased greatly. The leper colony could not handle more than 300 patients for lack of accommodation. It was during this period that an old European guest house was converted into a small, three-bedroom hospital for Indian patients. While the number of European patients decreased as a result of petrol and tire restrictions (this was the war period), a large number of Indian patients were being turned away each week for lack of accommodation. The Indian community in Blantyre greatly appreciated the plans for a new Indian hospital unit. The Patel Brothers in Limbe raised #600 in cash and other groups showed similar interest in this new Asian hospital.77

By the end of 1946 Malamulo had grown into a community of over a thousand residents. This community included about 700 students and 225 lepers.

Captain Muluda, the blind chaplain, was doing a great work of soul-winning among the patients. He had already won thirty-four converts in half a year, and thirteen lepers had been baptized during 1946, bringing the membership of the leper colony church to sixty-five.78

77 Ibid.

The physical plant of Malamulo Hospital continued to expand. For many years the hospital was administered from a small building consisting of four rooms--the doctor's office, an operating room, a laboratory, and the dispensary. On March 15, 1955, Lady Colby, wife of the governor of Nyasaland, officially opened a new administrative building, which accommodated several offices, x-ray rooms, examination rooms, one wing with operating theater, dispensary, clinical laboratory, and two classrooms for the training of hospital assistants and midwives.79

To help fund ongoing extension, the church appealed to the government and to other private organizations. In the time of acute water shortage in 1958, the Beit Trust granted £3,500 to the hospital, and the Brown Trust granted £4,400. With additional funds from the church, two water tanks capable of holding more than 40,000 gallons each were erected.80

In 1960 the Malamulo Mission hospital opened a medical practice in Blantyre to cater to the Asians and


FIGURE 9, S.D.A, MEDICAL CLINICS IN MALAWI

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Europeans who needed help without driving forty miles out of Blantyre. Sometimes the doctor from Malamulo would spend two days at the Blantyre practice, but this depended on whether or not there was a second doctor at the hospital.  

In 1960 more additions were made to the hospital building; these included the male, female and maternity wards. However, the growth of the medical work in Malawi has been more than in the physical plant. The medical work has expanded to the remote areas where mission stations were established. By 1980 the medical work included a network of dispensaries across the country -- Thekerani, Chileka, Soche, Sedzani, and Matandani in the southern region, and Lake View in the central region. The Lake View dispensary was started in 1950 by Alexander Nyambi, and it is the only dispensary in the region. In more recent years a dental clinic has been opened in Lilongwe, the capital city of Malawi. 

In the northern region, Luwazi, Chambo, Sangilo, Nthenje, Endindeni, and Nkhorongo dispensaries provide much of the needed help in medical care (see Figure 9). These dispensaries were easily reached during the years 1962 to 1972, when Dr. Jack Harvey operated a flying

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doctor service. Even the remotest areas could be visited by a medical doctor once a month.

Malamulo Hospital, the Blantyre Health Centre, and the network of dispensaries belong to the Private Hospital Association of Malawi (PHAM), through which donations and grants are made to most privately-owned hospitals in the country. The leprosy program has been moved to Shire, where it continues to make significant contributions to the country.

The medical work has been the means of entering new areas. It has broken down prejudice and has helped build a good public image of the church in Malawi.

THE PUBLISHING WORK

The history of the publishing work in Malawi is connected with Malamulo Press. The Press was established in 1927, with M. M. Webster as the leader. Other writers say that it was established in 1926.  

The equipment consisted of a hand-fed press and a hand-operated guillotine. The staff consisted of four untrained Africans. The growth was slow at the beginning. In 1928 the press begun to publish the Union field paper called "The Advent Messenger." In 1931 the

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weekly Sabbath School lesson quarterly in the vernacular was being printed also at the press. In 1930 J. G. Slate, manager of the Sentinel Publishing Press in Cape Town, visited Malamulo and gave valuable practical help, and the business of the press picked up. In the same year the South East Africa Union handed the press over to the Sentinel Publishing Company, which was to carry out its operations and oversee the plant. The gross profit of the press in 1933 was $35. The following year Pastor W. L. Davy built a new building for the press. In 1940 additional equipment, including a large platen press, was purchased from an overseas publishing house at a cost of $400. By 1941 the total annual income had increased to $559 as gross earnings with the help of the new equipment.

In 1947 a Boston Wire Stitcher was received, which increased the efficiency in production. In 1948 the South East African Union voted to make the press a Union institution. The staff at this time consisted of 23 full-time employees. In 1949 the Southern African Division purchased a Cundall folder. In 1950 about half of the Mission Extension Offering was used to purchase a Monotype Display Type Caster and a large diesel engine and alternator. Without these facilities it used to

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85 V. E. Robinson, p. 16.
86 African Division Minutes, February 26, 1930 (AF1 GC Archives).
take about three months to print 1,200 Sabbath School quarterlies, but with this new equipment it took only three weeks to print 4,000 thirty-four-page quarterlies.87

The contribution of Malamulo Publishing House, as it is known today, has been twofold. First, the press has been instrumental in enriching the knowledge of the church members through the production of Sabbath School quarterlies, not only for Malawi, but for Zambia as well. Secondly, the publishing plant's contribution has been in the production of literature for sale to the public by literature evangelists. Although much of its role has been that of agency for books published by the church overseas, smaller books such as Steps to Christ, The Bible Made Plain, and others translated into local languages have been locally produced and put before the public by colporteurs.

The literature ministry started very slowly in Malawi. In 1932 L. A. Vixie, publishing director of the Union, conducted an institute at Thekerani Mission, where thirteen regular canvassers and other workers were in attendance. These were small beginnings of future glory.

FIGURE 10, LITERATURE EVANGELISTS

LITERATURE EVANGELISTS 1900–1980

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and triumph of the printed page. The literature work has had obstacles that have hindered its progress. One of the problems of the work has been the limited purchasing power of the national population. The people have had great interest in buying the message-filled books, but they have limited means. In the early days it would take more than three days' journey to sell a book worth three shillings, and there were times when bags of beans were given in payment for books.

Another problem has been the illiteracy of the people. A close observation in the trend of the colporteur force as shown in Figure 10 reveals that as the literacy level picked up in the country, more and more people joined the colporteur work and circulated the books.

As the Malamulo Press became more and more efficient in the production of vernacular books, the colporteur work grew proportionately. On June 8-12, 1947, sixteen colporteurs met at Chileka and Pastor Spurgeon and the Union Superintendent gave instruction on how to sell the book Revelation. At that time some new books were being translated, such as His Messenger,

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a history of the life of Mrs White, and The Home of the Saved.91 The number of full-time literature evangelists increased from fewer than ten in the 1960s to about 70 credentialed literature evangelists in 1980. Two possible explanations could be given for this sudden rise (see Figure 10). First, literacy in the country had increased as more and more students finished school and took up jobs. Secondly, the earning power of the people had increased somewhat. It could be further suggested that, whereas the church started its work in rural areas with the less affluent society, after the mid-sixties the church shifted its target to people in urban areas, where people were earning cash and were more literate.

The task remains for the church to produce indigenous literature that will appeal to the national taste of the people.

The canvassing work, properly conducted, is missionary work of the highest order, and it is as good and successful a method as can be employed for placing before the people the important truths for this time. The importance of the work of the ministry is unmistakable; but many who are hungry for the bread of life have not the privilege of hearing the Word of God's delegated preachers. For this reason it is essential that our publications be widely circulated.92

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91"News Notes," Southern African Division Outlook, August 1, 1947, p. 4.

The literature ministry as a department of the church in Malawi is a recently developed feature. The work force has grown more in the last decade than the first six decades of the church's work in Malawi. The growing literacy of the nation affords the church more opportunities for the circulation of Christian literature.

EVANGELISM

By "evangelism" reference is made to the public preaching of the gospel and convincing people to become church members. While there are many ways in which people become members of the church, this section limits itself to the public proclamation of the Word by the living preacher. The church membership figures (as shown in Figure 12 in the appendix) show a slow growth in the early days, but perhaps one fact that sheds light on this is that it took almost two years or more before a person could become a member of the church. New converts had to attend the Hearer's Class; then move into Beginners' Class; then finally they were admitted into the Baptismal Class, which prepared them for full membership in the church. This was probably because of the high illiteracy rate at that time and the newness of Christianity in the society.

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93 Minutes, African Division Minutes, July 1, 1924 (AF 1, GC Archives).
In the early thirties, the target of evangelistic efforts were rural areas or village people and the evangelists were the teachers in the outschools during vacation time. During seminars on evangelism the people attending such meetings were mostly teachers and school inspectors. The teachers in schools would team together under the head teacher or outschool inspector as the leader and conduct three-week evangelistic efforts or campaigns during the school holidays. There was in the calendar year a "month of efforts" and every teacher and pastor knew this. The teachers were referred to as teacher-evangelists. During the period between 1927 and 1930, when Elder N.C. Wilson was superintendent, much emphasis was placed on evangelism. It was a period of "aggressive evangelistic program."  

Another method of public evangelism that was responsible for large numbers of people becoming members of the church was the annual campmeeting. The people loved campmeetings, and the workers, even school

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95J. L. Grisham, "Unto the Uttermost Parts of the Earth," African Division Outlook, June 27, 1929, p. 5.

inspectors, enthusiastically promoted campmeetings. These meetings were usually held in one central place or main mission station and attracted large crowds of people, even non-Adventists. It was at campmeetings that baptisms were mostly conducted. The Adventist mode of baptism itself was strange to those used to sprinkling and attracted a lot of attention from the masses. As crowds large as 4,000 would gather at Malamulo for campmeetings. The South Nyasaland Mission field alone could report 925 people baptized during the year 1931.

It is interesting to note the growing attendance at campmeetings, which during this period were perhaps the most effective large-scale evangelistic agency. The first campmeeting was held at Malamulo in 1918 after the first world war. Members came from the entire country and the attendance was 600 people. Below are the figures of attendance at campmeetings at Malamulo for a ten-year period:

<table>
<thead>
<tr>
<th>Year</th>
<th>Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>1927</td>
<td>1,500</td>
</tr>
<tr>
<td>1928</td>
<td>2,300</td>
</tr>
<tr>
<td>1929</td>
<td>2,800</td>
</tr>
</tbody>
</table>


99 F. L. Chapman, Southern African Division Outlook, August 1, 1932, p. 11.
<table>
<thead>
<tr>
<th>Year</th>
<th>Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>1930</td>
<td>3,400</td>
</tr>
<tr>
<td>1931</td>
<td>2,860</td>
</tr>
<tr>
<td>1932</td>
<td>4,730</td>
</tr>
<tr>
<td>1933</td>
<td>5,020</td>
</tr>
<tr>
<td>1934</td>
<td>5,100</td>
</tr>
<tr>
<td>1935</td>
<td>8,400</td>
</tr>
<tr>
<td>1936</td>
<td><strong>11,000</strong></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>47,110</strong></td>
</tr>
</tbody>
</table>

Out of a grand total of 47,110 people who attended campmeeting at Malamulo over a period of ten years, over two thousand had been baptized into the church.100

Towards the late forties the pattern for large campmeetings began to change. The church adopted a plan to hold small campmeetings as more men entered the ministry, and the work expanded to many places. Such places as Saiwa, Chileka, Thekerani, Matandani, Luwazi, Nthali, Efumbeni, Mombera and Mbalangazi became campmeeting centers.101

A further trend in evangelism was lay involvement. More and more capable laymen rallied to conduct public efforts and raised up churches. A valid example is the work of Reuben Kamanga and John Chisi of

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100I. L. Ansley, "1936 Campmeeting at Malamulo Mission," *Southern African Division Outlook*, November 1, 1936, p. 3.

Mombera Mission, who raised up the Zungu Church. This trend has continued and intensified with the growth of the church.

Another development in evangelism that started at the turn of the sixties was town or city evangelism. The first such campaign targeted towards a section of the city of Blantyre was the Soche Campaign in 1960. Comprehensive plans were laid a year before, and both the paid and the unpaid workers rallied together to prepare ground for the effort. The preaching responsibilities were shared with Pastors J. W. Haarhoff, A. Bristow, F. A. Botomani, and D. K. Kalonga. About forty people joined the church during this campaign. This was the first major attempt to enter urban areas and strengthen the work. The Seventh-day Adventist Church in Malawi started in the rural areas, where the schools were established. As the years went by and the students who graduated from these schools moved into towns to seek jobs an invisible Adventist presence occurred in the urban areas. The city or town campaigns aimed at consolidating the faith of these believers and winning new converts and establishing churches for their nurture.

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In 1965 Pastor J. M. Staples conducted a large city-wide campaign in Blantyre. This was the largest city-wide meeting by Adventists. The results were the establishment of the Ndirande Church and some members in the Soche congregation. Pastor H. P. Longwe followed up with another campaign in Ndirande and baptized over a hundred. In the mid-seventies public evangelism had gained momentum with the appointment of Pastors J. H. Mambala and W. L. Masoka as Union evangelists. These continued to build on the tradition started by the late evangelist, H. P. Longwe. A campaign was conducted in 1976 by Pastor A. M. Long in Lilongwe which resulted in 76 people joining the church. By 1979 evangelistic campaigns had been conducted in many towns of Malawi, including Chilomoni, Mangochi, Kasungu, and Salima.

Great opportunities for evangelism continue to challenge the talents, means, and efforts of every member and the church as a whole. The great days of evangelism may be yet ahead.

ORGANIZATIONAL DEVELOPMENT

When the Seventh-day Adventist work started in Malawi in 1901, it was administered directly from the General Conference in Washington, D.C., by the Foreign

104Harold S. Johnson, "Evangelism in Malawi's Capital City," Trans-Africa Division Outlook, October 15, 1978, p. 3.

105Fred E. Wilson, Trans-Africa Division Outlook, July 15, 1979, p. 6.
Missions Board. The men in charge of the work reported directly to the General Conference. In 1903, however, because of the difficulties that arose between Booth and Branch, the General Conference, experiencing difficulty in administering the work in Nyasaland from Washington D.C. decided to place the work in Nyasaland under the administration of the South African Union Conference. It is interesting to note that very early in the history of the work, the church learned that "long distance management is a very hard proposition," to use the expression of W. A. Spicer who was then Secretary of the Foreign Missions Board of Seventh-day Adventists. From 1903 to 1907, all the Adventist work in Malawi along with the work in the Rhodesias, was administered by the South African Union Conference in Cape Town. In 1916 the Rhodesia-Nyasaland Mission was organized, which came into operation in 1917. In 1919 this mission became the Zambezi Union Mission and took charge of the work north of Limpompo River. In 1920 the Seventh-day Adventist work in sub-Saharan Africa was organized as a Division, called the African Division, with a church membership of 2,705. At the first executive meeting of the African Division there were three members of the committee, W.

\[106\] W. A. Spicer, Letter to Thomas Branch, May 21, 1903 (RG 48, Bk 21 GC Archives).
H. Branson, who was the president of the Division, W. B. White, and W. B. Commin.\textsuperscript{107}

In 1925 the Division gave consideration to the expense involved in long-distance management of the work in Malawi under the Rhodesia-Nyasaland Union Mission, with headquarters in Bulawayo and the needs the growing work. It was decided to form a union mission field located in Malawi, to be known as the South East Africa Union Mission. This union was comprised of the portion of North-east Rhodesia east of longitude 31 (now part of the Zambia Union), Nyasaland, and Portuguese East Africa north of latitude 22 (now Mozambique). This Union began to function from the first day of July, 1925. Elder G. A. Ellingworth was appointed as Superintendent of the Union.\textsuperscript{108}

Between January 1, 1927, and December 31, 1928, the Union Mission was organized into three mission fields, the Central Nyasa Field under the leadership of Dr. Marcus, the North Nyasa Field with Elder Pearson as Superintendent, and the South Nyasa Field.\textsuperscript{109} These fields, however, ceased to function during the depression years (1929 to 1930).

\textsuperscript{107} Trans-Africa Division Outlook, November 15, 1970, p. 2.

\textsuperscript{108} African Division Minutes, June 15, 1925 (AF1, GC Archives).

\textsuperscript{109} N. C. Wilson, "South East African Union Mission," African Division Outlook, October 10, 1929, p. 5.
In 1929 four district churches were organized under the leadership of national ministers who functioned as district pastors. This was a big step in strengthening the organization, giving village people increased spiritual help and thereby making church campaigns more effective. In the same year also a full-time Union education secretary, Mr Cadwallader, was appointed. \(^{11}\)

In 1930 during the South African Union Conference committee meeting, September 4 to 7 at Claremont, N. C. Wilson was called to be president of that Union and O. U. Giddings was called from Zambezi Union Mission to fill the vacancy in the South East Africa Union Mission as president. \(^{11}\)

A major development in the work was the purchase in 1935 of a property at the edge of Blantyre to house the Union headquarters. For many years the Union did not have any established office in Nyasaland, and some people felt the church was not fully established as a society in the country. \(^{11}\)


\(^{11}\)J. F. Wright, "Change in Union Leadership," *African Division Outlook*, September 15, 1930, p. 3.

In 1958 the North Nyasa Field with headquarters at Mzimba under the leadership of N. L. Doss and the South Nyasa Field, with headquarters in Limbe were formed. In 1961, however, the territory around Tekerani and Chinyama Missions were separated from the South Nyasa field and formed into the Ruo field. In December 1963, the entire Nyasaland Union was reorganized into the North Nyasa, Central Nyasa, and South Nyasa Fields. In 1974, which was ten years after Malawi had become independent, the names were changed to North Lake, Central Lake and South Lake Fields. In May, 1965, the name of the Nyasaland Union was changed back to the South-East Africa Union, its only territory being the country of Malawi.

In conclusion, it should be mentioned that the work of any organization grows with the men who are associated with it. The Union leadership of the work in Malawi has changed from time to time. The Union was organized on June 15, 1925, with a membership of about 2,185. Leadership has changed as follows: Ellingworth, 1925-1927; N. C. Wilson, 1927-1930; O. U. Giddings, 1930-1932; H. M. Sparrow, 1932-1940; C. W. Curtis, 1940-1942; S. G. Maxwell, 1942-1953; A. W. Austin, 1953-1963; N. L. Doss, 1963-1970; F. E. Wilson, 1970-1980; F. A. Botomani, 1980-. From 1925 to 1950 the Union included Portuguese East Africa and Northern Rhodesia. In 1950

113Seventh-day Adventist Encyclopedia, 10:840
Portuguese East Africa was removed. In 1969 Northern Rhodesia was removed, and the Union consisted of the Malawi territory only.\footnote{See Gorden R. Doss, "A Survey of the Organizational Development and Growth of the South East Africa Union." A term paper presented to the Graduate School, Andrews University, May 1974, pp. 4, 5.}

The work of the Seventh-day Adventist church in Malawi has produced courageous and pioneering men with strong abilities of leadership. Malawians have served as pioneer missionaries in such countries as Botswana, Kenya, Mozambique, Tanzania, Zaire, Zambia, Zimbabwe, and South Africa. The church has a bright future with such daring men and women of mission.
CHAPTER V

PROPOSALS FOR FUTURE VICTORY

The Seventh-day Adventist Church in Malawi has had a strong preoccupation with education. The church should also have been doing other things, such as those outlined in this section of the study.

This chapter focuses on the future possibilities of the church in Malawi. It is often the case that the future is interpreted in the light of the past, and an objective look at the past of the church brings not only encouragement but concern. The church must accept the challenge to "take action" (Daniel 11:32).

There are several factors that underlie the urgency of developing effective programs that will match the present needs of Malawi. This study has already noted the rising literacy rate in the country, urbanization, population growth, the potential for membership growth, the ever-improving farming methods leading to better economic viability and thus increased resources for the church, and improved communication systems that are reducing regional and national isolation.
Malawi continues to need Christ, and the days ahead are going to afford one of the greatest opportunities that the church has ever known to demonstrate the virility of living Christianity. In order for the church to meet this challenge, there is a need for a new humility to learn new methods and ideas, increased mobility and adaptability to channel both natural and human resources, and a deeper dedication. The church must not be caught napping in an hour of opportunity.

The proposals which follow are suggestions that have either been tried and abandoned with the passage of time or have not been tried for fear of the consequences. The church is a movement and as such has to take risks that are involved with every attempt to forge ahead and gain ground. If it stands still it ceases to be a movement and a conquering force. The Seventh-day Adventist Church in Malawi could attempt many things, such as follows:

1. MINISTRY IN RURAL AREAS

The Seventh-day Adventist Church in Malawi is still mainly a rural church. It started in rural areas. The largest membership is in rural areas. This explains to some extent the limited financial strength of the church. People in rural areas live on subsistence farming. Their income comes from the sale of annual
farm produce, yet these people have to support a middle-class pastoral ministry. The membership is usually loyal to the doctrines of the church despite the paucity of their means to adequately support the organization. The future ministry of the church will have to address these issues and come up with workable programs and a church structure that is not modeled after a middle-class corporation.

It is the duty of the ministry to meet the spiritual, social, and financial needs of the rural community. This study suggests that with every church building established in a rural community a plot of land should be secured and developed as a model garden for the community. The plot of land could be called "God's Acre" and the produce used to help support the local church. The tithe, as a demonstration of the way to calculate and pay tithe, should be channeled to the local field. The community and church members should be taught better methods of agriculture. The knowledge gained should increase their earning power and bring many benefits to them. In this way they will be better able to support the church. If a church has been planted in a community and after many years the people there still dress, eat, and live at the same level, the church as a spiritual and social institution has failed to make the impact that Jesus intends it to make on the lives of the people.
The programs of the church should be contextualized to the needs of the local community. There ought to be a needs-assessment study made of each community in order for the church to target community needs such as health, education, and material needs. The educational level of the pastoral ministry should not be of the same as the people in the community it ministers to. It should be higher. There is a need to understand indigenous economics. The value systems of the rural community will definitely differ from those of the urban community. Only a ministry that has insight into these things is adequate to meet the challenge.

2. LAKESHORE COMMUNITIES

Church community along the lakeshore should be understood as different from those on the mainland. The people who live along the lake have a unique diet, occupation (mostly fishing), and in some areas particular transport problems. In some places it is difficult to reach them without walking. In the northern part of the country, especially around Luwazi in the area of Mkhata Bay, travel to lakeshore areas can be very difficult. In 1939 the Seventh-day Adventist Church launched a missionary boat called "The Gospel Messenger." This boat enabled the missionaries to reach the remote villages along the lake that could not be
reached otherwise. The boat no longer exists, but the people still live there and travel has not improved for them. This study suggests that the church should endeavor to restore a boat ministry to these people to prepare them for the kingdom. The church should further investigate the possibility of helping these people to form cooperatives in order for them to purchase small boats for their fishing to improve the economy of the church members along the lake.

3. URBAN MINISTRY

The growing population in the cities of Mzuzu, Blantyre, Zomba, Lilongwe, and other towns requires careful programming of church activities to meet the needs of the part of society that is becoming affluent. Adventist presence in the towns, until recently, has been minimal. Working-class people live in the cities. Young school-leavers are attracted to the cities in search of jobs. For the church to make a strong impact on city populations, it will need to develop a diversity of ministries. The church buildings in the cities need to provide facilities for youth fellowships, Sabbath School classrooms, and community activity centers for other extra-church functions. In other words, the church buildings in the cities need to have multi-purpose rooms besides the main worship room. While

attractiveness and modernity are part of the criteria for a representative church building, special consideration should also be given to seating capacity. A church does not attract people merely by external appearance, but also as a place for fellowship. The idea here is to advocate representative worship facilities.

The ministry in the cities will need to probe into forming community programs such as family and child care centers for working mothers and community service centers for all city churches. The cities require a coordinated ministry rather than having each congregation work separately in its township. There has to be a diversity of approach, however, for not all city peoples are the same. For community programs, such as community service centers, there is need of coordination.

4. CHRISTIAN LITERATURE

The Adventist Church in Malawi has the potential for expanding its witness through Christian literature. The Malamulo Publishing House is able to publish books and magazines that can be accepted by large populations of the country and even by many outside Malawi in both national languages and English. The question of contextualization has to be seriously considered in the production of literature for African audiences. Western-produced literature is seriously questioned
among educated Malawians. It suggests importation of Western influence and Christianity. The church needs to communicate the Adventist message in African thought patterns and expressions. This will suggest training some Malawians in the technical skills of literary production. People need a sense of identity with what they read in books and magazines. When they see other churches selling books of local production in their bookstores and Adventist literature evangelists meet them with Western products, the identity of the Adventist Church with the local people is questioned. The literature ministry of the church needs to make a market analysis and a consumer needs survey in order to meet the right demands. There is a growing thirst for information and knowledge among the people, but the medium matters in the transmission of knowledge.

The church should consider the production of small books on single doctrines, such as baptism, life after death, marriage and divorce, prophecy, the sanctuary, the second coming of Christ and the Sabbath, and also some biographies of Christian leaders, studies of particular periods of African church history, and simple Bible commentaries. A monthly magazine that probes selected problems of contemporary society should be able to make a significant impact on the population of the country.
5. MEDICAL WORK

The Adventist Church's medical institutions have greatly contributed to the good public image of the church in Malawi. As has been observed earlier in this study, the church owns besides the two hospitals in Blantyre and Malamulo, a network of dispensaries in rural areas. In these dispensaries the facilities are limited, and the workers need to extend their services to even more remote areas; but transportation is difficult, especially in emergencies. The church should investigate the possibilities of providing mobile vans to reach more needy people. There is a need of an on-going upgrading program for the medical personnel.

6 EDUCATION

The educational task of the Adventist Church in Malawi remains with the three secondary schools, Lunjika, Malamulo, and Matandani. There are yet some primary schools, such as Soche, Chileka, Lakeview, Bwatalika, and Lunjika, that are wholly supported by the church. The big question is, "What are these schools for?" Not even half of the school-leavers go for a college or university education. What happens to the rest of the students is the agenda for Adventist education in Malawi in these years. This presupposes a serious look at the curriculum and programs in the schools. This study makes the following proposals:
a. The curriculum in the three secondary schools should provide practical and vocational training in such areas as agriculture, typing, accounting, mechanics, painting, and carpentry. The students should get an education that prepares them to get jobs if they do not choose to go to college.

b. Since many of the students move to other schools and colleges, there is a need of a strong follow-up program, such as alumni associations with local chapters in every city. This presupposes a chaplaincy at a union level to co-ordinate youth movements in order to maintain influence and witness in schools.

c. The church should consider the opening of new day secondary schools in Mzuzu, Lilongwe, and Zomba in order to expand the church's impact on the urban population.

d. The schools should establish industries such as farming, poultry, woodwork shops, and bakeries in order to generate funds for self-sufficiency and provide employment to the students. This should be priority a step in development in order to arrest the rising cost of tuition in these schools.

7. THEOLOGICAL EDUCATION

In the early days of the Seventh-day Adventist Church in Malawi, the teaching profession was the ladder...
into the ministry. There was no formal ministerial training.

Seventh-day Adventist theological education in Malawi started with a two-year intermediate-level ministerial training program at Malamulo in 1947. This was discontinued after four years. The second attempt was made in 1965 but was discontinued after the graduation of the first of students. Thereafter ministers were trained at Solusi College in Zimbabwe. In 1980 ministerial training resumed at LakeView Mission and is still active.

It would not be right to proceed further without placing on record a conviction as to the immense debt which the church owes its African clergy. Few of them have had an opportunity for college education, but they have labored under immense difficulties and yet proved dedicated, productive, and successful. However, it should be added that, in the main, the clergy of the present day are far from being adequate to the demands that are placed upon them. If the church is to fulfill the role to which God seems to be calling it today, the present ministry must be made aware of the changed world in which it labors. The truth remains that the churches need many ministers of intermediate education, whose qualities of faithfulness and devotion can find outlet in the service of smaller congregations. It is equally true that if the rising generation of church members is
to be kept in the service of the church, it will need the pastoral care of ministers who have been educationally prepared in the new context of Africa, understand its new problems, and meet its needs. This is not proposing to condemn the old, but the concern here is to consider how with the minimum dislocation the necessary new can be joined to the indispensible old. This study, therefore, proposes the following:

a. That the educational level of the ministry should be raised to fourteen years of education instead of the ten years with an additional two years of formal ministerial training.

b. That Lake View Seminary be upgraded to provide two years of post-Malawi Certificate of Examinations for ministerial training.

c. That the facilities be expanded to take more students for a larger output to man the growing number of churches being raised up in the country.

d. That the curriculum at the seminary be contextualized to include African history, African religious thought, and such subjects as relate to the African situation.

The strength of a theological program at a place like Lake View will provide the same strength to the churches through its output of workers. It is suggested therefore, that ministers presently serving the church who have intermediate level training should be offered
an extension training program to upgrade their proficiency.

CONCLUSION

This study has revealed certain limitations in that church sources provided the greatest part of information for this thesis, and these sources were written primarily to promote missions overseas. Further, because the local Division paper had an international readership within the African continent, only material that was of general interest was featured leaving the local details to fall into oblivion. The writers were mostly overseas missionaries, so there was less tendency to give full coverage to indigenous personalities. This has contributed to the paucity of information on national workers.

Despite these limitations, a clear picture of the pattern of progress of missions has been given. Due to the high illiteracy level in the country at the beginning of the Seventh-day Adventist work, the school proved to be the entering wedge in most communities and turned out to be the most effective method of missions for the first fifty years. The pioneers took the words of Ellen G. White seriously that "as soon as a new field
is entered, educational work should begin."\(^2\) Thus from a small school there grew up more and more schools and churches, medical institutions, a publishing house, and over sixty-five thousand church members scattered throughout the country.

The study reveals that the work grew through the dedicated efforts of both overseas missionaries and national workers. There was mutual cooperation on the part of both groups of workers. The receptivity of the indigenous population to the Adventist message in the first few decades can also be attributed to the missionary efforts of other churches that provided the context for the Adventist missions.

The period of greatest membership growth has been the last two decades (See Figure 12 in the appendix), which culminated in 1980 with the appointment of Elder Frank A. Botomani as the first national leader of the Adventist Church in Malawi. The decades before the sixties were crucial and experienced a steady but slow growth. The first and second world wars, which greatly depopulated the country, the depression of the late thirties, and the regression from government grants-in-aid can be seen as factors contributing to the slow pace of growth.

This study would have been incomplete without the proposals in the last chapter, because there are yet new frontiers to be met, new territories to be entered, and the changing patterns of life in both rural and urban areas demand innovative thinking and adaptability on the leadership of the church. God, the Author of missions, expects His workers to be like sons of Issachar, "men who had understanding of the times, to know what Israel ought to do." 2Chronicles 12:32.
CHURCHES 1900-1980

(General Conference Statistical Reports for SEA Union)
Ordained Ministers

(G general Conference Statistical Reports for SEA Union)
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