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### James Malinki of Malawi: Church Leader in Cross-Cultural Ministry

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**Bilima, Jaspine Dabson Chimphanga, D.Min.**

**Andrews University, 1993**

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Andrews University  
Seventh-day Adventist Theological Seminary

JAMES MALINKI OF MALAWI: CHURCH LEADER IN  
CROSS-CULTURAL MINISTRY

A Project Report  
Presented in Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Ministry

by  
Jaspine Dabson Chiphanga Bilima

April 1993

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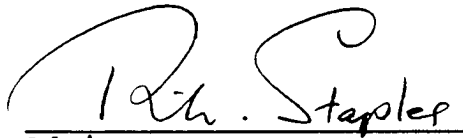
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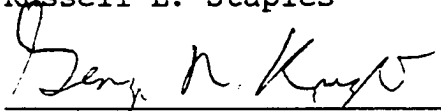
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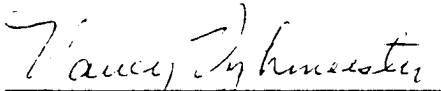
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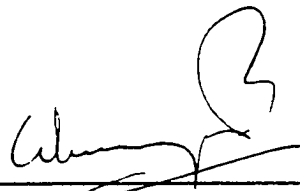
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May 18, 1993

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ABSTRACT

JAMES MALINKI OF MALAWI: CHURCH LEADER IN  
CROSS-CULTURAL MINISTRY

by

Jaspine Dabson Chiphanga Bilima

Adviser: Russell L. Staples

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

Seventh-day Adventist Theological Seminary

Title: JAMES MALINKI OF MALAWI: CHURCH LEADER IN  
CROSS-CULTURAL MINISTRY

Name of researcher: Jaspine Dabson Chiphanga Bilima

Name and degree of faculty adviser: Russell L. Staples,  
Ph.D.

Date completed: April 1993

Problem

The Seventh-day Adventist Church was established in Malawi at the turn of the century (1902). Since then, stalwart Malawian workers have made immeasurable contributions to the development, growth, and expansion of the church in Malawi and the neighboring countries of Zambia, Zaire, Kenya, Tanzania, Zimbabwe, Mozambique, Rwanda, and South Africa. James Malinki was probably the most outstanding early cross-cultural worker in the Adventist Church in Central Africa. As yet there has been no significant written account of his life and ministry.

## Topic

This study examined the life and work of James Malinki of Malawi (1893-1982), whose ministry of nearly half a century in Nyasaland (Malawi), Congo (Zaire), and Northern Rhodesia (Zambia) significantly contributed to the early development of the Seventh-day Adventist Church in Central Africa. His ministry provided not only an example of skillful cross-cultural service, but in itself is an inspiration to workers.

## Sources

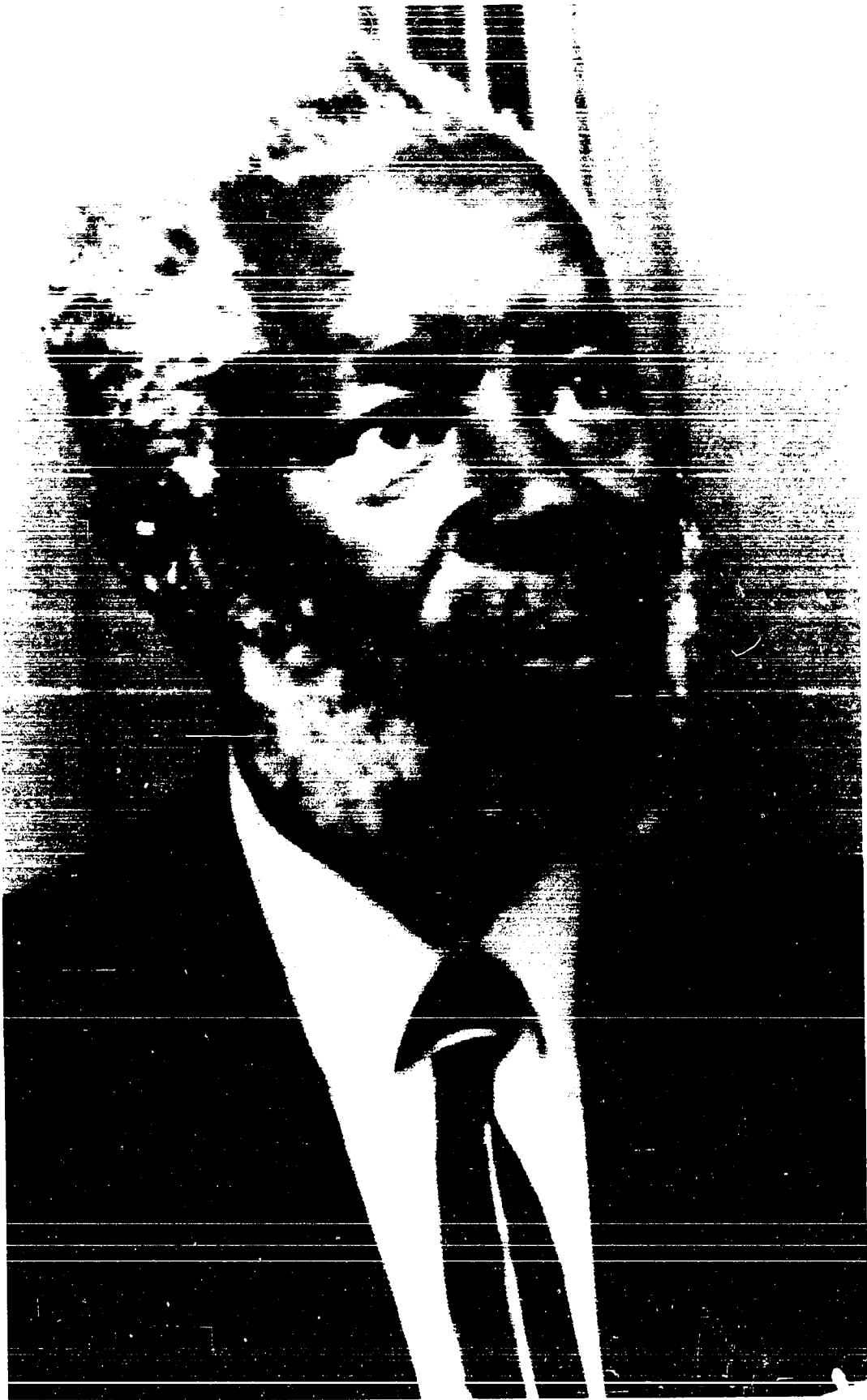
The study followed an analytical, biographical-documentary research approach, examining written sources such as books, journal articles, and denominational minutes. Substantial information was gathered through personal interviews with Malinki's family in Zambia and Malawi and with other friends and colleagues of Malinki.

## Conclusions

The sources consulted confirmed that Malinki's measure of success as a cross-cultural worker was the result of his personal dedication to God. His success in the mastery of languages helped him bridge cultural differences in varied contexts of his work. Above all, he was sensitive to the needs of the people. Malinki's leadership exhibited an attitude that was devoid of animosity and bigotry in the working relationships between nationals and overseas missionaries. His father, Kalinde

Morrison Malinki, had tasted of the savagery of slavery and both father and son experienced the 1915 uprising of John Chilembwe; yet Malinki's attitude towards people of other tribes and races was unmarred by prejudice.

The church and its workers will benefit from Malinki's example and life. Malinki is one of the many unsung heroes of Africa who, with African nobility of character, worked side by side as an equal with overseas missionaries. Such a trust and partnership will ever be needed in the mission of the church of God.



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If people are good, there is no room for improvement.

Beginning is hard, but prayer and determination settle all problems.

Hardship calls for hard work among the people.

Everything deserves to be considered on its merit.

I never look at my watch, but concentrate on the results.  
This was and is my motto.

I get tired when the results are reached, not before results.

I had power to control myself for self-dignity.

God's work is not ours.

-- James Malinki --

Quotes from his Manuscripts

To  
Pioneers like James Malinki,  
whose dedication, devotion, and undaunted spirit planted  
the cross of Christ where He was not known

Workers everywhere,  
who bear the burden of responsibility for the progress of  
the Gospel Commission in all the world

A future generation of workers  
who will need to learn lessons of devotion from the past,  
in order to be wise executioners of the Word of God, to  
hasten the coming of His kingdom



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I first give thanks and praise to God, for without Him I do not know what I would have been or done.

A study of this kind is never the work of one person. Several people deserve special mention for their unique contribution to making this study possible. Unquestionably, profound thanks go to my wife Roselyne, without whose support, encouragement, and companionship my academic pilgrimage would have been, as it were, a barefoot journey in a desert wasteland. I am greatly indebted to my two children, Jonathan Chikabachi and Nikiwe, who often looked over my shoulders as I sat to write this project to see what their dad was doing, when I should have been spending time with them.

Special thanks are due to my mentor and adviser in all my academic years at Andrews University, Dr. Russell Staples. He has, through the years, imparted to me a broadness of vision for God's work and workers in Africa. I am also thankful for the advice and guidance of his colleagues, Dr. George R. Knight and Dr. Nancy Vyhmeister, who were members of my committee.

Mention is made in the text of persons and institutions that helped me to find materials for this

study, both in the statement on sources and at the end of the project report. However, I wish to especially thank Pastor Frank A. Botomani, former Executive Director of the South-East Africa Union, who in 1988 took me to Malinki's home for a personal interview with Malinki's daughter, Dolinala Ethel Malinki Kanyang'ama. My friend, Pastor Wenson Masoka, now Executive Director of the South-East Africa Union, deserves special mention, for he dug deep into the pile of past denominational minutes at the Union Office in Blantyre in order to provide me with much-needed information.

I must pay tribute to all the Malinki family in Malawi and Zambia for taking me into their families during my personal interviews with them. They all treated me with dignity and respect as a member of the family, which is very characteristic of the Malinkis. Ee Ngondo!

Lastly, I thank my grandfather, Yotamu Chimphanga Bilima, now deceased, who instilled in me a desire for higher education. Ee Bilima!

## CHAPTER I

### INTRODUCTION

James Malinki (1893-1982)<sup>1</sup> worked as a pioneer missionary for nearly fifty years in Nyasaland,<sup>2</sup> Congo,<sup>3</sup> and Northern Rhodesia.<sup>4</sup> His ministry was of significant influence in the early development of the Seventh-day

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<sup>1</sup>See Appendix 6B for a chronology of the life history of James Malinki. The name James Malinki is hereafter shortened to Malinki, to distinguish him from his father, Kalinde Morrison Malinki, also dealt with in this study and who is referred to by his first name Kalinde.

<sup>2</sup>The name Nyasaland was changed to Malawi (derived from the Maravi Empire) during Independence in 1964. In colonial times, it was called British Central Africa Protectorate (1891-1907) and Nyasaland (1907-1964). Throughout this study the name Malawi is used. Old place and country names are used only as they appear in old texts (and in direct reference to the pre-independence era). See Appendix 1 for a list of the name changes of towns and countries in Central Africa.

<sup>3</sup>Congo was known in the 15th century as the Kingdom of the Congo. In 1908, it became a colony of Belgium and was known as Belgian Congo. See Irvin Kaplan, Zaire: A Country Study (Washington, D.C.: American University, 1979) xi, 5. In 1960 it became an independent state and was renamed Zaire. Throughout this study the new name Zaire is used. The old name, Congo, is maintained only in direct quotations dealing with the period before 1960.

<sup>4</sup>Northern Rhodesia became Zambia in 1964 when the country gained independence from Britain. The old name is maintained only in texts and names dealing with the period before 1964, otherwise Zambia is used.



Adventist Church in Central Africa. This study focuses on formative influences on Malinki, his contributions to the Seventh-day Adventist Church, the communities among which he worked, his influence on other workers, and the methods and communication skills he used to establish the Seventh-day Adventist Church among people of tribes, languages, and cultures other than his own.

#### Justification for this Study

As a Malawian Seventh-day Adventist pastor, I, like many others in the ministry, have experienced the dual and difficult responsibility of nurturing established congregations and pioneering new work in cultural and tribal contexts different from my own. This ministry calls for skills and dedication characteristic of the work of pioneers such as Malinki.

The life and ministry of Malinki is a model of cross-cultural ministry in an African context for the present and future generation of church workers. It is also a great inspiration.

As the Seventh-day Adventist Church in Malawi and other countries of Africa grows and seeks to evangelize unreached people groups, there will be a growing demand for cross-cultural workers. Present ministerial training in Malawi and other African countries provides little or no instruction in cross-cultural, inter-tribal, and inter-linguistic communication skills needed for this kind of

evangelism. The ministerial methods of Malinki in his use of local languages, public relations, music, education, and presentation of the message in African thought forms, provide an example for present and future workers of the value of these skills for evangelism and mission in modern Africa.

The life and ministry of Malinki show how an African worker participated in the early planting and development of the Seventh-day Adventist Church in Africa. This aspect of African participation in the work of the church has not received adequate emphasis in the literature of the Seventh-day Adventist Church. This study was an attempt to fill this need.

#### Description of the Study

Chapter 2 of this project report is an historical description of Malawi's background, the country of his birth, its people, and the coming of the early missionaries. This is followed by a brief description of the introduction of British administration in Malawi. Chapter 3 discusses the coming of Joseph Booth and his missions, John Chilembwe and the events surrounding his 1915 uprising; and contains a section on Malinki's family which centers around his father, Kalinde Morrison Malinki.

Chapter 4 begins the discussion of Malinki's life which falls into five distinct periods. This chapter examines the first period (1907-1920) of his early years as

a student at Plainfield Mission (later known as Malamulo) under the tutelage of Mabel Branch and his ensuing work in youth ministry in the southern part of Malawi.

Chapter 5 starts with the second period (1921-1927) which deals with Malinki's missionary work in Zaire. The third period covers: (1) the years he spent in Malawi (1928-1934) pioneering in the northern part of the country; first at Luwazi Mission in Nkhata Bay district and then at Mombera Mission<sup>1</sup> in Mzimba; (2) his service (1935-1937) in the southern part of Malawi at Chinyama Mission in the Mulanje area; and (3) the evangelistic meetings he conducted at Mwami Mission in Zambia. The fourth period (1937-1959) spans the years Malinki spent in the neighboring country of Zambia as an outstanding church leader.

Chapter 6 addresses Malinki's later life (1959-1982) in Malawi where he continued to provide leadership in the Seventh-day Adventist Church and in community development. Before his retirement in 1962, Malinki was awarded a Gold Medal of Honor for meritorious missionary service by Her Majesty, Queen Elizabeth II.

In his retirement, Malinki devoted his time to church building projects, farming, and community work. In 1971, the President of Malawi, Dr. H. K. Banda, gave Malinki a certificate of special recognition for progressive farming

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<sup>1</sup>The name Mombera was changed in the early 70s to Lunjika, after a nearby mountain.

methods. Malinki was an indefatigable worker to the end of his life.

Chapter 7 is an analysis of Malinki and his methods. This section focuses on lessons drawn from the life and work of Malinki as he worked cross-culturally with peoples in three countries of Africa.

#### Sources and Methodology

The information for this study was drawn from different sources. Books on Central Africa, in general, provided background information on the times in which Malinki lived and worked. Of specific value to the study was Independent African,<sup>1</sup> by George Shepperson and Thomas Price. Desmond D. Phiri's book, Malawians to Remember: John Chilembwe,<sup>2</sup> was of unique help in that it supplemented Shepperson and Price's book with additional details on Chilembwe to which Shepperson and Price did not have access when they wrote Independent African. The National Archives of Malawi in Zomba, which store information on all denominations in Malawi, yielded little information on Seventh-day Adventists. A copy of The History of Pastor K.

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<sup>1</sup>George Shepperson and Thomas Price, Independent African (Edinburgh, Scotland: Edinburgh University Press, 1958). This is a detailed study of John Chilembwe, the leader of the 1915 uprising in Malawi. It gives a comprehensive background to the missions that were working in Malawi during the time Malinki was growing up.

<sup>2</sup>Desmond D. Phiri, Malawians to Remember: John Chilembwe (Limbe, Malawi: Longman, 1976).

M. Malinki,<sup>1</sup> an autobiography of Kalinde Morrison Malinki (c.1850-1957),<sup>2</sup> the father of Malinki, was the only book available in Zomba on Adventists at the time of research. A Brief History of Education in Malawi<sup>3</sup> by Kelvin N. Banda provided helpful information on the history of the Kalinde schools. Seventh-day Adventist yearbooks provided chronological data on the service of Malinki in the Seventh-day Adventist Church.

Denominational journals provided the bulk of information needed to complete this study. The Advent Review and Sabbath Herald,<sup>4</sup> the general world church paper of Seventh-day Adventists, and the Pacific Union Recorder<sup>5</sup>

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<sup>1</sup>Kalinde Morrison Malinki, The History of Pastor K. M. Malinki (Makwasa, Malawi: Malamulo Press, n.d.).

<sup>2</sup>See Appendix 6A for a chronology of the life history of Kalinde Morrison Malinki.

<sup>3</sup>Kelvin N. Banda, A Brief History of Education in Malawi (Blantyre, Malawi: Dzuka Publishing Company, 1982). This is a development of a master's thesis presented at Bristol University in England. Banda had a distinguished career in the Ministry of Education in Malawi. The book documents in great detail the development of both private and government education in Malawi.

<sup>4</sup>The Adventist Review is a weekly church paper of the Seventh-day Adventists published by Review and Herald Publishing Association in Washington, D.C. under the auspices of the General Conference which is the central governing body of the Seventh-day Adventist Church. The paper has changed names several times during the years. It was at one time called The Adventist Review and Sabbath Herald. Later the name was shortened to Adventist Review. The old name is used in old texts as it occurred; otherwise, Adventist Review is used.

<sup>5</sup>The Pacific Union Recorder is a church paper of the Pacific Union Conference of Seventh-day Adventists published

provided information on Malinki's visit to the United States in 1930 and the way he was perceived by the outside Adventist world. The African Division Outlook<sup>1</sup> was also an invaluable source of information on the progress of Adventist missions in Africa. Most of these denominational sources are available in the Adventist Heritage Center of the James White Library of Andrews University.

The study would not have been possible without the information contained in the official minutes of the constituent bodies of the Seventh-day Adventist Church in the countries in which Malinki worked. These were consulted at the headquarters<sup>2</sup> of the Seventh-day Adventist Church at Blantyre, Malawi; at Harare, Zimbabwe; and at the archives of the General Conference of Seventh-day Adventists in Washington, D.C.

Of fundamental value to this study was the information gained from unpublished materials. Malinki's

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on the West Coast of the United States. It was published weekly in California until 1991 when it became a bi-weekly paper.

<sup>1</sup>The African Division Outlook (a sectional denominational paper mostly covering the southern and eastern areas of Africa in the early years of Adventist work in Africa) is now called the Eastern African Division Outlook, published in Harare at the division headquarters. It was for some time called the South African Division Outlook, and then later became the Trans Africa Division Outlook before it assumed its current title of Eastern Africa Division Outlook.

<sup>2</sup>See definition of terms such as Union, Division, and General Conference at the end of this chapter.

own autobiography, "James Malinki: Reminiscences of an African Missionary,"<sup>1</sup> edited by Russell Staples, was of great help. This twenty-seven-page mimeographed document provided experiences of Malinki as a church worker. Virgil E. Robinson's "Third Angel Over Africa"<sup>2</sup> gave a general overview of African Adventist history. Malinki's personal manuscripts<sup>3</sup> provided detail about the major events in his life. My M.Div. thesis, "The Seventh-day Adventist Church in Malawi, 1900-1980," submitted to the Seventh-day Adventist Theological Seminary at Andrews University, was also used in the development of this study. Mr. Louis Alex Horace Malinki, a cousin of Malinki and a publisher, made

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<sup>1</sup>The paper gives insight into the experiences of Malinki wherever he worked. Malinki wrote the original copy in 1972 while living on his Mbaula Farm near Lusaka in Zambia. Reference to this document hereafter is shortened to "Reminiscences."

<sup>2</sup>Virgil E. Robinson, "Third Angel Over Africa," DF#40001E, Ellen G. White Research Center, James White Library, Andrews University, Berrien Springs, Michigan.

<sup>3</sup>James Malinki wrote manuscripts describing major events in his life and ministry. Two of these manuscripts available have not been edited and provide more detail than the edited copy of "Reminiscences." I have designated them as Manuscript A (32 typed pages), and Manuscript B (8 typed pages). Reference to these documents hereafter is "Malinki Papers," MS A and MS B, with original pagination maintained.

available to me two family papers<sup>1</sup> transcribed from the narrations of Malinki.

In 1988, I traveled to Africa and conducted personal interviews<sup>2</sup> with members of the Malinki family and others who had known and worked with Malinki. Much of the oral information I received agreed with the written sources, though the persons interviewed had not read these sources.

In presenting the life and ministry of Malinki, this report follows a biographical, historical-documentary method. Although presented in story form, the project report analyzes Malinki's missionary methods and influence. Lessons are drawn from Malinki's methods to benefit church workers now and in future.

The study was robbed of some richness because of sources no longer available at the time of research. Certain administrative correspondence of the church leaders with Malinki has apparently not been preserved. However, this project was a starting point in the appraisal of Malinki's ministry and leadership in the Seventh-day Adventist Church.

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<sup>1</sup>These Malinki family papers provided by Louis Alex Horace Malinki are referred to as "Malinki Papers" Manuscript C (or MS C, 5 typed pages) and Manuscript D (or MS D, 4 typed pages). Reference is made to original pagination. I had a long interview with Mr. Louis Alex Horace Malinki on the history of the Malinki family at his home in Chirimba, Blantyre, on November 23, 1988. A follow-up interview took place at the same place on December 31, 1991.

<sup>2</sup>See Appendix 7 for a list of main oral sources.



The Importance of the Project Report

Malinki grew up and worked in a time of great change both within and outside the church. Rising nationalistic feelings against colonial governments were dominant. In the Seventh-day Adventist Church, as in other denominations in Malawi, African leadership potential was emerging to share leadership with overseas missionary leaders. Yet there was an apparent reluctance to entrust responsibility to indigenous leaders and delay in conferring leadership. When Malinki was put into a position of leadership, he provided a balanced attitude that won the respect of overseas missionaries without betraying his African heritage. Malinki's story provides an example of a Christian working relationship that promotes peace and harmony among workers of different backgrounds.

This project report also provides insight for church leaders on how to develop leadership. Young workers should be provided, as was Malinki, with opportunity for growth and leadership in the work of the church. The study further shows how the church can mobilize and re-direct human resources to unentered areas from places where church work is strong.

The story of Malinki shows that overseas missionaries who planted the church in Africa did not work alone. Malinki is an example of the many unsung African heroes who worked in concert with others in establishing the

church in Africa. His experience inspired many others to follow his example in the service of the church.

Malinki worked among peoples of different ethnic, linguistic, and cultural backgrounds. He interacted with and influenced chiefs, kings, and governors. It is hoped that this analysis of his life and his missionary aims and methods will inspire present and future generations of workers to work with skill, diplomacy, sacrifice, and dedication for the cause of missions.

Definition of Terms Used by  
Seventh-day Adventists

Company: A group of believers organized for fellowship and worship, but too small in number to be a church.

Church: A group of baptized believers united by a common faith which meets regularly in a designated place for fellowship and worship and formally organized by a conference or field as a church.

Conference/Mission/Field: Terms used variously in the Seventh-day Adventist Church referring to several local churches associated under one administrative unit. The terms are also used for territory in which this administrative unit operates.

Union/Union Conference/Union Mission: A unit of church organization formed by a group of conferences,

missions, or fields, sections, and districts. This unit of organization is a constituent part of a division.

Division: A section of the General Conference operating in a given territory. A division consists of several unions.

General Conference: The central governing organization of the worldwide Seventh-day Adventist Church. It conducts its worldwide work through divisions.

## CHAPTER II

### THE CONTEXT AND TIMES OF MALINKI'S BIRTH

#### Introduction

The history of any country revolves around people and the events that shape their lives. The history of Malawi provides background for the story of Malinki.

George Shepperson succinctly characterized the history of Malawi when he said, "I sometimes think that the whole history of Nyasaland is one great Ulendo."<sup>1</sup> The Malawi word Ulendo is equivalent to safari, journey, or movement of people. Shepperson maintains that Malawi lies at the crossroads of Africa, for African, Asian, European, and Arabian peoples have at one time or another moved into and out of Malawi.<sup>2</sup> Intrusion and dispersal are part of the fascination of the history of Malawi and its people, as shown in the life and work of Malinki.

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<sup>1</sup>George Shepperson, "The Fascination of Malawi's History," Malawi News, 25 January 1962, 1.

<sup>2</sup>George Shepperson, "Introduction" in From Nyasaland to Malawi, ed. Roderick J. McDonald (Nairobi, Kenya: East Africa Publishing House, 1975).

### The Kafula and Batwa People

The earliest people known to have moved into Malawi were the Kafula and Batwa. They were of pygmoid origin, much shorter in stature than the people living in the country now. They are called the Mwandionerakuti because, according to early stories, when they were met by taller people they asked in Chichewa, "From where did you see me?" The Kafula and Batwa were hunters and lived on game and natural fruit.

About A.D. 200 a second group of people settled in the area where the Kafula and Batwa lived. These were the Katanga, a Bantu people alleged to have trekked south from the Cameroun. The Kafula and Batwa, through intermarriage, were absorbed into this Bantu group.<sup>1</sup> However, some of the Kafula and Batwa moved south and settled in the area that is known today as Botswana.

### The Maravi Empire

The third group of settlers in this region was a Bantu-speaking people known as the Maravi, who came from the northern part of Katanga (Shaba) province in Zaire sometime between the thirteenth and sixteenth centuries A.D.<sup>2</sup> The Maravi followed three routes in entering Malawi: the southern route from the Zambezi Valley northwards, the

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<sup>1</sup>Ibid.

<sup>2</sup>See map in Appendix 3A showing the Maravi migrations.

westerly route from Luangwa into Lilongwe area, and the northerly route from Songwe through the northern region.<sup>1</sup> They settled predominantly in the central part of the country in Dedza district. The Maravi combined themselves into what later became known as the Maravi Empire, from which the name Malawi is derived.

Later the Maravi, through a slow process of decentralization, split into smaller ethnic groups identified as the Mang'anja, Chewa, Nyanja, Chipeta, Nsenga, Chikunda, Mbo, Ntumba, and Zimba.<sup>2</sup> The Portuguese explorer, Gaspar Boccaro, found the Maravi when he visited the country in 1616. His observations of their flourishing empire generated great Portuguese interest in the region.<sup>3</sup>

#### The Ngoni, Yao, and Nguru Migrations

In the early 1840s, the Ngoni, a significant offshoot of the Zulu in South Africa, entered the Maravi Empire. Ironically, when the Ngoni entered the country, they used almost the same entry points as did the Maravi in

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<sup>1</sup>Bridglal Pachai, Malawi: The History of the Nation (London: Longmans Group, 1973), 4, 5.

<sup>2</sup>Ibid., 6.

<sup>3</sup>Ibid., 64, 65. The Anglo-Portuguese conflict over Southern Malawi is a broad subject that cannot be treated in detail in this study. See also Alan K. Smith, "The Anglo-Portuguese Conflict over the Shire Highlands 1875-1891," in From Nyasaland to Malawi, ed. Roderick J. Macdonald (Nairobi, Kenya: East Africa Publishing House, 1975), 44-64.

the thirteen and sixteenth centuries.<sup>1</sup> The Ngoni did not immediately settle in Malawi. They passed through the country and temporarily settled in Tanzania. Zwangendaba, their leader from South Africa, died in Tanzania sometime between 1845 and 1848. After a few years of sojourn in Tanzania, they split into three groups and re-entered Malawi.<sup>2</sup> One group under M'mbelwa settled in the northern region of the country in Mzimba district. A second group under Mpezeni settled in the area around Chipata on the western border of Malawi and Zambia. A few years later Kalinde would be born to this Ngoni people and then be sold into slavery. His son Malinki would return about ninety years later to preach to the same people. The third group, the Maseko Ngoni under Zulu Gama, returned via the southerly route and settled in the Dedza and Ntcheu areas.<sup>3</sup>

While the north, central, and part of the southern regions of the country were undergoing changes brought about by the intrusion of the Ngonis, the southern part of the country (which was inhabited by the Mang'nja people) was also experiencing the arrival of new people. The Yao, who

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<sup>1</sup>See map in Appendix 3B showing the migrations of the Ngoni, Yao, and Nguru peoples.

<sup>2</sup>Harold D. Nelson et al., Area Handbook for Malawi (Washington, D.C.: U. S. Government Printing Office, 1975), 45.

<sup>3</sup>T. J. Thompson, "The Origins, Migrations, and Settlement of the Northern Ngoni," The Society of Malawi Journal 34 (1981) 1: 16.

came from Northern Mozambique, entered the country and settled in the Mangochi highlands under Chiefs Kapeni and Tambala.<sup>1</sup> Concurrently with the coming of the Ngoni, the Nguru (commonly known as Lomwe or Kololo) from neighboring Mozambique<sup>2</sup> filtered through into the Shire Highlands in the south of Malawi.<sup>3</sup>

In the process of this convergence of different ethnic groups into this region, there was often fighting, oppression of weak groups by strong ones, and the assimilation of one group by another.

Trade encouraged this process of people movements. Perhaps, the coming of the Arabs (from Eastern Africa) was the precipitating factor in relation to external trade. Arabs brought beads, guns, salt, and other commodities to exchange for ivory from the local people. The Chewa from the central region traded the most with the Arabs. Although the Arabs seemed to concentrate on the coast of Lake Malawi, they later penetrated the interior of the country.<sup>4</sup> As indigenous Chewa chiefs traded with these outsiders they

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<sup>1</sup>B. R. Rafael, A Short History of Malawi (Limbe, Malawi: Popular Publications, 1982), 21.

<sup>2</sup>See map in Appendix 3B showing the Ngoni, Yao, and Nguru migrations.

<sup>3</sup>Nancy Northrup, "The Migrations of Yao and Kololo into Southern Malawi: Aspects of Migrations in Nineteenth Century Africa," International Journal of African Historical Studies 19, No. 1 (1986): 60, 61.

<sup>4</sup>Rafael, 37.



sought European weapons to protect themselves from the Ngonis who made frequent raids and plundered their possessions.<sup>1</sup>

When ivory became scarce, the Arabs, who had been trading in slaves elsewhere before coming to this region, began this trade in Malawi. Through this process slave trade flourished in the country. The area around Khota-kota in the central region of Malawi soon became a major Arab trading area. Slave trade continued to flourish as Arabs began to prefer slaves to ivory in their trading with the local people.

The extent of the loss and displacement of people from Malawi through the slave trade cannot be exactly determined. Many were driven out of the country as slaves, either through the southern borders of the country to the Portuguese port of Beira or via Lake Malawi to the East African port of Zanzibar to be transported to the Americas or Europe. This dehumanizing practice of selling human beings abated with the arrival of missionaries such as David Livingstone of Scotland.

#### The Coming of the Early Missionaries

The saga of missions in Malawi began with David Livingstone's travels through Africa.<sup>2</sup> Livingstone reached

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<sup>1</sup>See H. W. Langworthy, "Central Malawi in the 19th Century," in From Nyasaland to Malawi, 1-43.

<sup>2</sup>See map in Appendix 3D showing the journeys of

Lake Malawi on September 17, 1859. During his visit in this region, he observed the unfriendly relations between such chiefs as Tengani of Chikwawa in the southern part of the country and the Portuguese who were enslaving Africans. Livingstone observed also that the soil of the country had potential for growing cotton and sugar. His observations meshed with his aspiration to introduce Christianity and commerce, with the purpose of displacing the slave trade.<sup>1</sup>

Attempts were made to begin this aspect of work in this region during Livingstone's lifetime. In 1860 James Stewart,<sup>2</sup> a Scottish medical student, presented a plan to the Free Church of Scotland to begin a mission in the Zambezi Valley to develop the cultivation of cotton and to teach Christianity.<sup>3</sup> The plan failed because it did not find a ready response from either the church or the Scottish and English businessmen who, it had been hoped, would invest in this business opportunity.

Livingstone died in 1873 at Chitambo, in Central Africa, and his body was carried to England to be buried on

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David Livingstone.

<sup>1</sup>Pachai, Malawi: The History of the Nation, 71.

<sup>2</sup>James Stewart later became a missionary to Africa. He worked at Lovedale Mission in the Eastern Cape Province of South Africa, and through his influence missionaries both foreign and African later entered Malawi under the auspices of the Free Church of Scotland.

<sup>3</sup>James Wells, Stewart of Lovedale (London: Hodder and Stoughton, 1908), 34, 35, 36.

April 18, 1874, in Westminster Abbey in London. His death marked the beginning of a new era of missions to Africa. James Stewart, now a physician and missionary of the Free Church of Scotland to South Africa, was present at Livingstone's funeral. The occasion moved him so much that he travelled north to Scotland and for a second time presented to the leaders of the church a plan for the establishment of a mission in Central Africa. As a result of this second proposal, a committee known as the "Livingstonia Mission," in memory of Livingstone, was set up with the express purpose of extending the church's mission work in Africa.<sup>1</sup>

In 1875 the pioneer ulendo (party) of Scottish missionaries of the Free Church of Scotland set out from Scotland for Central Africa to found a mission. They were led by Edward Daniel Young who was on loan from the Royal Navy. Young had been to Lake Malawi in 1863 on the Livingstone Search Expedition organized to investigate reports about the possibility that Livingstone had been murdered on the shore of Lake Malawi. Now this party<sup>2</sup> was

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<sup>1</sup>T. J. Thompson, Livingstonia Centenary 1875-1975 (Nkhoma, Malawi: Nkhoma Press, 1975), 3.

<sup>2</sup>P. A. Cole-King, Livingstone Search Expedition 1867 (Limbe: Society of Malawi, n.d.), 2. Other members of the party were Robert Laws, second in command and medical officer of the party; John McFayden, engineer; Allan Simpson, engineer; George Johnston, carpenter; and William Baker, seaman. See map in Appendix 3H showing mission stations.

accompanied by Henry Henderson, sent out by the Established Church of Scotland which was interested in finding a site for a mission station. Their first settlement was at Cape Maclear, but the site proved unhealthful and the mission was moved to Bandawe on the northern shore of the lake in 1881. However, this second site also proved unhealthful, and in 1894 it was relocated at Livingstonia in Rumphi, overlooking the lake to the east. This site proved healthful and the mission was permanently established. Through Livingstonia Mission more outstations of the Free Church of Scotland mission were established in other parts of Northern Malawi and even in neighboring Zambia.<sup>1</sup>

In 1876, Henry Henderson and Tom Bokwito chose a site on the land of Chief Kapeni in what is known today as Blantyre. They established a mission station under the auspices of the Blantyre Mission of the Established Church of Scotland.<sup>2</sup>

Livingstonia Mission of the Free Church of Scotland and Blantyre Mission of the Established Church of Scotland and their leaders, Robert Laws of Livingstonia and David Clement Scott (and later Alexander Hetherwick of the Blantyre Mission) made significant contributions to the

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<sup>1</sup>Bridglal Pachai, ed., The Early History of Malawi (Evanston, Illinois: Northwestern University Press, 1972), 80.

<sup>2</sup>Pachai, Malawi: The History of the Nation, 89.

education and job training of Africans.<sup>1</sup> They also exerted an influence over the people in the maintenance of law and order.

Several other mission societies established themselves in the country in the latter part of the nineteenth century. The Dutch Reformed Church of South Africa opened its first mission station at Mvera in the central region in 1889 under the leadership of the Reverend W. H. Murray.<sup>2</sup> In 1926, this church merged with the Scottish Livingstonia and Blantyre missions to form the Church of Central Africa Presbyterian (CCAP). The White Fathers also attempted to establish work at Mponda in the southern region of the country in 1889, but withdrew to Zanzibar after a few months. They returned thirteen years later (1902) and resumed their work permanently.

Another significant development during the late nineteenth century was the 1892 founding of the Zambezi Industrial Mission at Mitsidi in Chiradzulu District and of the Nyasa Industrial Mission in Thyolo<sup>3</sup> by Joseph Booth. Booth was also responsible for introducing into Malawi both the Seventh Day Baptist Church (about 1900) and the Seventh-day Adventist Church (1902).

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<sup>1</sup>Michael Gelfand, Lakeside Pioneers (Oxford, London: Basil Blackwell, 1964), 74.

<sup>2</sup>S. S. Murray, A Handbook of Nyasaland (London: Crown Agents, 1922), 239, 242.

<sup>3</sup>See map in Appendix 3G showing towns.

These missions to Malawi generally focused their resources on preaching, teaching, and healing. Later, after the coming of British administration in the country, a partnership developed between mission societies and the new British government that focused on mission education that produced a core of African workers that served in various government capacities as clerks, postmasters, and other official positions.

#### The Coming of British Administration

The era of the 1890s can be considered a watershed in the social, religious, industrial, and political history of Malawi. There were changes in the ethnic chieftaincies, especially among the Ngonis who had settled in the country in the middle of the first half of the nineteenth century. Old chiefs died, and new, young ones were enthroned.<sup>1</sup> Among the local people values shifted from traditional African viewpoints to Western ideas as ever more young people entered mission schools and began to espouse Christianity and gain a broader worldview.

The coming of missionaries, traders, and hunters to Malawi formed a nucleus of British presence in the country

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<sup>1</sup>The Ngoni chieftaincies in particular were in a process of transition. Chief Mthwalo of Mzimba Ngoni in the north died in October 1890. Chief Chikuse of the Central Maseko Ngoni died in August 1891, and Paramount Chief Mmbelwa in the north died in the same month. Mpezeni of the west Ngoni died nine years later. See Desmond D. Phiri, From Nguni to Ngoni (Limbe, Malawi: Popular Publications, 1982), 97-103.

before a formal colonial government was established. The establishment of mission stations in Malawi and the increasing numbers of British traders, planters, and hunters were among the factors that led to the British occupation of the region. It is difficult to assess the implications of all these changes. To some extent, the influence of the missions, and especially of mission-sponsored education, signaled the end of the "old order," to use Shepperson's expression. It was the beginning of a "new order"—a new order of Africans coming to terms with British influence in the country. In another sense it was the dawn of a new era with the emergence of the forebears of the future African nation of Malawi.<sup>1</sup>

The Livingstonia Central Africa Company, later (1881) known as the African Lakes Company,<sup>2</sup> established by John and Fredrick Moir in 1878, carried on most of the trading and transportation of the missions. The transit of goods from the Portuguese port on the Indian Ocean through the Makololo area in southern Maravi worsened the old conflict with the Portuguese who had a cherished interest in

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<sup>1</sup>George Shepperson, "The Place of John Chilembwe in Malawi Historiography," in The Early History of Malawi ed. Bridglal Pachai (Evanston, Illinois: Northwestern University Press, 1972), 407.

<sup>2</sup>Hugh Macmillan, "The African Lakes Company and the Makololo, 1878-84," in From Nyasaland to Malawi, 68. The role of the African Lakes Company in the early history of Malawi is broad and cannot be adequately elaborated on in this study.

the Shire Highlands.<sup>1</sup> The Company appealed to Britain for protection against the Portuguese, but the British Government was unwilling to assume additional financial burden by annexing an area that would require them to negotiate with the Portuguese.<sup>2</sup> The British South Africa Company (chartered by Britain in 1889), under the leadership of Cecil Rhodes, was already working in the region. Before Britain assumed control of the region, the Company served as government in the area. Britain felt it cheaper to gradually assume responsibility of the region under the umbrella of the British South Africa Company while supporting its interests in the country.<sup>3</sup>

For this reason, the British government instructed Harry Johnston, a new consul in Mozambique, to go to the Shire region of Malawi and make treaties with chiefs in the area and to finally establish British control of the region.

After successful negotiations with the chiefs in the area, Harry Johnston was formally appointed on February 1, 1891, as the first British commissioner of the region. On May 14 of the same year, the country was declared a British protectorate. By 1892 formal British administration began to take shape in the country.

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<sup>1</sup>Ibid.

<sup>2</sup>P. E. N. Tindall, A History of Central Africa (New York: Frederick A. Praeger, 1968), 177.

<sup>3</sup>Ibid.



At the time Harry Johnston became the commissioner (1891-1897), many issues needed attention. The Arab raiders at the northern end of Lake Malawi were still a force to reckon with, and by 1895 they waged an open war with the British administration which was trying to stop the slave trade. The Arabs were defeated and their leader, Mlozi, was captured and hanged.<sup>1</sup>

Other problems included the attitude of some tribesmen such as the Yaos, who compromised with the Arabs in the slave trade in the southern part of the country, and the Ngoni, who had been dominant since their settlement in the country and who resisted British domination. In addition, the Nguru people were entering the country to work in the Shire highlands in such numbers that they caused enormous land problems. The large scale movement of African men to the gold and copper mines of South Africa and Zambia on seasonal contracts exposed them to new ideas and the thought patterns of the industrial South, which later led to labor disputes between the natives and the British employers in the Shire highlands.<sup>2</sup>

Soon, Johnston faced opposition from the missionaries of the older established missions who had worked closely with and for the Africans and who had more concern for the education and development of Africans than

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<sup>1</sup>Ibid., 183.

<sup>2</sup>Shepperson and Price, 11.

did the British colonists. For instance, the relationship between Blantyre Mission and the British administration was like that of two empires in collision, although both viewed themselves as working for the good of Africans. They simply differed in policy and attitude towards the Africans.

The issues of conflict, between the British administration and the missionaries who had come before them (together with the natives who had the sympathy of the missionaries), involved a wide range of subjects. Perhaps the question of land ownership was the most volatile.

Between the 1870s and the arrival of Johnston much of the land in Malawi was bought by Europeans traders, planters, hunters, mineral concession-seekers, and Arab traders. They were able to do this in a variety of ways such as making treaties with chiefs or exchanging land for guns and other commodities of value. Traditionally, chiefs had no authority to sell land because it belonged to the common people.<sup>1</sup> However, so much land was sold that by 1893 one-fifth of the land in Central Africa belonged to planters, traders, and missionaries; another one-fifth belonged to Cecil Rhodes' British South Africa Company, and one-fifth belonged to the British Crown.<sup>2</sup> The remaining

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<sup>1</sup>Andrew Ross, "The Blantyre Mission and the Problems of Land and Labour 1891-1915," in From Nyasaland to Malawi, 89.

<sup>2</sup>Pachai, Malawi: History of the Nation, 83. Cf. Harry Johnston's first land settlement in 1893, 100. It is not surprising that so much land had been alienated from the

two-fifths belonged to the national people. Cecil Rhodes wanted to buy the people's share and what belonged to the British Crown. Later land ownership would be one of the complex causes which would lead to the Chilembwe Rising of 1915.

Johnston worked hard to sort out the land problem so a greater portion of land could be held in trust for future inhabitants of the country.<sup>1</sup> He checked title deeds and restored much of the land to the people that had been bought deceitfully.

Another problem was the hut or house tax imposed on the common people. Each household was required to pay a prescribed tax to the government. The Blantyre missionaries and the local chiefs contended that there should be no taxation without consultation.<sup>2</sup> The British administrators argued that since Africans benefited from the expense of administration they should share in paying the costs.<sup>3</sup> Another reason for taxation was to force people into the

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people when one considers that the price per acre in Blantyre and Mlanje was threepence. In other areas the value was as low as halfpenny per acre. See Harry H. Johnston, British Central Africa (New York: Negro Universities Press, 1969), 112, 113.

<sup>1</sup>Ross, 90.

<sup>2</sup>Bridglal Pachai, "The State of the Churches in Malawi During Early Protectorate Rule," Journal of Social Science (Zomba) 1 (1972): 8.

<sup>3</sup>Tindall, 185.

labor market in the Shire highlands.<sup>1</sup> Africans would work for European planters for almost a whole month to earn enough money to pay the tax, since six shillings was a large sum in that subsistence economy. Some tax defaulters were marched from the northern and central regions to work in the Shire highlands.

Another point of controversy was the treatment of emerging Africans who had responded to education and Western influence and were hostile to the administration because they felt the rights of Africans were being violated by the British. The British administration also faced problems with the missionaries who had come before them and who, in the early years of colonial rule, regarded themselves as the major authority in the maintenance of law and order in the country. These and other conditions caused the dissatisfaction of the people with the British administration. When some chiefs raised concerns, some of their villages were burned at the command of government administrators.<sup>2</sup> Discontent regarding these issues would later contribute to the 1915 uprising under John Chilembwe.

However, not all was disappointment for the British administration. Considerable progress was made in the country. Within the first five years (1891-1896) of British rule, wars were fought to bring resisting tribes to

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<sup>1</sup>Pachai, Malawi: History of the Nation, 110.

<sup>2</sup>Ibid., 111, 112.

compliance with the demands of the new government, land that had been excessively sold was reclaimed for the people, taxation was imposed on Africans, a judicial system was established with two courts—one for Africans and another for non-Africans—and a telecommunication network was set up.<sup>1</sup> By this time there was more of a direct-rule type of British government in the region.

Mission Education and Government  
Grants-In-Aid

Mission societies, including Seventh-day Adventists, established schools as an intrinsic element in their work of evangelization. Communities developed around the schools and the process of education helped to make people receptive to the Christian message. In addition to their schoolroom responsibilities, teachers served as evangelists, catechists, and leaders of young church communities. In most cases, the missions had inadequate resources to fund an expanding educational system.

The missionary educational enterprise became so successful and so large that the societies felt it necessary to coordinate their efforts. As a result missionary conferences were held, the first at Livingstonia Mission in 1900 and the second at Blantyre in 1904, to discuss educational policies, curricula of instruction, and school

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<sup>1</sup>Ibid., 93.

fees.<sup>1</sup> The missions funded the educational work they had undertaken without government grants-in-aid until 1907.<sup>2</sup>

In 1907, the British administration began to supplement mission funds through a system of government grants-in-aid. The money was allocated to different societies according to the size of their school systems. Government grants-in-aid to missionary education between 1907 and 1920 were a steady £1,000 per year. This annual allocation was increased between 1920 and 1922 to £2,000 a year.<sup>3</sup>

The government grants-in-aid provided the societies with the opportunity to open more schools, which resulted in reaching more people with the Christian message and more teachers serving as evangelists. The grants also served to promote a controlled system of education. As the schools increased, there began to develop a populace able to read and write, who had become more self-conscious, and somewhat removed from their local culture. Malinki was a product of such an education.

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<sup>1</sup>S. S. Murray, A Handbook of Nyasaland (London: Crown Agents, 1932), 386.

<sup>2</sup>Bridglal Pachai, "A History of Colonial Education for Africans in Malawi," in Aggripa T. Mugomba and Mougo Nyaggah, Independence Without Freedom (Santa Barbara, California: ABC-Clio, 1980), 129.

<sup>3</sup>Alexander Hetherwick, "Nyasaland, Today and Tomorrow," Journal of African History (1917-18): 15, 16.

The government grants-in-aid had caused an expansion of the educational system to the neglect of the development of theological schools for the training of ministers because the teachers in the schools provided the ministerial work force for evangelism. The aided educational system became, in time, the major evangelistic tool of the mission societies.<sup>1</sup>

After the arrival of the first missionaries and the coming of British administration, there began a partnership between missions and government that took various forms in the history of the country. It was the response of Africans to both of these groups that gave character and direction to Malawian history. Different Africans rose to influence the lives of their people and thereby add to the fascinating history of Malawi.

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<sup>1</sup>Government grants-in-aid for missionary work enabled the development of educational and medical institutions that profoundly influenced the spread of Christianity and raised the social consciousness of the people of Malawi. The topic is too large to be dealt with in detail in this study. Suffice it to say that the history of both the church and the nation would have been vastly different without government grants.

## CHAPTER III

### BOOTH, CHILEMBWE, AND KALINDE: THE MEN AND THEIR MISSIONS

#### Introduction

Within three years after Britain had declared Malawi a protectorate, three men of different backgrounds, personality, and perspective—and yet whose lives interacted—met at a mission station at Mitsidi, and thus began a stream of events that would influence the history of Malawi. The three were Joseph Booth, John Chilembwe, and Kalinde Morrison Malinki. Their backgrounds were obscure and ordinary, their visions broad, and their accomplishments complex.

Joseph Booth had a serious conviction that he was called to do missionary work. His zeal, influence, and manner of work in Malawi became as controversial as his personality.

John Chilembwe, who gained his stature as a national hero from humble beginnings as a cook for Booth, was educated in America. He led an abortive uprising in 1915 aimed at overthrowing the British government in Malawi and was killed by British soldiers. His death became a symbol



of struggle for Malawi nationhood. Years later, other Malawians lost their lives as he did in the struggle for independence.<sup>1</sup>

Kalinde Morrison Malinki, survived the ravages of slavery to become an educator, founding many self-supporting schools that were later incorporated into the Seventh-day Adventist educational system.

These three men worked together for less than four years. Their friendship lasted longer. It is not easy to assess the extent of influence one on the other in terms of their accomplishments, because each man's work was characterized by a unique spirit of independence. All three became founders or co-founders of missions whose influence touched the lives of the people of Malawi and countries beyond its borders. All three deserve more attention in the history of Malawi than can be condensed into the few pages that follow.

### Joseph Booth

#### Background

Joseph Booth was born in 1851 in Derby, England. In 1880 he emigrated to New Zealand, where he became a successful businessman. After experiencing conversion he became a missionary and went to Malawi in 1891, a widower,

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<sup>1</sup>Pachai describes the pre-independence political upheavals in Malawi in which about 42 Malawians were killed between February 20 and March 19, 1959. See Malawi: The History of the Nation, 253, 254.

nine-year-old daughter Emily. Booth's missionary activities were instrumental in the establishment of the Zambezi Industrial Mission at Mitsidi in 1892, the Nyasa Baptist Mission in 1894, a Seventh Day Baptist Mission in 1900, and a Seventh-day Adventist mission in 1902. All these missions were industrial—emphasizing practical arts such as hygiene, gardening, carpentry, and printing. Booth regarded industrial missions as playing a major "role in developing both independency and the economic welfare of Africans."<sup>1</sup> He sought to develop educational and economic skills in the Africans for their self-reliance. Perhaps of all his mission stations, at Mitsidi Booth realized best his expectations in the lives of the Africans with whom he worked.

#### Booth's Work at Mitsidi

At Mitsidi, his first mission station, Booth began coffee cultivation and involved Africans in this enterprise so they could economically better themselves. The European planters did not allow Africans to grow coffee, which had great commercial value on the market. By April 1893, at two of his missions, Booth had more than 35,000 acres of land under cultivation with a million coffee plants.<sup>2</sup> At one

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<sup>1</sup>Harry W. Langworthy, "Joseph Booth, Prophet of Radical Change in Central and South Africa, 1891-1915," Journal of Religion in Africa 16, (1986) 1: 26.

<sup>2</sup>Pachai, Malawi: History of the Nation, 91.

time he had as many as five thousand Africans from several tribes working on his mission lands. He paid them three times more than the minimum wage set by the government and other mission societies. This created tension with the Blantyre Mission leaders and especially with Alexander Hetherwick.<sup>1</sup> When Booth was attacked for this by Livingstonia Mission leaders like Elmslie in their mission paper, his reply was: "Some day the native view of the case may have to be considered."<sup>2</sup> Among his recruits from Blantyre Mission in 1892 were Gordon Mataka and Kalinde whom he employed as teachers at his Mitsidi mission. Kalinde's association with Booth would later influence his self-supporting establishment of schools.

Booth's policy was that Africa should be held in trust for the Africans and that Africans should uplift themselves through the formation of a Union of African Christians. He insisted that (1) Africans ought to run the missions that were under European leadership, (2) that educated Africans should hold equal positions of trust with the European missionaries, and (3) that a training program be instituted to prepare them for such positions.<sup>3</sup> He drew up a document, "Africa for the Africans," which carried the

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<sup>1</sup>Shepperson and Price, 34, 35.

<sup>2</sup>Ibid., 35.

<sup>3</sup>Ibid., 91

objectives of his African Christian Union.<sup>1</sup> People who listened to Booth's preaching remembered his openness of expression. One who listened testified:

This gentleman, [Booth] came in the country with a different tone from the Europeans and missionaries who came before him. His preaching and teaching was entirely curious and very contradictory with his European friends. The way he spoke, one almost thought he was a mad man to say, "I do not want to call you native names such as niggers, black men etc. but you are my friends and brothers in Christ." He used to eat with black men together to show that he was a real friend, and even went the length of telling his fellow missionaries in his mission at Mitsidi not to treat the Africans badly but to be equal and to have meals together. Some of his words we used to hear him speak were, "Rise up and be blessed and save your country. I see your face like Moses who saved the children of Israel from bondage. Why do you stay with these Europeans. They are all liars." Sometimes when he came and found the native at a service in the Blantyre Church he used to say "I don't want to go in and hear these same Europeans who are cheating the natives and robbing their land, using the natives as hoes, and they themselves getting a lot of money." Rise up and save your country, was the sentence he almost said every time we met him.<sup>2</sup>

Booth had severed connections with the Zambezi, Nyasa, and Baptist Industrial missions by 1895 because of his radical views. He criticized the directors of these missions for keeping their converts ignorant and for failing to establish training institutes as they had initially promised they would do.

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<sup>1</sup>See a copy of the document in Appendix 4.

<sup>2</sup>Mungo Murray Chisuse, quoted in Phiri, Malawians to Remember, 3, 4.

Booth and Chilembwe in America

In 1897, Booth decided to go to the United States to interest African-Americans in returning to Africa to unite their efforts with their African brothers and sisters for the development of Africa. On this trip he took John Chilembwe, a young Yao man, with whom he had for some time been associated at Mitsidi. He felt that by taking one of Africa's own sons he would have a greater impact in appealing to his African-American brothers. The immediate success of this scheme was the support and education that Chilembwe received from the leaders of the Negro Baptist churches.<sup>1</sup> Booth and Chilembwe parted for a while in Philadelphia, where Booth left Chilembwe in the care of his African-American brothers. They kept an affectionate correspondence with each other for a long time after this parting<sup>2</sup> until they met again in Malawi about 1901.

At this time Booth encountered Seventh Day Baptists in New Jersey and learned about the seventh-day Sabbath from them.

Booth and the Seventh Day Baptists

On Sabbath, July 9, 1898, Booth addressed the Seventh Day Baptist congregation of Plainfield, New Jersey. He explained his industrial work in Malawi. In his remarks,

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<sup>1</sup>Phiri, Malawians to Remember, 10.

<sup>2</sup>Ibid.

he stated that, while in Africa the question about the seventh-day Sabbath had been brought to his attention, but he had avoided it and had never given the subject serious thought.<sup>1</sup> After long discussions with Drs. A. H. Lewis and A. E. Main of the Seventh Day Baptist Church, Booth and his wife Annie accepted the Sabbath teaching and offered themselves for membership in the Plainfield Seventh Day Baptist congregation on September 24, 1898.<sup>2</sup>

On January 30, 1899, the Seventh Day Baptist church organized the Sabbath Evangelizing and Industrial Association. Its purpose was the planting, in Africa and other continents, of industrial missions for the education and training of Africans to become farmers and mechanics. The Association was to work on business lines and to devote

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<sup>1</sup>As early as 1893, while he was at Mitsidi Mission, Booth had entertained a guest by the name of George James, a self-supporting missionary of the Seventh-day Adventist Church who had come to Malawi to see prospects of starting Adventist missions. James presented the seventh-day Sabbath doctrine to Booth and two of his African staff (most probably Kalinde Morrison Malinki and Gordon Mataka, who were his only African teachers at that time). James left the country and later died on his way to meet other Adventist missionaries in Southern Africa, without establishing any organized Adventist work. But he had left Booth with the impression that years later would make it easier for him to accept the Seventh-day Adventist teachings and to introduce that Church in Malawi. See George James "In the African Interior," Advent Review and Sabbath Herald, August 15, 1893, 518.

<sup>2</sup>William C. Hubbard, "Sabbath Evangelization and Industrial Missions," in Seventh-Day Baptists in Europe and America, vol. 1 (Plainfield, New Jersey: American Tract Society, 1910), 577, 578.

the proceeds to the duplication of such missions.<sup>1</sup> Seventh Day Baptist leaders entrusted Booth with the responsibility of starting such missions in Malawi. In April 1899, Booth and his family left New York for Africa. He arrived in Blantyre on July 16, with full financial support from the Seventh Day Baptists to start immediately an industrial mission.

Upon arrival in Malawi, Booth began to teach and preach his new-found faith as he laid plans for the industrial mission. The natives who remembered him from his previous stay in Malawi questioned him whether the Ten Commandments were meant for all people, since he emphasized them so much. When he agreed that the commandments were binding on all humanity, the natives petitioned the Queen of England to be "relieved from bearing arms against their brethren," that "the hut tax should be used for their own education," and that after some time "their country should be restored to them."<sup>2</sup> Apparently the natives saw a dichotomy between the teachings of the Ten Commandments and the practice of the White people, whom they considered to have robbed them of their land, taught them to bear arms against one another, and imposed taxation which they considered robbery because they did not understand its intended purpose.

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<sup>1</sup>Ibid., 578.

<sup>2</sup>Ibid., 579.

Booth was summoned by the Consul and Commissioner-General and ordered to give up his teachings. He was ordered not to teach seditious doctrines to the natives and was asked to pay as surety \$2,500 which he did not have. As a result, he was forced to flee to the neighboring Portuguese territory.<sup>1</sup> This delayed the plans for the industrial mission.

However, in January 1900, Booth returned to Blantyre and started looking for land for a mission; however, by this time land had doubled in value. Booth was able to purchase land in Thyolo (the present site of Malamulo Mission)<sup>2</sup> through Mr. Miller of the Zambezi Industrial Mission, which Booth had founded during his early years in Malawi.<sup>3</sup>

The plantation had 250 acres already cleared and planted with 300,000 coffee trees.<sup>4</sup> Construction of houses started immediately and Booth requested the Seventh Day Baptist Board to call the mission "Plainfield Mission," not in honor of the Plainfield Church, but to commemorate the

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<sup>1</sup>Ibid.

<sup>2</sup>See map in Appendix 3H.

<sup>3</sup>By May 20, 1900, the Seventh Day Baptist Board formally accepted the proposition and purchased the estate which consisted of 2,001 acres, paying \$9,761.70 on June 8, 1900, and giving a note of balance for \$5,000 due by September 9, 1900.

<sup>4</sup>Hubbard, 580.



fact that it was at Plainfield in New Jersey that God had shown him the truth about the Sabbath.<sup>1</sup>

Conditions at the new mission were difficult in the first year. The coffee crop failed, and Booth's health was poor and he wanted to return to England. When the board learned this and discovered that the mission was in debt, they sent Mr. Jacob Bakker to take Booth's place and make adjustments as he saw fit.<sup>2</sup> Bakker left for Africa on February 20, 1900. Upon Bakker's arrival in Malawi, Booth and his family left for America. When Booth arrived at Plainfield, New Jersey, the affairs of the mission were reviewed by the officers of the board. On December 3, 1901, the directors of the board decided to terminate their contract with Booth, allowing him to seek some new means of subsistence.<sup>3</sup>

#### Booth and Seventh-day Adventists

At this time, Booth made contact with Seventh-day Adventists in Battle Creek, Michigan, and became a member of that church in early 1902. Meanwhile the reports of Bakker from Malawi about Plainfield Mission did not encourage Seventh Day Baptists about the future of their mission. Meanwhile Booth interested Seventh-day Adventists in opening

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid., 582.

<sup>3</sup>Ibid.

a mission. The leaders of the Seventh Day Baptists at a conference with Seventh-day Adventists accepted an offer of \$4,000 for the land which they used to defray the indebtedness of the mission.<sup>1</sup> The money was one-fourth what the Seventh Day Baptists paid for the property. Thus Plainfield Mission was officially acquired as a property of Seventh-day Adventists.

In 1902 Booth returned to Malawi as a Seventh-day Adventist missionary. Thomas Branch, an African-American missionary, was sent to work with him. Branch was apparently the first Black Seventh-day Adventist missionary to Malawi and the first African-American to come to Central Africa. Branch and his daughter Mabel started the Seventh-day Adventist work at Plainfield Mission.

Booth did not remain at Plainfield Mission for long. His stay, which lasted six months, was a disappointment. His relations with Branch deteriorated. Branch was more conservative and culture-bound than previous missionaries Booth had worked with. Although details of their apparent differences are obscure, it seems that Branch could not accept Booth's views of change. In 1903 Booth left Malawi for the last time to go to England.<sup>2</sup>

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<sup>1</sup>Ibid., 583.

<sup>2</sup>Langworthy, "Joseph Booth," 33.

Booth: Final Adventures

In England Booth embraced the millennial views of the Watch Tower and in 1906 made a trip to America to meet with the founder, Charles Taze Rusell, to convince Rusell to send him to lead the movement in Africa. By January 1907 Booth was in Cape Town, South Africa. From this time until 1915, Booth's work involved encouraging Malawians who worked in South Africa to influence change for the development of Malawians in their country. His influence in Malawi at this time was indirect. The events surrounding the 1915 uprising by his former friend, John Chilembwe, were unknown to him (he was in Lesotho), however, he was deported from South Africa in 1915 because he was suspected of involvement in the uprising in Malawi. In 1919 he returned to South Africa to the house his daughter had built for him at Llandudno near Cape Town, where he spent much of his time gardening and reading.<sup>1</sup>

In spite of his incessant labors and travels Booth lived to be an octogenarian. His second wife, with whom he had traveled to America, and England, preceded him in death. He later married a South African school teacher with whom he finally returned to England, where he died on Wednesday, November 4, 1932.<sup>2</sup>

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<sup>1</sup>Ibid., 41.

<sup>2</sup>Shepperson and Price, 359.

Booth: An Assessment

It is clear that Booth had a great deal of influence on the 1915 Chilembwe uprising. It is doubtful however, whether Booth would have advised Chilembwe to use force. Perhaps Booth's own words in the closing years of his life best sum up his relationship to the militant uprising:

Yes, dear Chilembwe, gladly would I have died by my countrymen shot, to have kept thee from the false path of slaying: far better die a slave than die stained with the others' life blood.<sup>1</sup>

Joseph Booth was a complex man, in character and accomplishments. It is not an easy task to assess his contributions to Malawi. Perhaps Harry W. Langworthy comes close to a correct analysis of the man:

Booth's fundamentalism was so absolute that it was radical. His outlook was one of complete racial equality (it is unclear how much of a conventional sexist he was; he certainly dominated his wife, but at least was sensitive to the need for women's education). He was unshakably optimistic that the Lord would show him the way to fulfill his vision of the Lord's will. He literally followed the Ten Commandments to the point of becoming a pacifist, worshipping on the seventh day and feeling the need to protest at the colonial powers' coveting and stealing African land, labor and freedom. His conscience and conviction in his mission led him to an active advocacy of religious, economic and political independency.<sup>2</sup>

The influence of such a man on John Chilembwe, Kalinde, and many others cannot be covered within the scope of this study. Certainly Kalinde's achievements as an educator must have been directly influenced by Booth.

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<sup>1</sup>Ibid., 358.

<sup>2</sup>Langworthy, "Joseph Booth," 23.

Later, Kalinde's son, Malinki, may have been indirectly influenced also by this driving spirit.

### John Chilembwe

#### His Background

John Chilembwe was born near Mount Sangano in Chiradzulu District.<sup>1</sup> His father was a Yao known by the name of Chilembwe. (Yao people did not use surnames in those days; they used the father's first name as a surname.) John's other name was Nkologo, and he may have been known by this name before he adopted his Christian name. He was later identified as John Chilembwe.<sup>2</sup> His mother, Wajilwaga, was a Nyanja, alleged to have been captured as a slave during wars of the Makua peoples of Mozambique with the Central Yao.<sup>3</sup> She had a sister, called Nyangu, who was the mother of James Chimpele, a close associate of John Chilembwe.

Chilembwe's father moved from Chiradzulu in search of more land, as the area was overcrowded by the Nguru who had moved in from neighboring Mozambique. He settled in the village of Chief Chilomoni on the western side of what is known today as Blantyre. In this village there was a junior primary-level school in which John Chilembwe enrolled. When

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<sup>1</sup>See map for Chiradzulu in Appendix 3G.

<sup>2</sup>Phiri, Malawians to Remember, 1.

<sup>3</sup>Shepperson and Price, 42.

Blantyre expanded, village Chief Chilomoni moved further west towards the Michiru Hills. The Chilembwe family also moved and settled at Chileka.<sup>1</sup> Their stay here was temporary because years later they would move back to Chiradzulu, Chilembwe's birthplace.

#### Chilembwe Meets Booth

Chilembwe came into Booth's employ as a cook at Mitsidi in February 1893 and proved a very dependable, intelligent, patient, independent, and kind-hearted worker. He was very dark skinned, with white teeth and a gleaming smile. He had a great desire to learn and write, according to Emily Booth Langworthy, Joseph Booth's daughter.<sup>2</sup> He was baptized by Booth by immersion into the Baptist faith at the Zambezi Industrial Mission on July 17, 1893.

Chilembwe's four years at Mitsidi were spent mainly in Booth's employ as a cook and interpreter. Whenever Booth was away, Chilembwe took care of the house and Booth's daughter, Emily.

Between 1895 and 1897, Chilembwe felt somewhat alienated from Booth because Booth had made brief visits to America and Britain during this time. Chilembwe may have spent some time doing odd jobs on the Zambezi Industrial

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<sup>1</sup>Phiri, Malawians to Remember, 2.

<sup>2</sup>Shepperson and Price, 37.

Mission's boat, the "Glad Tidings," and perhaps interpreting for guests such as Caldwell who visited the mission.<sup>1</sup>

By January 1897, Booth was back in Blantyre after traveling to America, Britain, and South Africa. By March he was preparing to take Chilembwe with him to the United States.<sup>2</sup> He had already outlined his program of "Africa for the Africans" document to which Chilembwe had put his signature.<sup>3</sup> The ideas in this document must have had a profound influence in shaping Chilembwe's future and training in America. Booth and Chilembwe soon left for America.

#### Chilembwe's Education in America

While in America Chilembwe studied at Virginia Theological Seminary and College, Lynchburg<sup>4</sup>, Virginia, under the tutelage of Gregory W. Hayes, who was also principal of the school.<sup>5</sup> He had been taken there by Dr. Lewis Garnet Jordan, the secretary of the Foreign Mission Board of the National Baptist Convention. Pastor William Brown of High Street Baptist Church willingly agreed to pay for his schooling at the Seminary. In 1900, Chilembwe

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<sup>1</sup>Ibid., 65, 66.

<sup>2</sup>Ibid., 78, 79.

<sup>3</sup>The document appears in Appendix 4 of this study.

<sup>4</sup>Phiri, Malawians to Remember, 10.

<sup>5</sup>Ibid., 10.

returned to Africa having obtained B.A. and B.D. degrees. Details are lacking to ascertain how in three years he managed to get two degrees. It could be safely said that besides his association with Booth before going to America, Chilembwe's sentiments of nationalism and Pan-Africanism were intensified while he studied in America. His friend and colleague, Mungo Murray Chisuse, later testified:

In America John Chilembwe got his education proper, and there he must have learned a lot among coloured people about the colour question and about freedom and having heard and read books such as Uncle Tom's Cabin, etc., and how the black people became industrious among themselves in America. Filled with these American ideas he came back to Nyasaland and began his work as a missionary.<sup>1</sup>

While Chilembwe was attending college in Lynchburg, there were incidents throughout the United States in which Black people were killed by White gangsters. In 1897, the year he entered college, 122 Blacks were lynched; 102 in 1898; 84 in 1899; and in 1900, the year he returned to Malawi, 107 Black people faced death at the hands of Whites.<sup>2</sup> Undoubtedly these events must have affected his life.

During Chilembwe's studies in America, he doubtless had been exposed to the two schools of thought among Black people: (1) the school of Booker T. Washington that advocated cooperation and partnership with White people,

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<sup>1</sup>Ibid., 13

<sup>2</sup>Phiri, Malawians to Remember, 14.



after Blacks had acquired the skills necessary to prepare them to compete on equal terms with Whites, and (2) the school of Dr. W. E. B. Du Bois, one of the intellectual giants of the time, which advocated freedom for Black people with immediate political and social equality. It cannot be judged easily which school of thought had greater influence on John Chilembwe. Either way, the influence would have been strong.

#### Chilembwe Returns to Malawi

When Chilembwe returned to Malawi, he went to Chiradzulu to start his career of preaching and teaching. It is not known exactly when he married Ida, a half-caste girl whose mother, a Makololo named Ndulaga, had married a Portuguese man.<sup>1</sup>

In commencing his work as the new leader at the Zambezi Industrial Mission which he re-named Providence Industrial Mission,<sup>2</sup> Chilembwe sought out the most educated boys in Blantyre to join him. His association with Booth had given him experience and now he was able to start work confidently.<sup>3</sup> The curriculum at Providence Industrial Mission was similar to that offered in other mission schools encompassing such subjects as reading, writing, Bible,

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<sup>1</sup>Ibid., 5.

<sup>2</sup>Providence was an institution in New York which had helped pay Chilembwe's stay there.

<sup>3</sup>Phiri, Malawians to Remember, 16.

carpentry, gardening, and hygiene. However, it placed more emphasis on the practical aspects of education. Chilembwe emphasized a spirit of self-help or self-reliance among all his students.

Chilembwe was cordial to other missionaries, although he did not want expatriates on his mission. He was implementing the "Africa for Africans" principle of Booth. Chilembwe was also concerned with the general welfare of Africans and the treatment they received from the Whites in mission schools as well as from government.<sup>1</sup>

#### Chilembwe's Uprising and Death

Several factors may be cited as the causes of the uprising. In 1914 Britain was at war defending Malawi from German invasion by way of Tanzania. Chilembwe was greatly opposed to having Africans "die for a cause which is not theirs."<sup>2</sup> In addition to the war, Chilembwe viewed the general treatment of Africans by European employers, such as those at the estates near his mission, as cruel. Additionally, there was the system of Thangata, or labor tenancy, by which Africans worked for several months for food and accommodation while earning little to meet other living expenses. For example, a person working ten hours a

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<sup>1</sup>Ibid., 22.

<sup>2</sup>Chilembwe wrote an open letter in the Nyasaland Times of November 25, 1914. See Shepperson and Price, 234.

day for a month would get paid one shilling as wages.<sup>1</sup>

These factors, besides many others, led Chilembwe to organize his followers for a forceful overthrow of the British administration in Malawi. It was not the intention of this study to probe the operation carried out by Chilembwe and his followers. It suffices to mention that the uprising had a profound effect on the history of the nation.

Before the weekend of January 22 through Tuesday January 26, 1915, Chilembwe sought out his best friends and sent emissaries to those who were far away with his plan to massacre the White people in Malawi. Now Chilembwe thought of one of his friends and former colleagues at Providence Industrial Mission whom he had known in Booth's days. Kalinde was at Monekera busy with his school work. Chilembwe went to see Kalinde and laid the plan before him, but Kalinde's response was a plea for moderation and persuasion rather than violence. Kalinde understood the issues being discussed but differed with Chilembwe in method. Kalinde advised Chilembwe to call for a meeting to discuss the best approach to resolve the conflicts with the Europeans. Chilembwe refused dialogue and discussion.

In the actual operation which was directed at White planters and the administration, Chilembwe's forces attacked

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<sup>1</sup>Pachai, Malawi: The History of the Nation, 221. In certain instances the pay was higher, as much as three shillings. See also H. H. Johnston, 168.

and killed European estate-owner William Jervis Livingstone at Magomero. Another group of his forces marched into Blantyre to capture the arsenal at Mandala headquarters, but these forces were quickly defeated by the British residents of Blantyre. After two or three days of turmoil, the British overtook Chilembwe's forces and arrested several of his followers, most of whom were later killed. Within a few days the uprising was aborted. This was the first serious wave of political consciousness in Malawi and it almost took the British administration by surprise.

As to the end of Chilembwe himself, let another author summarize it:

On 3 February 1915 Chilembwe was spotted at Chinorampeni Hill towards the Mozambique border. He had a Bible in his hand; and when he saw the soldiers coming he made no attempt to run. He just knelt against a tree praying.

They fired at him needlessly and then seized him. Bleeding, he asked if they would take him to their European master so that he could explain what he had done. His request was refused. It was not considered safe to travel with a captive Chilembwe in the villages all the way either to Mulanje or Chiradzulu bomas. The villages all over were too full of his sympathisers. He prayed and then they shot him dead.<sup>1</sup>

In the uprising and by his death Chilembwe had accentuated the plight of his people to the British administration.

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<sup>1</sup>Phiri, Malawians to Remember, 89.

Kalinde Morrison Malinki: A Father's Legacy

Background

The history of Kalinde Morrison Malinki,<sup>1</sup> fragmentary as it appears, is a profile of courage. It could be safely said that the daring spirit of Kalinde was the most important legacy for his son, Malinki.

Kalinde's mother, Mwasekera, was a Chewa by tribe from Njewa village in Lilongwe district in Central Malawi.<sup>2</sup> She and her husband, whose identity is not known, were hoeing one day when they were captured by Chief Mpezeni's<sup>3</sup> tribesmen during Mpezeni's Ngoni and Chewa conflicts.<sup>4</sup> The husband managed to escape, but Mwasekera was taken captive by Mpezeni's warriors to Chipata in Zambia where she was made to marry an Ngoni man of chief Mpezeni's area. Two children were born to this family of which Kalinde was the younger. The family was later taken into slavery,

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<sup>1</sup>See photograph of Kalinde on page 58. The birth date of Kalinde has been estimated to be around 1850. See Kelvin Banda and Pachai sources cited in this study. See also a chronology of Kalinde's life history in Appendix 6A of this study.

<sup>2</sup>See map in Appendix 3G.

<sup>3</sup>Chief Mpezeni, a prominent Ngoni paramount chief who settled in the western area of central Malawi. He made raids on the Chewa in the Lilongwe area during the early years of Ngoni settlement in this region.

<sup>4</sup>The Mpezeni War referred to here occurred about 1850-1860. This was the period of the Ngoni settlement in Central Malawi and around the Chipata area in Zambia. Desmond D. Phiri, Malawi historian, alludes to these Ngoni raids on the Chewa during this time. See Phiri, From Nguni to Ngoni, 90-96.

apparently by Portuguese slave traders who trekked with them southwards towards Tete in Mozambique. On the way the older boy was killed as he was too young to walk long distances. The captors took the boy by both legs and smashed his head into a tree and threw him into the bush to die.<sup>1</sup> Such experiences evidently were related to Kalinde by his mother as he grew up. However, his spirit of non-violence, as shown in the Chilembwe uprising, reveal the nobility and patience which resulted from obedient faith to the teachings of the Word of God.

Kalinde's mother must have been a person of admirable character considering what she experienced and endured in all these displacements. She is described as being a tall and strong woman.

After a short stay at Tete, Mwasekera and her husband journeyed on and temporarily settled at Milonga. Had their captors succeeded, they probably would have marched Mwasekera, and her husband, and child to the Portuguese border of Beira and put them on ship bound for either America or Portugal. It is possible also that they would have died, as many did, on the way to the new world. However, at Milonga, Kalinde's mother was made to marry another man, and a girl was born to this marriage.

Mwasekera and her new husband soon became tired of their new slave master at Milonga and decided to run away.

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<sup>1</sup>Malinki Papers, MS D, 1.

Kalinde was then twelve years old. From Milonga, they ran to Mwanza in Malawi, where they presented themselves to Apito, the counsellor of a local area, Chief Kasisi. This counsellor took them to Chief Kasisi's village where they stayed for one year. Later, Chief Kasisi decided to move them to Mpemba.<sup>1</sup> It is not known whether land was the problem or whether it was the chief's desire to safeguard them from more slave raids. However, for their safety, Chief Kasisi sent two of his counsellors, Kamuyango and Kuseka, to escort them to their new settlement at Mpemba,<sup>2</sup> where they remained for twenty years.<sup>3</sup> Finally, they moved to a place near Blantyre Mission, which had been operated by the Church of Scotland, for eight years. By then it had a strong school program with students being recruited from the surrounding villages. The recruitment program involved missionaries going from village to village to talk to the parents about sending their children to school at the mission. Kalinde was one of the students who was sought by Dr. Scott, who was the director of the Blantyre Mission at this time. After careful negotiations with his mother, Kalinde was recruited to start school at the Presbyterian mission.

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<sup>1</sup>See map in Appendix 3G.

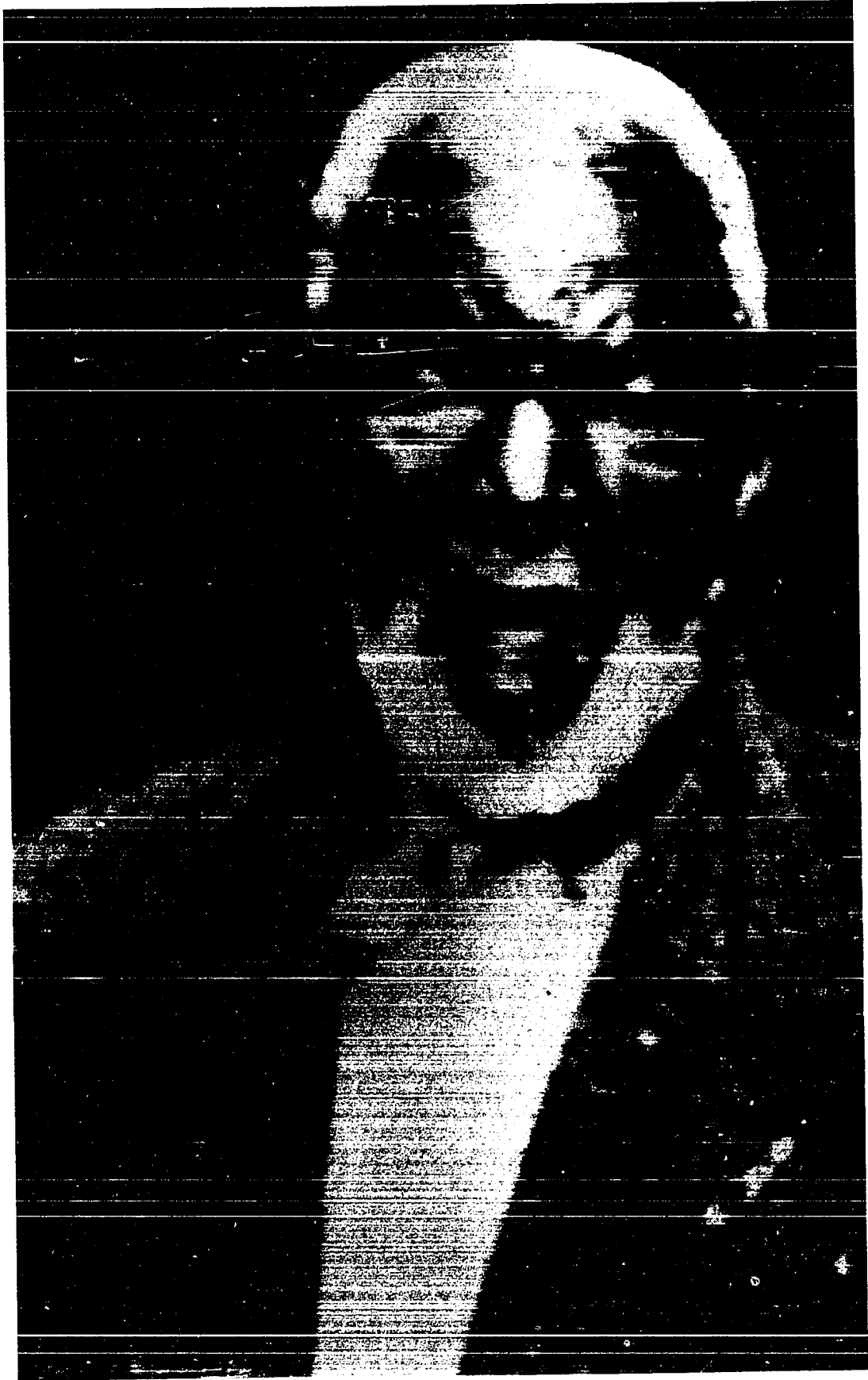
<sup>2</sup>Malinki Papers, MS D, 1.

<sup>3</sup>Kalinde M. Malinki, 1.

Kalinde Morrison Malinki, educator, evangelist, and father  
of James Malinki.

(Photo: Courtesy of Louis Alex H. Malinki, circa 1956)





Kalinde's Education at  
Blantyre Mission

Life took a new turn for Kalinde in 1884 when he began to attend school at Blantyre Mission.<sup>1</sup> He must have been thirty-four years old by this time. It was common for a person to start school at such a mature age in the early years of Western education in Africa. The mission encouraged students to learn various practical trades. Kalinde attended Blantyre Mission until 1890. By 1891, he was working in the print shop at the mission after having been awarded a Teacher's Certificate.<sup>2</sup> It is possible that Kalinde had become a Christian of the Scottish Presbyterian faith while at Blantyre Mission. For the Blantyre Mission to employ Kalinde, he must have demonstrated promise as a good worker.

Kalinde Meets Booth

In 1892 Joseph Booth met Kalinde and asked him to teach at his Zambezi Industrial Mission at Mitsidi near Blantyre. Kalinde accepted the offer, and here he met John Chilembwe.<sup>3</sup> Booth had also recruited Gordon Mataka, a classmate of Kalinde, at Blantyre Mission, with whom Kalinde taught at Mitsidi. The meeting of Booth and Chilembwe at Mitsidi would later have much significance in Kalinde's

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<sup>1</sup>Pachai, Malawi: The History of the Nation, 276.

<sup>2</sup>Malinki Papers, MS C, 3.

<sup>3</sup>Pachai, Malawi: The History of the Nation, 276.

life. His life and ministry were shaped by Booth's philosophy of self-help in missions. His friendship with Chilembwe would also affect his work as an educator during the 1915 Chilembwe uprising, in which Kalinde's schools would be temporarily closed.

A significant step in Kalinde's life was his marriage in 1892 to Rachel Diliza,<sup>1</sup> at Mitsidi<sup>2</sup>. Here they both were baptized by Joseph Booth by immersion according to the Baptist tradition which had been adopted by Booth's Zambezi Industrial Mission. On December 14, 1893, James Malinki was born to this marriage. It is not known whether Kalinde named him after a Bible character, but it is significant to know that James Malinki did not use a second name or African name, which might suggest a strong Christian influence on the part of Kalinde. When his second son was born in 1895, Kalinde named him Joseph,<sup>3</sup> again after a Bible

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<sup>1</sup>Rachel Diliza came from the Nkuka family, who were immigrants from Tete. Rachel's father became a group village headman; and when she married Kalinde, he gave Kalinde a piece of land on which to settle. Kalinde called it Monekera because it was on a hill and presented a beautiful view of the area around it. It is still called Monekera.

<sup>2</sup>Shepperson and Price mention that two Africans were married in Christian fashion at Mitsidi about this time, with all the European style of honors; something that must have impressed Chilembwe. It is not explicit whether one of them was Kalinde. See Independent African, 54.

<sup>3</sup>Joseph Malinki became a minister and missionary in Zaire, Rwanda, and Zambia. He worked longer in Zambia at Katima Muliro than he did in Zaire. He preceded his brother in death.

character, or perhaps after Joseph Booth, who might have had influence on Kalinde by this time. Whichever the case, it is evident that the Christian influence on Kalinde was already strong.

In 1900 Booth and Kalinde took a contract with the African Lakes Corporation which gave Kalinde additional work as supervisor of recruiters for carriers of goods from Chikwawa to Blantyre.<sup>1</sup> The railway line between Chiromo and Blantyre was not completed until three years later, therefore goods coming into the country had to be carried from Chikwawa where the rail line ended. Kalinde continued working for the African Lakes Corporation until 1901.<sup>2</sup>

#### Kalinde's Schools

By 1902 Kalinde started opening schools of his own. His experience with Booth at Mitsidi must have prepared him to open these schools on a self-supporting basis. After all, Booth had emphasized this feature of independence for Africans in missions. His first school was at Chileka, his home. Kalinde's main interest was to provide education for his people at no expense to them. He paid his own teachers, and believed in self-help education, often mobilizing the local people to contribute labor.<sup>3</sup> Besides being a teacher,

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<sup>1</sup>See map in Appendix 3G showing towns.

<sup>2</sup>Malinki Papers, MS D, 2.

<sup>3</sup>Louis Alex Malinki, interview by author, November 22, 1988, Chirimba, Blantyre, Malawi.

Kalinde was a farmer, and he put the money he realized from the sale of his farm produce into paying teachers.<sup>1</sup> His methods and objectives in founding these schools reflect the influence of Booth's philosophy of self-help and self-sustenance for missions. Kalinde founded other schools at Monekera, Khungulu, Malavi, Kanje, and Msomera.<sup>2</sup>

#### Kalinde at Plainfield Mission

In 1904, Elder W. S. Hyatt, who was in charge of the Seventh-day Adventist work in Southern Africa, visited Malawi to see the development of the church there. While in the country, he paid a visit to Kalinde's schools and was so impressed with them that he asked Kalinde whether he could join Thomas Branch at Plainfield Mission.<sup>3</sup> Kalinde consented and in 1904 he went to Plainfield to help Branch in translation work. Kalinde was responsible for translation from Chinyanja, the local language, into English. In addition he supervised students in the school. After one year, Kalinde asked to return to the schools he had established, but Branch asked him to stay on for another three years, which he did.

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<sup>1</sup>Facts and figures of how much for how many teachers are obscure.

<sup>2</sup>Malinki Papers, MS C, 4.

<sup>3</sup>Later known as Malamulo Mission. See Kalinde Malinki, 8.

In the first baptism of 1906 at Plainfield, Kalinde and his wife were baptized into the Seventh-day Adventist Church. Branch argued that the first time Kalinde and his wife had been baptized, it was baptism into a Sunday-keeping church and now it was necessary for them to be baptized again. In the same year Kalinde decided to return to his home at Monekera to open more schools. It is not known for sure, but perhaps Kalinde, under Booth's influence of independence and adventure, felt that he was restricted in his work at Plainfield. However, some people thought he was running away to Zimbabwe to work in the mines for higher pay but were disappointed to find out that Kalinde had gone back to his schools.

Thomas Branch left Malawi in 1907 and was replaced by Joel C. Rogers. During this time the name was changed from Plainfield to Malamulo, meaning "Commandments." This was because of the Seventh-day Adventist denomination's emphasis on obedience to the Ten Commandments.

In 1910, Pastor Joel Rogers, who had been impressed with the schools run by Kalinde, sent three teachers from Malamulo to help Kalinde in his schools. These were: James D. Ngaiyaye, Jakobo M'namilanji, and Izeki R. Mpatsa. It is not clear whether Kalinde asked for help from Rogers or whether Rogers sent the help as a gesture of goodwill to establish good relations with Kalinde, who was already a distinguished educator. These three teachers gave good

service until they were called back to Malamulo.<sup>1</sup> Rogers persuaded Kalinde to amalgamate his schools with the Malamulo schools. As a result Kalinde became the inspector of all Seventh-day Adventist schools in Southern Malawi, a responsibility he faithfully discharged for thirteen years.

Kalinde and the Chilembwe Uprising

In 1915, Kalinde was approached by his friend, John Chilembwe, with the idea that they should collaborate in revolting against the British government. Kalinde was aware of the issues and injustices that fostered Chilembwe's attitude. Both men had both signed the Booth memorandum.<sup>2</sup> He advised Chilembwe to call for a meeting to discuss the best possible approach to resolving conflicts with the Europeans.<sup>3</sup> Chilembwe however, refused dialogue and discussion saying, rather "we must kill the Europeans and get rid of them; after all this is our country."<sup>4</sup> Apparently by this time Chilembwe's patience and kindness had come to an end. He had become militant. When Kalinde reminded him that they were Christians and preachers,

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<sup>1</sup>Malinki Papers, MS D, 2.

<sup>2</sup>See document of objectives for the African Christian Union to which Kalinde and Chilembwe were signatories in Appendix 4.

<sup>3</sup>Malinki Papers, MS E, 4.

<sup>4</sup>Ibid.

Chilembwe became angry and called Kalinde a coward. That was the parting of their ways.<sup>1</sup>

After the 1915 uprising, in which Chilembwe and other educated Africans were killed, several surviving supporters and friends of Chilembwe were arrested. Kalinde too was arrested while inspecting schools at Malabvi near Limbe. When the soldiers accused Kalinde, "We have arrested you because you have been corresponding with Chilembwe on the Rebellion," Kalinde boldly answered and said, "I corresponded with him as my friend and that is not rebellion."<sup>2</sup> It is clear that the government had looked at the memorandum that outlined the objectives of the African Christian Union, which bore Kalinde's signature and also had, in searching Kalinde's house, found evidence of correspondence between him and Chilembwe. As a result, he was taken to Zomba and jailed for two months. In the third month, after a short time of investigation, he was freed without charges.<sup>3</sup> When the government offered him money to pay for accusing him falsely, Kalinde simply said, "That is your money, God takes care of me." Such an attitude of self-resignation to God definitely had a profound influence on Malinki in his ministry.

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

<sup>3</sup>Malinki Papers, MS A, 5.



Kalinde was a central figure in the Seventh-day Adventist Church at this time and his involvement with Chilembwe left a lingering shadow of suspicion on the denomination,<sup>1</sup> in the eyes of the British administration in Malawi. He had signed the document of African Christian Union.<sup>2</sup> Kalinde was a friend of Chilembwe and both he and Chilembwe had signed Booth's document "African Christian Union Schedule." Kalinde was by now the leading African worker of the Seventh-day Adventist Church. Fortunately, Kalinde's conduct during the uprising and the stability of his educational work presented a positive image of his church in the eyes of the government. Years later, during the pre-independence political turmoil in Malawi, Kalinde's son Malinki would receive unquestionable recognition and a certificate to preach the gospel in troubled areas of Thyolo and Mlanje districts.

As a result of the aftermath of the uprising, the British Administration made several proposals: (1) religious sects with millennial teachings should be excluded from the country, (2) the number of native schools and missions should be limited, (3) an advisory board to advise the

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<sup>1</sup>Shepperson and Price, 330.

<sup>2</sup>Kalidnde had signed the document of African Christian Union. The British administrators questioned the ability of the natives to interpret and apply Scriptures correctly about millennial teachings and land possession. See Pachai, "The State of the Churches in Malawi During the Early Protectorate Rule," 16.

government on mission matters be established, and (4) inflammatory literature should be banned in the country.<sup>1</sup>

#### Kalinde's Closing Ministry

Kalinde continued his work with devotion until in 1920 he was asked to take charge of a mission district at Matandani Mission as pastor and evangelist. While working at Matandani, he started more schools in the Mwanza area and around Matandani itself.<sup>2</sup> In 1927 Kalinde had surgery at the Blantyre Hospital. The cause of his illness and nature of the surgery is not known. He recovered after one month in the hospital, but stayed home to recuperate for almost a year. He did light work as inspector of schools around Monekera.<sup>3</sup>

In 1928 Kalinde was ordained to the gospel ministry in the first ordination service for national pastors in Malawi. The participating clergy in this ordination service were Elders J. F. Wright,<sup>4</sup> J. Robinson, and N. C. Wilson.<sup>5</sup> On September 1, 1928, the Union Committee suggested that

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<sup>1</sup>Ibid., 17.

<sup>2</sup>See map in Appendix 3H showing some mission stations.

<sup>3</sup>Kalinde M. Malinki, 14.

<sup>4</sup>J. F. Wright was president of the African Division at this time.

<sup>5</sup>N. C. Wilson had just assumed leadership of the Nyasaland Union Mission. He later served at the General Conference.

Kalinde became the director of Chileka Mission so he would not have to travel long distances. At the end of 1933, the committee voted Kalinde's retirement. Although retired, Kalinde continued to serve the church by visiting other missions throughout the country and around his home at Monekera. He used a rickshaw to facilitate his movements from place to place.<sup>1</sup>

In 1932 and 1935 Kalinde made memorable trips visiting Adventist mission stations throughout Malawi. He visited many churches in the northern region and later went with some missionaries to Portuguese East Africa (now Mozambique) and visited Mulunguni Mission. In 1935 he visited Mwami Mission on the western border of Malawi and Zambia, where he visited Chief Mpezeni.<sup>2</sup> This was Kalinde's birthplace, and he was graciously received by the chief and his people. From Mwami Kalinde and his party visited Lake View Mission.<sup>3</sup>

Kalinde continued to preach the gospel until near the close of his life. Perhaps his last public preaching was at Malamulo in 1952 at the fiftieth anniversary of the founding of the mission. Kalinde died at an estimated age

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<sup>1</sup>Kalinde M. Malinki, 17.

<sup>2</sup>See map in Appendix 31 showing places where Malinki worked.

<sup>3</sup>Kalinde M. Malinki, 11.

of 107 years in 1957 and was buried near his home at Monekera in Chileka, about twelve miles from Blantyre.

#### Kalinde: An Assessment

Kalinde's legacy was more than the fourteen children that survived him. He was a witty man. He knew well how to communicate with people using humor. His knowledge of the Scriptures was enormous. I was shown a handwritten manuscript of a Chichewa Bible concordance he had completed in 1943. He was a man given to much detail as is shown by his Scriptural notes and a record of his children's birth dates.

As an educator, Kalinde exhibited a strong commitment to Christian education and the uplifting of humanity. Kalinde was a single-minded man. Unlike his contemporary Chilembwe, who pursued other issues, Kalinde devoted all his energies and talents to the work of the church. The fact that he disassociated himself from the uprising of 1915, and his subsequent steady reliability helped to restore the confidence of the British administration in the Seventh-day Adventist Church on account of its millennial teachings. Kalinde's life of service to the church was a practical demonstration that the Christian hope in the Advent of Christ had nothing to do with an earthly kingdom. His chain of schools, most of which were subsequently incorporated into the denomination's educational system, became a testimony of Kalinde's quest

This background was the seedbed for Malinki. Such was Malinki's legacy from his father. It is evident that Malinki's contributions to the Seventh-day Adventist Church were to a considerable degree the result of the influence of his father.

## CHAPTER IV

### MALINKI AND EARLY MINISTRY AT MALAMULO (1907-1920)

The story of Malinki is associated with missions. His life unfolds from the mission station at Mitsidi, where his father first taught and where he was born on December 14, 1893, to mission schools that his father founded and later to mission stations that he pioneered.

#### Early Years

Malinki's first seven years were spent at the Zambezi Industrial Mission at Mitsidi. He grew up in a typical mission environment.<sup>1</sup> It is possible that as a child of one of the teachers at Mitsidi, Malinki may have been the object of Booth's special interest. It is even probable that Booth's daughter, Emily, might have played with Malinki at Mitsidi. It is apparent that Malinki's first three years of school were spent at Shilo Mission<sup>2</sup> where his father taught in 1901. His father was probably

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<sup>1</sup>See a photo of Malinki as a child in 1902 on page 75.

<sup>2</sup>Shilo Mission had been established as a Seventh Day Baptist mission by Booth in 1901. It was located at the present site of Likhubula Bible Institute in Blantyre.

his first teacher during those years.<sup>1</sup> When Kalinde started his own schools in 1902, Malinki began attending one of his father's schools. Again he was under the direct tutelage of his father.

In 1904, Malinki moved to Plainfield Mission of the Seventh-day Adventists when his father went there to help Thomas Branch. At Plainfield Mission, Malinki came under the tutelage of Mabel Branch, daughter of Thomas Branch, director of the mission. The experience of studying under a teacher other than his father at Plainfield Mission must have opened new possibilities for Malinki to international influence. Besides, the industrial program that was started at Plainfield by Thomas Branch must have strengthened what his father had been teaching in his own schools and at the Seventh-day Baptist Mission at Shilo.

When in 1907 Kalinde left Plainfield to open more schools of his own in the Blantyre area, his son, Malinki, moved with him and assisted in teaching in one of his father's schools at Chifide. His father and Mabel Branch had given him a good foundation in education.

Towards the end of 1907 Joel Rogers, who replaced Branch at Plainfield, visited Kalinde's schools and invited Malinki to return to Plainfield Mission to help teach there.

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<sup>1</sup>Kalinde M. Malinki, 4, 5, 6.

Kalinde consented to his going.<sup>1</sup> Thus began Malinki's long history of missionary work.

Malinki's<sup>2</sup> service record shows that in 1908 he was working at Malamulo as a teacher and inspector of schools, and concurrently finished Standard 6 at Malamulo in 1910. He later enrolled in a teacher-training program for two months every year to enhance his professional skills.

Malinki's command of the English language was far above average for Standard 6. To reach this level students spent four years studying in the vernacular (Chichewa) language and the remaining six years learning English and other subjects. The first schools in Malawi at this time were mission schools based on the Scottish educational system. The eminent British historian, G. M. Trevelyan, testified to the high quality of education in Scotland in the last century where standards were sometimes even higher than in England.<sup>3</sup> Considering the educational system at that time, one could say Malinki had a good educational foundation.

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<sup>1</sup>Kalinde M. Malinki, 10.

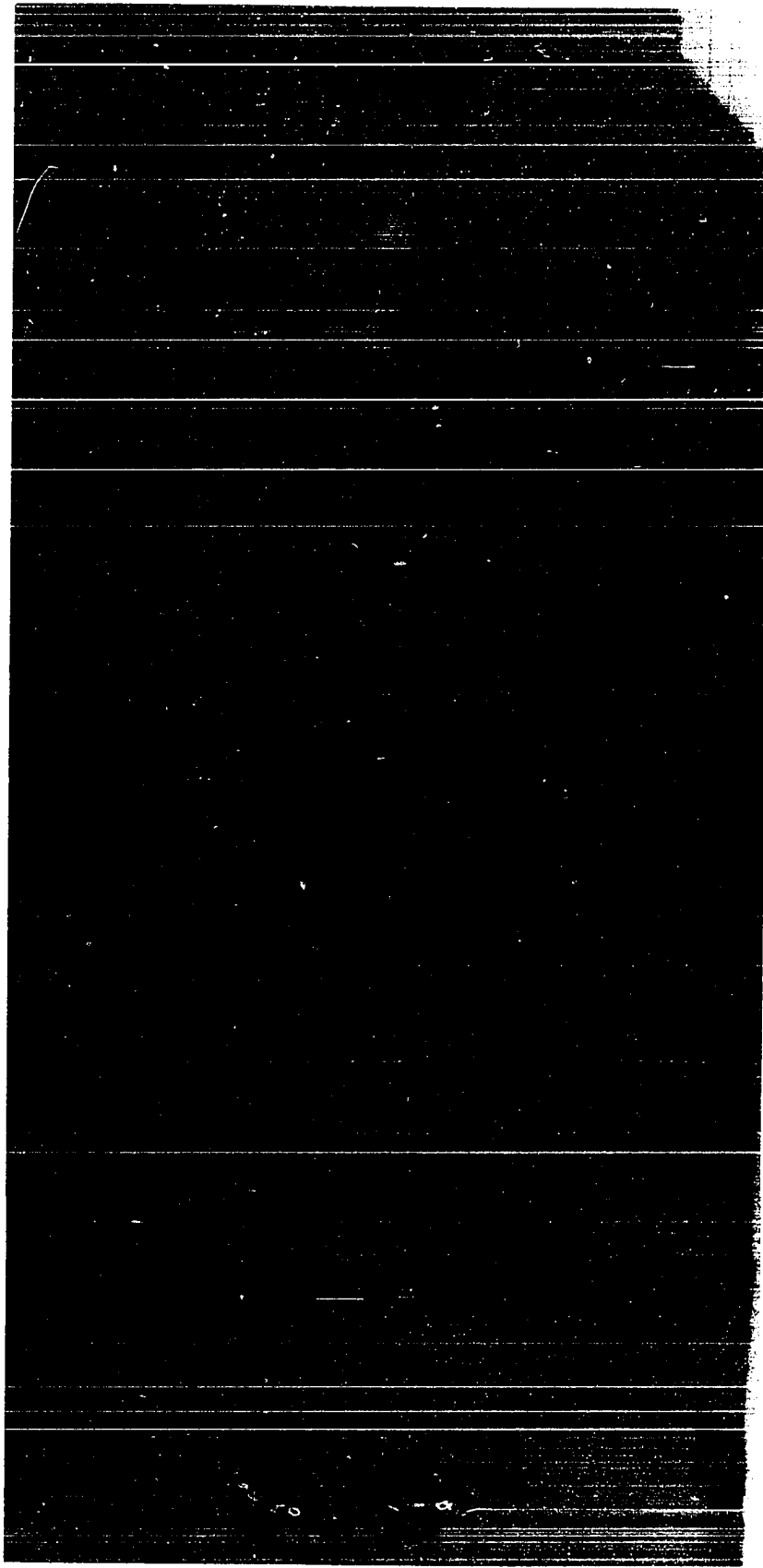
<sup>2</sup>The record of his years of service was made available from the workers' records in the South-east African Union Office in Blantyre, Malawi.

<sup>3</sup>Phiri, Malawians to Remember, 21.



James Malinki as a child with his family in 1902.  
Malinki is on the left of his father.

(Photo from Malinki's album)



### Early Ministry at Malamulo

Malinki started denominational work at Malamulo. The growth and expansion of the work at Malamulo were in part his direct contribution. By 1910, Joel C. Rogers reported that school work at Malamulo had grown and that, in addition to the main stations Malamulo and Matandani, there were twenty-six village outschools with fifty-five African teachers and an enrollment of more than 152 pupils.<sup>1</sup> Most of the teachers were student teachers and perhaps very young, as was Malinki. Malinki's work extended to the surrounding area of Malamulo, since he was a teacher and inspector of the outschools. He admitted that school work was difficult in those days, for teachers had to go from house to house recruiting children for school.<sup>2</sup> Most parents feared that education would make their children lazy. This was not the case in the later years when education was better appreciated by most Malawians.

### An Expanded Industrial Program

Contrary to the parents' view that education would make their children lazy, the school program at Malamulo had a strong industrial program which had a positive effect on

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<sup>1</sup>Joel C. Rogers to Union Conference, Bloemfontein, South Africa, February 21, 1911, RG 21, GC Archives. Letters in the General Conference Archives of the Seventh-day Adventists in Washington, D.C. These letters are referred to hereafter by the letter number and the shortened form of GC Archives.

<sup>2</sup>"Reminiscences," 1.

students. Students learned gardening, beekeeping, and poultry farming. Vocational education was a leading feature in the country's educational system at that time. By 1910, Malamulo was participating in agricultural shows in Blantyre. Joel Rogers wrote:

I may mention that we exhibited some products of our mission at a recent Agricultural Show in Blantyre. We received eight prizes. Our butter had First last year, but owing to accident (I think) only Second this year. Potatoes and poultry First, Beans, Wheat and Bread Second, Lucern as special exhibit took a prize and special mention. We cannot supply the demand for our butter. We shall have about one hundred pounds clear profit from butter for 1910. Planted a small field of cotton this year for experiment. It gave us a profit of about \$100. Hope to put in a hundred acres this year and some rubber trees. Planted 15 acres of the latter last year. But on account of our growing work, I feel that we will be obliged to ask for at least as much appropriation and let our income be added to it. Is that not a fair plan, if we can provide for the expansion of the work by industries.<sup>1</sup>

In the early years of mission work, teachers worked side by side with students in practical subjects. Teachers' work loads were usually great and yet they received small remuneration for their work. Most teachers had large family obligations and received an average pay of ten shillings per month. Although their salaries were supplemented by food they raised in their gardens, this was a major cause of dissatisfaction among teachers; some who did not have a strong commitment to the work resigned and left. For example, the best paid teacher at Muona (a nearby

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<sup>1</sup>Joel C. Rogers to W.A. Spicer, Washington, D.C., September 30, 1910, RG 21, GC Archives.

outschool), Peter Nyambo,<sup>1</sup> was paid fifteen shillings a month. Nyambo wrote to the General Conference explaining the difficulty he was experiencing in trying to manage on this salary.<sup>2</sup> It was under such challenging circumstances that Malinki manifested his loyalty and commitment to the work of the church. When other teachers resigned, he remained.

Some of our fellow teachers became discouraged because of all the difficulties and failed to do their work properly. When disappointment came some of them abandoned their work and I was often sent to fill the gap and restore the confidence of the villagers. I experienced many difficult problems at some places where the work had been left unattended by some teacher who had run away from his post of duty.<sup>3</sup>

As Malinki continued to work at Malamulo, he learned other skills, along with his work of teaching and inspecting

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<sup>1</sup>Peter Nyambo was born in Ntcheu District about 1884. After five years of schooling at Blantyre Mission he joined Booth in 1901 at Plainfield Mission in Thyolo. In 1903 Booth took him to England where he improved on his education and came into contact with Seventh-day Adventists. From 1904-1911 he worked as a paid African missionary for the Seventh-day Adventist Church and travelled in Britain, Holland, Germany, Belgium, Switzerland, the Mediterranean countries, and East Africa. He spent over one year working in Kenya as an assistant to the first Seventh-day Adventist missionary there. He returned to Nyasaland in 1908. In 1910, he severed himself from the Seventh-day Adventist Church after disagreement with the director of Malamulo Mission. He returned to his home at Ntheu.

<sup>2</sup>Joel C. Rogers to W.A. Spicer, Washington D.C., September 30, 1910, RG 21, GC Archives.

<sup>3</sup>"Reminiscences," 1, 2.

schools. Elder Christopher Robinson<sup>1</sup> taught Malinki how to play the flute, bass, kettle, and side drums, and the triangle and cymbal. As Malinki's musical talents developed he learned to play other instruments, such as the guitar, piano, and organ. These skills helped him to draw young people to join him in learning to sing, after which he would give them Bible studies. Later in Zaire these skills would prove effective in city evangelism. In all his work he involved young people in music and band training. At one time his band played for the Governor when he visited Malamulo. The Governor was greatly impressed by the band and would inspect it every time he visited Malamulo.<sup>2</sup>

In 1913, Malinki was appointed to take the leadership of the Young People's Missionary Volunteer<sup>3</sup> work in the Malamulo area, but in this position he really became the first leader of the Young People's Missionary Volunteer work in Africa. In his new position Malinki was assigned to

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<sup>1</sup>Christopher Robinson was principal of Malamulo Mission 1912-1919. He was an Englishman who accepted the Seventh-day Adventist message in South Africa and later became a missionary. He worked with Elder W. H. Anderson at Rusangu Mission in Northern Rhodesia and was then called to be director of Malamulo Mission. He was later transferred to Songa in the Belgian Congo and was responsible for calling James Malinki to assist him there. The last years of his service were spent at Inyazura in Southern Rhodesia, where he served as principal.

<sup>2</sup>"Reminiscences," 3.

<sup>3</sup>The Young People's Missionary Volunteer organization was a branch of the Seventh-day Adventist missionary outreach program. It was organized to serve the interests of young people in the church.

instruct teachers how to teach practical skills such as hygiene and crafts, and how to apply Biblical principles in the daily life. The Young People's Department of the Seventh-day Adventist Church was an effective means of organizing young people and preparing them for future leadership within the church as well as in public life.

#### Girls' Work at Malamulo

Another feature in the growth of mission work at Malamulo was the admission of girls into the school program. The girls' work was started in 1910 by Sister Edie, an American teacher. Malinki was one of the many boys who benefited from this program. Among the female students at Malamulo in 1914 was Edith Timba, the daughter of Sam Timba, a night watchman at Malamulo.<sup>1</sup> Edith was one of the few privileged girls to get an early education because her father worked for the mission. This exposure to early education included the opportunity of meeting a young man like Malinki. As the friendship between Malinki and Edith developed, he decided to make a trip home early in 1914 to make his marriage plans known to his father. At this time conditions in the country were unsettled because of World War I. Most young men of Malinki's age were being drafted

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<sup>1</sup>Soldier Kanjanga, interview by author, November 20, 1988, Matandani, Neno, Malawi. See list of main oral sources in the appendix for a biographical sketch of pastor Kanjanga.

for military service. Malinki, however, was not drafted and remained at his post at Malamulo.<sup>1</sup>

#### Malinki's First Marriage

Late in 1914 Malinki and Edith were married. It seems to have been the first church-officiated wedding in the Seventh-day Adventist Church in Malawi. Joel C. Rogers, who had been on furlough in the United States since May 1911, arrived in time to officiate at the wedding.<sup>2</sup> Rogers had earlier expressed concern that young Africans marry in Christian wedding ceremonies and had applied to the government office in Zomba for a license or designation as a marriage officer to officiate at Christian weddings. The government, after careful investigation, granted this request.<sup>3</sup>

In 1915 the couple's first child, Emily was born. It is not known whether the name reflected an earlier childhood association by Malinki with Emily Booth at Mitsidi, or whether one of the missionaries at Malamulo

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<sup>1</sup>Dolinala Ethel Malinki Kanyang'ama, interview by author, November 21, 1988, Monekera, Chileka, Malawi. Dolinala Ethel Kanyang'ma is the second born child of James and Edith Malinki. Born at Malamulo, August 2, 1917, she and her younger sister Olive travelled with the family to Zaire. See a list of main oral sources for a brief biographical sketch of Dolinala Ethel Kanyang'ama.

<sup>2</sup>Ibid.

<sup>3</sup>A. J. Williams, chief assistant secretary, Zomba, to W. A. Spicer, Washington, D.C., March 5, 1908, letter 213/08, RG 21, 1908 GC Archives.



might have named the baby after herself, a common practice in the early years of mission work. However, Emily died the following year. The cause of death is unknown.

Two years later, on August 2, 1917, a second girl was born into the family. She was named Dolinala Ethel. Dolinala Ethel would grow up to be tall not only in stature but also in spirit. She would be a source of support and comfort to her father in his future sorrows in Zaire.

#### Public Evangelism

About this time, Malinki was called to do more aggressive public evangelism.

I was appointed an evangelist in 1916 and went to the villages preaching and visiting all who were willing to listen to the Word of God. Soon there were so many members that we decided to hold camp meetings at Malamulo.<sup>1</sup>

Malinki often interpreted for the English-speaking preachers. He admitted that he learned the art of preaching through interpreting for others.<sup>2</sup> Teachers in Seventh-day Adventist schools taught during the week and preached over the weekend. They held evangelistic meetings when school closed for vacation. Thus the church expanded to new areas.

Whenever Malinki was engaged in an evangelistic campaign, he first approached the chief to obtain his consent. Next he would be sent to the chief's village

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<sup>1</sup>"Reminiscences," 3.

<sup>2</sup>Ibid. 4.

headmen where he would obtain permission to begin giving Bible studies to the people in their homes, often from the Book of Daniel. Not only did Malinki preach and teach, he also administered hot fomentations to the sick in their homes. Upon departure, he would promise to return and visit again, which he usually did. As a result, many people came to visit the school or sent their children to attend school. Malinki took practical skills lessons directly to the people in the surrounding community. This method would later distinguish him with success at Lunjika as he started a new mission.

Camp meetings were another feature in the growing work of the Seventh-day Adventist Church in Malawi at this time. To these Malinki lent his talent. This feature of evangelism became a major missionary method of winning new members to the Seventh-day Adventist faith. For fifteen years camp meetings were held at Malamulo with many people attending. However, after 1936 attendance at the Malamulo camp meeting became so large (11,000 in number) that it was necessary to establish different centers.<sup>1</sup> This tradition has continued for years and has been responsible for many accessions to the Church.

Christopher Robinson was responsible for many innovations in the work at Malamulo. He introduced

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<sup>1</sup>I. L. Ansley, "1936 Camp Meeting at Malamulo Mission, Southern African Division Outlook, November 1, 1936, 3.

institutes for outschool teachers and organized young people's societies and camp meetings.<sup>1</sup> However, he left Malamulo in 1919 after seven years of service there and went to Songa Mission in Zaire.<sup>2</sup> Soon he called Malinki to assist him there.

Although Malinki was called to Zaire in 1920, he did not go at once because Edith was expecting a baby. On July 20, 1920, baby Olive was born. Shortly after this, he prepared to leave the country to do pioneer work in Zaire. This was a call to the unknown. Malinki was now to work among a people of another culture. This was the beginning of his experience in cross-cultural ministry.

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<sup>1</sup>Seventh-day Adventist Encyclopedia, 1956 ed., s.v. "Malawi."

<sup>2</sup>See map in Appendix 3L showing places where Malinki worked.

## CHAPTER V

### CROSS-CULTURAL MISSIONARY LABORS (1920-1959)

When Christopher Robinson, who knew the strengths of Malinki, arrived in Zaire, he quickly called for Malinki to help him with the work there. Malinki's new assignment meant learning new languages, customs, and adjusting to the trials of pioneering work among people, who, though African, were different from his own people.

#### Zaire: A Country Overview

A brief historical sketch of Zaire as Malinki found in the 1920s is appropriate. The country covered an estimated area of 905,000 square miles and encompassed about two-thirds of Central Africa. Although it was essentially an inland country, it had access to the sea by a strip of land on the north bank of the Zaire River between Angola and the Angolan enclave of Cabinda.<sup>1</sup>

The Zaire that Malinki found was a country of high temperatures, equatorial rain forests, hills and plains, dense foliage, disease-bearing insects, and rich mineral

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<sup>1</sup>Gordon C. McDonald et al., Area Handbook for the Democratic Republic of the Congo (Congo Kinshasa) (Washington, D.C.: U.S. Government Printing Office, 1971), 7.

deposits, such as copper, tin, cobalt, manganese, zinc, and iron.<sup>1</sup> In the savannas, people cultivated such crops as manioc, rice, nuts, maize, peas, and beans. The people found in Zaire were a cross-section of recognizable linguistic groupings: Bantu, Sudanese, Nilotic, Hamitic, and Pygmy. In 1910, the population was 15.5 million people,<sup>2</sup> representing more than 200 tribes and speaking different languages and dialects. Even among the Bantu speaking peoples like the Kongo and Luba there was diversity of cultures.

#### Early Christian Influence in Zaire

Seventh-day Adventists did not start their work in a vacuum in Zaire. Christianity reached Zaire in 1482 when a Portuguese explorer, Diego Cao, arrived there. With permission of the King of the Congo, some Zaireans were taken to Portugal to study. By 1491 the first missionary party, which consisted of Franciscans, Dominicans, and Canons of St. John the Evangelist, arrived in Zaire. They soon baptized the King and built a large stone church which was called San Salvador. The King's son, Henry, who studied in Portugal, was later the first Black African to be appointed a Catholic bishop in Zaire. He served in this

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<sup>1</sup>Ibid., 9.

<sup>2</sup>Ibid., 66.

capacity until his death in 1534.<sup>1</sup> The growth of the Portuguese slave trade greatly hindered the growth of the Christian Movement in Zaire. King Leopold of Belgium regarded the evangelization of Zaire to be the privilege of Belgium and held that only Belgian missions (those with headquarters in Belgium) should carry out missionary work in Zaire.<sup>2</sup>

Protestant missionary work began in 1878 soon after the Henry Morton Stanley explorations. A year later the British Baptist Missionary Society set up stations along the Zaire River. Also, the Livingstone Inland Mission established the first Protestant mission near Matadi. By 1880, Roman Catholics had revitalized their missionary activities in Zaire which, due to many factors had slowed down. By 1911, there were many Protestant societies such as the American Mennonites and British Pentecostals working in the country. In this same year a group of Protestant missionaries formed what was known as the Congo Continuation Committee with the task of intensifying contact and cooperation among the different mission groups.<sup>3</sup>

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<sup>1</sup>David B. Barrett, "Zaire," World Christian Encyclopedia, 1st edition (1982), 758.

<sup>2</sup>Ibid.

<sup>3</sup>McDonald, 205.

Adventists Establish Songa Mission

When Seventh-day Adventists arrived in Zaire in the early 1920s, they found people who were already to some extent aware of the claims of Christianity. This made the work easier for them. Christopher Robinson and Gilbert Willmore started Songa Mission, 400 miles northwest of Lubumbashi among the Baluba people. Willmore left in the same year the mission was founded, and Robinson was alone. At this point Robinson felt he needed the help of a person with the talents and dedication of Malinki, whose services he soon requested.

Malinki's Work in Zaire, 1921-1927

Although Malinki was called to do pioneer work in Zaire in 1920, he did not leave Malawi until about a year later.<sup>1</sup> In his personal narrative, Malinki states that he left with another worker whom he does not identify by name. However, Richard Nemon Jere<sup>2</sup> identifies the other worker as

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<sup>1</sup>Dolinala Ethel Kanyang'ma, interview by author, November 21, 1988, Monekera, Chileka, Malawi.

<sup>2</sup>Richard Nemon Jere, interview by author, November 17, 1988, Luwazi Mission, Malawi. Elder Richard Jere, a son of Elder Nemon Jere, one of the first Seventh-day Adventist ministers in Northern Malawi, was baptized by Malinki on August 4, 1929, at Enunwini, Mzimba District. He thereafter lived in the home of Malinki at Luwazi Mission. He worked for many years with Malinki in Northern Rhodesia where he was ordained by him. He later worked at Chileka, the mission which Malinki's father had established and where Malinki lived during his retirement. See list of main oral sources in Appendix 7 for a brief biographical sketch of Jere.

Isaac Galuwelu. It is not known what happened to this worker, but he probably returned to Malawi sooner than Malinki and may not have long remained in the employment of the church.

When the time came for Malinki and his party to start their journey to Zaire, G. A. Ellingworth<sup>1</sup> organized the trip. He arranged train bookings for them from Blantyre to Bulawayo, and the Zambezi Union<sup>2</sup> Mission Office in Bulawayo made arrangements for them from that point to Zaire. Upon arrival in Bulawayo, they contacted the union office as they had been instructed. Here they were given tickets and money (about five pounds each) for their onward journey. They travelled north toward Victoria Falls and crossed into Zambia.

Finally they reached Lubumbashi in Zaire. They had been told that Elder E. C. Boger<sup>3</sup> would be at the station waiting to meet them. "In Bulawayo we had been given a copy of the Review and Herald to indicate who we were so that we

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<sup>1</sup>George A. Ellingworth, an Englishman who became an Adventist in South Africa, dedicated his life to mission service. He spent many years in Malawi, first as a teacher at Malamulo. He was president of the Malawi Field at the time he appears in this narrative. Subsequently he served as president of the Tanganyika (Tanzania) Field and also of the Congo (Zaire) Union.

<sup>2</sup>The Seventh-day Adventist work in the Congo was under the jurisdiction of the Zambezi Union Mission until 1925 when it was organized into the Congo Union.

<sup>3</sup>E. C. Boger and his wife were early missionaries from North America. They were located in Lubumbashi in 1922 and worked to get the work started there.



would have no trouble in contacting Elder Boger."<sup>1</sup> When they arrived at Lubumbashi, they did not find Boger. He had been at the station to meet them, but there were so many people that he could not find them. Upon inquiry from the station master, they were advised to take the train to Bukama,<sup>2</sup> the nearest railway station to Songa. The next day, they boarded the train and reached the end of the railway line at Bukama, and Malinki inquired from the station master whether he knew where a Seventh-day Adventist mission was. Mr. Stewart, a Scotsman, knew; and he had a message from Mr. Robinson that he was sending some carriers to take them and their luggage to Songa Mission. They waited for three weeks and no carriers came. Meanwhile Mr. Stewart kindly cared for them. After three weeks they learned that Boger had reported to Robinson that Malinki and his party had not arrived at Lubumbashi, and therefore he did not bother to send the carriers.

The next day they thanked Mr. Stewart for taking care of them and told him they had decided to walk to Songa. They first boarded the steamer which took them across the "Congo River."<sup>3</sup> Malinki was a man of determination, and in spite of his friend's suggestions that they return to

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<sup>1</sup>"Reminiscences," 5.

<sup>2</sup>See map in Appendix 3I.

<sup>3</sup>In fact, the Lualaba (which becomes Zaire River further to the north). It was commonly called the Congo at Bukama in those days.

Malawi, he unflinchingly pressed forward. He vividly describes their difficulties in attempting to reach Songa Mission:

I carried my eldest daughter on my shoulders. I told her to hold on to my head because I had a heavy load to carry in each hand. My wife carried one girl on her back, a basket on her head and food stuffs in her arms. We could not walk more than a few miles that way without a long rest; each mile we stopped a little to ease our limbs. We kept walking days and nights, until we reached Songa Mission. We found Elder C. Robinson there. He was surprised to see us and welcomed us warmly.<sup>1</sup>

After Robinson had nicely settled the families in their different homes at Songa, he invited them to his home one evening to give them their assignment: "We have called you," he said, "to teach the Baluba as we taught the people in Nyasaland." Then he gave them books, including Rudiments of the Luba Language, so they could begin to learn the language.<sup>2</sup> Robinson was good at learning new languages, and he understood the importance of language study to communicate the gospel. After four weeks of intensive study Malinki was able to talk to the people in their own language.

#### Malinki's Work at Songa Mission

At Songa, Malinki's work load was heavy. Besides being headmaster of the school, he spent much time going from village to village preaching the gospel. The home

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<sup>1</sup>"Reminiscences," 7.

<sup>2</sup>Ibid.

visitation method had worked successfully in Malawi, and it was equally effective here. Soon church attendance at Songa began to grow. Christopher Robinson soon left for furlough and Raleigh P. Robinson<sup>1</sup> came in his place.

During the union committee year-end meetings at Songa, consideration was given to the needs of the Seventh-day Adventist work in the Zaire Field. W. H. Branson,<sup>2</sup> who was president of the newly formed African Division, strongly urged the workers to engage in a strong evangelistic program. "Go out into the villages, visit the people, tell them that they need salvation in Christ Jesus. There is hope that in the Congo, we shall have men for God. Evangelize!" At these meetings it was decided that Malinki should go to Lubumbashi to evangelize the city.<sup>3</sup>

#### Pioneering in Lubumbashi

When Malinki arrived in Lubumbashi, he found conditions hard. He had no house to live in, and for almost a month he lived in the yards or verandas of different hotels. He feared for his safety and that of his family.

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<sup>1</sup>Raleigh P. Robinson, an American missionary, had worked at Solusi Mission for some years before he became the director of Songa Mission in Zaire in 1921. He spent almost fifty years as a missionary in Africa, mostly doing pioneering work in isolated places.

<sup>2</sup>William H. Branson was the first president of the African Division when it was organized in 1920. He later served as president of the General Conference at the world headquarters in Washington, D.C., U.S.A.

<sup>3</sup>"Reminiscences," 8.

After all he was a stranger in the country. He had not yet learned to speak French which was the language of the city. "It seemed as if I had no friends who could help me to get established in this strange city."<sup>1</sup> So he went to see the British vice consul and made arrangements to register as a British subject, since he had come from Malawi which was a British protectorate.

To begin his work, Malinki went to the compound manager and introduced himself and the work he had come to do in the city. He clearly set before him the major teachings of Seventh-day Adventists.

I explained that I would teach lessons from the Bible and that we did not work on Saturday, inasmuch as we worshipped our God on that day and taught the Ten commandments of God. I told him that this made people obedient and good citizens.<sup>2</sup>

When the manager heard this he was pleased and promised to help Malinki with anything that he needed for his work. In his work in new communities, rural or city, Malinki exercised tact in first contacting community leaders and winning their cooperation before commencing his work. This helped him in presenting Bible studies.

By this time Malinki could speak the two most commonly used languages in Katanga district: Swahili and Luba. He started working without delay. Before long Malinki had many people interested in what he believed.

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid., 9.

The Malinki family liked music. African people love music and Malinki used it for drawing people together so he could present Bible studies to them. He liked to teach new songs to the people that gathered in his home. He typed many sheets from Christ in Song, Sacred Songs and Solos, and from Children's Hosanna. The evenings were devoted to family singing as well as conducting Bible studies. He soon had 103 people who were seriously interested in becoming Seventh-day Adventists. By this time Malinki was getting used to Lubumbashi. He managed to make friends with some English-speaking people in the government offices and at the railway station. These he often invited to his home and whenever they came, he made them feel most welcome. He managed to win the support of the manager of the tile and brick company who gave him planks and bricks to make benches for the Sabbath School.

After organizing a meeting place for Sabbath School, Malinki taught the lesson and strengthened the programs by having his wife serve as Sabbath School superintendent, secretary, and treasurer. "We emphasized tithe at the outset, but kept working steadily and the interest kept growing."<sup>1</sup>

Malinki had a clear understanding of the Bible principles as taught by Seventh-day Adventists. The commandments of God and observance of the seventh-day

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<sup>1</sup>"Reminiscences," 10.

Sabbath were major features in his presentations. His sermons,<sup>1</sup> of which only one can be dated, reveal strong appeals to justification, obedience, and reverence to God.

New converts experienced problems because they would not work on Saturday, the seventh-day Sabbath. Some were jailed for refusing to work on Sabbath. Malinki quickly arranged an interview with the Governor. Elder E. C. Boger sent for W. H. Branson to meet with the Governor to discuss this problem. After a long interview the governor was convinced of the sincerity of these Sabbathkeepers and ordered the administrator to release them. This event generated great interest among the prisoners and helped to spread Adventist influence in Lubumbashi. Malinki made friends with many people in the city and some of them helped him to learn the French language. By this time, he had embarked on learning the Bemba<sup>2</sup> language as well. He did most of this by self-study through books he bought at the local bookstore.

As the number of converts increased, it became difficult to conduct church meetings in the open air. As a result, the church leaders and Malinki raised money for a church building. Malinki also mobilized the church members according to their trades to contribute their time, labor,

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<sup>1</sup>See seven of his sermons in Appendix 5. The seventh sermon is in Chichewa, the local language of Malawi.

<sup>2</sup>Bemba is a Bantu language spoken in Zambia and also in the southern part of Zaire.

according to their trades to contribute their time, labor, and skills to church building. Malinki was good at motivating church members to contribute to church projects. Within months the church building and school were completed. Malinki and his wife were to run the school. About their French language learning through the school, Malinki wrote:

Our disadvantage at this stage was that we were not permitted to teach in the English language inasmuch as French was the accepted language in the Belgian Congo. I spoke the vernacular fluently by this time, but I still had considerable difficulty with French. So we improved our French by learning and teaching it at the same time.<sup>1</sup>

The school work started with considerable success and students were eager to learn. The school attracted attention from different people in the city, among them the governor. On his way to Star Mine, the governor passed by the school. Malinki left the classroom and went to greet the Governor in French and invited him and his lady to visit the classes. The governor and his lady were greatly pleased with Malinki's work, and particularly with his handwriting on the blackboard. He praised the school as outstanding in the Katanga District. As an expression of best wishes, the governor gave the school enough money to buy two school bells.

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<sup>1</sup>"Reminiscences," 13.

### Family Losses

In February 1923, a third baby girl was born to the family. Two weeks after Catherine was born, Edith became ill and was hospitalized. Two weeks later she died, leaving a one-month-old baby. It is not clear whether her illness was caused by complications of childbirth or some other disease.<sup>1</sup> This was a sad experience for Malinki. Edith had been a source of help and encouragement as a wife and companion in the work. It was difficult for him to continue to work and care for three children. Ethel was six years old by this time; Olive was only three, and Catherine was just a few weeks old. At eight months, Catherine contracted smallpox and died. This was a devastating experience for Malinki.

### Furlough and Second Marriage in Malawi

After this difficult experience, the Congo Union committee released Malinki to return to Malawi even though he was needed in Zaire. Probably it was because of Malinki's situation that the Division Committee, meeting at Claremont, South Africa in August 1923, granted furlough privileges to national workers employed outside their home territories.<sup>2</sup> The worker would be allowed four months

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<sup>1</sup>Dolinala Ethel Kanyang'ama, interview by author, November 21, 1988, Monekera, Chileka, Malawi.

<sup>2</sup>Minutes of the African Division Committee, August 20, 1923 (AF1 GC Archives).



furlough with travelling expenses paid after four years of mission service.

When Malinki returned to Malawi he visited Malamulo Mission. Among the girls in school, there was a young woman by the name of Dorothy Sambila Namoyo, from Lilongwe district, in the Central region, from Chief Masula's area.<sup>1</sup> Malinki quickly made formal marriage arrangements with Dorothy. The same year, he returned to Zaire with his new bride, and resumed his work. Dorothy proved to be a good mother to Ethel and Olive and a great encouragement to him too.

Early in 1925, Malinki and his wife welcomed a baby boy whom they named Rester after Malinki's younger brother, Rester Wilson Malinki. After almost a year Rester also died,<sup>2</sup> possibly of pneumonia or malaria, common causes of infant mortality in Zaire at that time. Malinki comforted and encouraged his wife during this time. In the midst of loss and sorrow, he knew what the faith relationship with God meant. He lived by faith.

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<sup>1</sup>Kalinde Tanner Malinki, interview by author, November 13, 1988, Mbaula Farm, Lusaka, Zambia. See list of main oral sources for a brief biographical sketch of Kalinde Tanner Malinki.

<sup>2</sup>Dolinala Ethel Kanyang'ama, interview by author, November 21, 1988, Monekera, Chileka, Malawi.

An Expanded Work in Zaire

It is important to digress here and give an overview of the progress of the work of Seventh-day Adventists in Zaire from its beginning in 1920. In 1923, after three years of aggressive evangelism, W. H. Branson and Dr. Reith visited the Zaire Mission Field along with E. C. Boger, who was stationed in Lubumbashi and was responsible for the work there. In due course, these men presented their report and recommendations for the future development of the work in Zaire to the Division Committee at Claremont, South Africa, on August 20, 1923. In their report, they observed that it did not seem advisable to work Zaire as one field because of the large territory to be covered and the inaccessibility of the western portion from the eastern. Thus, it was recommended that:

- (1) the Congo be divided from North to South into two districts: the Eastern district to include the province of Orientale and Katanga; the Western section to include the Equator and Congo-Kasai provinces;
- (2) the Committee approve the purchase of a property of 200 acres for 70,000 francs on the Star Mine on the Congo road near Elizabethville for the location of Katanga Mission for the training of teachers and evangelists;
- (3) a main station be opened in the highlands on the west bank of the Lualaba River near Kongolo;
- (4) a Mission Committee for the Congo be appointed; and
- (5) the Eastern Division of the Congo be recognized as the East Congo Union Mission by 1925;
- (6) the division should secure from the Nyasaland field three experienced native teachers to act as head teachers and evangelists in the Congo;
- (7) the headquarters of the East Congo Union Mission remain at Elizabethville but that after the work develops in the North Province, consideration be given to moving it to Stanleyville;
- (8) the Division secure fifteen native students from the Zambezi Union Mission and

the South African Union to work in the Congo, and finally that E. C. Boger be appointed a member of the Division Committee.<sup>1</sup>

The adoption of this report gave impetus and direction to the work in Zaire and led to the organization of the Congo Union Mission in 1925, with headquarters in Lubumbashi. As president of the division, Branson organized the Congo Union Mission with only 257 believers, 108 of whom were baptized members. At this organizational meeting, E. C. Boger, who had pioneered the work along with Malinki, was appointed superintendent of the mission with D. A. Webster of South Africa as secretary-treasurer.<sup>2</sup> The year 1925 could very well be considered the landmark of Adventism in Zaire. At this constituency meeting of the new Congo Union Mission in Lubumbashi, aggressive plans were laid for the further development of the work in this territory.

The constituency meeting culminated in an ordination service on Sabbath, August 8, 1925, in which three men were ordained to the gospel ministry: Raleigh P. Robinson, B. E. Schaffner, and Malinki. Malinki, whose ordination came after fifteen years of service was the first African to be ordained to the gospel ministry in Zaire or Malawi. The fact that Malinki was nearly thirty-two years old and had no formal ministerial training reflects the quality of his

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<sup>1</sup>Minutes of the African Division Committee, held at Claremont, South Africa, August 20, 1923.

<sup>2</sup>William H. Branson, "The Congo Union Mission," The Advent Review and Sabbath Herald, October 22, 1925, 10.

quality of his service and the trust of church leaders in him. Elders W. H. Branson and E. C. Boger officiated in this service. Following this meeting, these two men traveled to southwestern Zaire to select a site for the Lower Congo Mission and then proceeded South to Angola to join Elder W. H. Anderson and his co-workers in that field.<sup>1</sup>

Meanwhile, Malinki continued doing evangelism in Lubumbashi. Some converts came from other denominations. Malinki, as a kind and tactful worker, never wished to hurt other people unnecessarily. However, once his work brought him into direct confrontation with the leaders of other churches. He relates the experience he had with a Catholic priest who accused him of stealing his people. The case was taken to court. Malinki recalls:

The governor summoned me to appear before the court. We two bearded men, the priest and I, stood side by side before the administrator. The administrator asked me why I was taking the people of the priest. I answered that I had not taken any away. The priest said that very few people attended his church because "all go to him." The administrator asked me, "Do you preach in the Roman Catholic Church?" I said, "No." "What I do is to go into all the world to teach, "Whosoever believeth shall be saved." I do not tell people in somebody's church, but I do ask all people to hear. This means that everybody who wants to hear should be free to hear." Matt. 28:18. The administrator asked the priest if he had seen any letter inviting his people to come to my church. "Have you ever found him in your church?" he asked. The priest answered, "No." The administrator shook his head, and said, "You need to have good and qualified men like him." The priest was fined for accusing me falsely. I left the

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<sup>1</sup>Ibid.

courtroom while he was arranging payment of his fine.<sup>1</sup>

Malinki continued preaching in all sections of the city and the nearby mines.

W. H. Branson envisioned establishing a chain of missions from the Zimbabwe borders through Zaire up to the Sudan. It was the visionary leadership of W. H. Branson that inspired Malinki's aggressive evangelistic work in Lubumbashi.

#### Malinki's Achievements in Zaire

In 1927, Malinki was called back to his home field in Malawi. After nearly seven years of incessant work, he had seen the development of the work at Songa Mission. He had led in city evangelism in Lubumbashi and established the church there. He had seen the church organized as a union in Zaire and a school in Lubumbashi that later became Katanga Training School. The membership of the Seventh-day Adventist Church in Zaire was about 169 by the time Malinki returned to Malawi.<sup>2</sup> However, small as the membership was, doubtlessly many more were in baptismal classes where candidates were kept for a long time.

Although Malinki was the first worker to be called from Malawi to work in Zaire, he was not the last one. The

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<sup>1</sup>"Reminiscences," 15.

<sup>2</sup>1927 General Conference Statistics of Seventh-day Adventists.

growing work in that field demanded a strong work force and Malawi provided that continually because Malinki had set a good example. If Malinki had failed in his work in Zaire, perhaps other workers from Malawi<sup>1</sup> would not have followed his example and the expansion that the Church experienced would have been greatly slowed down.

Malinki had learned several languages while in Zaire. He could now speak French, Luba, Swahili, Bemba, Portuguese, and could even read Arabic.<sup>2</sup> In the acquisition of these foreign languages, he had learned the oneness of man. This aspect of the unity of man he would bring into his work relationships with other workers of different backgrounds. Malinki, like many missionaries, learned that pioneering work is never without sacrifice. He left behind three graves, two of children and one of a dear wife. These were monuments to his personal sacrifice and dedication. Later in life he spoke and wrote emotionally about these

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<sup>1</sup>A second group of workers from Malawi to go to Zaire included Harry Kalulu from Neno, Desert Nkolokosa from Thekerani; these worked at Katanga Mission in Lubumbashi. Albert Kambuwa, one of the first Yao workers from Zomba, spent many years as a teacher at Songa Mission. He was later ordained to the gospel ministry. Another worker was Soldier Kanjanga from Neno. All these went to Zaire in 1928. In 1930, another group left for zaire. In this group were two ministers from northern Malawi, Nemon Kamphandira Jere and Edward Gucha Nkosi. Simon Simon was sent from southern Malawi. A few years later more workers such as Joseph Malinki, a younger brother to Malinki, Darson Nyirenda from Luwazi Mission, and Enda-Enda from southern Malawi went to work in Zambia.

<sup>2</sup>Tanner Kalinde Malinki, interview by author, November 13, 1988, Mbaula Farm, Lusaka, Zambia.

experiences in Zaire, which seem to have made a deeper impression on him than any other. He returned to his country, not to live a life of ease, but to meet more challenges of pioneering work. He continued to work among people different from his own.

Pioneering in Northern Malawi, 1928-1934

When Malinki left for Zaire in 1921, the Seventh-day Adventist work in Malawi was growing but mostly in the south. Three fields were organized in 1926: the Central Nyasa Field under the leadership of Dr. Marcus,<sup>1</sup> the North Nyasa Field<sup>2</sup> with Elder Gordon Pearson as superintendent, and the South Nyasa Field.<sup>3</sup> However, these fields ceased to function as administrative units during the depression years (1929-1930) due to lack of finance. In 1927, the church was organized into the South-East Africa Union Mission<sup>4</sup> with G. A. Ellingworth as the superintendent.<sup>5</sup>

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<sup>1</sup>Dr. Marcus, an American physician, pioneered medical work at Mwami Mission on the western border of Malawi. Later he worked at Malamulo for a short time. This is the first known instance in the Seventh-day Adventist Church in Africa where a medical doctor served as field superintendent.

<sup>2</sup>The North Nyasa Field territory included Lilongwe area in the Central Region. There was no Seventh-day Adventist work in the Northern Region as yet.

<sup>3</sup>N. C. Wilson, "South-East African Union Mission," African Division Outlook, 10 October 1929, 5.

<sup>4</sup>The Union was organized in 1927.

<sup>5</sup>African Division Minutes, June 15, 1925 (AF1, GC Archives).

The Legacy of Seventh Day Baptists  
in Northern Malawi

When Seventh-day Adventists started their work in northern Malawi, they found a significant presence of Seventh Day Baptists who had been there as early as 1911. Most of these Baptists came out of the Watch Tower movement that swept through the northern lakeshore region and the Tumbuka and Ngoni areas of Mzimba District under the leadership of Elliot Kamwana.<sup>1</sup> But it was Kamwana's friend, Charles Domingo,<sup>2</sup> who was responsible for introducing the

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<sup>1</sup>Elliot Kamwana was a Tonga from Nkhata Bay area. He was educated by the Livingstonia Mission while it was still at Bandawe. He later attended the same Mission's Overtoun Institution at the new site at Khondowe, but left when the institution introduced fees for students. In 1900 he met Booth at Plainfield Mission and was baptized two years later either into the Seventh-Day Baptist or Seventh-day Adventist faith. From here he moved to South Africa and worked in the mines. In 1907 he met Booth and after six months' stay with him he returned to Malawi in 1908, having embraced Watch Tower beliefs. He returned to his home area among his people and became a powerful preacher and leader of the Watch Tower movement. He was imprisoned for his radical millennial views and predictions of the coming new age by 1914. In 1909 he was deported from Malawi and returned to South Africa, but was allowed back into Malawi in 1914 after his predictions of a coming new age had failed. See Shepperson and Price, 153-159.

<sup>2</sup>Charles Domingo, a native of Mozambique, was picked up in Quilimane by the South African, Lovedale-trained pioneer native missionary to Northern Malawi, William Koyi. Domingo was a waif, who had been abandoned by his drunkard father, who worked as a cook for the African Lakes Company in Mozambique. Koyi introduced Domingo to Robert Laws of Livingstonia who put him in school there. Later Domingo became an outstanding leader of influence in the Livingstonia Mission.

Between 1907 and 1910, Domingo broke ties with the Livingstonia Mission. In 1909 he was in Blantyre where he might have had dealings with Chilembwe. He later decided to return to his home country in Mozambique and work for his



Seventh Day Baptist views among the Watch Tower followers of the Kamwana Movement. Domingo, who was introduced to Booth by Kamwana, carried on a steady correspondence with Booth who was then in South Africa. Booth had previous connections with Seventh Day Baptists, and by 1909 he convinced the Seventh Day Baptists in America to support believers like Domingo who by now was leaning towards Seventh Day Baptist beliefs. He had a large following of believers from Kamwana's Watch Tower movement who embraced sabbatarian views. These formed the nucleus of Seventh Day Baptist congregations in northern Malawi.

Between 1910 and 1914, Domingo was a leading pastor among many local pastors of the Seventh Day Baptist believers in northern Malawi. Domingo received some financial help through Booth from the Seventh Day Baptist Board in America.<sup>1</sup>

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own people there. It was then that he met Elliot Kamwana who was on his way to South Africa having been deported from Malawi. Kamwana through correspondence suggested to Booth that Domingo was a possible replacement to lead the Watch Tower movement in northern Malawi. Domingo and Booth were soon in correspondence and Booth encouraged him to follow sabbatarian as well as Watch Tower beliefs. By 1910, Domingo was back in northern Malawi but moved from Watch Tower beliefs and leaned more to the Seventh Day Baptists. See Shepperson and Price, 159-165, also the article by Harry W. Langworthy, "Charles Domingo Seventh Day Baptists and Independency," Journal of Religion in Africa, 2 (1985)15: 96-121.

<sup>1</sup>Langworthy, "Charles Domingo Seventh Day Baptists and Independency," 96-121.

By 1914, Domingo had broken with the Seventh Day Baptists and later taken a clerical job with the government at Mzimba. As a result of this, the pastors and lay evangelists in the Seventh Day Baptist congregations were left without leadership and financial help. Their work faltered as many converts left the church.<sup>1</sup>

Reports of Sabbath-keeping Adventists in the south had spread north and by the mid 1920s some of the Sabbath keepers in the north were sending their children to the Adventist school at Malamulo. This is one of the considerations that attracted Seventh-day Adventists to Northern Malawi.

#### Malinki's Preliminary Visit to Northern Malawi

When Malinki arrived in Malawi from Zaire in 1927, he was assigned to do pioneering work at Luwazi in the northern part of the country. The Seventh Day Baptist interest in the north needed to be followed up. N. C. Wilson, then president of the South-East Africa Union, was convinced that with Malinki's experience in Zaire, he was exceptionally well prepared to establish the church among Seventh Day Baptists in this part of the country. Wilson specifically told Malinki that other ministers had refused

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<sup>1</sup>Among the places that had a nucleus of Seventh Day Baptist believers were Dwambazi, Luwazi, and Chifira along the lakeshore; Nthenje in Rumphu district, Enunwini, and Kasitu in chief Kapingo Sibande's area, the latter two being among the Ngoni and Tumbuka people of Mzimba.

to go to the north. Although Malinki was wearied from his long journey from Zaire, he was willing to go north and start Seventh-day Adventist work. Wilson took Malinki's family in his Ford car. Malinki's wife and children--including Bernitta, born September 4, 1927--were left at her parent's home in Lilongwe.

After a rough drive, they reached Mzimba and Wilson interviewed the magistrate about opening work for the Seventh-day Adventist Church. The magistrate had received information about the desire of the Seventh-day Adventist Church to commence work in the area, but had not received the final permits from Zomba, the national administrative headquarters. Wilson arranged for Malinki to stay until the permit was granted. Wilson returned to Blantyre.<sup>1</sup> Not having received word about the permit, Malinki spent four months travelling around the northern territory. The places he visited were Kasitu in Chief Kampingo Sibande's area, where he visited and talked to some Seventh Day Baptists, and later proceeded to Enunwini where there was another group of Sabbathkeepers among the Nkosi family. Although he could not preach publicly to these Sabbathkeepers because he did not have government permission, it is possible that he discussed with them the major distinctive beliefs of Seventh-day Adventists. After much travelling, he reached the lake shore and may have stopped at Luwazi to investigate

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<sup>1</sup>"Reminiscences," 16.

the prospects among the believers there before he boarded a steamer to Fort Johnston (now Mangochi) on his way back to Blantyre because he had not yet been advised that the permit had been granted.

When he reached Blantyre, he found that the permit had not yet been granted. Therefore, he was re-assigned to Mwami Mission, on the western border of Zambia and Malawi, to help Dr. Marcus establish the church there. He was surprised to learn that they were supposed to leave the next day.

Malinki's Evangelistic Meetings  
at Mwami

Mwami Mission had been established for five years and yet N. C. Wilson admitted, "We have no results there at all."<sup>1</sup> There was no one in the Bible class and there had been no baptisms. "As you are accustomed to pioneering work among people of other societies and your results are outstanding, you should do good work at Mwami,"<sup>2</sup> said Wilson.

Mwami Mission was established among the Ngoni people under Chief Mpezeni. This was the birthplace of Malinki's father, Kalinde. Mwasekera, Malinki's grandmother, had been sold, about 1855, as a slave to this people during the

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<sup>1</sup>Ibid., 17

<sup>2</sup>Ibid.

ravages of Mpezeni's war with the local tribes.<sup>1</sup> Because of this background, Malinki was no stranger among the Ngoni of Chief Mpezeni. The first thing that Malinki did was to ask the leading evangelist to escort him to paramount Chief Mpezeni. Malinki understood diplomacy in dealing with important leaders of the nation. He was accorded a courtesy audience with the chief during which he explained his mission to teach the Word of God to Mpezeni's people.

As a result of this interview, the chief called his ndunas (counselors) and ordered that they invite the people to listen to this messenger of God. When they had assembled Malinki preached a short introductory sermon in which he outlined what he was going to cover in the series of meetings. After addressing the people Malinki told them that he would return the next day. He thus prepared the minds of the people to expect to be visited again. He continued preaching in Chief Mpezeni's village for three weeks. The meeting climaxed in a church service with a large attendance on Sabbath at Mwami Mission after which forty-five people joined the church.

A large Bible class was organized. The people were given Bible class membership cards to show that they were in the Bible class and that they were preparing to become members. This was a good approach in that the people knew

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<sup>1</sup>Richard Hall, Zambia (New York: Fredrick A. Praeger, 1965), 29, 30.

they belonged to a particular church. Malinki's successful approach became common in evangelistic meetings.

In his farewell address at Mwami after the evangelistic meetings, Malinki told the people that he was returning to Malawi and that he would soon be going to the north of the country to Chief M'mbelwa's land to share the same message with the people there.<sup>1</sup> Malinki was a student of history and in mentioning the people of M'mbelwa, he knew they would appreciate it because they were their kinspeople by blood. The message he had brought that was good for Mpezeni's people was good also for M'mbelwa's people. It was characteristic of Malinki to set before people the unity of mankind and the brotherhood of God's church.

This evangelistic experience strengthened the work at Mwami. Moreover, it was a good experience for the timid local evangelist to carry out his work with more determined courage.

#### Malinki's Second Assignment to Northern Malawi

Upon his return to Blantyre one month later, he learned that permission to commence work in northern Malawi had been granted by the government and that the Union wanted to accept the opportunity without delay.

Wilson arranged for Malinki to return north. This time he would be accompanied by Gordon Pearson. Soon these

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<sup>1</sup>"Reminiscences," 19.

two men and their wives set out for the north. Luwazi, in Nkhata Bay district, was the first place at which they commenced work.

#### Establishing Luwazi Mission

When the party reached Nkhata Bay, Pearson left his wife at Vizara, a nearby coffee estate, while he commuted to Luwazi, because expatriates were not allowed to live in native territories. Malinki and his family were welcomed by the people at Luwazi, and were accommodated in Khwanya's village.

When Malinki and Pearson started their work at Luwazi, they found there a church of 1,000 Seventh Day Baptists, including seven ordained ministers and four evangelists. Two of these, Darson Nyirenda and Paulos Mhango, had been responsible for inviting Adventists to Luwazi. These Seventh Day Baptists had been keeping the Sabbath for fourteen years without any European missionary help.

Malinki's initial work was to hold a Bible conference for some twenty leaders of the Sabbath-keeping Baptists, organized for the purpose of clarifying the distinction between Seventh-day Adventist doctrines and what Seventh Day Baptists taught so the leaders would be able to identify themselves fully with the new faith and be able to

teach its doctrines.<sup>1</sup> Paulos Mhango and Darson Nyirenda, raised questions about rebaptism, since they had already been baptized by immersion. The questions were resolved by not requiring them to be baptized again.

On January 4, 1929, Wilson reported to W. H. Branson that the Executive Council in Zomba had granted Seventh-day Adventists 500 acres of land on a long-lease basis for a mission station in Nkhata Bay District. Soon a proper site for a mission was chosen at Luwazi, fifteen miles from Mzuzu or Nkhata Bay. Chief Mankhambira, near Vizara, had requested that the mission be established in his territory.<sup>2</sup> However, it was felt that the site at Luwazi was a more suitable place because of the nucleus of believers already there. Malinki, years later looked back: "There I built a shanty building. Many people came to sing their songs and worship on Sabbath in this shanty building. Soon there were about two hundred persons who came regularly to the Sabbath services."<sup>3</sup> The people around Luwazi called the mission, "Mission Ya Angondo" (Ngondo's Mission) after Malinki's clan name, Ngondo. The people thought it was Malinki's mission and that he would stay there permanently. Malinki's son

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<sup>1</sup>N. C. Wilson, "Development in North Nyasaland," African Division Outlook, August 30, 1928: 8.

<sup>2</sup>Gordon Pearson, "A Wonderful Experience in Nyasaland," African Division Outlook, August 30, 1928, 8.

<sup>3</sup>"Reminiscences," 20.



Francis was born at Luwazi on July 21, 1929. He grew up to be a lay worker of the church in Zambia.

First SDA Camp Meetings at Enunwini and Luwazi

It is not clear whether, during this first year of establishing Luwazi, Malinki made a follow-up visit to Enunwini in the Ngoni area in Mzimba. He must have been responsible for arranging for the first camp meeting in the north, which was conducted at Enunwini in August 1929. He had visited this place on his first visit and talked with the Sabbath keepers who had belonged to the Seventh Day Baptists.

W. H. Branson, E. C. Boger, Gordon Pearson, Malinki, Paulos Mhango, and Dr. Foster were the speakers at this camp meeting. It was a historic meeting because it was the first; and it also helped to establish the Seventh Day Baptists in the Adventist faith. Among the Sabbath keepers there were leaders who could be ordained to carry on the work among their own people. Two of these, Nemon Jere and Edward Gucha Nkosi,<sup>1</sup> were ordained to the gospel ministry.

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<sup>1</sup>Elders Nemon Jere and Edward Gucha Nkosi went to Congo as missionaries in 1930. Elder Nemon Jere's son, Richard was baptized by Malinki during these meetings. After the campmeeting, Richard went to live in Malinki's home at Luwazi while he went to school. Later their lives were closely linked in service in Zambia, where Richard was ordained by Malinki. Much later they were associated again at Malinki's home when Malinki was in retirement at Monekera. Elder Jere served as director of Chileka Mission at that time. Elder Richard Jere officiated at the wedding of Malinki's first granddaughter at Chileka Mission. See

The following week, August 7, 1929, a second camp meeting was held at Luwazi Mission. The same party of speakers attended the camp meeting at Luwazi. The camp meeting raised a favorable awareness among the local people.<sup>1</sup> In October of that year, Malinki started a school at Luwazi.

Malinki's responsibilities in the new mission at Luwazi included teaching in the school that had just been started, pastoring the growing church, supervising the church building project at the mission, and also caring for the maintenance of the station. The nucleus of believers at Luwazi provided the lay help for the nurture of the local congregation.

#### Malinki Travels to America

As 1929 drew to a close, the entire world Church of Seventh-day Adventists was preparing for the church's world session which was to convene May 28 through June 12, 1930, in San Francisco, United States of America. As early as May 24, 1928, the African Division Committee, meeting at Claremont, South Africa had voted tentatively to list two or three native workers as delegates to the General Conference

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wedding photo on the next page.

<sup>1</sup>A few older members in the church at Luwazi remembered the first camp meeting and the initial stages of development of the Mission, they spoke of this to the author who pastored at Luwazi (1978-1980).

Malinki attending wedding of his first granddaughter-  
daughter of his first daughter Ethel Malinki Kanyang'ama.  
Richard N. Jere (standing at the far left) was the  
officiating minister.

(Photo: Courtesy of Richard N. Jere)  
(Photo circa 1960)



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session. The matter was to be given further study at the November meeting in Bulawayo, Zimbabwe.<sup>1</sup>

At the November meeting, specific recommendations were made as to which one of the native workers in the division territory should be delegate to the world session of the Church. At its committee meeting, which met at Luwazi Mission on November 22, 1929, the South-East Africa Union in Malawi took the following action:

A request having been received from the African Division Committee that the S. E. A. Union send a native delegate to the General Conference Session, it was VOTED, that we request the North Nyasa Mission Field to release Pastor James Malinki in order that he may respond to the invitation from the General Conference, it being requested that the itinerary be so arranged that he may arrive back at his field of labor not later than the 1st of September, 1930.<sup>2</sup>

The journey to America would give Malinki overseas exposure and enrich his missionary perspective. It turned out that Malinki was the only delegate from the South-East Africa Union to attend the 1930 General Conference session. Malinki was the first African from southern Africa to be appointed a delegate to a General Conference Session. He shared this honor with G. Ogbasgki from Ethiopia and a colored man from South Africa by the name of D. C. Theunissen.

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<sup>1</sup>African Division Committee minutes, held at Claremont, South Africa, May 24, 1928 (AF1 GC Archives).

<sup>2</sup>Minutes of the South-East African Union, Luwazi Mission, November 22, 1929.

Malinki left Luwazi by lake steamer for his home near Blantyre. He was to bid farewell to his family members and also wait for the government permit to leave the country. In February 1930, the government office in Zomba issued him a British passport, and he soon left the country by train via Beira in Mozambique, going through Cape Town, South Africa. He carried a letter from the Governor's office in Zomba to present to the American Consul in Cape Town recommending that he be granted a visa to enter the United States of America. He spent some weeks in Cape Town "lecturing in European and Colored churches. Most people were surprised to see a delegate from the interior of Africa in Cape Town".<sup>1</sup> From South Africa, he was to travel with D. C. Theunissen and A. E. Nelson, who was then treasurer of the African Division. They boarded a steamer<sup>2</sup> which took them to England, where Malinki reported seeing men who seemed to walk faster than he had seen people walk in his own country.<sup>3</sup>

While in London, Malinki was taken to visit Seventh-day Adventist churches, schools, the sanitarium, publishing house, and the food factory. He spoke two to three times in

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<sup>1</sup>Malinki Papers, MS B, 6.

<sup>2</sup>Ibid.

<sup>3</sup>Dolinala Ethel Kanyang'ama, interview by author, November 21, 1988, Monekera, Chileka, Malawi.

each of these places.<sup>1</sup> He visited several other places of interest such as Buckingham Palace, St. Paul's Cathedral-- where he observed how they conducted worship and the London Tower. Perhaps what might have impressed him most was visiting Westminster Abbey where he stood at the grave of David Livingstone, the famous missionary to Africa.<sup>2</sup> It should be considered that it was Livingstone's influence that curbed the evils of slavery, which had a direct impact on Malinki's family, and wherever Malinki worked in Malawi, Zaire,<sup>3</sup> and later in Zambia, he walked in the footsteps of the great missionary. In certain instances, he might have talked with people who saw and remembered the Scottish missionary. Thus, it is probable that Malinki's visit to Westminster Abbey deepened his missionary zeal.

When they arrived in the United States, the team visited several states before proceeding to San Francisco for the session. Malinki traveled to Philadelphia and spoke in several Adventist and non-Adventist churches. He visited New England, toured the historic Adventist places of William Miller, and "saw a small building where Mrs Ellen G. White had her visions."<sup>4</sup> After this, he visited the Seventh-day Adventist headquarters in Washington, D.C., where he was

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<sup>1</sup>Malinki Papers, MS B, 7.

<sup>2</sup>Ibid.

<sup>3</sup>Kaplan, Zaire: A Country Study, 28.

<sup>4</sup>Malinki Papers, MS B, 7.

well received by Elders A. G. Daniels, O. O. Montgomery, and M. E. Kern. He had a meal with W. A. Spicer who spoke highly of Malinki's father, Kalinde. Malinki recalled later: "I felt at home. I then thought, if He who promised, I will come again, come [sic] and takes us to His Father's house. We shall wonder at ourselves, how we managed to reach 'That House!!'"<sup>1</sup>

The General Conference session marked the end of an era of emphasis on world missions that had characterized the administration of A. G. Daniels and W. A. Spicer.<sup>2</sup> At the 1930 session a transition took place and C. H. Watson, an Australian, was elected to the presidency of the General Conference of the world Church.

After years of worldwide evangelism, this session was characterized by an international representation<sup>3</sup> of national delegates from Africa, China, Japan, Philippines, the South Sea Islands, and other parts of the world field. The nationals, although fewer than twenty, "were trophies of grace, won from the darkness of heathenism, and had come to

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<sup>1</sup>Ibid.

<sup>2</sup>Russell L. Staples, "100th Anniversary of Adventists in Africa," Adventist Review, 30 July 1987, 20. W. A. Spicer had been appointed to the presidency of the General Conference in 1922, succeeding A. G. Daniels, who had been president since 1901.

<sup>3</sup>See photo of international delegates on next page.



Malinki at the 1930 General Conference Session.  
Malinki is standing at the far left of the front row.

(Photo: Courtesy of Review and Herald Publishing  
Association)



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bear witness to the saving power of the everlasting gospel."<sup>1</sup>

Malinki's Experiences at the Session

During the session, Malinki was kept busy absorbing all he could in the vast throng of people that were assembled in the San Francisco Civic Auditorium. The meetings made a deep impression on Malinki. He, too, made a deep impression on many who heard him speak or came in personal contact with him. On the first Sabbath of the session, May 31, Malinki participated in the Sabbath School program in the main auditorium and made a stirring appeal for missions during the program. One observer wrote: "It did our hearts good to hear one of Africa's native sons tell of what the gospel message has done for his people, millions of whom, however, are still living in heathen darkness."<sup>2</sup>

That Sabbath afternoon, a missionary symposium was held and different national delegates spoke bringing greetings to the entire session from their home lands. Malinki spoke eloquently about the needs of Africa and the advancement of the Advent Movement in his home country. He also spoke about the dedication and sacrifice of the missionaries whose efforts had yielded so much fruit. He

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<sup>1</sup>W. E. Read, "The First Sabbath of Service," The Advent Review and Sabbath Herald, General Conference Report 2, June 1, 1930, 33.

<sup>2</sup>Ibid., 46.

told how his own father was the first convert to Adventism in Malawi and became the first worker for the church in his country.<sup>1</sup>

Malinki's personal conduct during this session and his self-expression in English, French, and Portuguese won him the respect and admiration of many who came in personal contact with him. A staff reporter for a church paper observed:

Here comes James Malinki, a native representative from Africa. His good-natured, coal-black face fairly radiates sunshine as he smiles. He speaks twelve languages, of which English is one. And very creditably he speaks it too. He tells us, he is "very, very happy to be here."<sup>2</sup>

After the session closed, some local church papers in the United States reported on the impression the delegation of "nationals" had made on those who attended the session. These national delegates heightened a sense of appreciation for the efforts and sacrifices made for the cause of missions.<sup>3</sup> In the appeals for missionaries and money by different speakers, the needs of Africa were greatly emphasized and put before the people.<sup>4</sup>

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<sup>1</sup>Otto Schuberth, "Missionary Symposium," The Advent Review and Sabbath Herald, June 2, 1930, 51.

<sup>2</sup>Lora Clement, The Advent Review and Sabbath Herald, May 30, 1930, 2, 3.

<sup>3</sup>"Sabbath at General Conference," Pacific Union Recorder, June 5, 1930, 2.

<sup>4</sup>Lyndon L. Skinner, "Answering the Call of Mission Lands," Pacific Union Recorder, June 5, 1930, 6.

After the General Conference Session Malinki and A. E. Nelson visited several churches in the Southeastern California Conference where they presented the needs of the work in Malawi. The churches they visited were greatly blessed by their missionary appeals.<sup>1</sup> On June 27 and 28, they were in the San Diego area, and on Sabbath afternoon they spoke to a packed audience in the auditorium of the Roosevelt High School. In word and motion pictures, the triumphs and challenges of the growing Adventist work in Africa were presented to the American church members.<sup>2</sup> Among the places of interest Malinki and Nelson visited was the Pacific Press Publishing Association in Mountain View, California. There Malinki met Mrs. A. P. Pond,<sup>3</sup> with whom he had worked briefly at Malamulo before he left for Zaire. Malinki visited Los Angeles where he met his former teacher, Mabel Branch.<sup>4</sup> These incidents must have deepened Malinki's concept of the unity of the human family and the

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<sup>1</sup>"Notes," Pacific Union Recorder, July 3, 1930, 4.

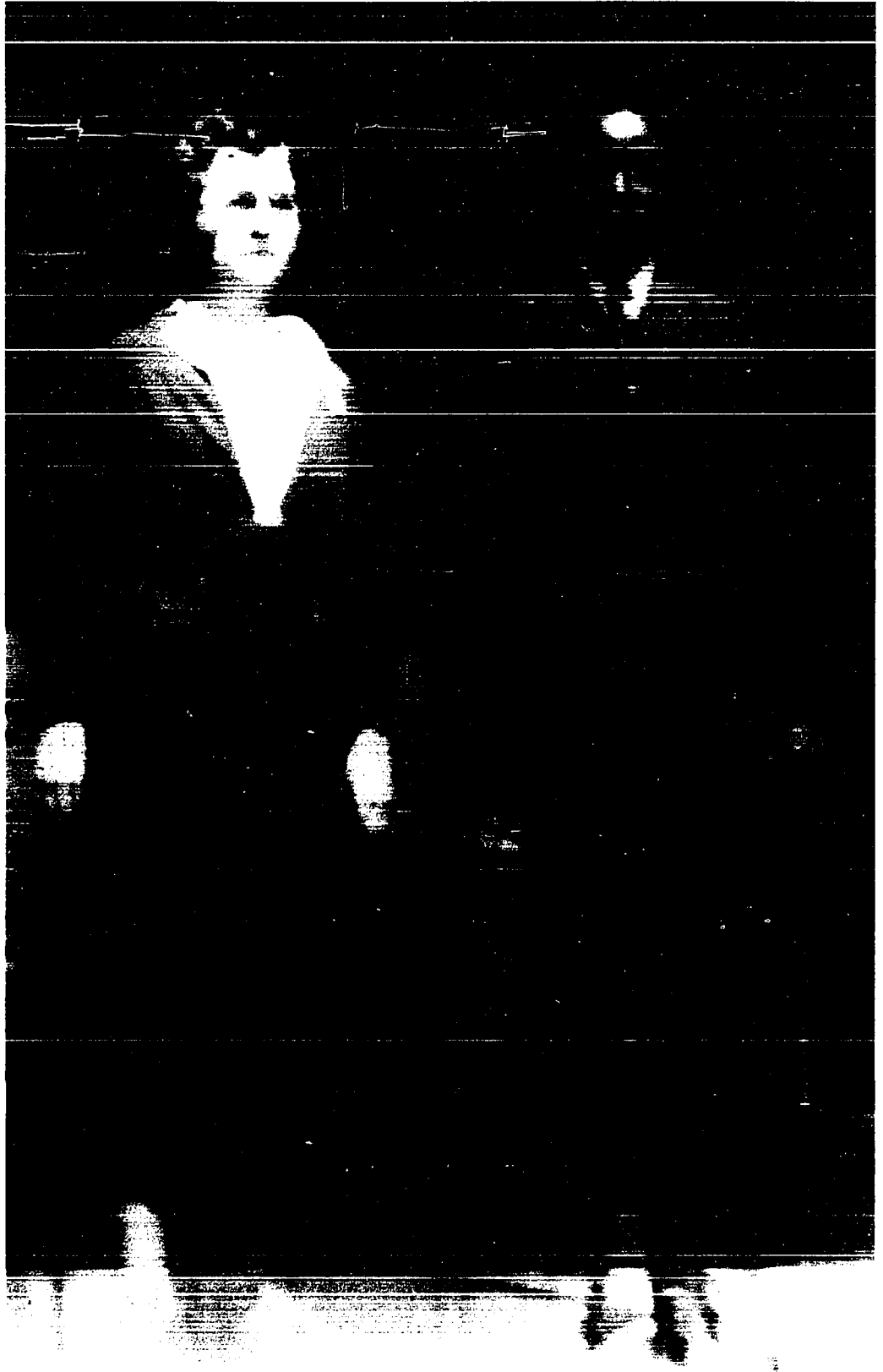
<sup>2</sup>Mina Morse Mann, "Pencilgrams," Pacific Union Recorder, July 17, 1930, 6.

<sup>3</sup>Pastor and Mrs. A. P. Pond worked at Malamulo (1919-1923). The husband, who was principal, fell into the Nsuazi River and died. See photo of Malinki and Mrs. Pond on the next page.

<sup>4</sup>Mabel Branch had married and at this time she was Mabel Webb. She lived in Watts, Los Angeles, and was partially blind when Malinki saw her in 1930. Her father Thomas Branch had lived with her here before he died on November 6, 1924. See photo of Malinki and Mabel Branch Webb on page 131.

James Malinki with Mrs. A. P. Pond in 1930  
at Pacific Press Publishing Association, California.

(Photo: Malinki's own album)



internationality of the Seventh-day Adventist Church as he met with people he had known and worked with in earlier years and thousands of miles away. Like most delegates who had attended the General Conference Session in San Francisco, he returned to Africa impressed by the unity of the Seventh-day Adventist Church.

#### Malinki's Return to Malawi

When Malinki returned to Malawi, he was scheduled to speak at different church meetings recounting his experiences at the session in America.<sup>1</sup> Malinki's memories of his experiences in America inspired church members at the camp meetings he attended.<sup>2</sup>

Malinki then returned to Luwazi Mission, but did not remain there long. Toward the end of 1931, he was transferred to open another mission among the Ngoni and Tumbuka of Mzimba district, this time without the help of an expatriate missionary. He moved westward to Mzimba,<sup>3</sup> a place he had visited three years earlier. The people were happy to see him again. There were a few Seventh Day Baptists in this area whom he had visited on his initial visit to the region.

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<sup>1</sup>South East Africa Union "News Notes," African Division Outlook, January 1, 1931, 16.

<sup>2</sup>A. F. Tarr, "The Truth Triumphant in Nyasaland," African Division Outlook, August 15, 1933, 2.

<sup>3</sup>See map in Appendix 3G showing towns.



James Malinki with Mabel Branch Webb,  
in Los Angeles in 1930. Mrs. Webb is in center.

(Photo: From Malinki's own album)



Establishing Lunjika Mission

As was his manner of working a new territory, Malinki first sought an interview with Chief Kapingo Sibande to obtain permission to start a mission and be given land for it. He was well received as before and the chief sent an emissary to show Malinki a suitable site for a mission. He was delighted to find out that the place he was offered was the same he had in mind--the beautiful valley of the Kasitu River in Katundu's village.<sup>1</sup> The mission he established here was called Mombera Mission.<sup>2</sup> It became an important center of Adventist learning and influence in the country. Malinki reported his progress to N. C. Wilson, superintendent of South-East African Union, and in due course Wilson visited the site.

Both men went to make legal arrangements regarding the registration of the mission with the magistrate at Mzimba. The mission was located in a native reserve territory, thus no European was allowed to live or work there. Malinki quickly started building the church, a school, and workers' houses with the help of the members of the community. He also travelled extensively on

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<sup>1</sup>"Reminiscences," 20.

<sup>2</sup>The name Mombera was a mispronunciation on the part of the expatriates. The name intended was M'Mbelwa Mission (after the local Paramount Chief M'Mbelwa). But it was registered as Mombera with the government, and it continued to be called so until it was later changed to Lunjika Mission.

evangelistic journeys and established churches as far as Lake Kazuni on the western border with Zambia. He often travelled with teachers as his helpers and in this way they learned his methods of working new territories.

On June 30, 1933, another son was born to the Malinki family, named Kalinde Tanner after Malinki's father, Kalinde. Towards the end of 1933, a large camp meeting was held at Lunjika and over one thousand people attended the Sabbath service.<sup>1</sup> Most of the people came from churches Malinki had established. They also came from Enunwini, where campmeeting was first conducted in northern Malawi.

#### Malinki's Work at Chinyama Mission

In 1935, Malinki was transferred from Lunjika, in the northern region, to work at Chinyama Mission in Mlanje area, in the southern region near Malamulo, where he had worked fifteen years earlier. Pastor Simon Msuseni took over the leadership of the work at Lunjika. Malinki was transferred often because the work needed a person of his talents and experience. It seems that wherever the leaders thought they needed to see progress, the first person they thought of sending was Malinki. The work at Chinyama was faltering for lack of leadership. There Malinki worked for a little over one year. Through personal home visitation, branch Sabbath Schools, and evangelistic meetings, church

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<sup>1</sup>Tarr, August 15, 1933, 2.

attendance grew and the work at Chinyama became established. Here Malinki's third son Wesley was born on August 9, 1936, before he moved to another area of service.

#### Malinki's Service in Zambia, 1937-1959

In 1937, Malinki was requested to go to the neighboring country of Zambia. Again, he would be working in a different cultural context. He had moved from the Luba people of Zaire to the Lakeside Tonga of Northern Malawi, to the Ngoni and Tumbuka of Mzimba. Now from among the Lomwe of Mulanje, he would be going to the Tonga of Zambia. Malinki was specifically called to serve at Rusangu Mission as a teacher, but also to promote stewardship in the whole of Zambia.

#### Zambia: A Country Overview

Zambia, a vast land-locked country of some 290,586 square miles, is an irregularly shaped country of varying elevations, from extensive wind-deposited sand of the Kalahari type in the southwest to the high plateaus in the northeast on the border with the Nyika Plateau of Malawi. Drained by the Zambezi and its two main tributaries, the Kafue and Luangwa to the Indian Ocean, it also has swamps and lakes such as Bangweulu and Kukanga. It is rich in mineral deposits such as copper, lead, zinc, and manganese in the northern province and coal in the Zambezi Valley.

The country's growing population of eight million is considered small for its size.<sup>1</sup>

Zambia, like Malawi, was subdued by the British in the 1890s. At first, it was administered by the British South Africa Company under Cecil Rhodes, who was empowered to make treaties with various African chiefs. These agreements with the chiefs placed most of the country under the British sphere of influence.<sup>2</sup> The British South African Company's rule was exploitative, and in 1924 the British Colonial Office assumed responsibility for administering the territory then designated as Northern Rhodesia. In 1953, with the rise of African political consciousness and nationalism, Zambia joined the Central African Federation composed of the two Rhodesias and Nyasaland, which became known as the Federation of Rhodesia and Nyasaland. This federation was dissolved in 1963, and in 1964 the new nation of Zambia came into being.<sup>3</sup>

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<sup>1</sup>United States Bureau of Public Affairs, Background Notes, Revised (Washington, D.C.: U.S. Government Printing Office, 1991), 1.

<sup>2</sup>Andrew D. Roberts, "Recent History," revised by Alan Rake, Africa South of the Sahara 1989, 8th ed. (London: Europa Publications, 1988), 1113.

<sup>3</sup>Irving Kaplan, ed., Zambia: A Country Study (Washington, D.C.: American University, 1979), 5.

Early Christian Influence in  
Zambia

When Malinki went to Zambia in 1937, he found a country with as diverse a population as Zaire or Malawi. There were the traditional Lozi in the southwest, the agricultural and enterprising Tonga in the south, the Lamba in the central part on the border with Zaire, the Bemba in the northeast, and the Chewa and Ngoni in the northeastern province on the border with Malawi. Seventy-three ethnic groups in Zambia speak different languages.<sup>1</sup>

Christian influence in Zambia dates to the missionary journey of David Livingstone in 1859. The first permanent Christian mission was that of the Paris Evangelical Mission Society station established in 1885 by Francois Colliard in the Southwest Region among the Lozi. The Jesuit Zambezi Mission had made attempts to establish work in 1879 and 1882 but these failed. The White Fathers arrived in 1891. The London Missionary Society, Scottish Presbyterians, and British Methodists followed. In 1965, a number of resulting Protestant denominations joined to form the United Church of Zambia which is now the country's major Protestant denomination.<sup>2</sup>

A strange coincidence in connection with the coronation of King Edward VII in 1902 led to the

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<sup>1</sup>Ibid., 63.

<sup>2</sup>David Barrett, "Zambia," 765.

establishment of the Seventh-day Adventist Church in Zambia. In 1902 the British government, as a gesture of goodwill to their new protectorates invited several prominent African leaders as delegates to the coronation of His Majesty, King Edward VII in Great Britain. Sergeant Nkwanda of Chiradzulu, a veteran of the Somaliland and Ashanti wars was a delegate from Malawi to the coronation of the King.<sup>1</sup> The Lozi paramount chief, king Lewanika of Zambia was invited to witness the coronation. The British government paid the expenses for the trip.<sup>2</sup> Lewanika went to England with a small party.<sup>3</sup>

The paramount chief of the Lozi people, king Lewanika was impressed by what he saw in England. He attributed the achievements of the people to the enlightening power of the gospel. As he passed through Zimbabwe on his way back from England, he met W. H. Anderson, a Seventh-day Adventist missionary who was stationed at Solusi Mission a few miles west of Bulawayo. Lewanika extended an invitation to Anderson to visit his country and establish mission work. W. H. Anderson was moved by this invitation and although there were no funds

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<sup>1</sup>Phiri, Malawians to Remember, 15.

<sup>2</sup>Robinson, 156.

<sup>3</sup>Mutumba Mainga, Bulozi Under Luyana Kings, (London: Longmans, 1973), 142-143. Lewanika's party that visited England consisted of Kanate (a Sotho), who was his interpreter, and a personal attendant, Ishee Kwandu Sikota.



available to begin new work, he wrote the story in the church paper, the Review and Herald. He also asked the South African Conference for permission to prospect a new mission site north of the Zambezi.<sup>1</sup> This missionary opportunity could not be overlooked for lack of funds. Anderson saw a need to take advantage of the invitation.

In July 1903, Anderson, Jacob Detcha (who could speak the Tonga language well), and several other African workers set out for Zambia on an exploratory trip for a possible site for the new mission station. The site selected at Rusangu was granted by Chief Monze. In July 1905, the missionary party, led by Anderson, returned to establish the work. On this second trip the party included Anderson and his family, Jacob Detcha, Philip Malomo, Jack Mahlatini Mpofo, Andrew Nyakana, and young Alvin Tshabangu. A school was opened in September of that year.<sup>2</sup> The mission was called Pemba Mission Station or the Barotse Mission, although it was far removed from Barotseland. In 1913 it became known as Rusangu.

It was not without difficulties that the work was established at Rusangu.<sup>3</sup> The natural advantages of rich soil and a good water supply favored the development of a

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<sup>1</sup>Robinson, 157.

<sup>2</sup>Barrett, 1639.

<sup>3</sup>See map in Appendix 3I showing places where Malinki worked.

good agricultural program, but frequent attacks of malaria caused some workers to leave. Anderson's wife contracted malaria at Rusangu and died at Plumstead Nursing Home in South Africa while Anderson was still busy establishing the mission at Rusangu.<sup>1</sup>

#### Malinki at Rusangu

As the work grew, so did the demand for dedicated workers in the whole field of Zambia. Malinki was called to Rusangu because the leaders there thought he would provide the leadership they needed. Malinki seriously regretted some of the circumstances of his invitation to this mission field and his experience upon arrival there. Referring to the missionary who was in charge and who called him, Malinki wrote:

At a large workers' meeting he blamed the men for not being diligent in their work and announced that I was coming to wake them up. This upset them a great deal. Those that were lazy did not want the pressure of a better example. They made an agreement among themselves and decided that if I did not behave myself properly and created tension among them and the administration they would resign en masse from the work. Then I would be the only worker left with the mission.<sup>2</sup>

Malinki was a good observer of human behavior. Upon arrival at Rusangu, he knew that he had come to a place of tension and started his work with studied patience.

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<sup>1</sup>Barrett, "Zambia," 1639.

<sup>2</sup>"Reminiscences," 22.

He was asked to introduce the duties of Christian stewardship at Rusangu Mission and later he worked in the same capacity for the whole of Zambia. This involved teaching about tithing. He started by explaining the duties of the children of Abraham, and presented how, as children of Abraham by faith, the people should stop worshipping ancestral spirits and do the things Abraham did and taught.<sup>1</sup> Tracing the whole patriarchal history as it related to tithing, he came to Malachi 3; and then he gave a New Testament viewpoint and the example of the Lord Jesus Christ. Soon tithe increased greatly in the churches.

Although Malinki had no formal training as a preacher, he was very effective in the presentation of the gospel. His knowledge of Scripture was shown in his sermons<sup>2</sup> which were supported by several Bible texts. His sermon outlines were simple to follow. He was also a deep student of the writings of Ellen G. White. In presenting the subject of tithing in a patriarchal society, he traced the patriarchal history from Adam to Abraham and by so doing he knew that, in an African society where elders are respected, this approach would reach the people. He attempted to make the Bible simple for the common people.

A review of the seven sermons in the appendix section of this study seems to suggest that Malinki did not

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<sup>1</sup>Ibid., 22.

<sup>2</sup>See a facsimile of his sermons in Appendix 5.

generally write out an introduction to his sermons. Introductions must have come very naturally to him and they must have been brief, as he quickly moved into his subject. Perhaps the sermon on "Preparation for the Crisis Hour," (Sermon 1) is the most complete in that it has a conclusion and appeal. The sermon flows logically from presenting the specific steps of preparation for deliverance from the crisis which is the time of trouble. The sermon is interspersed with quotations from the writings of Ellen G. White, and closes on a high eschatological tone of appeal for the final crisis.

The recurrent themes in most of Malinki's sermons are salvation, freedom from sin, obedience to the commandments of God, the sovereignty of God, and the imminent return of Christ and the need for believers to prepare to meet Him. These themes were fundamental and had special appeal to Africans. It could be concluded that Malinki was a man who had a clear understanding of the claims of the gospel on humankind.

#### Malinki's Visit to King Lewanika

Perhaps one of the most cherished experiences in Malinki's work in Zambia, besides promoting tithe, settling disputes, conducting camp meetings and visiting schools, was his historic visit to the Barotse King Lewanika. Malinki was a diplomat who knew how to relate well to civic leaders and royalty. He had many contacts with governors, consuls,

and chiefs in Malawi, Zaire, and now in Zambia. When he visited Lewanika, he was well received and the King appreciated Malinki's courtesy in visiting him.

Malinki told the king about the work of Seventh-day Adventists around the world. He always maintained a global scope of the mission of the Seventh-day Adventist Church and never gave a localized view of his work. His wide experience in different parts of Central Africa and his travels overseas had given him a broader view of the church. He further shared with the king the Sabbath truth and the hope in the Second Advent of Christ, which greatly moved the monarch.

Lewanika shared with Malinki his experiences and observations during his trips to England at the invitation of her royal Majesty to attend the coronations of Kings Edward VII in 1902, and George in 1910.<sup>1</sup> Lewanika had visited Scotland and seen many churches there and in England. The monarch expressed to Malinki that he wished his country would be as enlightened by the gospel as were the people of Britain and Scotland. After a long talk with the king, Malinki was treated to a meal with the monarch. After the meal Malinki presented a monetary gift to the king. He was later graciously conducted through the palace. The King gave Malinki a beautiful ebony stick, a symbol of

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<sup>1</sup>"Reminiscences," 25. It is possible that Malinki did not know that Lewanika had shared this information to W. H. Anderson who founded Rusangu Mission.

royalty, which he accepted with profound gratitude. According to the Barotse or Lozi tradition, no one except the kings's friends could walk with a stick.<sup>1</sup>

Malinki worked in Zambia for more than twenty years, much longer than in any other country. Malinki's work in Zambia involved working with young people and as director of stewardship or self-support work, as it was known then. Both departments were crucial in the formative years of the Seventh-day Adventist Church in Africa. The youth needed direction and guidance for the church to develop future leaders. As Malinki traveled from church to church and during camp meetings and youth weeks of prayer, he had ample opportunity to give direction to the developing work of the church. Perhaps after observing his father's work in his self-supporting schools, Malinki also conceived of the Seventh-day Adventist Church in Africa as becoming more self-supporting, self-governing and self-propagating.

The story of Malinki is not the story of one man. Wherever Malinki worked, he excelled in concert with other people, who were oftentimes different in language, tribe, age, culture and sometimes in color from his own. In the words of his son Kalinde Tanner Malinki: "He never quarrelled with any of them."<sup>2</sup>

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<sup>1</sup>Ibid., 26.

<sup>2</sup>Kalinde Tanner Malinki, interview by author, November 13, 1988, Mbaula Farm, Lusaka, Zambia.

After years of service in Zambia, some of the national workers excelled in leadership in the church, and in 1945 Malinki was associated with three of these: Job Mabuti, James Muyeba, and Andrew Shamilimo, who served on the Field Committee. Malinki continued to direct the self-support work or stewardship department and was assisted (1947-1949) by Stephen Mulomba. He also worked closely (1950-1953) with James Muyeba.<sup>1</sup>

Final Denominational Service in Malawi, 1959-1962

Malinki was called back to Malawi in 1959, his home country. He thought that he was going home to retire from active service, but it only proved to be a change of place of service.

The leaders at the union office<sup>2</sup> in Blantyre saw the need of utilizing Malinki's talents and experience. He was asked to promote tithes throughout the country, which he did successfully.<sup>3</sup> Although he needed rest, Malinki had never flinched from responsibility. He accepted the challenge and

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<sup>1</sup>James Muyeba, an outstanding minister from the Bemba tribe who became a powerful leader in the church, served at one time as Field Secretary of the Northern Rhodesia Field.

<sup>2</sup>See photo of some workers of the Seventh-day Adventist Church in Malawi about this time on page 148.

<sup>3</sup>M. S. Samuel, interview by author, November 20, 1988, Nkongoyazizira Farm, Neno, Blantyre, Malawi. See a list of main oral sources in Appendix 7 for a brief biographical sketch of M. S. Samuel.

traveled extensively promoting tithes. The results were encouraging as the tithes and offerings in the churches increased.<sup>1</sup> He was also used as a general field secretary, often settling disputes among workers in the various mission stations. His work in this capacity was greatly appreciated by the leaders of the Church.

In addition to his field work, Malinki served on the union executive committee (1959-1962) because the South-East Africa Union leaders felt they needed the experience and wisdom of Malinki. At one time, he served concurrently on the South Lake Field Executive Committee (1960 and 1962).<sup>2</sup> Malinki was a confidant of many leaders. He spent more than thirty-five years of his ministry as a committee member at some level of the church either at the field or union level. Before he finally settled in one place, he spent two years between 1959 and 1962 at Thekerani Mission to fill a need there.<sup>3</sup>

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<sup>1</sup>A review of General Conference statistical reports between 1959 and 1964 shows a steady increase of tithes in the Seventh-day Adventist Church in Malawi. Total tithes for these years appear as follows: 1959, \$26,988.09; 1960, \$25,073.90; 1961, \$27,608.97; 1962, \$29,208.20; 1963, \$29,964.97; 1964, \$32,366.38. While several factors may be involved in increase of tithes during this period, it is possible that a great measure of the growth was the result of the strong stewardship program which Malinki conducted.

<sup>2</sup>See photo on page 148 of Malinki with the members of the South Lake Field Executive Committee.

<sup>3</sup>Dolinala Ethel Kanyang'ma, interview by author, November 21, 1988, Monekera, Chileka, Malawi.



During the period of political upheaval in Malawi (1959-1963), as the new nation was emerging, it was difficult to preach with freedom. The government had placed restrictions on large gatherings of native people in one place. Malinki manifested much courage during these times. He went to see A. W. Austen, then Union president in Malawi for permission to visit Seventh-day Adventist churches in southern region. He was advised to obtain permission from the district magistrate in Thyolo before proceeding to conduct meetings. When he approached the resident magistrate at Thyolo with his request, the magistrate was surprised at his ambition under the strict measures that the government had placed on public meetings. He was asked by the magistrate to identify himself. He simply said, "I am James Malinki, the Minister of the Gospel, of the Seventh-day Adventist Church."<sup>1</sup> After a long interview and checking with the leaders of the church at Malamulo and in Blantyre, he was advised to return the next day for the permit.

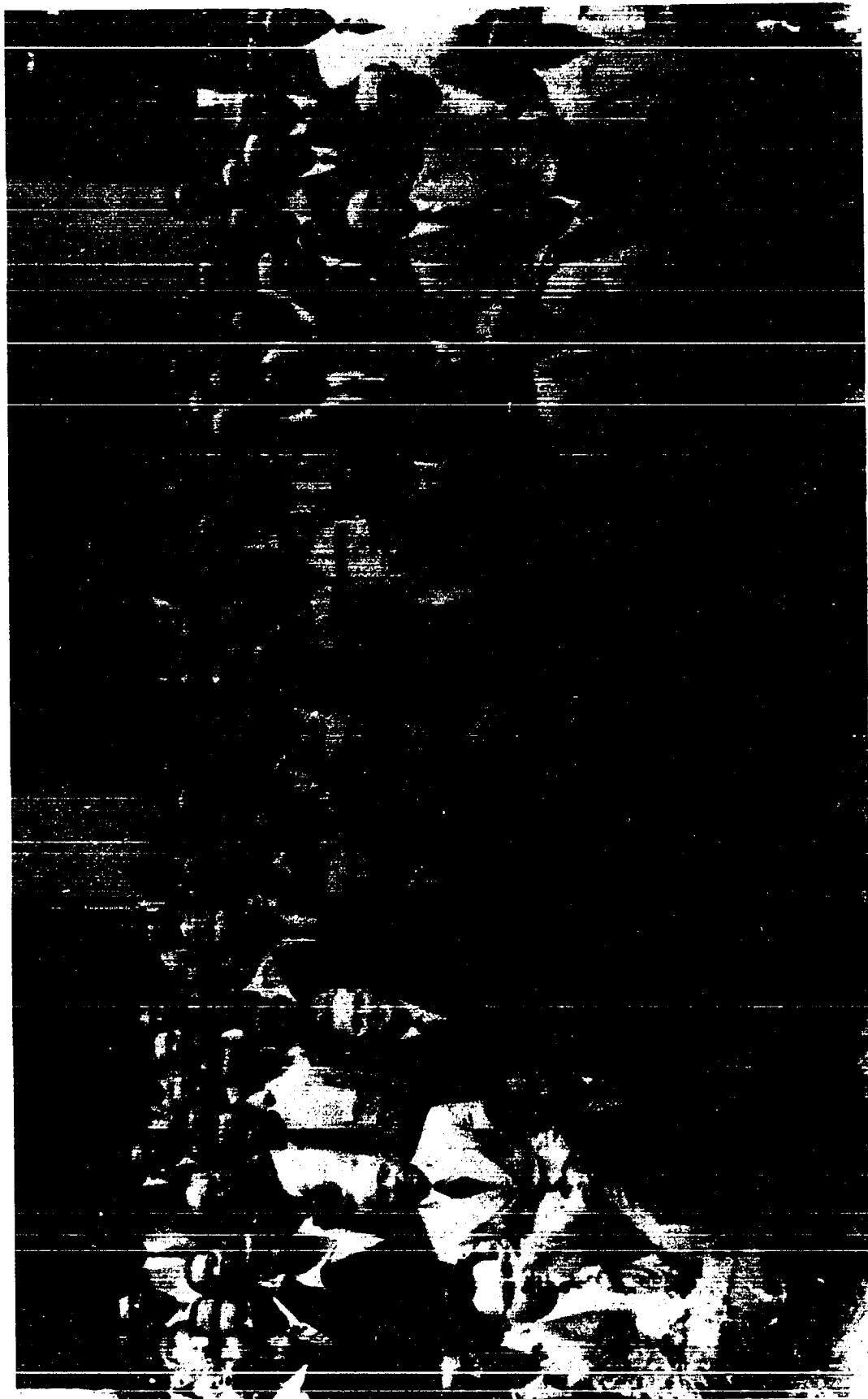
When he returned the next day he came with pastor Chikoja, who was the district pastor of the local area in Thyolo. When pastor Chikoja expressed fear to appear before the magistrate lest they be arrested, Malinki simply told

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<sup>1</sup>Malinki Papers, MS B, 1.

James Malinki with  
Workers of the South-East Africa Union.  
Malinki is sitting fifth from left.

(Photo: Courtesy of Richard N. Jere, circa 1962)



him, "they failed to arrest me. God's work is not ours."<sup>1</sup> Pastor Chikoja gained courage and the next day they both went to see the magistrate in Thyolo.

In spite of the long delay at the office of the magistrate, Malinki was given permission to preach in many places in Thyolo and Mulanje Districts.<sup>2</sup> Malinki was widely known and respected even by the colonial authorities during this critical time in the history of Malawi. In view of his humble nature, he may have been unaware of the extent of his influence in the public sector in Malawi.

In March 1962, he received a letter from the Provincial Commissioner of the southern region of Malawi, which stated that on June 2, Malinki would be awarded a Certificate of Honor from the Queen to be presented by the Governor's representative. He was surprised because he had never worked for the government and he assumed at first that the honor was for another person who carried the same name as Malinki. But he was assured that it was him. The award ceremony took place at Chileka, his home, and the community was invited to attend. Albert Bristow, who was director of

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<sup>1</sup>Ibid.

<sup>2</sup>Malinki Papers, MS B, 2. It manifested great confidence and respect on the part of Malinki that he was given permission to preach by the magistrate for Thyolo district during this period.

Malinki with Executive Committee members of  
South Lake Field.

Back row: Time Mkumbira, Welbert W. Khonje, Yokoniah  
Sosola, Warren D. Pierce, Richard N. Jere, Soldier Kanjanga,  
F. Medford, and A. W. Austin.

Front row: James Malinki, Duncan Kalonga, Tommy Ravenor,  
James Haarhof, Perry Lipanda, and James Nkoka.

(Photo courtesy of Richard N. Jere, circa 1962)



the South Lake Field, was invited to attend as an official representative of the Seventh-day Adventist Church. The letter of notification from the provincial commissioner specifically mentioned that Malinki should make sure that his mother Rachel Diliza<sup>1</sup> was present at the ceremony.

On the day of the ceremony, a significantly large crowd gathered as the Provincial Commissioner, the official representative of the Governor bestowed the honor on a man who considered himself undeserving of such high recognition. The Provincial Commissioner spoke of the faithfulness and dedication of Malinki to his country and the Seventh-day Adventist Church. He also read the citation on the certificate which was from Her Majesty, Queen Elizabeth II and signed by Sir Glyn Jones, then governor.

The full significance of this award ceremony, and the words of the text of the citation, should not be taken lightly in view of the history of the suspicious relationship that existed between the Seventh-day Adventist Church and the colonial rulers. The citation<sup>2</sup> read as follows:

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<sup>1</sup>See photo of Malinki and his mother on the next page. It is probable that the photo was taken during the occasion of this award ceremony.

<sup>2</sup>Malinki Papers, MS B, 3.

James Malinki and his mother Rachel Diliza Malinki.  
Malinki is wearing his Gold Medal of Honor conferred on him  
by Queen Elizabeth II for meritorious service.

(Photo: Courtesy of Louis Alex H. Malinki, circa 1962)





In the name of Her Majesty  
Queen Elizabeth the Second  
This Certificate  
Is awarded to  
Pastor James Malinki  
of the Seventh-day Adventist Mission in recognition  
of the valuable services rendered by him to his country  
and to the British Government and pastoral work for  
more than 45 years.

Dated 2nd June 1962

Glyn Jones  
Governor

The occasion was such that would challenge any worker in church service. The honor that was bestowed on Malinki by the Queen was not something that was ordinarily given to an African in those colonial days. This recognition speaks highly of the character and contributions of Malinki. Malinki officially retired from denominational service in 1962 and settled at Mlombozi, about fifteen miles from Blantyre, where he established a farm. Malinki was a practical man who never believed in idleness. His exemplary achievements in development work at Mlombozi are discussed in chapter 6.

## CHAPTER VI

### THE CLOSING YEARS OF A PIONEER MISSIONARY (1962-1982)

When Malinki finally settled at his farm home at Mlombozi in 1962, he still chose to make a contribution to society through community development. Wherever Malinki lived he modeled farming, carpentry, horticulture, and many other practical aspects of life. While he worked in Zambia, he established Mbaula Farm, now managed by his son, Kalinde Tanner Malinki. Here he planted many fruit trees that still produce good fruit. It was easy, then, for Malinki in his retirement to continue this way of life.

#### An Example in Development Work in Malawi

About 90 percent of the population of Malawi is engaged in subsistence farming. Malawi's economy is basically agrarian; therefore, the government emphasizes farming. The government encourages people to adopt modern methods of farming to ensure a large production of food for consumption as well as for market. The government fosters a "Master Farmers's Scheme" to encourage food production.<sup>1</sup>

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<sup>1</sup>W. D. Michie, E. D. Kadzombe, and M. R. Naidoo, The Lands and Peoples of Central Africa (London: Longmans,

This colonial name was changed to the modern name of Achikumbi. This scheme was designed to help Africans who want to make a business of farming by providing them with information, farm loans, and technical assistance.

When Malinki started his Mlombozi Estate in Fred Nteya's village, of Chief Makata, in Blantyre District, little did he know that his farm would attract attention from the government. He obtained a loan from the government and started farming in an area where most of the farmers were growing tobacco. He was counselled against raising maize because of its low commercial value, but as a Seventh-day Adventist minister he was unwilling to grow tobacco. His maize crop did so well that his fellow farmers stopped growing tobacco, which had a greater commercial value, and joined him in growing maize purely for christian values.<sup>1</sup>

Mlombozi Estate was selected for a Chikumbi case study by a team of geographers who were writing a geography textbook for Central Africa.<sup>2</sup> Malinki's farm was selected because he had met the Achikumbi agricultural scheme criteria, of having a farm plan, and working within the framework of that plan. The requirements included the maintenance of water conservation measures and profitable

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<sup>1</sup>Dolinala Ethel Kanyang'ama, interview by author, November 21, 1988, Monekera, Chileka, Malawi.

<sup>2</sup>See Michie et al., The Lands and Peoples of Central Africa. Mlombozi Estate is discussed in great detail on pages 46-50 with pictures of Malinki and his farm.

methods of farming.<sup>1</sup> On this farm Malinki also raised cattle and chickens. Even in his old age, Malinki's example in progressive farming earned him a Certificate of Recognition in 1971 from the head of the state, His Excellency, The Life President, Ngwazi Dr. H. Kamuzu Banda. He was also given a metal plaque with the inscription: "REV. J. MALINKI," for him to put on the entrance to his farm.

Malinki's work at Mlombozi included not only plowing, but preaching as well. In 1972 a church which he had raised up near his farm was dedicated to the glory of God. There was never a dichotomy in the life of Malinki between preaching the gospel and setting an example in the practical development of the lives of the people in the communities where he worked. He knew that the people he preached to week after week were struggling to survive and find food.

Malinki believed in self-help work. He grew most of his own food and taught people how to raise food in their communities. He was like the Apostle Paul when it came to meeting his own basic necessities of life, such as food, clothing, and furniture. The burden of his practical life was to help others provide for their own necessities of life.<sup>2</sup> Perhaps, it is this aspect of the life of Malinki,

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<sup>1</sup>Ibid., 46.

<sup>2</sup>My grandfather Yotam Bilima who knew Malinki personally, often testified that Malinki taught the people around Lunjika Mission how to fully utilize the fields for

as much as anything, that made him so acceptable to the people wherever he worked.

The Passing of a Great Pioneer

Malinki lived to be eighty-nine years old. He had never been sick in his active life. Towards the close of his life, he had difficulty with hearing and wore hearing aids. His active life and ministry came to a peaceful close on November 14, 1982, at Mlambe Hospital, Lunzu near Blantyre where he died after a short illness. The Malawi Broadcasting Corporation announced his death to the nation.

The funeral service, which was attended by thousands of people, was held at his home at Monekera, Chileka. Elder Frank A. Botomani, who was then executive director of the South-East Africa Union, preached the sermon. A brief historical sketch was read by Elder E. J. Zintambila, a distinguished retired leader and pastor of many years. The interment was at the family cemetery near his home. Elder Welford W. Katundu, son of William Katundu of Lunjika, in whose home Malinki stayed when he started Lunjika Mission, gave a dramatic eulogy. He asked all the people present who had attended Seventh-day Adventist schools which Malinki pioneered or helped pioneer to stand. A large and representative group from many tribes in Malawi and Zambia stood. He pointed out that Malinki's ministry and influence

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better crop yield.

was not parochial. "Malinki's vision was wide as can be seen by these representatives," he said.

Malinki had touched many lives. From Monekera to Mzimba, from Luwazi to Luangwa, from Katanga to Kafue, a host of people, young and old, rich and poor, governors and chiefs, felt the touch of his selfless life. When he died, it was the passing of another pioneer--the passing of a generation. His favorite preaching theme was the second advent of Christ, and he died in the hope of Christ's soon return.

Malinki was a man of many sides. This study was an attempt to understand a man whose gifts, talents, and accomplishments far surpassed his education and preparation. As the study moved to an assessment of the man and his methods of work, it was a discovery of one who had an openness to the guidance and control of the Holy Spirit while in the service of God.

## CHAPTER VII

### JAMES MALINKI: THE MAN AND HIS METHODS

#### Introduction

There are two approaches<sup>1</sup> to assessing the contributions of a missionary to society. One is a quantitative approach which looks at the number of converts, institutions established, and jobs opened and made available to people. The other is a qualitative approach which measures the degree of commitment to an established philosophy, the changes in people's lifestyles or effectiveness in combating tradition, and the missionary's personal influence on others. Whichever approach is used, it would be fair to say that both quantitatively and qualitatively, Malinki's contributions to the Seventh-day Adventist mission work in Africa significantly distinguish him as an African missionary.

It is the purpose of this chapter to present Malinki, the man, and the methods he used to establish successfully churches and mission stations. From these,

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<sup>1</sup>Langworthy, "Joseph Booth," 22.



some lessons are drawn for present and future generations of church workers.

The Seventh-day Adventist Church was relatively new in Central Africa at the time Malinki started missionary work. It had been introduced by Booth and passed through a period of cloudy suspicion during the 1915 uprising of Chilembwe. Yet there was a constant drive to enter new territories in Malawi and beyond. Malinki's father, Kalinde Morrison, a friend of Chilembwe and one whose life had been greatly influenced by Booth, was recruited to be the first African Seventh-day Adventist teacher at Malamulo in 1904. He had already distinguished himself as an educator by opening his own schools in southern Malawi. It would be reasonable to suggest that this drive to expand missions and the legacy of Kalinde as a distinguished educator provided the seedbed for Malinki's leadership in the Seventh-day Adventist Church.

However, a close analysis of Malinki suggests that the man left a mold of his own on the church because he was endowed with rare gifts as a pastor, community leader, church administrator, educator, and missionary. Malinki had a global vision of the unity of the church. He inspired and taught others to follow his example in commitment and dedication to the work of the church. His presentation of the gospel in African thought forms was an idea whose time had not yet come in Adventism.

Malinki and His Missionary Methods

Credit should be given to the early Western missionaries who helped to make Malinki. They recognized his talents and gifts and entrusted him with responsibility, a kind of trust that was rare at the time in Africa and which a later generation of missionaries was slow to exercise for national workers. The early missionaries knew that to plant the church on African soil they needed Africans to spearhead the work. At Malamulo, they entrusted Malinki with the oversight of school work in the surrounding district. In Zaire, he was in charge of the school at Songa, and later, the pioneer evangelist in city work in Elizabethville. When he returned from Zaire, he was sent to pioneer the work in the northern region of Malawi. His subsequent call to work in Zambia was a further manifestation of this trust on the part of expatriate leadership. The words of Paul Hiebert are relevant here:

First-generation leaders given responsibility for important tasks can be great successes--and great failures. Placed in a position of little authority and not allowed to lead, some of the best of them leave to join other (often nativistic) churches or to start movements of their own. Too often we have lost our best young men and women because we have not entrusted them with responsibilities.<sup>1</sup>

Failure and reluctance to entrust national workers with responsibility has been costly to the church in terms of manpower loss. In the case of Malinki, there was trust,

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<sup>1</sup>Paul G. Hiebert, "The Bicultural Bridge," Mission Focus, March, 1982, 3.

and that trust was never betrayed by him. He proved to be a dynamic and powerful force in pioneering in new places.

This was an early experiment on the part of the leadership of the church. Malinki had proved successful in working in Zaire and later in Zambia, and thus he inspired several other workers from Malawi who followed his example to work as missionaries in Zaire, Zambia, Tanzania, Rwanda, Zimbabwe, Mozambique, and South Africa between 1930 and 1945. Had the church continued to steadily develop this cross-cultural missionary use of African workers at this early stage, it is probable that the quality, quantity, and contribution of African leadership in the Seventh-day Adventist Church would have been different from what it has been. Somehow this success was not consistently cultivated in the early history of Adventism in Africa. This is a lesson that the present church organization can learn from early Adventism in Africa.

#### His Public Relations

The methods Malinki used in his approach were his own, for he did not have an example to learn from in the early years of church work. It is interesting to observe how Malinki approached his missionary work in new places.

Malinki understood the social contexts in which he worked. He knew that the people he wanted to win to the gospel had leaders in the communities where they lived. To be accepted by the people in such societies, the missionary

must first be accepted by the chief. In doing so he becomes the chief's man, and because the chief has accepted him and endorsed his mission, he faces little or no opposition from the people.

Malinki was a diplomat and a very sensitive man in his approach to evangelism in new areas. Years later he recalled:

The best method of approach in evangelistic work, was to visit the chief in order to obtain his consent. In response the chief usually sent orders to his village headman to call the people together. When they gathered, Bible stories such as those of Daniel were told. By visiting these villages and acquainting myself with them, I learned many things, which helped me to talk to the people and win their confidence. After meeting the village headmen, I would return to say a word of thanks to the chief. Usually I would kneel down and pray to God to bless the chief and his people.<sup>1</sup>

It did not matter whether he worked in the rural areas or in urban territories. In Elizabethville, Zaire, his approach was the same when he needed to plant a church:

I went to the house of the compound manager, Mr. Henry Victor, and told him that my work was to visit the people and tell them about the true God in heaven who wanted all people to be good and obedient to Him, to their masters and to each other. I explained that I would teach lessons from the Bible and that we did not work on Saturday, inasmuch as we worshipped our God on that day and taught the Ten Commandments of God. I told him that this made people obedient and good citizens. The manager was very pleased about all this.<sup>2</sup>

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<sup>1</sup>"Reminiscences," 2.

<sup>2</sup>Ibid., 9.

In his work in southern Malawi, Malinki used this approach with the chiefs. He used it in Zaire and later in meeting Chief Mpezeni in the Mwami area. The method was equally used in working among the Ngoni and Tumbuka of Mzimba. This approach created a favorable impression on the part of community leaders, and Malinki could carry out his work unhindered. Perhaps, one significant aspect of his contacts with these leaders had to do with reporting back to them. Whenever he was granted an interview with a chief, he always promised at the end of the interview that he would return and visit the chief. This tactic left an open opportunity for him for further work. It also deepened the impression already created and engendered confidence in him.

Malinki also used each opportunity of meeting a chief or other civic leader as a referral for the next opportunity in a different place. For example, when he met the Barotse King in Zambia, he told the king of the work of Seventh-day Adventists throughout the whole world. He recalled later:

"Many chiefs," I said, "are calling us to build schools and churches, in their countries because they want to keep the Sabbath of the Lord, so that they may be prepared for the Lord's return." I told the king about my experiences in the Congo where I had visited many important chiefs most of whom wanted their country to be lighted with the gospel of Christ, as it is in Malawi, Ethiopia and other countries where the Advent message had been preached. The king told me that he had been present at the coronation of king Edward, and also at that of king George and that he had seen many churches in

England. He told me that I should teach his people the gospel.<sup>1</sup>

Malinki realized that people do not like to espouse a lonely cause. In presenting the response of other authorities to the gospel, he wanted to dispel any fear in his hearers that he represented a localized religious movement.

### Language Study

In the communities where he worked for long periods, Malinki mastered the local languages. In the early days of Seventh-day Adventist missionary work, language study was given top priority. As early as 1927, the Seventh-day Adventist Church in Southern Africa had voted that language study be a requirement for new missionary recruits.<sup>2</sup> Apparently many missionaries were withdrawing early from service due to frustration and discouragement caused by lack of ability to communicate with the nationals.

When Malinki was called to work among people of different languages, he took language study seriously. As soon as he arrived in Zaire, he bought French, Swahili, and Bemba books to help him acquire a working knowledge in those languages. He soon could converse in the languages of the

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<sup>1</sup>Ibid., 25.

<sup>2</sup>African Division Minutes (AF 7 GC Archives), May 19, 1927.

people.<sup>1</sup> Modern church planters recognize this important aspect of missions.

A missionary's attitudes towards personal involvement in learning the language speak louder than words. One of the chief ways to communicate love is to learn to speak the language of the people. When a national sees a foreigner labor over learning the language, it makes a good impression. If a missionary never tries to speak to the national in the native tongue, the national may feel that he is unimportant as far as the foreigner is concerned.<sup>2</sup>

Malinki's acceptance with the people among whom he worked was greatly influenced because he spoke their language. Some of the languages he learned had similarities with his own Chewa, which made it easier for him to learn other Bantu languages. He also learned to speak languages not related to Bantu languages such as French and Portuguese. He also had a reading knowledge of Arabic.

The importance of the ability to communicate in the local language to ethnic groups in Africa or any other part of the world has not diminished. In fact, with the rise of nationalism there is a return to cultural origins, and language gives identity to culture. In Malawi and most African countries, foreign languages such as French and German are taught in some secondary schools though most of the students may never live in France or Germany. There may

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<sup>1</sup>"Reminiscences," 12, 13.

<sup>2</sup>Charles Brock, The Principles and Practice of Indigenous Church Planting (Nashville, Tennessee: Broadman Press, 1981), 40, 41.

be very few French- or German-speaking people within the country. However, these languages are taught to create an awareness and appreciation of other cultures. Future training of African church workers for Africa will need to focus on the study of African languages as a major subject area as the church attempts to reach certain people groups with the gospel.

#### Community Development

Another aspect of Malinki's methods was his practical involvement with the communities where he worked.

The Seventh-day Adventist Church in Africa started in rural areas. People in these areas live on subsistence farming. Often problems of acute food shortages lead to malnutrition, disease, and high infant mortality. Malinki approached his ministry in these areas with an aggressive self-improvement program in the practical areas of life. He made his own furniture, tailored his own clothes, and grew his own food.<sup>1</sup> The people around the mission where he worked learned better methods of agriculture because he would go out in the villages and show them how to cultivate their fields. He did more of this in Zambia, and later in Malawi, than in his early ministry. As the people improved their agricultural methods, food production increased which meant improved living conditions in the communities and

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<sup>1</sup>Kalinde Tanner Malinki, interview by author, November 13, 1988, Mbaula Farm, Lusaka, Zambia.



better health for the people. This made Malinki very valuable and acceptable in these communities.

When Malinki retired and settled near Monekera, he bought a farm at Mlombozi where he raised corn, peanuts, fruits, and cassava. When all other farmers raised tobacco, which had greater commercial value, he concentrated on raising maize. His farm did so well that it gained national and international recognition.<sup>1</sup>

Africa continues to experience food shortages due to droughts, poor production techniques, and poor facilities. The church faces the task not only of preaching the gospel but of feeding the hungry as well. Malinki's experience suggests that future pastoral ministry should also address the practical needs of the people in the communities. This suggests that ministerial training in Africa should have a practical basis in agricultural methods and other practical subjects.

#### Presenting the Gospel in African Thought Forms

In his presentation of the gospel, Malinki used the simplest terms that his hearers could understand. He applied the Scriptures to the situation in which he was working. His sermons were simple and direct.<sup>2</sup>

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<sup>1</sup>The Mlombozi farm is featured in W. D. Michie, E. D. Kadzombe, and M. R. Naidoo, Lands and Peoples of Central Africa, 45-50.

<sup>2</sup>See a facsimile of his sermons in Appendix 5.

For example, when he met boys in Barotseland who were herding their cattle in the fields, he would tell them stories about the shepherds of Bethlehem who watched their flocks by night.<sup>1</sup> These ancient shepherds of Bethlehem received angels who announced to them that Jesus had been born in Bethlehem. Then he would apply the message that someday Jesus would come from heaven as King of Kings for His people. He would ask the boys to expect Jesus and return home to worship Him at church. His approach was no different to adults.

Although Malinki had been closely associated with missionaries and learned preaching as he interpreted for them, he had a unique way of presenting the gospel in African thought forms. In his presentations he moved from the familiar to the unfamiliar.

In presenting Christian stewardship among the Tonga of Zambia, Malinki talked about obedience to authorities. He then presented the patriarchs and how in obedience Abraham paid tithe to Melchizedek who was considered superior to Abraham. In African society--where there is a strong sense of community and family, respect for authority, and the importance of lineage leadership--this approach had special appeal to the people. In this way people understood Christ or God as One who needed to be honored with their substance and offerings.

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<sup>1</sup>"Reminiscences," 24.

This approach to presenting the gospel in contextual thoughts of the people, as exemplified in the work of Malinki, has implications for church workers. For African church workers to be effective, they will not only need dedication and zeal, but an understanding of how to apply theology to the issues of hunger, disease, the environment, refugees, poverty, and many other issues common in Africa.

#### International Orientation

One of the outstanding factors in Malinki's acceptance by people of different tribes, nationalities and, races, his positive influence on other workers, was his international awareness. This awareness greatly contributed to his success.

Starting from Mitsidi where he was born, Malinki came into contact with people from different backgrounds which included workers from different tribes within Malawi and neighboring Mozambique, and much later as he started working at Malamulo, missionaries from overseas. His association with his father, who exhibited a profound spirit of non-violence and single-mindedness during the Chilembwe uprising, whose own history had been broken due to slavery and who had forgiven his captors, must have made a deep impression on Malinki.

His early missionary work in Zaire, later in Northern Malawi and Zambia, must have shaped his thinking on his associations with people of other races. Perhaps his

overseas trip greatly supplemented all these other factors. It is no wonder, then, that in committees he would often hold a more balanced view when tensions developed along tribal or racial lines.

This international orientation has serious bearing on the work of the church today. In a global economy the church will need to invest its resources in sensitizing its workers to multiculturalism in its missionary movement. After all, the Seventh-day Adventist Church has a global mission. Parochial views of ministry and service will lead to constant tension and division. Malinki's life, ministry, and example speak with force to the present and future generations of church workers.

### Conclusion

On a sunny November afternoon in 1982, I was with a group of pastors, church administrators, civic leaders, lay people, and young people who walked around the casket to pay tribute to Malinki. He lay still in the calmness of death. His hair, as well as his long flowing beard, was white with age. The occasion left a deep impression on everyone present. I did not know then, as I watched the coffin being buried into the earth, that the life and ministry of this man, now closed, would be the subject of my study.

After many hours of research and interviews with members of his family and those who worked with him, the impression lingers that, on that November afternoon, we

gazed into the face of a man whose devotion and dedication to the work of God was deep. He had spent his entire life making life better and happier for others. He was a pastor, but he was more. In the hierarchy of the Seventh-day Adventist Church, he never rose to become president of a field or conference, union or division, yet he was the epitome of consecrated leadership. He was a friend of those who were leaders at the top rank of the church.

In committees and during workers' meetings, he maintained the balance between extremes of opinion or relationships among national workers and expatriates. Why should one whose own family history was so brief, because it was interrupted by the ravages of slavery, maintain such an attitude devoid of animosity and prejudice? How does one such as Malinki experience ambiguous relationships, such as those that existed between the colonists and Africans in Malawi during the 1915 Chilembwe uprising and still emerge unscarred by bitterness and resentment towards people of other races? Perhaps, the African nobility of character that forgives and forgets accounts for this. However, such virtues are the fruit of an obedient faith in the Sovereign God whom Malinki so devotedly loved. Whatever the answers are to these questions, the fact remains that the life of Malinki demonstrates love and tolerance that is worthy of emulation by all workers for God.

His devotion to ministry did not outweigh his commitment to his family. Neither did his quest to understand people and the acquisition of foreign languages diminish his zeal for the Scriptures and the writings of Ellen G. White, which he valued so much.

He was a preacher who grappled with the great themes of the Bible. Man's stewardship of God's resources was a life-absorbing theme for Malinki. He was equally steadfast on other subjects such as the new birth, the kingdom of God, and the imminent return of Christ.<sup>1</sup> He presented a good example of an Adventist African preacher who was obsessed with the kingdom of God and everything heavenly, yet not detached from the realities of earthly life.

Malinki left a legacy of achievements. Eight mission stations that he pioneered or helped to pioneer have blessed and continue to bless hundreds of young people. He spent many years on the church's administrative committees, thereby adding his own mold to the shape of the Adventist Church in Central Africa. His agricultural genius left communities transformed, with better methods of producing food and thereby improved general living conditions. His linguistic achievements were phenomenal. He learned many foreign and African languages that enabled him to bridge cultures.

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<sup>1</sup>Dolinala Ethel Kanyang'ama, interview by author, November 21, 1988, Monekera, Chileka, Malawi.

Perhaps, above all, Malinki has taught this generation and future generations of church workers, a lesson of dedication to the call of God that is apostolic in its appeal. He has taught us that devoted African church leaders can be trusted, that missionaries from overseas can work happily side by side with nationals as equals in the service of God. He has also taught us that tribal factions in the service of God can be swallowed up in zeal for the Lord and His work; and that a generation of God's workers can help make ready a people prepared for the Lord's return.

## APPENDICES



APPENDIX 1

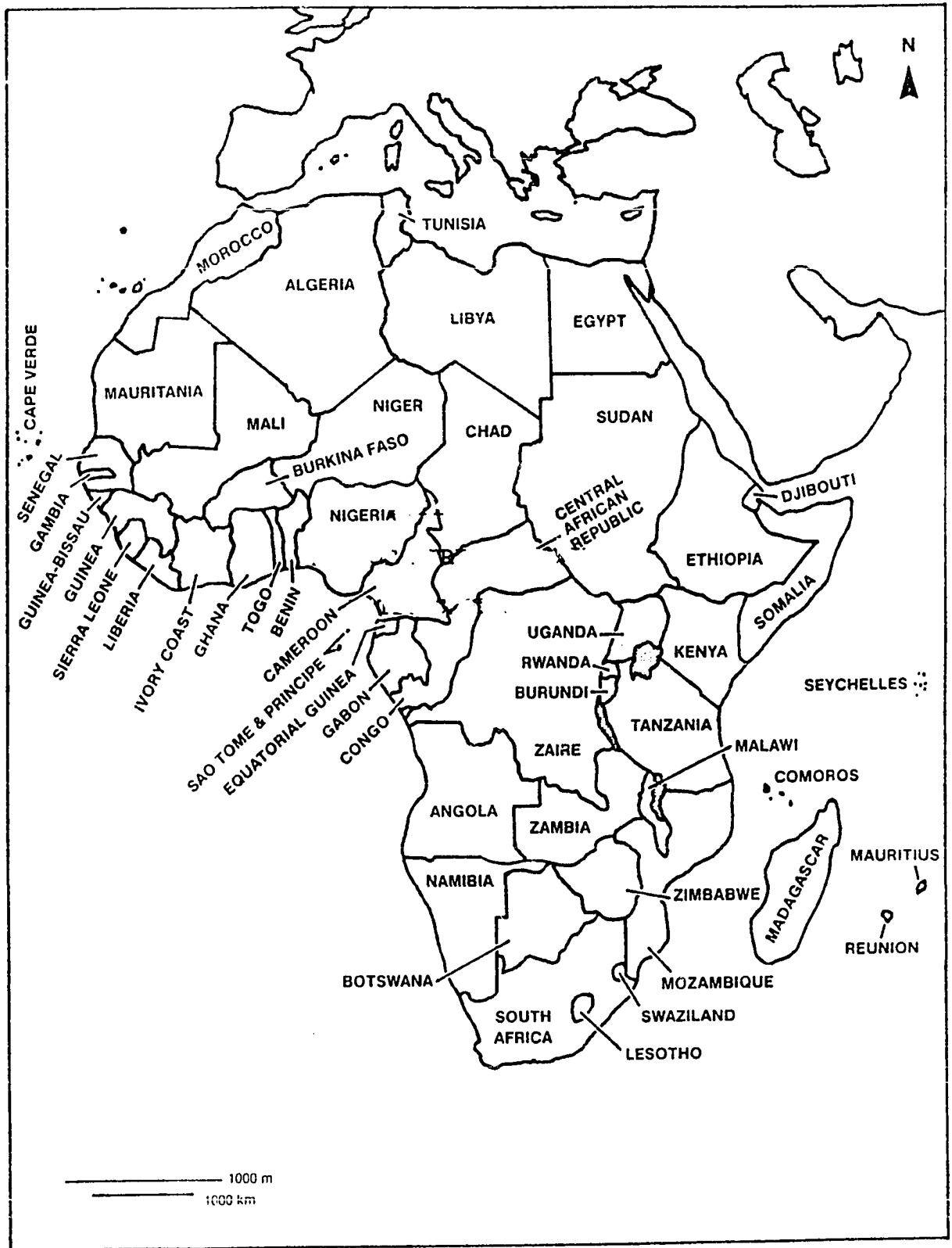
TOWN AND COUNTRY: NAMES THAT HAVE CHANGED

## TOWN AND COUNTRY: NAMES THAT HAVE CHANGED

OLD NAME	NEW NAME
CONGO	ZAIRE
Albertville	Kalemie
Conquihatville	Mbandaka
Costermansville	Bukavu
Elizabethville	Lubumbashi
Jadotville	Likasi
Leopoldville	Kinshasa
Luluabourg	Kananga
Stanleyville	Kisangani
RUANDA	RWANDA
URUNDI	BURUNDI
NORTHERN RHODESIA	ZAMBIA
SOUTHERN RHODESIA	ZIMBABWE
Salisbury	Harare
TANGANYIKA	TANZANIA
PORTUGUESE EAST AFRICAN	MOZAMBIQUE
NYASALAND	MALAWI
Cholo	Thyolo
Fort Jameson	Chipata
Fort Johnston	Mangochi
Kota kota	Khota Kota
Loudon	Embangweni
Port Herald	Nsanje

APPENDIX 2  
MAP OF AFRICA SHOWING  
NATIONS OF AFRICA

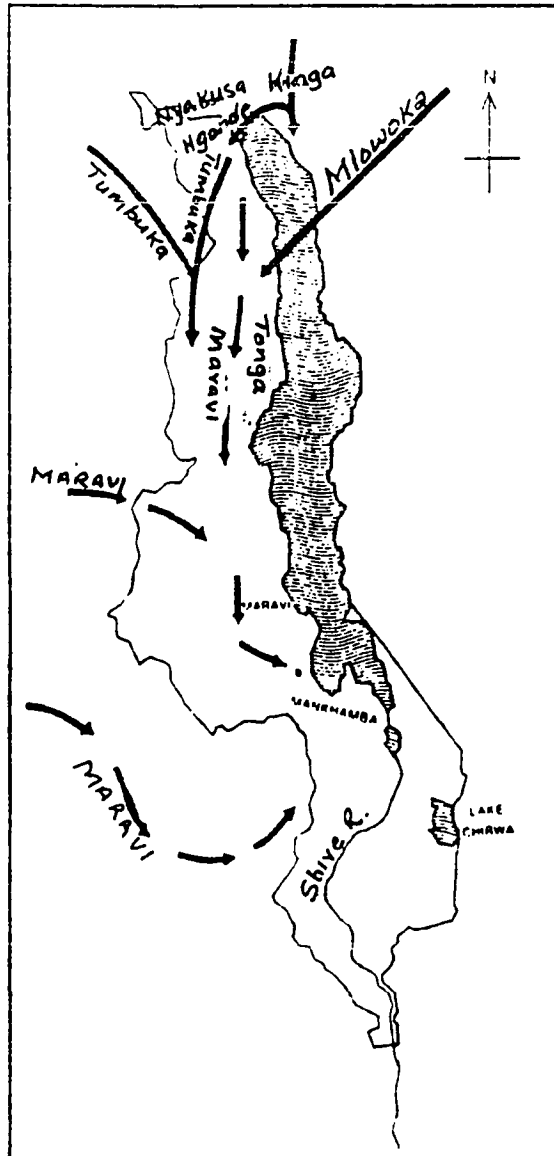
NATIONS OF AFRICA



APPENDIX 3  
MAPS OF CENTRAL AFRICA

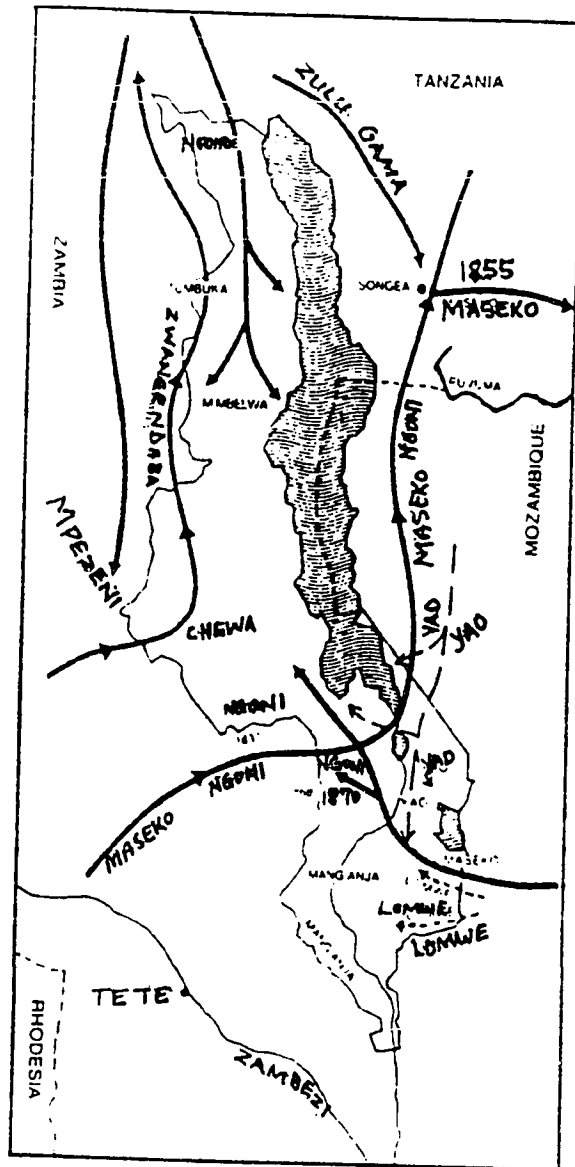
—

A: MALAWI: THE MARAVI MIGRATION ROUTES



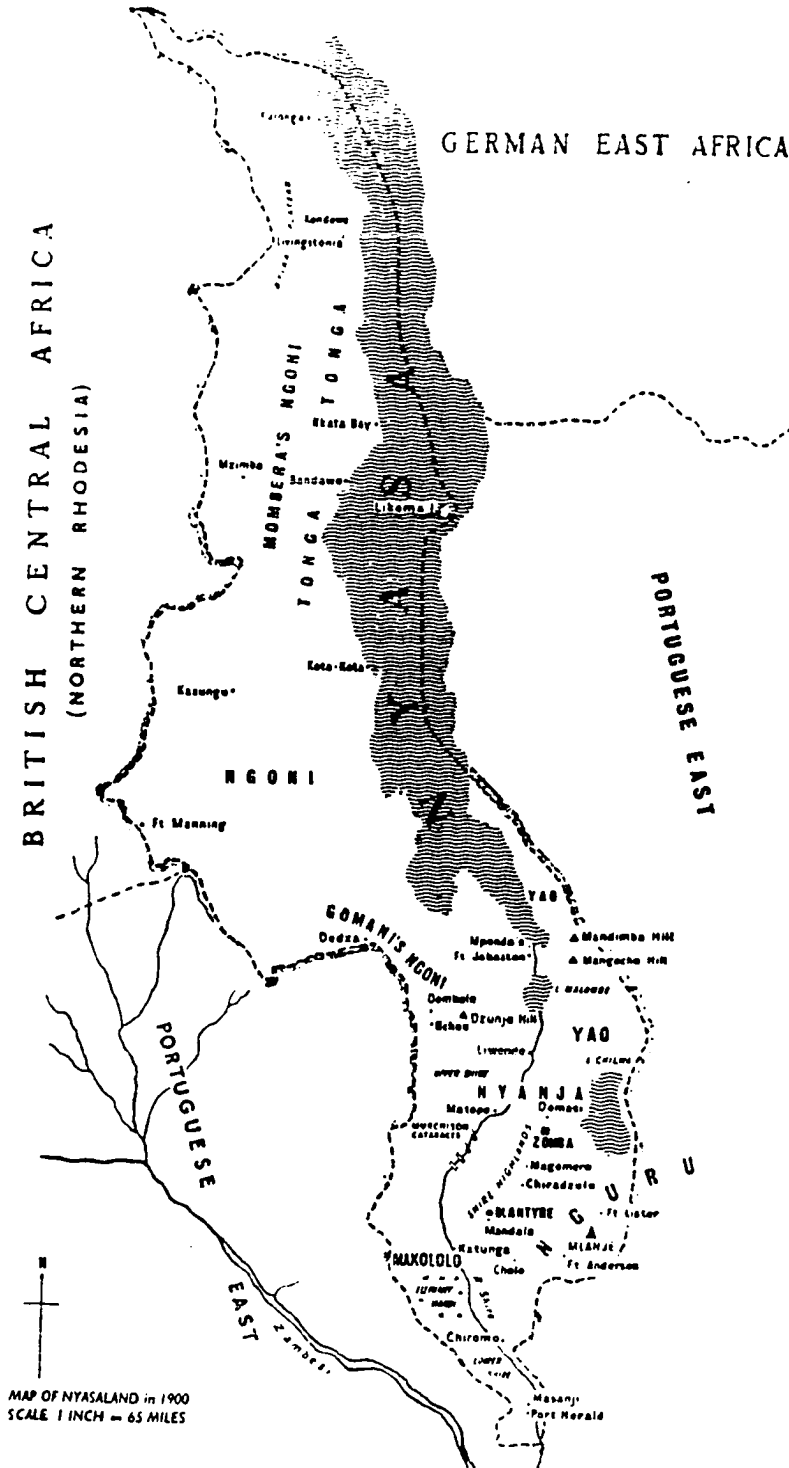
(Source: A Short History of Malawi, page 16)

B: ETHNIC MIGRATIONS IN MALAWI: Ngoni, Yao, Nguru



(Source: A Short History of Malawi, page 20)

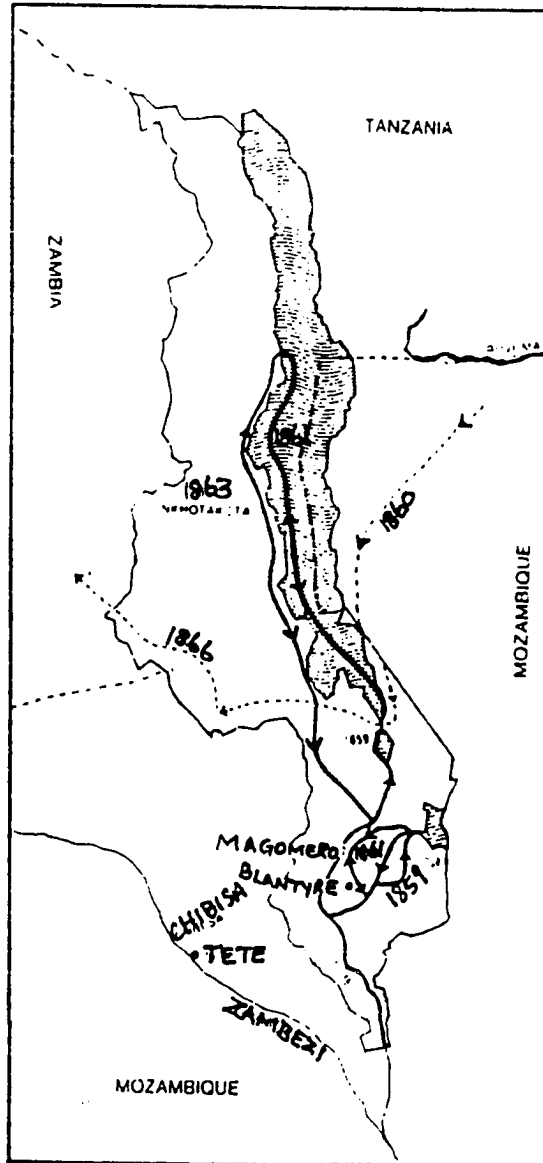
C: ETHNIC DISTRIBUTION IN MALAWI 1900



(Source: Independent African, page 565)

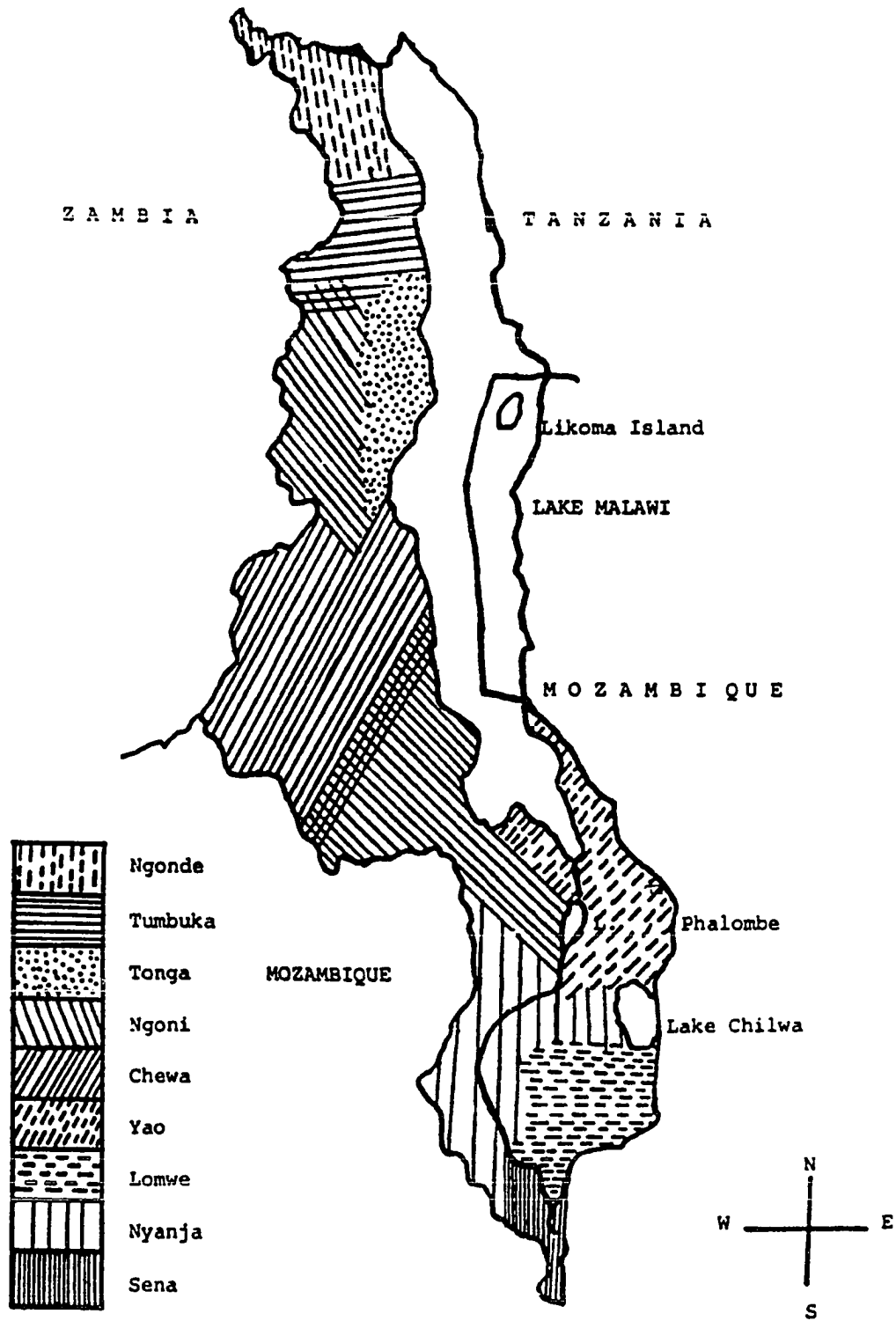


D: LIVINGSTONE'S JOURNEYS IN MALAWI 1859-1865

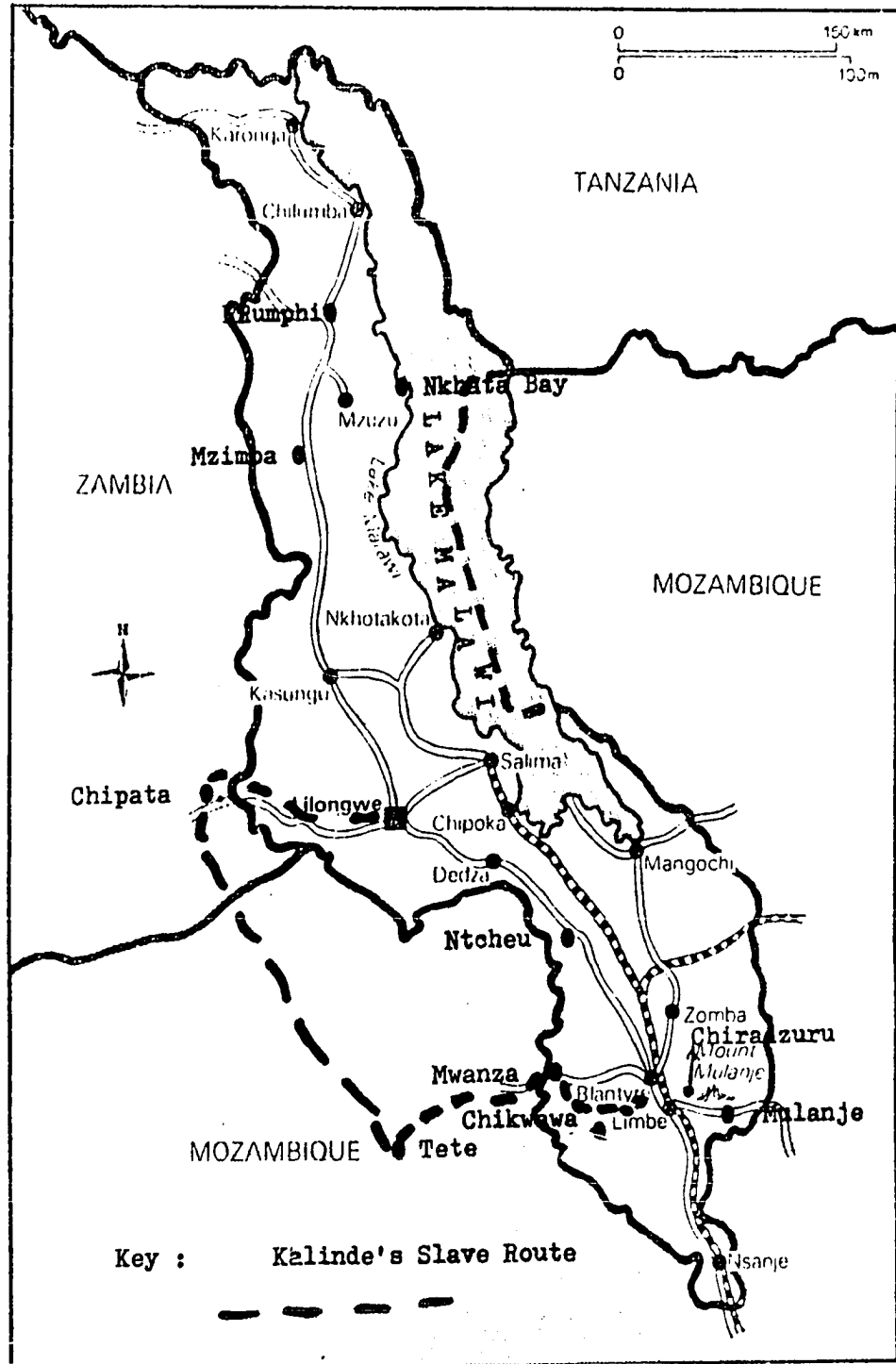


(Source: A Short History of Malawi, page 30)

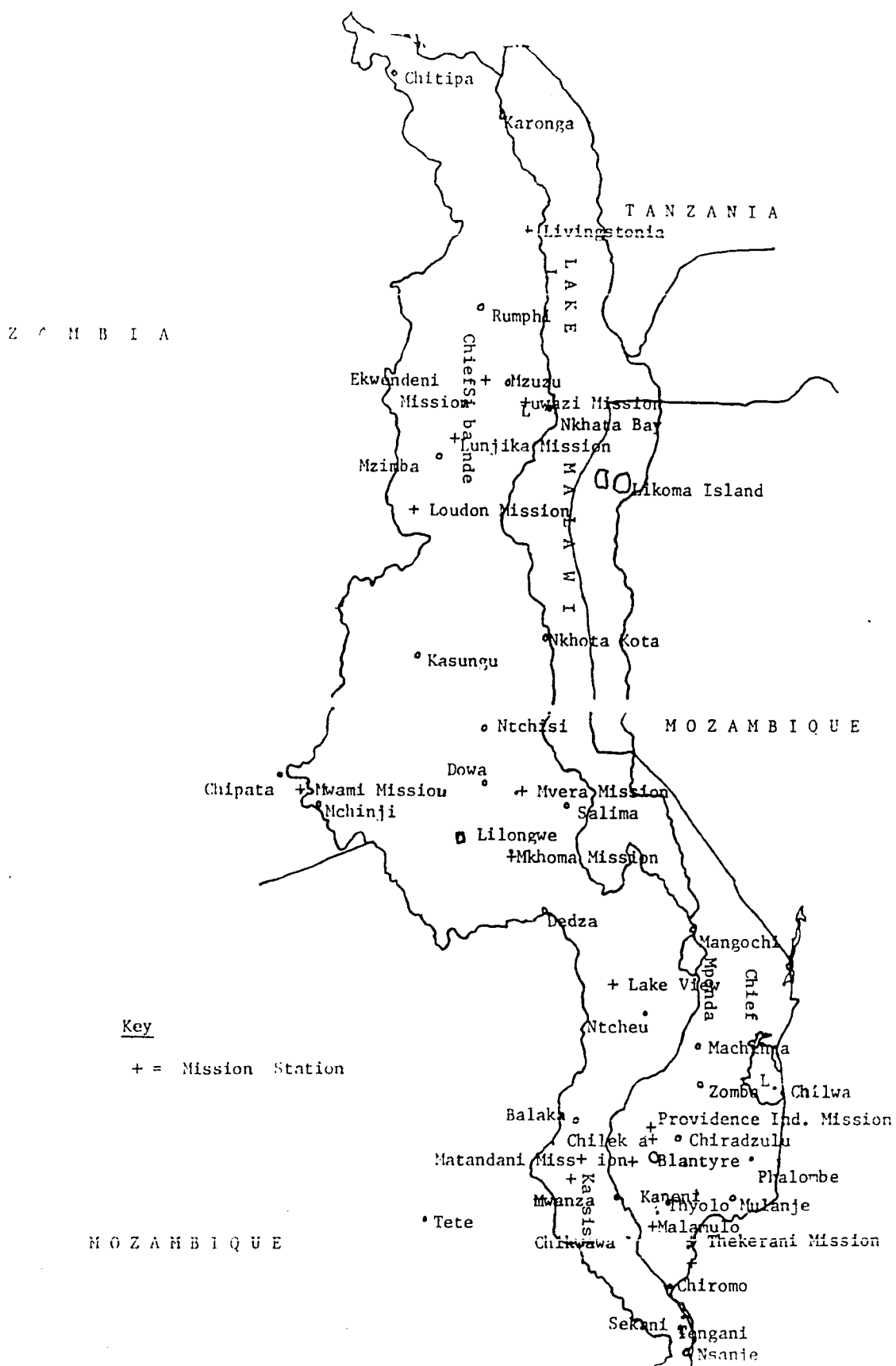
E: ETHNIC GROUPS IN MALAWI 1990



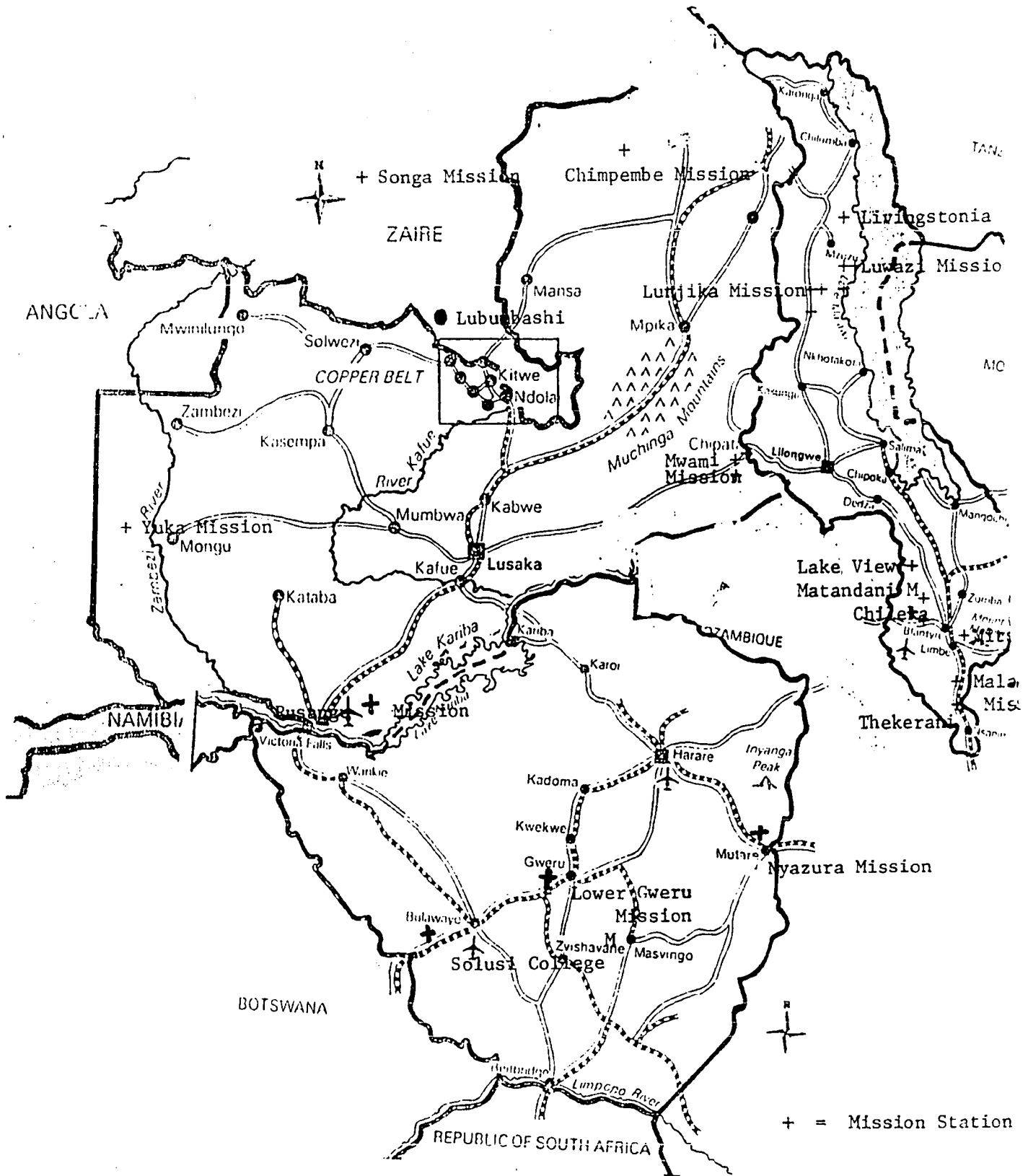
F: MALAWI: KALINDE'S SLAVE ROUTE



G: TOWNS IN MALAWI, 1990



H: CENTRAL AFRICA: SOME SDA MISSION STATIONS



+ = Mission Station

I: CENTRAL AFRICA: PLACES WHERE MALINKI WORKED



APPENDIX 4

BOOTH'S AFRICAN CHRISTIAN UNION DOCUMENT

(Source : Independent African pp. 531-533)  
(Originally published in Joseph Booth, Africa for the  
African (Baltimore, Md., 1897))

## APPENDICES

## I

AFRICAN CHRISTIAN UNION SCHEDULE, 14 JANUARY 1897  
 (From Joseph Booth, *Africa for the African* (Baltimore, Md., 1897),  
 pp. 49-51)

Objects of the Society :

1. To unite together in the name of Jesus Christ such persons as desire to see full justice done to the African race and are resolved to work towards and pray for the day when the African people shall become an African Christian Nation.
2. To provide capital to equip and develop Industrial Mission Stations worked by competent Native Christians or others of the African race ; such stations to be placed on a self-supporting and self-propagating basis.
3. To steadfastly demand by Christian and lawful methods the equal recognition of the African and those having blood relationship, to the rights and privileges accorded to Europeans.
4. To call upon every man, woman and child of the African race, as far as may be practicable, to take part in the redemption of Africa during this generation, by gift, loan, or personal service.
5. To specially call upon the Afro-American Christians, and those of the West Indies to join hearts and hands in the work either by coming in person to take an active part or by generous, systematic contributions.
6. To solicit funds in Great Britain, America and Australia for the purpose of restoring at their own wish carefully selected Christian Negro families, or adults of either sex, back to their fatherland in pursuance of the objects of the Union ; and to organize an adequate propaganda to compass the work.
7. To apply such funds in equal parts to the founding of Industrial Mission centres and to the establishing of Christian Negro settlements.
- 9.\* To firmly, judiciously and repeatedly place on record by voice and pen for the information of the uninformed, the great wrongs inflicted upon the African race in the past and in the present, and to urge upon those who wish to be clear of African blood in the day of God's judge-

\* In the original text, the eighth paragraph is numbered '9'.



## APPENDICES

ments, to make restitution for the wrongs of the past and to withstand the appropriation of the African's land in the present.

10. To initiate or develop the culture of Tea, Coffee, Cocoa, Sugar, etc. etc., and to establish profitable mining or other industries or manufactures.

11. To establish such transport agencies by land, river, lakes or ocean as shall give the African free access to the different parts of his great country and people, and to the general commerce of the world.

12. To engage qualified persons to train and teach African learners any department of Commercial, Engineering, nautical, professional or other necessary knowledge.

13. To mould and guide the labor of Africa's millions into channels that shall develop the vast God-given wealth of Africa for the uplifting and commonwealth of the people, rather than for the aggrandisement of a few already rich persons.

14. To promote the formation of Companies on a Christian basis devoted to special aspects of the work ; whose liability shall be limited, whose shares shall not be transferable without the society's consent ; whose shareholders shall receive a moderate rate of interest only ; whose profits shall permanently become the property of the Trustees of the African Christian Union, for the prosecution of the defined objects of the Union.

15. To petition the government of the United States of America to make a substantial monetary grant to each adult Afro-American desiring to be restored to African soil, as some recognition of the 250 years of unpaid slave labor and the violent abduction of millions of Africans from their native land.

16. To petition the British and other European governments holding or claiming African territory to generously restore the same to the African people or at least to make adequate inalienable native reserve lands, such reserves to be convenient to the locality of the different tribes.

17. To petition the British and other European governments occupying portions of Africa to make substantial and free grants of land to expatriated Africans or their descendents desiring restoration to their fatherland, such grants to be made inalienable from the African race.

18. To provide for all representatives, officials or agents of the Union and its auxiliaries, inclusive of the Companies it may promote modest,

## APPENDICES

economical yet efficient and as far as may be, equable, maintenance, together with due provision for periods of sickness, incapacity, widowhood or orphanage.

19. To print and publish literature in the interests of the African race and to furnish periodical accounts of the transactions of the Society and its auxiliary agencies, the same to be certified by recognized auditors and to be open to the fullest scrutiny of the Union's supporters.

20. To vest all funds, properties, products or other sources of income in the hands of Trustees, not less than seven in number, to be held in perpetuity in the distinct interest of the African race and for the accomplishment of the objects herein set forth in 21 clauses.

21. Finally, to pursue steadily and unswervingly the policy :

'AFRICA FOR THE AFRICAN'

and look for and hasten by prayer and united effort the forming of a united

AFRICAN CHRISTIAN NATION

By God's power and blessing and in His own time and way.

[Signed]

JOSEPH BOOTH,  
English missionary.

JOHN CHILEMBWE,  
Ajawa Christian Native.

ALEXANDER DICKIE,  
English missionary.

MORRISON MALINKA,  
Native Christian Chipeta Tribe.

Dated January 14th, 1897,  
at  
Blantyre, Nyassaland,  
East Central Africa.

APPENDIX 5

FASCIMILES OF SEVEN SERMONS

BY JAMES MALINKI

The seventh sermon is in Chichewa  
on the subject of temperance.

## PREPARATION FOR THE CRISIS HOUR

Preparation for the Crisis Hour.

- I. Confess and forsaking sin:
- II. Exercising faith and trust Heb 11:
- III. Studying the scriptures Ps 119:11.
- IV. Denying self and agonising in prayer Matt. 16:24.
- V. Quickening our hearts Jeremiah 12:5.
- ¶ How overcome our trials.... the power of His right  
 Early Writings. P. 46.
- VI. Living Righteous Lives: Ezk 14:14
- 74:14 presents four specific points for <sup>consider</sup> <sub>24</sub>
- (1) A time of trouble - famine, sword, pestilence, <sup>and</sup> desolation, destruction, \*
- Deliverance, a personal matter. Though Noah, Daniel and Job were in the world they could save neither their sons nor daughters but only themselves.
- (3) assurance of deliverance. A remnant with sons and daughters shall be brought forth.
- (4) Method of deliverance.
7. Having a Submissive Spirit.
- ¶ Not fret and complain: "We are not to fret and complain. We should not rebel, nor worry ourselves out of the hand of Christ" Desire of Ages Pg. 301.
- God has shown me that He gave.... honoured & glorified" Early Writings P. 1.

## PREPARATION FOR THE CRISIS HOUR -continued

End of No 7. vii: 3  
 Preparation for the crisis hour.

- (2) Think it not strange Peter 4:12
- (3) Rejoice when reproached for Christ's sake
- (4) Suffer, not as a murderer, or thief but as a Christian unashamed 1 Pt. 4:15
- (5) Submit to the Lord's methods of discipline  
 Neh 13:9; Isaiah 48:10 "Trials + obstacles are the Lord's chosen methods of discipline, and His appointed condition of success... He permits the fires of afflictions to assuage them that they may be purified" Ministry of Healing, 747  
 Jesus learned obedience by suffering Heb. 5:8

End. Appeal: -

The time is not far distant when the trial will come to every soul:-- In this time the gold will be separated from the dross of the Church. True godliness will be clearly distinguished from the appearance and ~~triumph~~ of it.

## PREPARATION FOR THE CRISIS HOUR -concluded

Preparation for the Crisis

Many a star that we have  
 for its brilliance, will then go  
 in darkness. Chaff, like a  
 will be borne away on the wind  
 even from places where we see only  
 floors of rich wheat. All who  
 assume the ornaments of the  
 sanctuary, but are not clothed  
 with Christ's righteousness, will  
 appear in the shame of their  
 own nakedness" Testimonies  
v. 5. P. 81.

Prepare! prepare!! Prepare!!!

## The door of Liberty

I Acts 3:19 - We call a repentance  
 Isa. 55:6, 7. Rep is sorrow that leads  
 Isa. 43:25, 26 He must declare or Confess our  
 sins in order to be forgiven and  
 be justified

## II Confession

Lev 5:5 Confess definite sins.  
 Timothy 5:24 Those who repent and confess  
 send their sins before hand to  
 judgment.

## III Results of repentance and confession

Prov. 28:13 " " "

Jer. 31:34 God's promise to those who in  
End. four parts of repentance | 1. Return  
 | 2. Contrite  
 | 3. Faith  
 | 4. Amendment

There are few who feel true sorrow for sin; who have  
 deep penitence; who have  
 unrepentant hearts; who have  
 a heart of flesh, few are willing to fall on  
 a rock and be broken.

## THE BELIEVER'S JUSTIFICATION


(10.) The Believer's JustificationRom. 8:31 Source of justification =

Two men went to the temple to pray  
 (as 7 thing) A. Self justification - "God resisteth the proud"  
 B. Went down to his house justified.

1. He knew that he was a sinner, (2) he knew his possession. (3) he knew that he needed. (4) He knew that only God can help him (5) He knew his heart that God has received him.

Rom. 3:24 The principal of justification GodRom 5:8 The cause of justification forRom 5:1 The way of justificationJames 2:18 The proof justification Works

Let us humble ourselves below God in  
 this week of prayer that we receive  
 the gift of justification

Anna  




## SERMON 4

## FREEDOM FROM SIN

Consecration Meeting May 26, 1950  
(Place Unknown)

28<sup>th</sup> 5/40

Consecration Mtg. 11:00

Freedom --- From Sin,

Jno. 8:32. The truth shall set you free.

Jesus the way life  
" Matt. 10:28 fear not them that kill body.  
Story of two men shall bring forth a son -- David

Rom 6:23 wages of sin -- death

Rom 5:8 God's love toward us.

Story of an old man stood by the grave tears in his eyes  
uttered by said it this year's relative, no, he died  
in battle in my behalf.

1 Cor 1:30, Isa 61:10 God offers garments of Salvation

Rom 7:24, 19, 25 Satan make me do what I do not use

" 7:25 I thank God through Jesus Christ

a Promise: -- 1 Cor 10:13 with every temptation he

Lk (22:31, 32) I have prayed for you

Isa 49:15 love of Jesus, for man kind

Nearing Home.

age. Even ~~some~~ of the church members  
 -are weary of waiting for Jesus. He  
 is tense, anxiously waiting to pour  
 out God's Holy Spirit, for it is due.  
 God's Spirit will ripen the gospel seed  
 it is called the "latter rain." The  
 Spirit is poured out richly upon the  
youth who are obedient to God's will.  
 In the closing scenes of earth, children  
 properly trained and instructed in God's  
 Word, will fearlessly stand before kings  
 and rulers, proclaiming the last warning  
 message. Men will not listen to adults  
 but these boys and girls in their  
 simplicity and sweet earnestness, make  
 an impression on them. Many turn to  
 God and are converted. These youthful  
preachers are filled with God's Spirit.  
 Think of it, brethren! Are we ready  
 for the pouring out of God's Holy Spirit?  
 How are we preparing for it? God will  
 not take witnesses from movie halls  
 and pleasure dens of earth.  
 We must have consecrated youth  
 who have learned to pray and to  
 study the Bible, and have asked

God's call to you:

Deu 29: 13 Seek God with all your heart.  
 Deut. 10: 12 Serve Him with all your heart.  
 Lev. 23: 26 Give Him your heart.  
 Lev. 32: 29 Consecrate yourselves to Him.  
 Rom. 6: 13 Yield yourselves to Him  
 Cor. 10: 4, 5. Bring thoughts into subjection.  
 Phil. 2: 5 Let Christ's mind be in you.  
 Rom. 12: 1 Present your bodies to God  
 Rom. 6: 19, 20 You are not your own.  
 Luke 14: 26, 27. The test of discipleship  
 • Surrender •

Luke 5: 4 Launch into the deep

## SERMON 7

TISASILILE MONGA AJA...  
(We should not covet like--)

Tisasilile monga ajasilile  
 Psalmo 84:11, Sadzatumana zaburi  
 Deutero 6:24 { kuti asunge  
 " 5:33 { moyowalitu  
 Genesis 1:29 Mulungu apera ka  
 amene a nadya izi anakuda  
 anakhala Jered 962 Matusela  
 969 zaka

Psalimo 106:14

" 78:18-20

" 106:15

Zimene zioneka okana kudzileta  
 Nunu 11:34 Nyama inakanizidha  
 Genesis 9:1-3 idyani ndi ndiwo  
 njaka dzuwa chinsomba zamakamba  
 mbozi zakudya zakumama  
 Genesis 11. anthu afika 333  
 Corinto 10:5,6.

APPENDIX 6A

CHRONOLOGY OF THE LIFE HISTORY  
OF KALINDE MORRISON MALINKI

CHRONOLOGY OF THE LIFE HISTORY OF  
KALINDE MORRISON MALINKI, FATHER OF JAMES MALINKI

- C.
- 1850 About this time Kalinde was born in chief Mpezeni's area, in Zambia.
- 1876 Church of Scotland established Blantyre Mission in Malawi.
- 1884 Kalinde started school at Blantyre Mission.
- 1890 He earned a teaching certificate from Blantyre Mission.
- 1891 He started working as a printer at Blantyre Mission.
- 1892 Kalinde and Gordon Mataka were recruited by Joseph Booth to teach at his Zambezi Industrial Mission at Mitsidi.
- Kalinde married Rachel Diliza from Nkuka village near Chileka.
- They were both baptized by Booth at Mitsidi into the Baptist Church.
- 1893 December 14, James Malinki was born at Mitsidi.
- 1897 Kalinde served as teacher, evangelist and politician at the Zambezi Industrial Mission at Mitsidi.
- 1901 He worked for African Lakes Corporation in Blantyre.
- 1902 Kalinde started opening his own schools.
- 1904 Kalinde was called to assist Thomas Branch at Plainfield Mission of Seventh-day Adventists in Thyolo.
- 1906 Kalinde and Rachel were re-baptized by Branch into the Seventh-day Adventist Church at Plainfield Mission.

- 1907 He left Plainfield Mission to open more schools of his own.
- Plainfield Mission changed name to Malamulo Mission.
- 1910 Kalinde served as Inspector of Seventh-day Adventist schools in the Southern Region. He opened more schools of his own.
- 1920 He went to be in-charge of Matandani Mission.
- 1926 He opened more schools in Mwanza area.
- 1927 Kalinde had surgery at Blantyre Mission Hospital. After which he was greatly slowed down.
- 1928 He was ordained to the gospel ministry.
- 1930 He was Director of Chileka Mission being assisted by pastor Simon Ngaiyaye.
- 1931 He served on the Executive Committee of South Nyasaland Mission, along with pastors Simon Ngaiyaye and Roman Chimera.
- 1933 He retired and lived at his home at Monekera.
- 1935 He visited different Mission Stations, Nthenje, Luwazi, Dididi, Mombera, Mwami, Lakeview, and Munguluni in Mozambique.
- 1952 He attended the 50th Anniversary of Malamulo Mission. Perhaps his last major public appearance.
- 1957 Kalinde died and was buried at his home, Monekera, Chileka.

APPENDIX 6B  
CHRONOLOGY OF THE LIFE HISTORY  
OF JAMES MALINKI



CHRONOLOGY OF THE LIFE HISTORY OF JAMES MALINKI

- 1893 December 14, Malinki was born at Mitsidi.
- 1904 He went to Plainfield Mission with his father and studied under Mabel Branch.
- 1907 Plainfield Mission changes name to Malamulo Mission.
- 1908 Malinki was in school at Malamulo.
- 1913 Malinki became leader of Young People's Missionary Volunteer Society at Malamulo. The first in Africa.
- 1914 He married Edith Timba at Malamulo in the first Seventh-day Adventist Church officiated wedding in Malawi.
- 1915 First child Emily was born at Malamulo. She died a year later.
- 1917 August 2, Dolinala Ethel was born at Malamulo.
- 1920 July 20, Olive was born at Malamulo.
- 1921 Malinki left for Zaire as a missionary.
- 1923 February, Catherine was born in Elizabethville, Zaire. She died in October of the same year.
- Malinki's wife, Edith died.
- Malinki returned to Malawi for a few months.
- 1924 Malinki married Dorothy Namoyo from Lilongwe district. She was then a student at Malamulo.
- They returned to Zaire with Olive and Ethel.
- 1925 August 8, Malinki was ordained to the gospel ministry. Rester was born in Elizabethville and died a year later.
- 1927 Malinki returned to Malawi. September 4, Bernitta was born.

- 1928 He visited Northern Malawi with Gordon Pearson and N. C. Wilson.
- 1929 He established Luwazi Mission with G. Pearson. July 21, Francis Malinki was born at Luwazi.
- 1930 Malinki travelled to the United States of America to attend world session of the Seventh-day Adventists in San Francisco.
- 1931 He established Lunjika Mission in Mzimba district.
- 1933 June 30, Kalinde Tanner Malinki was born at Lunjika.
- 1934 He met chief Mpezeni. Conducted public evangelism at Mwami, in Zambia.
- 1935 He was director of Chinyama Mission in Mulanje district.
- 1936 August 9, Wesley was born at Chinyama Mission.
- 1937 Malinki was called to serve at Rusangu Mission in Zambia.
- 1939 He served as Young People's Missionary Volunteer leader for Northern Rhodesia Mission Field of Seventh-day Adventists.
- 1944 He was director of Stewardship, and self-support work and Missionary Volunteer leader for Zambia.
- 1945 He was a member of the Northern Rhodesia Field Committee along with Job Mabuti, James Muyeba, and Andrew Shamilimo.
- 1947 He was stewardship director for Northern Rhodesia Field assisted by Stephen Mulomba.
- 1950 He was director of self-support in Zambia assisted by James Muyeba.
- 1954 He served on the Executive Committee of the Northern Rhodesia Field.
- 1955 He served as Field Secretary of Northern Rhodesia Mission Field.
- 1959 He retired and returned to Malawi.
- 1960 He served on the Executive Committee of Nyasaland Union Mission.

- 1962 He received a Gold Medal of Honor from Queen Elizabeth II for meritorious missionary work.
- He retired and lived at his farm at Mlombozi near Blantyre.
- 1972 He received a certificate of Achikumbi (Progressive Farmer) from the President of Malawi, Dr. H. K. Banda.
- 1982 November 14, Malinki died. He was buried at his home at Monekera.

APPENDIX 7

LIST OF MAIN ORAL SOURCES: INFORMANTS

LIST OF MAIN ORAL SOURCES: INFORMANTS

KALINDE TANNNER MALINKI: Mbaula Farm, Lusaka, Zambia.

Interviewed on November 13, 1988.

Kalinde Tanner the second born son of James and Dorothy Malinki was born June 30, 1933 at Mombera Mission, Malawi. He attended school at Rusangu Mission and secondary education at Solusi Mission. He later worked for two years in Bulawayo, Zimbabwe, after which he moved to Zambia as an information assistant in the Department of Information. In 1960 he resigned and helped start The African Mail, a weekly newspaper. After one year he received a West German scholarship to study journalism in West Germany. He moved to London to gain experience with various newspapers. When he returned to Zambia he re-joined the Mail, but for a short time. Between 1963 and 1974 he was Head of Public Relations in the Anglo-American Corporation. He left in 1974 to go into private business of managing the farm that his father started near Lusaka.

Kalinde gave me valuable information on the family. He has in his custody most of Malinki's personal papers.

SOLDIER KANJANGA: Matandani Mission, Neno, Malawi. Date of Interview was November 20, 1988.

Pastor Kanjanga was born in 1904 at Bvumbwe, Thyolo district in Southern Malawi. He started school at Malamulo Mission in 1919 when Malinki was a teacher there. He later taught at Malamulo from 1926 till 1928 when he and Harry Kalulu went to Congo as teachers at Songa Mission. He worked at Songa as a teacher until 1935 when he was ordained to the gospel ministry. He returned to Malawi in 1938 and was sent to Mwami Mission in Zambia where he worked until 1953 when he was sent to Lake View Mission. He was at Lake View until 1955. He subsequently spent two years at Chinyama Mission when he returned to Lake View in 1960. He retired in 1962.

Pastor Kanjanga provided helpful information on the early years of Malinki at Malamulo. He was also resourceful about other Malawians who went to Congo as missionaries.

JAMES JOSEPH MALINKI: Lusaka, Zambia. November 13, 1988.

James Joseph Malinki is the first son of Joseph Malinki (1895-1987), a younger brother of James Malinki who gave him his name.

James Joseph Malinki provided background information about his father, Joseph Malinki who also went to Congo as a missionary in 1938. Like his brother, James, the subject of this study, Joseph worked for many years as a pastor for the Seventh-day Adventist Church in Zambia. He retired in 1951

and assumed the headmanship of their village at Monekera after father Kalinde died.

MASTER SAMUEL: Nkongoyazizira Farm, Neno, Malawi. November 20, 1988.

Born November 20, 1914 at Kambuku village in chief Chauya Gozwa, Ntcheu, Pastor Samuel attended Gowa Baptist Industrial Mission in 1931. He later transferred to Malamulo. He graduated from Malamulo in 1940 and was appointed headmaster at Kamanja school in Zomba. He was later re-called to Malamulo where he started teaching and translating for the Publishing House. In 1958 he served as Treasurer of the North Nyasa Mission of Seventh-day Adventists. Between 1963 and 1967 he served in the same capacity for the South Lake Field in the Southern Region. He became the Director of Central Lake Field (1967-72) and again as Treasurer of South Lake Field (1972-74) and back to Central Lake Field as Director until he retired in 1980.

Pastor Samuel provided information on Malinki as promoter of Christian stewardship for the Seventh-day Adventist work in Malawi.

RICHARD NEMON JERE: Luwazi Mission, Malawi. November 17, 1988.

Pastor Richard Jere was born August 31, 1912 to Pastor Nemon Jere at Ekwaiweni village, near Ekwendeni, Mzimba district. He attended Ekwendeni Mission and in 1930 went to Luwazi Mission. In 1932 he went to school at Malamulo Mission. Pastor Jere served as a pastor in Zambia and later in Malawi.

Pastor Jere provided much information about Malinki since he knew him from childhood, having lived in his home at Luwazi Mission and later worked with him in Zambia. He provided me with personal pictures of Malinki. He made his home at Luwazi Mission. He died on August 7, 1992.

DOLINALA ETHEL KANYANG'AMA: Monekera, Chileka, Malawi. November 21, 1988.

Dolinala Ethel Malinki was born August 2, 1917 at Malamulo Mission. She was the second born child of James and Edith Malinki. She and her sister Olive went with their father to Congo in 1921. Dolinala married Kanyang'ama and lives at Monekera, the home of Malinki. She has assumed the headmanship of the village.

Dolinala Kanyang'ama provided a lot of information on the family. She had very vivid memories of their experiences in the Congo. She provided a lot of detail in the ministry of Malinki.



LOUIS ALEX HORACE MALINKI: Chirimba, Blantyre, Malawi.  
November 22, 1988, and also on December 31, 1991.

Louis Malinki was born October 10, 1936 at Malamulo Mission. His father, Wilson Rester Malinki, a younger brother to James Malinki worked as a printer at Malamulo Press.

His early education was at Malavi, one of the schools of his grandfather, Kalinde. He later studied at Malamulo Mission. From Malamulo he attended Henry Henderson Institute or Blantyre Mission where his grandfather Kalinde was educated. He finished his secondary education at Dedza Secondary School after which he got a job with United States Information Service. He later worked for Longmans Publishing Company where he rose to the rank of Managing Director. When the Company moved to Lilongwe he moved there too.

While in Lilongwe he was elected City Councillor and became Deputy Mayor and later rose to the rank of Mayor for the city of Lilongwe. He later left to start his own business, Mthunzi Company which manufactures mosquito coils and another Company which manufactures shoe laces:

Louis Malinki was very close to James Malinki and collected alot of information about the history of the Malinki family. He provided me with family pictures and many valuable documents about Malinki.

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## VITA

Name: Jaspine Dabson Chimphanga Bilima

Date and Place of Birth: October 5, 1949, Mzimba, Malawi.

Family: Wife - Roselyne (Sibande).

## EDUCATION

- 1969 Cambridge School Certificate, Malamulo College, Makwasa, Malawi.
- 1973 Diploma in Theology, Solusi College, Bulawayo, Zimbabwe.
- 1978 Bachelor of Theology, Solusi College, Bulawayo, Zimbabwe.
- 1987 Master of Divinity, Andrews University, SDA Theological Seminary, Berrien Springs, Michigan.
- 1993 Doctor of Ministry, Andrews University, SDA Theological Seminary, Berrien Springs, Michigan.

## PROFESSIONAL EXPERIENCE

- 1970-72 Literature Evangelist, Blantyre, Malawi.
  - 1974-76 Church Pastor and Teacher, Lunjika Mission, Mzimba, Malawi.
  - 1978-80 Church Pastor and Mission Director, Luwazi Mission, Nkhata Bay, Malawi.
  - 1981-83 Church Pastor and Bible Teacher, Malamulo College, Makwasa, Malawi.
  - 1989-93 Faculty Supervisor for Pastoral Formation, Andrews, University, S D A Seminary, Berrien Springs, Michigan.
- DATE OF ORDINATION: January 12, 1980. Lakeview Mission, Mlangeni, Ntcheu, Malawi.