

MISSION BY ALL TO ALL

A STUDY OF THE HISTORY OF THE
SEVENTH-DAY ADVENTIST CHURCH LUNDA
MISSION 1932-1995

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I hereby declare that this dissertation is my original work and has not been presented for any other award.



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Abstract

This dissertation traces and examines the history of Lunjika Seventh-day Adventist Mission in Eswazini, a rural growth centre in Mzimba district. The importance of this mission for the overall Adventist mission history in Malawi cannot be understated. The mission a sister of Malamulo, Matandani and Luwazi missions in the spread of Adventist message in Malawi, but it was unique in other ways.

Unlike Malamulo mission, whose origin was largely the effort of missionaries, like Joseph Booth, Matandani, Luwazi and Lunjika missions are examples of how mission histories have ignored to acknowledge the African contribution in the establishment of Christian missions in Africa. Until now, the general perception has been that missions like Matandani, Luwazi and Lunjika were established solely by the effort of the white missionaries. The study of Yonah Matemba, on Matandani mission and this study on Lunjika and partly Luwazi has established a classic example of how the combined efforts of both Malawian and expatriate workers led to the origin and development of Christian missions. The study however, shows that while Malawians were good at missionary work, they were at times delicate especially when handling political issues. Evidence to this effect is Samson Mfuné, Stad Kasambala and Charles Zikhale Chimbetete's involvement in political unrest of 1963 at Luwazi mission.

The study concludes by showing that it is not always good to make a general conclusion on the policy of indigenization that with indigenization alone, Malawians have failed to maintain the same standard Adventist missions were famous for during white missionary era. Ever since Adventist missions have been depending on donations, offerings and tithes for capital development, maintenance and salaries for workers respectively. Sourcing money from donors required good managerial ability of leaders, both whites and Malawians, so from this study, it has been established that electing people who are not competent in leadership positions can lead to the decline of any organization that was previously led by competent leaders. For example, Lunjika mission had leaders who were elected into leadership positions on merit and not on tribal basis until the 1980s, which led to the successful maintenance and development of the mission.

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Abbreviations

AHS	Adventist Health Services
AIDS	Acquired Immune Deficiency Syndrome
AY	Adventist Youth
BBC	British Broadcasting Corporation
CCAP	Church of Central Africa Presbyterian
CIDA	Canadian International Development Agency
CLAIM	Christian Literature Association in Malawi
DC	District of Colombia
DDC	District Development Committee
EU	European Union
FCS	Free Church of Scotland
FM	Frequency Modulation
GC	General Conference of the Seventh-day Adventist Church
GCE 'O'	General Certificate of Education Ordinary level
Grad CE	Graduate Certificate of Education
HA	Hospital Assistant
HIV	Human Immune Deficiency Virus
JAY	Junior Adventist Youth
KFCTA	Kasungu Flue Cured Tobacco Authority
LEA	Local Education Authority
MBC	Malawi Broadcasting Corporation
MCP	Malawi Congress Party
MNA	Malawi National Archives
MSCE	Malawi School Certificate of Education
MUA	Malawi Union Archives
MV	Missionary Volunteer
NA	Native Authority
NAC	North American Conference
NAD	North American Division
NGO	Non-Governmental Organization
NNM	North Nyasa Mombera district
NT	New Testament
OT	Old Testament
PARL	Public Affairs and Religious Liberty
RC	Roman Catholic
SAID	Southern Africa Indian-Ocean Division
SAY	Senior Adventist Youth
SDA	Seventh-day Adventist
SDB	Seventh Day Baptist
SEAU	South East Africa Union
SMV	Senior Missionary Volunteer
TA	Traditional Authority
TAMA	Tobacco Association of Malawi
TVM	Malawi Television
UCE	University Certificate of Education
UDF	United Democratic Front
UMCA	Universities Mission to Central Africa
UN	United Nations
USA	United States of America
UTM	United Transport of Malawi
VOP	Voice of Prophecy
ZIMEC	Zambezi Industrial Mission

Chapter One: Introduction

The Seventh-day Adventist Church is one of the Evangelical churches in Malawi. It began its work at Plainfield Mission in 1902 with a small membership of about seven. In 1907 the mission was named Malamulo, because of the church's teaching emphasis on the Decalogue especially on the observance of the Sabbath.¹ The mission started her outreach programme in 1908 when it opened another mission station in Neno at Matandani.² In 1924, the SDA Church Organization in Malawi opened her third mission at Thekerani as an outstation of Malamulo. In 1928 the work of the church reached the northern part of Malawi by opening Luwazi Mission in the area of village headman Kapalapata in the Traditional Authority Timbiri in Nkhata Bay district. In 1932, the church opened Lunjika mission as the second mission station in the north, in the area of village headman Sikelo Katundu, in Traditional Authority Mtwalo in Mzimba district.

As time went on, the church opened numerous mission stations in all three regions of Malawi, because the church membership was growing steadily. For instance, in 1925 the membership of the Seventh-day Adventist Church in Malawi was about 2000,³ however, by 1955, membership had grown to 10000.⁴ As of 2003, baptized membership of SDA in Malawi is estimated to be 213,566⁵ and in the northern region alone the membership is estimated to be 26,107.⁶

The Seventh-day Adventist Church is very well known for the various services that it offers to the people apart from spreading the gospel. In Malawi, the church offers health services through Blantyre Adventist Hospital and through Malamulo Hospital in Thyolo district. The church has numerous dispensaries and clinics throughout the country and offers education services through her primary, secondary and tertiary institutions of education. As of now the SDA Church has one primary school and one secondary school in the north, two primary schools and one secondary school in the centre, and three primary schools and three secondary schools in the south. The church has one major college at Lakeview in Ntcheu district in the centre that has started offering degree courses in affiliation to Solusi University.

These services have helped the church to grow very fast in Malawi especially in recent years. In 1993 the membership was fourteen times that of 1955, for there were 142,000 members. By the end of 2003, there were 213,566 members who were Seventh-day Adventists in Malawi with about 26,107

¹ Song number 110 in *Khristu mu Nyimbo* emphasizes the laws, Interview, Ruth Ngaiyaye (Mrs Kacelenga), who was a student at Malamulo Mission in the 1940s. Her father Pastor James Ngaiyaye was among the seven people who were baptized in the first Seventh-day Adventist baptism in Malawi in 1905. Those baptized were the first students of Thomas Branch's school whose teacher was his daughter Mabel.

² Don F. Neufeld (ed), *SDA Encyclopedia* Vol. 10, Washington DC: Review and Herald, 1966, p. 741. For the history of Matandani Mission, see Yonah Matemba, *Matandani. The Second Adventist Mission in Malawi*, Zomba: Kachere-Kachere Theses no. 1, 2003, p. 32.

³ Education Department of the General Conference of Seventh-day Adventists, *The Story of Our Church*, Mountain View: Pacific Press, 1956, p. 27. Also see "One Hundred Years and Homeward Bound", *Eastern Africa Division Outlook*, Vol. 4, October-December 1993, p. 7.

⁴ H.W. Klaser, *Seventh-day Adventist Church Year Book*, 1955, p. 170.

⁵ General Conference, *SDA Year Book*, 2003, p. 308.

⁶ Manuel M. Zungu, North Malawi Field of the SDA Church, Secretary/Treasurer Report, 31.3.04.

members in the northern region alone, and Lunjika SDA church, the mission whose history is to be researched and analyzed, has 3,000 baptized members.⁷

1.1 The Research Problem

The choice of Lunjika Mission as a topic for research has been influenced by the fact that this mission, though a sister mission of Malamulo and Matandani whose stories are relatively well known,⁸ Lunjika Mission has not been researched yet. Notwithstanding the contribution the mission has made in spreading the gospel, in education and health services to the overall Seventh-day Adventist work in the North. Also the topic is there to approve or disapprove the local community's view around Lunjika Mission that since indigenization, the mission has been declining in terms of infrastructure and delivery of its services to the people around Lunjika Mission and beyond. Again, since 1932, when Lunjika Mission was established, no other Seventh-day Adventist mission institution⁹ like Lunjika was established in the north.

It is therefore the purpose of this research to present and analyze the history of Lunjika Mission with special reference to the fact that the mission of the SDA Church belongs to everyone, with no distinction in race, age or gender. The analysis will begin in 1932 when Lunjika Mission was established and will go on through 1967 when the Mission closed the Ministerial Seminary, and will terminate in 1995 when Lunjika Mission handed over many of her primary schools to the government and all her health centres and clinics to the Adventist Health Services. The study will trace and examine the origin, development, and the impact of indigenization on the mission and other issues that occurred at the mission as it was growing.

1.2 Aim and Objectives

1.2.1 Aim

The research aims at finding out the progress the SDA Church has made in the spreading of the gospel, education and health services to the people of Eswazini area in Mzimba district and beyond and to analyze the events from an SDA critical perspective, using all available resources.

⁷ Interview, Secretary/Treasurer, North Malawi Field (Manuel M. Zungu), 24.6.04.

⁸ The history of Malamulo has been written by C. Khanje ("Impact of Malamulo in south Thyolo 1902-1972 a Broad Prospective") and S.K. Sayenda ("Missionaries and Health a Case Study of Malamulo Mission Hospital 1907-1964") in their Seminar papers while Yonah Matemba has written the history of Matandani. See Yonah Matemba, *Matandani. The Second Adventist Mission in Malawi*, Zomba: Kachere Series-Kachere Theses no.1, 2003.

⁹ It should be noted that Mission Institution is different from Mission Station in the sense that a Mission Institution has a farm, hospital or a clinic, a church, primary and secondary schools. So in all mission stations, a farm and secondary school are absent. However, the name "mission station" can be used for both Lunjika and Chambo, because even these Mission Institutions started as Mission stations. See SDA, *Encyclopedia Vol. 10*, Washington DC: Review and Herald, 1966, p. 742.

1.2.2 Objectives

In the light of the general aim, there are the following objectives:

1. To show the progress Lunjika Mission has made in the spreading of the gospel in the area and beyond.
2. To show the progress Lunjika Mission has achieved in the rendering of education and health services in the area and beyond.
3. To give special emphasis to the African contribution to the history of the mission.
4. To describe the effectiveness of the message, how the message was accepted and inculturated by the people of Eswazini area and beyond.
5. To analyse the development of the relationships between the Seventh-day Adventist Church and other churches around Lunjika Mission and beyond, especially the Seventh Day Baptist Church.
6. To show how the specific beliefs of the Seventh-day Adventist Church have affected the life style of the people around Lunjika Mission and their relationships to and participation in related events.
7. To discuss the development of the role of women in the Seventh-day Adventist churches in the area and to emphasize their contribution to the work of the church.
8. To locate where those who join the SDA Church come from, in terms of denominational or religious change, and where SDA members go who leave the church.
9. To explain the contribution made by the missionaries to Lunjika Mission.

1.3 The State of Research

This study is a research contribution to the history of the Seventh-day Adventist Church in Malawi, a subject that has received little attention, in spite of the fact that the Church has been in Malawi for about a century now. Unfortunately for the Church, much of its history remains in people's minds and archives. Sadly, the first generation of Malawian Adventist workers, even those who could write, did not leave any substantial written records. There is the danger that the second generation of these workers, many of whom have already died and others are in their old age, may also die before their vision of the church's rich past is recorded in books of church history. Although not directly related to Lunjika Mission, there are some materials about the SDA Church that are found at Malawi National Archives and in the Malawiana Collection at Chancellor College Library in Zomba. A few written materials on aspects of the Church's history in Malawi are found in some Adventist Universities, such as Solusi University in Bulawayo, Zimbabwe, University of East Africa, Baraton, in Eldoret, Kenya, Andrews University, in USA and in archival institutions in the United States of America. Their location makes these materials difficult to access.

There are, however, a few unpublished materials focusing on various aspects of the activities of the Church in the past one hundred years. Most of those materials focus on Malamulo Mission in Makwasa, Thyolo district, the Church's first centre and now synonymous with Adventism in Malawi.

Cedric Khanje analyses the evangelical impact of Malamulo Mission in the southern part of Malawi,¹⁰ while S.K. Sayenda looks at the contribution of the Adventist missionaries in the provision of medical services at Malamulo Mission.¹¹ Notable is the small autobiography of Kalinde Morrison Malinki, which contains some information on the missionary work of the SDA Church in the north.¹²

Five other studies dealing with aspects of the church were written by E.P.P. Murowa,¹³ Jaspine Bilima,¹⁴ and S.K. Yokasi.¹⁵ Murowa's study examines the work of the Adventist pastor, Albert Kambuwa, and is the first study to give serious attention to the contribution of a Malawian Adventist worker. This is followed by Jaspine Bilima who examines the work of Morrison Kalinde Malinki, one of the early African pastors in the church in Malawi. Yokasi focused his attention on Adventists and education services. The provision of education by the church through its schools scattered throughout the country is one area that the church has contributed to the development of human resources in Malawi.

Among the published materials are Yonah Matemba¹⁶ and Kelvin Banda.¹⁷ Yonah Matemba's interest in the establishment and development of Matandani Mission has revealed that with indigenization local workers alone have found it difficult to maintain the same standard that the Adventist missionaries were famous for during their time. Kelvin Banda has covered Morrison Kalinde Malinki, an SDA church worker who in his life has changed denominations four times. Firstly Malinki's contribution to Seventh-day Adventist education services is partly covered by Banda. Banda also points out that Malinki's son James was the one who received backing from Pastor Gordon Pearson and Neal Wilson to open Luwazi and Lunjika Missions in the Northern region of Malawi, a fact that Neufeld does not agree with. One document that attempts to cover the history of the church in the world with Malawi inclusive is the Seventh-day Adventist Encyclopedia.¹⁸

This volume is the church's first attempt to systematize information concerning Seventh-day Adventists in encyclopedic form. The book does not critically analyze the issues affecting the development of the Seventh-day Adventist missions in Malawi, but merely presents an outline of the events leading to the establishment of these missions up to the 1960s. The book does not provide a comprehensive survey of SDA Church History in Malawi, but a sketch derived from general materials.

¹⁰ Cedric Khanje, "Impact of Malamulo Mission in Southern Thyolo 1902-1972; a Broad Prospective" Seminar paper, Chancellor College, University of Malawi, 1972.

¹¹ S.K. Sayenda, "Missionaries and Health: The Case of Malamulo Mission Hospital 1907-1964", History Seminar paper, Chancellor College, University of Malawi, 1990.

¹² Morrison Kalinde Malinki, *Autobiography*, PALM No. 1194, (MNA).

¹³ E P P. Murowa, "Reverend Albert Kambuwa: A Critical Analysis of his Writings," History Seminar paper, Chancellor College, University of Malawi, 1976/77.

¹⁴ Jaspine Bilima, "James Malinki of Malawi: Church Leader in Cross-cultural Ministry", DMin, Andrews University, 1993.

¹⁵ S.K. Yokasi, "An Evaluation of the Seventh-day Adventist Mission in the Education Field from 1907 to the Present," Chancellor College, University of Malawi, 1980.

¹⁶ Yonah Hisbon Matemba, *Matandani. The Second Adventist Mission in Malawi*, Zomba: Kachere-Kachere Theses no.1, 2003.

¹⁷ Kelvin Banda, *A Brief History of Education in Malawi*, Blantyre: Dzuka, 1982.

¹⁸ Don F. Neufeld (ed.), *Seventh-day Adventist Encyclopedia Vol. 10*, Washington D.C: Review and Herald, 1966, p. 739-741. Located at Malamulo Secondary School Library in the reference section.

The contributions made by African workers are not really fully covered in the study. Where there is a mention of an African worker, there is no mention of the detailed work he did, in spite of the fact that by 1960 a number of prominent Africans had worked in the church, some of them as pioneers of missions and leaders of the church, and some had even reached their retirement age.

A comparatively serious study to date on the history of the church is the unpublished Masters dissertation by Jaspine Bilima titled "History of the Seventh-day Adventist Church in Malawi 1900–1980."¹⁹ Bilima's study does not cover specific Seventh-day Adventist church issues. Important themes of the church history in the period he confined his study to, are also not covered. Themes like the proliferation of Adventist missions, the threat of independency and the effect of indigenization, just to mention a few, are some of such issues.

Another unpublished historical document is an autobiography of Kalinde Morrison Malinki,²⁰ the first ordained African Adventist worker in Malawi, which is brief and topical. Although the document, located at Malawi National Archives, does not contain substantial information about Malinki and his work, the few things it mentions confirm the accuracy of some information in other studies about him.

Another work that contains some information on the history of the church is an account of S.G. Maxwell, *I Loved Africa*. This book is the author's romanticist account of his stay as a missionary in Africa.²¹

Two books mention important aspects of the early Adventist work in Malawi. George Shepperson and Thomas Price's book, *Independent African: John Chilembwe and the Origins, Setting and Significance of the Nyasaland Rising of 1915*²² describes in some detail issues relating to the origin of the Seventh-day Adventist work in Malawi. In this, there is a discussion of the theme of Christian missions' alleged involvement in the Chilembwe Rising of 1915. Another equally important book that covers similar issues is Harry Langworthy's, "Africa for the African." *The Life of Joseph Booth*.²³ These two books also discuss the activities of Morrison Malinki, Peter Nyambo and Philip Chinyama.²⁴

In general, research into the history of Adventist missions in Malawi is a subject that has received little attention by Adventists themselves. This is in spite of the fact that by the 1950s the church had twelve missions, each with a complete farm, schools,²⁵ dispensary and clinics, churches and other institutional infrastructure like staff houses. Therefore, there is need for research to be conducted on these missions with the view to address these issues as to how these missions were established, the personalities involved, possible problems encountered, some of the missions' success stories and

¹⁹ M. Div., Andrews University, 1987.

²⁰ Morison Kalinde Malinki was the father of James Malinki who established Mombera mission in 1932.

²¹ S.G. Maxwell was a missionary who lived in Malawi between 1942 and 1953; he was the president of Nyasaland Union, which later became South East Africa Union and is now Malawi Union.

²² Edinburgh: Edinburgh University Press, 1958; Blantyre: CLAIM - Kachere Monograph no.13, 2000.

²³ Blantyre: CLAIM-Kachere, 1996 (Kachere Monograph no 2.)

²⁴ All the three were early African Adventist workers. They are discussed in relation to the Government's suspicion that through them, the Seventh-day Adventist Church was involved in the uprising of 1915.

²⁵ These schools included one at the mission station and many of them outside the mission called village schools or out-schools, such as inspected by Kalinde Morrison Malinki in the early days.

finally the factors that led to the closure of most of the mission institutions.²⁶ A clear example of lack of detailed research on the church's history is the fact that although aspects of Malamulo Mission have appeared in some studies, its complete history remains unpublished; however, Matandani has a full history recently published.²⁷

No one so far has told the Lunjika Mission story that will be reconstructed in this study. What is of interest is that the findings of this study will reveal issues that will dispel some misconceptions about the establishment of the Seventh-day Adventist missions in Malawi, with Lunjika Mission in particular. One flaw in most of the available scanty published sources is that missionaries are credited to have been solely responsible for the establishment of the Seventh-day Adventist missions in Malawi. Studies of Yonah Matemba, Jaspine Bilima and Kelvin Banda have revealed that the missions were largely established through African initiative. However, to rely on the work of these few people is inadequate to counteract strongly held perceptions. Further research on individual missions like that of Yonah Matemba is needed to be done on Lunjika and other mission institutions to find out other major contributions of African workers to the development of these Adventist missions that are still operational.

Amos Bula has conducted a research on the History of the SDA Church Luwazi Mission that has been submitted for BA (Theology) with the University of Malawi, and Yonah Matemba is writing the SDA History in Malawi for his PhD thesis with the University of Edinburgh. The third thesis is Stefan Höschele's PhD study of the History of the SDA Church in Tanzania, for University of Malawi.²⁸ Though this thesis deals with a different county, it will be used for my work in terms of approach and analysis to be used with.

1.4 Hypothesis

It is the hypothesis of this dissertation that missionary work of the Seventh-day Adventist Church at Lunjika Mission has involved the participation of every member of the church in her evangelical programmes with no distinction in race, age and gender in the spreading of the gospel, education services and health services to the people of Eswazini area in Mzimba district and beyond. In order to substantiate and possibly verify the findings in the area, comparative materials from areas beyond Eswazini may be used where the combination of positivist and thematic approach to study missionary work of Lunjika mission is named *mtchachinya* approach.²⁹

²⁶ Out of many mission stations that were established between 1902 and 1965, today there are only four that are operational and these are Malamulo, Matandani in the Southern Region, Lakeview in the Central Region and Lunjika in the Northern Region.

²⁷ See Yonah Matemba, *Matandani. The Second Adventist Mission in Malawi*, Zomba: Kachere-Kachere Theses no1, 2003.

²⁸ See Stefan Höschele, "Between Remnant and Folk-Church" – The History of the Seventh-day Adventist Church in Tanzania, University of Malawi, 2005.

²⁹ *Mtchachinya* was a maize variety, which my mother Siberia C. Saka (Mrs) used to grow in the 1960s. The grains of this maize variety were yellow, like egg yolk. One day the author carried out chromatography on the liquid extracted from the grains. It was discovered that the liquid had yellow colour dominating other colours. The same will be found in this dissertation so that the positivist approach is dominating the thematic approach.

1.5 Research Methodology

As noted already, there are very few published materials on the subject of this dissertation; most of the materials are from oral and archival sources. At the time of writing this thesis, all the persons involved in the establishment of the mission were no longer living. However, their relatives, sons and daughters are still living, so I interviewed them. Those who were eyewitness to the coming of the Adventist work at Lunjika Mission were traced and those with sound minds though in their 80s and 90s, were interviewed. All Malawians who were involved in the work of Lunjika Mission after the establishment of the mission on the leadership level who are still living were traced and interviewed. So there is a large body of available information from eyewitness sources. I conducted all the interviews myself as from 8th to 20th June I was at Lunjika Mission observing and interviewing the people around the mission and in some areas beyond the mission like Emoneni and Endindeni. On 21st June I moved to Mzuzu city where I was residing. From Mzuzu I visited Nkhlongo and Luwanga where some of the people who have been involved in the work of Lunjika Mission are living. Luwazi Mission, the first Adventist Mission in the North, was visited on 22nd June and some interviews with eyewitnesses were conducted, with both workers³⁰ and laity.³¹ On 23rd June accession to documents kept by the North Malawi Field Office was made with the help of the Secretary Treasurer. Membership record books, SDA yearbooks were accessed as well as oral interviews were conducted. On 24th June I visited Mzimba south, Mabulabo area and Kasungu north Chisemphere area. I conducted interviews at Kamirabanthu and in the village of George Ndhlovu, and as from 25th of June I made observations at Chisemphere Seventh-day Adventist Church and surrounding areas, which include Chulu Traditional Authority. Those interviewed were forty years of age or older, as forty is the minimum age I felt is necessary for reliable information on the subject.

Some of the issues needed balanced coverage, therefore there was need to visit some areas in the southern region of Malawi. As a result, on the 7th July I visited Neno where some people who witnessed the development of Lunjika are living and I interviewed them all. I also visited all those who are in Blantyre and Thyolo. On the issue of the relationship between SDA and SDB, I did not only depend on the MNA sources and books available, I had to interview the authorities from both sides. Therefore, I went to Makapwa on 20th July where I spent two days to interview those concerned. Letters on some important issues have been accessed and used in the study. Army officers and the army chaplain, who is a SDA Pastor, were interviewed. The balance between the SDA and non-SDA, men and women, married and unmarried was almost even.

Most interviews were conducted in Chichewa, except in some areas where people could hardly understand Chichewa; I had to take someone who was fluent in Tumbuka to introduce me to people in the area selected. I was aware that in some areas my church affiliation would potentially influence the results of my interviews. In a number of issues discussed in areas where I was not known, this danger

³⁰ These are people employed by the church organization working as teachers, pastors, nurses and any other profession in the church.

³¹ These are people as distinguished from those working in the church organization as pastors, teachers, nurses etc, but they are church members.

was minimized by the fact that people could not know my views and church affiliation ahead of time. Typical of such an area of inquiry was the question about the relationship between the Umanyano of CCAP Livingstonia Synod and Dorcas and Women's Ministries³² of the SDA, especially at Lunjika Mission Church. Therefore, I believe that these women were truly giving me their real feelings on the matter.

Elsa Masuku has defined qualitative research, as any kind of research that produces findings not arrived at by means of statistical procedures or other means of quantification. It can refer to a research about organizational functioning, social movement or international relationships. Best and Kahn say that qualitative studies are those in which the description of observations is not ordinarily expressed in quantitative terms, confirm this.³³

Interviews and observations are the most frequently used techniques in qualitative research. Qualitative research is described as a broad approach to research, which incorporates a range of theoretical perspectives and possible research techniques.³⁴ Other authors use the features of qualitative research to clarify its meaning. Bogdan and Biklen state that qualitative research has five features: the natural setting is the data source and the research is the key data collection instrument; it attempts primarily to describe and only secondarily to analyze; the concern is with the process, that is, with what has transpired as much as with product or outcome; its data are analyzed inductively like putting together the parts of puzzle, and it is essentially concerned with what things mean, that is the "why" as well as the "what".³⁵ Lock et al add that qualitative research is a systematic empirical strategy for answering questions about people's problem in a bounded social context. It means describing and attempting to understand the observed regularities in what people do, say and report as their experience. It focuses on the perceptions and experience of the participants. What individuals say, what they believe, the feelings they express and explanations they give are treated as significant realities.³⁶

Qualitative methods of research are regularly employed in ethnography based on the fundamental beliefs that events must be studied in their natural setting, that is, field based; events cannot be understood unless one understands how they are perceived and interpreted by the people who participate in them. Thus participant observation is used as the major data collection device. Ethnography relies on observations of interactions and interviews of participants to discover patterns and their meanings. These patterns and meanings form the bases for generalization, which are then

³² Dorcas and Women's Ministries are two women organizations in the SDA Church that deal with the community services work thus helping the needy and evangelical work such as conducting efforts and preaching seminars respectively.

³³ Elsa Masuku, "Education Research Methods," Med Dissertation, University of Stellenbosch, South Africa, 2001, p. 16.

³⁴ Ibid

³⁵ R.G. Bogdan and S.K. Biklen, *Qualitative Research for Education: An Introduction to Theory and Methods*, Boston: Allyn and Bacon, 1998, p. 6.

³⁶ Elsa Masuku, "Education Research Methods", M.Ed., Stellenbosch, South Africa, 2001, p. 21.

tested through further observation and questioning.³⁷ However, Strauss warns researchers against the confusion that may occur when they find it difficult to use qualitative methods in isolation of the quantitative methodology. The term qualitative research is confusing because it can mean different things to different people. For instance, some researchers gather data by means of interviews and observation techniques normally associated with qualitative method. They code that data in a manner that allows them to be statistically analyzed. They are in effect, quantifying qualitative data.³⁸

The method used in this dissertation is qualitative. This method does not require statistical analysis of data. People confuse the two methods of research. The confusion comes in because they fail to notice the difference between the two. Best and Kahn explain:

As distinct from the traditional logical-positivistic approach, qualitative research is different in a variety of ways. In qualitative research the focus is on in-depth interviews, observations and document analysis. A holistic perspective permits a broader view of the complex issues facing educational researchers. In addition, while some qualitative research includes limited quantification (for example, counting the number of occurrences of an event), in general qualitative research interprets data without numerical analysis.³⁹

The dissertation has no numerical data that can be analyzed.

1.6 My Position as a Researcher

The researcher is an “insider”; I have been in the SDA faith since 1980 when I was at Lunjika Secondary School. Lunjika is my own home; I have heart brothers and sisters at Gideon Mwale Village. I did my Junior Secondary School at Lunjika Mission. In the church, I served as the deputy head teacher at Malamulo Primary School from 1993 to 2000. So I am able to give some observations on how the church has operated Lunjika Mission as from 1978 – 1980.

The main advantage of being an “insider” in this research is that it has given me access to information and knowledge of the subject of research. Data collection was easy especially with members of the church and the related SDB Church at Makapwa. All files were made available to me on the issues affecting Lunjika Mission. When I visited North Malawi Field and later Malawi Union, everybody was free to help. Even though some files could not be accessed within a day, the Secretary of Malawi Union was able to fix the appointment and arrange time for me to have access to the information needed. Nobody was suspicious.

There are also problems, of course, to being an “insider”. There is the problem Henry Church calls “the problem of blind-spots” due to bias.⁴⁰ I have tried to watch out for these, though undoubtedly some will creep in. In fact, issues that brought factions in the church are difficult to analyze without bias, even collection of data is sensitive. When you are seen talking to those called dissidents, not many of your fellow SDA members will understand that you are trying to collect data for a research

³⁷ Ack, R. Fraenkel and Norman, E. Wallen, *How to Design and Evaluate Research in Education*, Mc GrawHill: Library Congress Publication, 2000, p. 546.

³⁸ Leve, A. Strauss and J. Corbin, *Basics of Qualitative Research: Grounded Theory Procedures and Techniques*, Newbury Park and London: Sage, 1990, p. 17.

³⁹ Best and Kahn, *Qualitative Evaluation and Research Methods*, New York: The Free Press of Glencoe, 1993, p. 204.

⁴⁰ Henry, Church, *Theological Education that Makes a Difference*, Biantyre: CLAIM – Kachere, 2002, p. 13.

that requires balanced coverage of issues. They will judge you wrongly that you, the researcher, are a traitor of the church.

Another problem of being an “insider” is on the side of skin colour. I am an “insider” to my “African” origin. Some of the issues to be discussed involve expatriates who are white missionaries versus others who are my fellow Africans in Malawi. Some of them are my own relatives and friends who were involved in the work of leadership of the mission. To cover such issues without bias is a problem that cannot just be overlooked. However, my reading of books written by other SDA researchers who have carried out their researches on some sensitive issues like mine have helped me to understand the background of how one can be bias free. My research gave me opportunity to visit all the people concerned in almost all the sensitive issues, from some I have received encouragement and from others the opposite. So, my bias has been that the church through Lunjika Mission has made smooth and effective progress in the spread of the gospel, education and health services to the people rather than just paying lip service to it.

1.7 Theoretical Framework

This thesis is written in the discipline of Church History and is an inquiry into Seventh-day Adventist church history. Church History as a discipline uses various approaches. For instance, Steven Paas describes the thematic approach, while Yonah Matemba has described and used a positivist approach in his study of Matandani Mission.

Steven Paas defines the thematic approach by quoting a definition from Wiest as follows:

Thematic analysis is the classification of data in the interviews, according to a system that corresponds to the need and purpose of the researcher, and that is as efficient as possible with the limitations of the budget and the equipment that are at the disposal of the researcher.⁴¹

The thematic approach can be applied in two ways, deductively and inductively. In the deductive approach the researcher works with a clear hypothesis in mind. This method is especially used in the testing of an existing hypothesis in exploratory studies. In the inductive approach the researcher works without an explicit framework and is guided by a vague hypothesis and guesses. This method is appropriate for studies of an exploratory or descriptive nature.⁴²

Yonah Matemba in his study of Matandani Mission has used a positivist approach. The approach was used carefully in his study as he has managed to avoid bias in issues he has discussed concerning the church. Matemba is a member of the church he has studied, but he has tried in his study to run away from the danger that researchers who are also members of the church studied face. In his study he has even discussed some uncomfortable issues of his own church. Matemba quotes John Tosh who describes the implications of the positivist approach to history:

The historian's first duty is to accumulate factual knowledge about the past facts which are verified by applying critical analytical method to the primary sources; those facts will in turn determine how the past should be explained or interpreted. In this process the beliefs and values of

⁴¹ Steven Paas, *Digging Out the Ancestral Church. Researching and Communicating Church History*, Blantyre: CLAIM – Kachere, 2002, p. 95.

⁴² Ibid, p. 63.

historians are irrelevant; the sole concern is with the facts and the generalizations to which they logically lead.⁴³

Just as Yonah Matemba I am a member of the Seventh-day Adventist Church and like him I believe that being "true" to historical research lessons of the past can help the church to avoid repeating past mistakes. Pastor Onias Gutu, an Adventist pastor in Zimbabwe, adds that the objectives of studying church history are as follows:

To detect mistakes of previous leaders and avoid repeating the same mistakes by the present leaders. It is for the church to gain strength and faith from the way God has led the church in the past. Lastly, to learn to see God's hand on his church.⁴⁴

Pastor Monterry, another SDA pastor in Matemba's book explained that "the failure to learn lessons from our past history" is a major problem facing Adventist work today.⁴⁵ Unlike Yonah Matemba, I use thematic approach apart from positivist approach he used. In order to differentiate this approach from others, I have chosen to call it *mtchachinya* approach.

1.8 Format

The thesis mainly covers six broad issues. Chapter one is an introductory chapter of the thesis. Chapter two outlines the beginning of the Adventist church in Malawi from 1893-1927 when the missionary work was concentrated in the southern part of Malawi. It also covers the establishment of the Adventist missions in the north with emphasis on Lunjika mission and the relationship with other church denominations. The thesis has exposed recurring bias by other historians who are themselves members of the churches their researches are based on. These historians tend to play down controversial issues and over-emphasize the positive attributes of their subject matter by deliberately ignoring the available sources that are on the opposing side of the issues. For example, Jaspine Bilima in exploring the conflict that occurred between Seventh-day Adventists and other mission societies, which were already in the north, concluded that an amicable solution among them was reached. The remnants of the Seventh Day Baptist are saying the SDAs took advantage of their situation at that time and they feel that they were cheated by the move of making them join the SDA church. In addition, Bilima did not use all the sources that are available on this issue. Although no historian can narrate everything that happened in the past, within the field he chooses for study, all he does is to select some facts for special emphasis and ignores others.⁴⁶ This does not warrant historians to deliberately ignore the available sources on controversial issues on their subject matter. The assertion Bilima made on the conflict between the SDA and the SDB, was made in spite of the fact that by the time he conducted his research, there were archival sources pointing to the truth of the matter that the conflict left some members of the Seventh Day Baptists concerned and unhappy with what the SDA administrators did.⁴⁷

⁴³ Yonah Hisbon Matemba, *Matandani. The Second Adventist Mission in Malawi*, Zomba: Kachere-Kachere Theses no.1, 2003, p. 23.

⁴⁴ Onias T. Gutu, "History of the Christian Church Course Syllabus II," Solusi University, 2002, p. 2.

⁴⁵ Yonah Hisbon Matemba, *Matandani. The Second Adventist Mission in Malawi*, Zomba: Kachere-Kachere Theses no. 1, 2003, p. 23.

⁴⁶ See W.H. Walsh, *Introduction to Philosophy of History*, London: Hutchinson and Company Ltd, 1967, p. 98.

⁴⁷ See SDB Remnants – District Commissioner, Mombera District, 1929.

By allowing the results of research tell the Lunjika Mission story, this study has tried to avoid such tendency by showing that the history of this mission has exposed both sides of the coin [smooth and rough]. During 1928-1935 for example, the church in the north had hard times to establish churches and schools in areas where her members were near the churches and schools belonging to other denominations.

Chapter three is about recognition of the immense contribution of the national and expatriate missionaries at the mission. While not all missionaries were industrious, the study shows that through personal effort of some missionaries, the mission developed to an admirable level not only for Adventists in Malawi but also in the entire Southern Africa Indian-Ocean Division (SAID⁴⁸). The third issue covers the gospel and culture. On the issue, the study shows how Adventist message has affected the life style of the people around Lunjika mission and areas beyond. It shows how Seventh-day Adventist Church beliefs and doctrines have challenged the Ngoni and Tumbuka culture.

Chapter four covers the time of imposition and break of the federation and attaining of independence. This issue landed some Seventh-day Adventist members in problems for being suspected by their fellow Malawians from 1953-1964 as harbouring Capricorns,⁴⁹ so that the MCP Youth Leaguers destroyed some of its workers' properties. The issue also made Lunjika Mission develops into an Adventist institution in the north that provides secondary school education. The same issue caused the decline of Luwazi Mission.

Chapter five covers two issues. Firstly, the chapter covers the impact of Malawian leadership on the development of the mission. It is believed that Malawian leaders have contributed to the development of the mission such as Lunjika. For example, it was Malawian leaders who turned Lunjika Junior Secondary School into a Senior Secondary School and moved the Ministerial Training School from Lunjika to Lakeview. These were the developments made by the national leadership. This issue has also challenged the general statement by Yonah Matemba who when concluding his study of

⁴⁸ The hierarchical structure of the SDA Church starts at its headquarters called the General Conference (GC), located in Washington, USA. Under it are Divisions found in continental areas of the World. Sometimes due to cultural or linguistic differences, a continent may further be sub-divided. Then there are Unions found in countries. Unions are made up of a number of Fields or Conferences. A number of local churches in a particular area make up a Field or a Conference. All heads of these structures (except the local churches also known as districts) hold the title of president. The Malawi Union is in the SAID (Southern Africa Indian-Ocean Division), officially organized in Harare, Zimbabwe, during November 14-19, 2002 to serve the churches in Angola, Ascension, British Indian-Ocean Territory, Botswana, Comoro Islands, Kerguelen Islands, Lesotho, Madagascar, Malawi, Mauritius, Mayotte, Mozambique, Namibia, Prince Edward Island, Reunion, Rodrigues, Sao Tome & Principe, Seychelles, South Africa, St. Helena, Tristan da Cunha, Swaziland, Zambia and Zimbabwe.

⁴⁹ The term Capricorn and other terms like *Mtsamunda* and *Wachitaganya* were used by the MCP members to call those who either sympathized with the colonial government that introduced federation and the state of emergency or those who supported other political parties before and after the general elections. However, the term Capricorn was shortened and its full name was Capricorn African Society [CAS] founded in 1949, it had about seven thousand members during the early and mid 1950s, but its membership diminished thereafter. Capricorn African Society was simply a pressure group that was liberal and in that, those Africans who were prepared to co-operate with the government turned to be ineffective and were often discredited for reasons peculiar to Central Africa. See Clyde Sanger, *Central Africa Emergency*, Kingswood: Windmill Press, 1960, p. 163. Also Alan Eric Linden, "African Nationalism as a Factor in the Decline of the Federation of Rhodesia and Nyasaland," MA Thesis, University of Tennessee, 1967, p. 26.

Matandani Mission said that with indigenization local workers alone have found it very difficult to maintain the same standard that Adventist missions were famous for during the time of expatriate missionaries.⁵⁰

Finally, the issue of the Seventh-day Adventist women is examined: What was and is the role of women in the church and how Lunjika church treats them.

Approach Used

This research uses a historical approach for much of the work attempting to present the sequence of events and interpret them. In this approach, I will put the history of Lunjika SDA Mission in context of the wide Seventh-day Adventist history of Malawi. Since Lunjika Mission is daughter of Luwazi Mission, which after some time surpassed the mother, much information on developments at Luwazi Mission needed to be included.

The historical approach will be used for all the three phases in the history of Lunjika Mission. In phase one, the recognition of Malawian leaders who did the pioneer work of establishing Lunjika is paramount. James Malinki and Simon Msuseni Mbawala are credited for their commitment to work at Lunjika with limited resources. Much ground work was done by these two Malawians missionaries in clearing the place, constructing first structures like pastor's house and the church that were built of mud. Later, these structures were replaced by those built using burnt bricks. The Union Office of SDA Church in Malawi supervised the missionary work of Lunjika Mission as from 1932-1941. In 1942, the supervisory work of the mission was transferred to Luwazi Mission and William Davy was mission director for both Luwazi and Lunjika. The phase ends when Lunjika Mission received her own white missionary Kenneth Phillips to take charge of the mission.

Phase two is the phase of combined leadership, with expatriate missionary working side by side with a Malawian, with the expatriate mission director and a Malawian as his associate director both working on the mission campus.

The first Malawian Seventh-day Adventist Church leader to work under such conditions at Lunjika was James Ngaiyaye. The work of these Malawians cannot be overlooked in the evangelistic field. These were the people who carried the Adventist message to their fellow Malawians in areas beyond mission borders. Expatriate missionaries were only used at minimum on the evangelistic work because of language problems. Most of their work was in office administration of the church. For example, James Ngaiyaye who was an associate mission director of Kenneth Phillips used to go on a mission visitation in local churches around Lunjika and beyond. Most of evangelistic efforts were conducted by the associate mission directors and church elders. This period ended with the leadership of Burton Wright and Frazer Nyasulu, who opened up the last phase.

Phase three also covers the role of Malawian leadership again but after independence. The phase is a comparison in leadership style. If some members of the SDA Church today are of the view as to whether the mission is progressing or declining, they base their comparison on the last two phases.

See Yonah Matemba, *Matandani. The Second Adventist Mission in Malawi*, Zomba: Kachere, 2003, p. 130.

thus phase two and phase three of the mission development. It should be noted that this is the phase that led Yonah Matemba to a generalized statement that with Malawians alone in leadership positions, SDA Missions have declined. He based his assertion on the study of just one Adventist Mission in Malawi Matandani.⁵¹

For the study of Lunjika Mission, a comparative approach will also be used. The history of Lunjika will be put in the context of other SDA work in Malawi. Here after events at Lunjika will be compared to those that took place at Matandani and similarities, parallel and dissimilarities will be presented.

The second major part of the thesis is an investigation of how the SDA distinctives have worked themselves out in the history (up to 1995) of Lunjika Mission. For this I use an empirical approach based on observation, participation and my own experience in which I depict the situation in the area in comparison to generally accepted SDA teachings and practice. Since there are many SDA distinctives (twenty-eight of them), I have done a selection giving emphasis to those which have an impact on culture and economy.

In presenting findings on how specific structures of the SDA Church developed in Lunjika area, the structures approved by the GC will be described and will be assessed on how these were implemented in the work, with an assessment of differences to other SDA areas.

The changes of name of the mission need to be noted as the name of the mission has changed twice based on the political dispensations in this country. The original name of the place where the mission is located is Ntchaya, however, at the opening ceremony of Lunjika Mission station in 1933, the administration decided to change the name in honour of the chief Mbelwa I. So the mission was named Mombera. In 1976, the name of the mission was changed again to honour Dr. Kamuzu Banda's decree who wanted no other person to give his name to an institution or to structures but only himself. So a neutral name, Lunjika, was chosen.

⁵¹ For this, Yonah Matemba's Thesis which is unpublished will be used.

Chapter Two

Mission Foundations 1893 – 1948

2.1 The Beginning of the Seventh-day Adventist Church in Malawi 1893-1927.

In the Great Reformation of the sixteenth century, the Advent Movement appeared in different countries of Christendom at the same time. In both Europe and America men of truth and prayer led to the study of prophecies and tracing down the inspired record, saw convincing evidence that the end of all things was at hand. In different lands there were isolated bodies of Christians who, solely by the study of the scriptures, arrived at the belief that the Saviour's advent was near.¹ A peculiar development of the prophetic interpretation was that of William Miller (1782-1849), a Baptist farmer of Low Hampton, New York. From 1831 onward, he preached widely, asserting on the basis of the calculations from the book of Daniel 8:14 that the second coming of Christ and the inauguration of his millennial reign would occur in 1843-1844. He won tens of thousands of followers. In spite of the failure of his prediction, which resulted in the Great Disappointment of 1844, his disciples held a general conference of Adventists, as they styled themselves, in 1845, and organizations of his disciples have persisted to the present, some holding to the observance of the Seventh-day Sabbath.² The most conspicuous such body has been the Seventh-day Adventists, formally organized in 1863. Its headquarters was in Battle Creek, in the United States of America.³

In Africa, the Adventist movement's message was hosted as early as 1863, when Miss Hanna More, visiting Connecticut while on furlough from Sierra Leone, received from Stephen Haskell a copy among other things of John Andrew's new work "History of the Sabbath." Hanna More died without establishing a church in Africa. After the death of Hanna More, Romualdo Bartoli rekindled the torch of "Present truth" in the African continent. He was baptized in Russia during his business trip to Alexandria in Egypt. The torch was carried by the help of Dr H.P. Ribton, an English physician who accepted the Sabbath from American missionary Andrews, while living in the Italian city of Naples and proceeded to Egypt in 1878 for his daughter's health. The third entry into the African

¹ Ellen G. White, *The Great Controversy between Christ and Satan*, Mountain View: Pacific Press, 1950, p. 357

² Adventists learnt the seventh day Sabbath from Rachel Oakes, a Seventh Day Baptist believer who visited Hillsboro, New Hampshire in Washington in winter 1844. See C. Mervyn Maxwell, *Tell it to the World: The Story of Seventh-day Adventists*, Litho: Pacific Press, 1977, pp. 67-70. Also SDA Church, *The Story of our Church*, California: Pacific Press, 1960, pp. 180-181. The detail of how the Adventists learnt about the Seventh day Sabbath that later became part of the denominational name will be discussed in section three sub section three in the same chapter.

³ Williston Walker et al, *A History of the Christian Church*, New York: Charles Scribner's Sons Press, 1985, p. 660-661. Also see R.W. Schwarz, *Light Bearers to the Remnant*, Oshawa: Pacific Press, 1979, p. 42. When the church was organized in 1863, the members were about 6500, and currently the membership has gone up to about 12 million worldwide, strongest in Africa. See Klaus Fiedler, "A Revival Disregarded and Disliked" in Klaus W. Müller (ed.), *Mission in fremden Kulturen. Edition Afem Mission Academics vol. 15, Nürnberg: Verlag für Theologie und Religionswissenschaft*, 2003.

continent was through the Southern tip of Africa. In 1885, an American Adventist convert named William Hunt who had earlier lived in Australia as a mineral prospector before relocating to the mining town of Kimberly in South Africa introduced the Adventist faith in South Africa.⁴ This southern penetration facilitated the evangelization of much of South Africa.⁵

In Malawi, the first Seventh-day Adventist missionary was George James of London, England who had attended Battle Creek College and worked as a self-supporting missionary. James met Joseph Booth at Mitsidi in 1893.⁶ James visited missions of other churches, talked of his faith freely, and entranced the Africans with his violin, playing the hymns he had learned to love. When James heard that a group of Seventh-day Adventist workers were on their way to what became Solusi Mission in Bulawayo, Zimbabwe, he decided to visit them and tell them of the bright prospect in Malawi. James never reached them, dying of malaria on his way to Zimbabwe.⁷

In 1902, Joseph Booth entered into negotiations with the Seventh-day Adventist Church in America to start missionary work in Central Africa. Booth's talk to the Battle Creek congregation was published as, "The Call for the Message in Central Africa."⁸

Joseph Booth (1850 – 1932), an enigmatic independent British missionary, from Australia began SDA work in Malawi. In 1912 Booth established Plainfield Mission at Makwasa in Southern Thyolo under the auspices of the SDB of Plainfield, New Jersey, USA.⁹ In 1902, the mission was sold to the Seventh-day Adventist Church through the influence of Joseph Booth.¹⁰ The General Conference sent Joseph Booth who had become an SDA¹¹ to the newly bought mission to be the first mission director

⁴ Marvyn Maxwell, *The Story of the Seventh-day Adventists*, Litho: Pacific Press, 1977, p. 178.

⁵ Ibid.

⁶ The date of George's arrival to Malawi is controversial as SDA commentaries suggest that he came in 1891. This must be wrong, because he visited Booth soon after arrival and Booth reached Malawi only in 1892. Harry Langworthy agrees with the president of Malawi Union 1993, Pastor W.L. Masoka, who said that George James came to Malawi in 1893. He made the remark in Lilongwe in August 1993 when the Church was celebrating one hundred years of existence in Malawi.

⁷ Desmond B. Hills (ed), *Seventh-day Adventist Church Heritage*, Makwasa: Malamulo Publishing House, 1974, p. 45.

⁸ Harry Langworthy "Africa for the African" *The Life of Joseph Booth*, Blantyre: CLAIM-Kachere Monograph no. 2, 1996, p. 162.

⁹ George Shepperson and Thomas Price, *Independent African John Chilembwe and the Origins, Settlements and Significance of the Nyasaland Native Rising of 1915*, Blantyre: CLAIM-Kachere Monograph no. 13, 2000, p. 134.

¹⁰ Harry Langworthy, "Africa for the African" *The Life of Joseph Booth*, Blantyre: CLAIM-Kachere Monograph no. 2, 1996, p. 164.

¹¹ The membership of Joseph Booth in the SDA Church is controversial as Yonah Matamba argues that Joseph Booth did not become an SDA member because there is no evidence that he was either re-baptized or admitted into the church membership by profession of faith. The SDA Encyclopedia says Booth who had become an SDA was sent to Malamulo together with Thomas Branch. This shows some evidence that Booth became an SDA member, although it does not explain the method, which the church followed to allow Booth, acquire SDA Church membership. Harry Langworthy gives no evidence that Booth was a member or not. However, there is evidence that Booth was not grounded in the SDA doctrines, but according to what I have observed in the SDA Church, I am therefore obliged to agree with Neufeld because even these days there are many SDA members who are not grounded in the doctrines of the SDA Church, they are counted as SDA members. Also what Matamba forgot is that Adventists do not give the position of leadership as high as mission director to people who are not members of the church or whose membership is not known by the church administration. See SDA

under Adventist control, assisted by Black American co-worker Thomas Branch and his daughter Mabel, a teacher.¹²

Booth did not stay long with Branch, as there was a dispute between them, involving finances, but Branch, a gospel minister remained at Malamulo Mission and he opened a school at the station. His daughter Mabel Branch became the first Seventh-day Adventist teacher in Malawi.¹³ On 30th September 1905 the first baptism took place through which seven boys who were enrolled at Malamulo Mission School joined the church. Prominent converts were James and Simon Ngaiyaye. In 1906 Morrison Kalinde Malinki, who had worked as Branch's translator was baptized together with his wife Rachael.¹⁴

In 1907, Joel C. Rogers arrived at Plainfield Mission to take charge of the mission after Branch had left. Rogers heard about Morrison Kalinde Malinki that he was the translator of his predecessor. When he heard about his whereabouts, he went to see him. Rogers met Malinki at one of his schools and asked him if he could take his son James Malinki to Malamulo for education; Kalinde accepted.¹⁵ When James Malinki completed his studies, in 1920s he was sent to Congo as the first missionary from Malawi.¹⁶ In 1908 Adventist work moved west of Blantyre and reached Neno, where the Church opened Matandani Mission¹⁷ under the directorship of Samuel M. Konigmacher.¹⁸

Although Rogers of Malamulo left in 1912, subsequent directors of Adventist work in Malawi stationed at Malamulo Mission and later in Blantyre advanced the work.¹⁹ In fact, between 1910 and 1950 there was an unprecedented expansion of Adventist evangelical work throughout the country. It should be noted that much of this work was done by various African workers some of them were

Church Manual, Mountain View: Pacific Press, 1956, p. 67 and Yonah Matemba, "Joseph Booth and Adventist Membership," 1998.

¹² Don F. Neufeld, *SDA Encyclopedia vol. 10*, Washington DC: Review and Herald, 1966, p. 741. Also, see Wenson L. Masoka, "One hundred years and homeward bound," Lilongwe, August 20-22, 1993 back page.

¹³ Wenson L. Masoka, Malawi Union President Welcome Speech August 20, 1993. Harry Langworth adds other problems of Booth that he encountered at the Plainfield Mission which made him leave. These include health concerns and Booth's desire to leave Nyasaland. "*Africa for the African*" *The Life of Joseph Booth*, Blantyre: CLAIM – Kachere Monograph no. 2, 1996, p. 167.

¹⁴ *SDA Encyclopedia vol. 10*, p. 741. Also Malinki himself says, "I helped Pastor Thomas Branch with Chinyanja translations from English. In 1906, he baptized my family and me." "I asked him why baptizing me twice?" Pastor Branch told me that ZEC who baptize me was a Sunday keeping church and it was necessary for me to be baptized by a church that keeps the Sabbath. – Kalinde M. Malinki, "History of Pastor Kalinde Morrison Malinki," PAM 1194, pp. 8-9 (MNA).

¹⁵ Morrison Kalinde Malinki, "The History of Pastor Malinki," PAM 1194, p. 17 (MNA).

¹⁶ Ibid.

¹⁷ The fact that Matandani Mission is the second Adventist mission in Malawi is disputed by many such as Mr. Lameke Mulinde the nephew of James Malinki. He argues that the second Adventist mission should be Chileka as that was voluntarily turned into an SDA mission by Morrison Kalinde Malinki the father of James Malinki in 1907. There is evidence that in 1907, when Morrison Malinki agreed to hand over his schools and become the Inspector of all SDA schools, Chileka become a mission centre of the SDA Church, although no white missionary was put in charge of the Mission. Interview, Lameck Mulinde, Private Bag 3 Makwasa, 8.10.04. Also see Kelvin N. Banda, *A Brief History of Education in Malawi*, Blantyre: Dzuka, 1982, p. 29.

¹⁸ *SDA Encyclopedia, Vol. 10*, p. 741.

¹⁹ Yonah Matemba, *Matandani. The Second Adventist Mission in Malawi*, Zomba: Kachere Series-Kachere Theses no. 1, 2003, p. 28.

pioneers in the establishment of mission stations, like Roman Chimera and James Ngaiyaye, who established Thekerani and Thambani missions respectively.²⁰

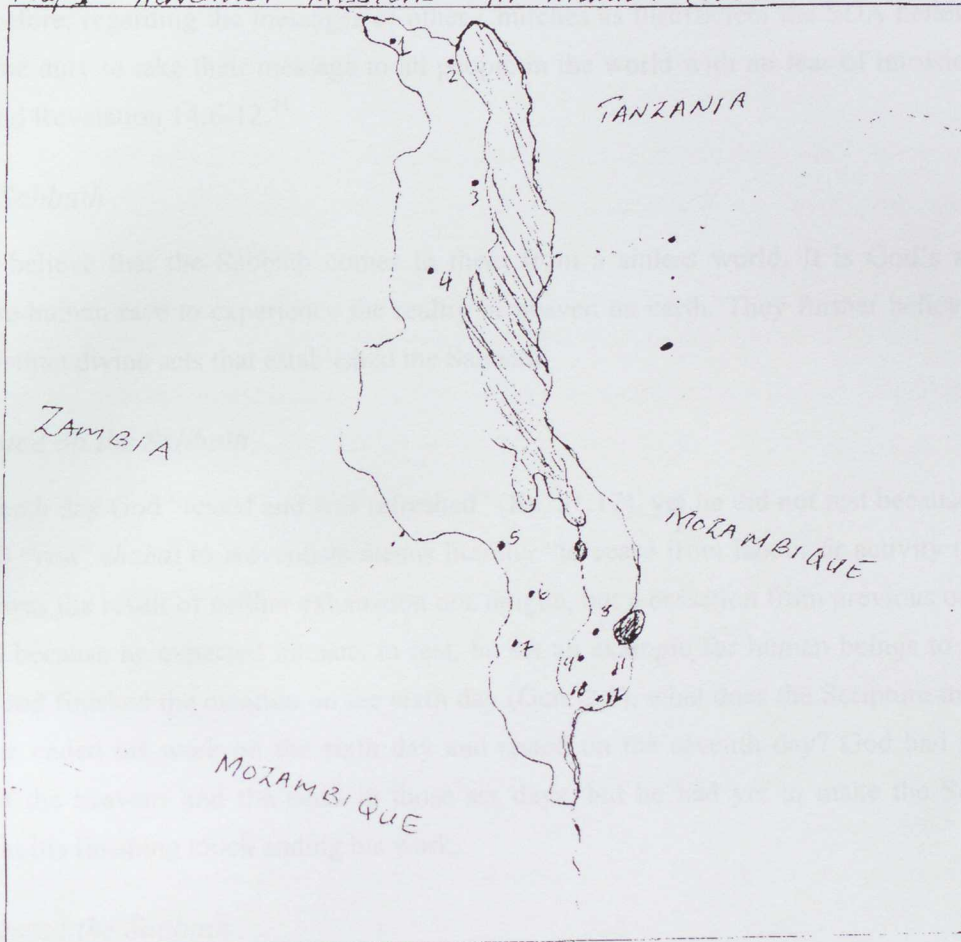
In all, by 1950 the Adventist Church had established twelve missions scattered mostly in the southern and northern parts of the country. From map 1, it can be observed that Mombera Mission that was established in 1932 as the second Adventist Mission in the north is the only Adventist Mission serving in the North beside Luwazi Mission that was established in 1929 as the first Adventist Mission there.²¹ Luwazi is no longer fully controlled by the SDA Church as a mission centre as Lunjika is, in the sense those teachers, funds, land, and all these are now out of their control. So Luwazi has lost popularity of being an Adventist Mission in the north, though it was the first to be established.²²

²⁰ Jaspine Bilima, "History of the Seventh-day Adventist Church in Malawi 1900–1980," MDiv, Andrews University, USA, 1987, pp. 42-43.

²¹ The history of the Seventh-day Adventist Church in Malawi is currently being studied by Yonah Matemba at PhD level, University of Edinburgh.

²² The SDA Church lost control of Luwazi in 1961, when the community of Luwazi was asked if they wanted a secondary school at Luwazi run by the SDA Church, and the answer from the community was "No! We want a Government Secondary School" that they could afford in terms of fees. Interview, Simon B. Kaunda, Chintheche SDA Church, P.O. Chinthechi, Nkhata Bay, 14.2.04.

Map 1 Adventist Missions in Malawi (1902 - 1950)



- 1 Chambo (1949)
- 2 Ighembe (1935)
- 3 Luwazi (1929)
- 4 Mm Lungileka (1932)
- 5 Lakeview (1934)
- 6 Matandani (1908)

- 7 Thambani (1929)
- 8 Zomba (1934)
- 9 Chileka (1907?)
- 10 Malamulo (1902)
- 11 Chingama (1936)
- 12 Thekerani (1924)

map not drawn to scale.

2.2 Seventh-day Adventist Church Doctrines which Affect Relationships with other Denominations

The SDA church believes in 27 fundamental beliefs that are based on their interpretation of the entire Bible. Therefore, regarding the messages of other Churches as insufficient the SDA believe that they have a divine duty to take their message to all people in the world with no fear of intrusion Matthew 28:18-20 and Revelation 14:6-12.²³

2.2.1 The Sabbath

Adventists believe that the Sabbath comes to them from a sinless world. It is God's special gift, enabling the human race to experience the reality of heaven on earth. They further believe that there are three distinct divine acts that established the Sabbath:

1. God rested on the Sabbath

On the seventh day God "rested and was refreshed" (Ex. 31:17), yet he did not rest because he needed it. The verb "rest" *shabat* to Adventists means literally "to cease from labour or activity (Gen. 8:22). God's rest was the result of neither exhaustion nor fatigue, but a cessation from previous occupation.²⁴ God rested because he expected humans to rest, he set an example for human beings to follow (Ex. 20:11). If God finished the creation on the sixth day (Gen. 2:1), what does the Scripture mean when it says that he ended his work on the sixth day and rested on the seventh day? God had finished the Creation of the heavens and the earth in those six days, but he had yet to make the Sabbath. The Sabbath was his finishing touch ending his work.

2. God blessed the Sabbath

God not only made the Sabbath, but he blessed it. The blessing of the seventh day implied that it was thereby declared to be a special object of divine favour and a day that would bring blessing to his created beings.²⁵

3. God Sanctified the Sabbath

The word 'sanctify' to Adventists means to make it sacred or holy, or to set it apart as holy and for holy use; to consecrate it. People, places (such as a Sanctuary, Temple, or Church), and time (holy days) can be sanctified. The fact that God sanctified the seventh day means that this day is holy, that he set it apart for the lofty purpose of enriching the divine-human relationship.

²³ For further detail on how SDAs interpret these passages see Ministerial Association of the SDA, *Adventist Believe...*, 27, Hagerstown: Review and Herald, 1988, p. 32, T. Housen Jemison, *A Prophet among You*, Ontario: Pacific Press, 1955, p. 365 and Education Department of the SDA Church, *The Story of Our Church*, Mountain View: Pacific Press, 1956, p. 322. Revelation 14:6-13 is also known as the three angels message, commonly known as the message of the 'Remnant Church' (ie., the SDA Church).

²⁴ SDA, *Bible Commentary*, Revised edition, Vol. 1 p. 220.

²⁵ Ibid.

God blessed and sanctified the Seventh day Sabbath because he rested on this day from all his works. He blessed and sanctified it for humanity, not for himself. It is his personal presence that brings to the Sabbath God's blessing and sanctification. Adventists strongly oppose any attempts to change the day of worship. Since they believe that the Sabbath plays a vital role in the worship of God as the Creator and the Redeemer. To them it is not surprising that Satan has waged an all-out war to overthrow this sacred institution.

Nowhere does the Bible authorise a change from the day of worship God made in Eden and restated on Sinai. Other Christians, Sunday-keepers themselves, have recognised this. Catholic Cardinal James Gibbons once wrote,

You may read the Bible from Genesis to Revelation, and you will not find a single line authorising the Sanctification of Sunday. The scriptures enforce the religious observance of Saturday.²⁶

With this biblical interpretation of the Sabbath, Adventists have concluded that their message about the Sabbath is true, and therefore, it should go to all people in the world as a witness.

A.T. Lincoln, a Protestant, admitted that it could not be argued that the New Testament itself provides warrant for the belief that since the resurrection God appointed the first day to be observed as the Sabbath.²⁷ He acknowledged to become a Seventh day Sabbatarian is the only consistent course of action for anyone who holds that the whole Decalogue is abiding as moral law.²⁸

2.2.2 Conditional Immortality

Adventists believe that immortality is the state or quality of not being subject to death. They translate the scriptural word using the immortality as translated from the Greek term *athanasia*, "incorruptibility." They question other denominations as to how they relate this concept to God and human beings. Immortality: Scripture reveals that the eternal God is immortal (1 Tim 1:17). In fact, he alone has immortality (1 Tim 6:16). He is uncreated, self-existent, and has no beginning and no end.²⁹

The Scriptures nowhere describe immortality as a quality or state that man or his soul or his Spirit possesses inherently. The terms are usually rendered soul and spirit. In the Bible they occur more than 1,600 times, but never in association with the word immortal or immortality.³⁰ In contrast to God, then human beings are mortal. Scripture compares their lives with a vapour that appears for a little time and then vanishes away (Jas. 4:14). They believe that men are but flesh, a breath that passes away and does

²⁶ James Gibbons (ed.), *The Faith of our Fathers*, Baltimore: John Murphy, ⁴⁷1988, pp. 111-112.

²⁷ Andrew T. Lincoln, "From Sabbath to Lord's Day: A Biblical, Historical, and Theological Perspective," in D. A. Carson, (ed.), *From Sabbath to Lord's Day: A Biblical, Historical, and Theological Investigation*, Grand Rapids: Zondervan, 1982, p. 386.

²⁸ Ibid., p. 392.

²⁹ SDA, *Seventh Day Adventist Believe...27: A Biblical Exposition of 27 Fundamental Doctrines*, Hagerstown: Review and Heralds, 1988, pp. 20-21. Also see "Immortality" SDA *Encyclopedia* rev. ed., p. 621.

³⁰ Throughout the centuries, prominent Christians of many faiths-Lutheran, Reformed, Anglican, Baptist, Congregationalist, Presbyterian, Methodist etc have expounded the Biblical teaching of conditional immortality. Among the most prominent were the following in the sixteenth Century -Martin Luther, William Tyndale, John Frith and George Wishart. For the seventeenth - twentieth Century, see SDA, *Question on Doctrine*, Grand Rapids: Review and Herald, 1966, pp. 571-609, and also, Froom, *The Conditionalist Faith of Our Fathers*, Washington DC: Review and Heralds, 1966, pp. 80-85.

not come again (Ps 78:39). Man comes forth like a flower and fades away; he flees like a shadow and does not continue to live after he has died (Job 14:2). God and human beings differ markedly. God is infinite and men are transitory.

Adventists trace the conditional immortality from creation that at creation God formed man out of the dust, and breathed into his nostrils the breath of life; and man became a living being (Gen. 2:7). The creation account reveals that humanity derived life from God (cf. Acts 17:25,28; Col. 1:16,17). The corollary of this basic fact is that immortality is not innate to humanity but God's gift. When God created Adam and Eve, he gave them free will, the power of choice. They could obey or disobey, and their continued existence depended upon continual obedience through God's power. So their possession of the gift of immortality was conditional.

God carefully spelled out the condition upon which they would forfeit this gift when they ate of the tree of the knowledge of good and evil. God warned them, "when you eat of it you shall surely die" (Gen 2:17). The doctrine is not welcomed by those denominations that believe that people who die are still living in other worlds. For example, the Catholics who believe that Mary the mother of Jesus is still alive and can pray for sinners today and have their sins forgiven.³¹ Adventists believe that those who died are lying unconscious in their graves that include Mary the mother of Jesus.

2.2.3 Christ's Ministry in the Heavenly Sanctuary and Investigative Judgement

The message of the Sanctuary is very vital to Adventists, as they believe that it is a message of salvation. God used its services to proclaim the gospel (Heb. 4:2). The earthly sanctuary services were a symbol [*parabole* in Greek –a parable] for the present time, then present until Christ's first advent (Heb. 9:9-10 NASB).

Through symbol and ritual God purposed by means of this gospel in a parable to focus the faith of Israel upon sacrifices and priestly ministry of the world's redeemer, the lamb of God who would take away the sin of the world (Gal. 3:23, Jn. 1:29).³²

The Sanctuary to Adventists illustrates three phases of Christ Ministry: (1). The substitutionary sacrifice. (2). The priestly mediation, and (3). The final judgement process.

2.2.3.1 The Substitutionary Sacrifice

Every Sanctuary sacrifice symbolised Jesus' death for the forgiveness of sin, revealing the truth that without shedding of blood there is no remission of sin (Heb. 9:22). Those Sacrifices illustrated the following truths:

³¹ Interview, Peter Bamusi, Teacher, Mulunguzi Secondary School, Box 138, Zomba, Aged 42. He has Roman Catholic Seminary Education background from Kachebere. In addition Bamusi says Catholics believe that there are three places where people go after death. 1. Paradise, a place for those who are saints/holy. 2. Hell is a place for sinners. 3. Purgatory for those who need purification on their way to paradise. These are referred to as Lukewarm in the book of Revelation 3:16, who is neither sinners nor holy. Purgatory acts like a waiting place before one can be acquitted. Catholics even offer mass to pray for the dead to have mercy on those who are in Purgatory. Also Cecilia Kaluma, Presenter, "Mwambo wa Nsembe ya Misa, from Balaka Parish", Radio Maria, 6:10 am, 1.11.05.

³² Holbrook, "Sanctuary of Salvation" *Ministry*, January 1983, p. 14.

1. *God's judgement on sin*

This is because sin is a deep-seated rebellion against all that is good, pure and true, it cannot be ignored. The wages of sin is death (Rom. 6:23).

2. *Christ's substitutionary death*

All we like sheep have gone astray; and the Lord has laid on him the iniquity of us all (Is 53:6). Christ died for our sins according to the Scriptures (1 Cor. 15:3).

3. *God provides the atoning sacrifice*

That sacrifice is Christ Jesus, whom God set forth to be propitiation by his blood, through faith (Rom. 3:24-25). For he [God] made him [Christ] who knew no sin to be sin for us, that we might become the righteousness of God in Christ (2 Cor. 5:21). Christ the redeemer took the judgement of sin upon himself. Therefore, Christ was treated, as we deserve that we might be considered righteous before God. He was condemned to death, which was ours that we might receive the life, which is Christ's. With his stripes we are healed (Is. 53:5).³³ The sacrifices of the earthly sanctuary were repetitive. Like a story, this ritual parable of redemption was told and retold year after year. By contrast, the Antitype, which is the actual atoning death of our Lord Jesus Christ, took place at Calvary once for all time (Heb. 9:26-28; 10:10-14).

On the cross the penalty for human sin was fully paid. Divine justice was satisfied. From a legal perspective the world was restored to favour with God (Rom. 5:18). The atonement, or reconciliation, was completed on the cross as foreshadowed by sacrifices, and the penitent believer can trust in this finished work of our Lord.³⁴

2.2.3.2 *The Priestly Mediator*

If the sacrifice atoned for sin, why then was a priest necessary? To answer this question Adventists assert that the priest's role drew attention to the need for mediation between sinners and a holy God. Priestly mediation reveals the seriousness of sin and the estrangement it brought between a sinless God and a sinful man. Just as every sacrifice foreshadowed Christ's death, so every priest foreshadowed Christ's mediatorial ministry as the high priest in the heavenly sanctuary. For there is one God, and one mediator between God and men, the man Christ Jesus (1 Tim 2:5).³⁵

Mediator and Atonement

The application of the atoning blood during the mediatorial ministry of the priest was also seen as a form of atonement (Lev. 4:35). The English term atonement implies reconciliation between two strange parties. So the atoning death of Christ reconciled the world to God. His mediation or the

³³ E.G. White, *The Desire of Ages*, p. 25.

³⁴ Holbrook, "Light in the Shadows" *Journal of Adventist Education*, October – November 1983, p. 27.

³⁵ *Ibid.*, p. 28.

application of the merits of his sinless life and substitutionary death makes reconciliation or atonement with God a personal reality for the believer.

2.2.3.3 *The Final Judgement*

Adventists believe that the events on the Day of Atonement illustrate the three phases of God's final judgement. These are (1) the pre-millennial judgement (or the investigative judgement) which is also called the pre-Advent judgement (2) the millennial judgement, and (3) the executive judgement which takes place at the end of the millennium. The Day of Atonement portrayed the three phases of the final judgement:

- (a) The removal of sin from the sanctuary relates to the first, or pre-Advent, investigative phase of the judgement. It focuses on the names recorded in the book of life just as the day of Atonement focused on the removal of the confessed sins of the penitent from the sanctuary. False believers will be sifted out; the faith of true believers and their union with Christ will be reaffirmed before the loyal universe, and the records of their sins will be blotted out.
 - (b) The banishment of the scapegoat to the wilderness symbolised Satan's millennial imprisonment on this desolate earth, which begins at the second Advent and coincides with the second phase of the final judgement, which takes place in heaven (Rev. 20:4; 1 Cor. 6:1-3). This millennial judgement involves a review of the judgement on the wicked and will benefit the redeemed by giving them insight into God's dealings with sin and those sinners who were not saved. It will answer all questions the redeemed may have about God's mercy and justice.³⁶
 - (c) The Clean Camps symbolises the results of the third or executive phase of the judgement, when fire destroys the wicked and cleanses the earth (Rev. 20:11-15, Mt. 25:31-46; 2 Pet. 3:7-13).³⁷
- Other denominations are not happy with how the Adventists conclude their teaching using this doctrine.³⁸ This is because the conclusion comes from the visions and the writing of Ellen G. White, which Adventists believe was a prophetess while non Adventists believe that she was an author of many books that Adventists quote to make their message carry a prophetic element of the last days. With this doctrine, Adventists are seen as if they advocate salvation by works of the law and other than salvation by faith in Jesus.

2.2.4 *The Gift of the Spirit of Prophecy*

Adventists understand that Revelation 12 reveals two major periods of persecution. During the first, which extended from AD 538 to AD 1798 (Rev. 12:6-14), loyal believers suffered intense persecution.

³⁶ SDA, *Adventist Believe...* 27, 1988, pp. 371-372

³⁷ Ibid

³⁸ Adventists conclude this doctrine by saying that there is a sanctuary in heaven, the true tabernacle, which the Lord set up and not man. In it Christ ministers on our behalf, making available to believers the benefits of His atoning sacrifice offered once for all on the cross. He was inaugurated as our great high priest and began his intercessory ministry at the time of his ascension. In 1844, at the end of the prophetic period of 2300 ministry, he entered the second and last phase of his atoning ministry. It is a work of investigative judgement, which is part of the ultimate disposition of all sins, typified by the cleansing of the ancient Hebrew sanctuary on the 'Day of Atonement'. In that typical service the sanctuary was cleansed with blood of animal sacrifices, but the heavenly things are purified with the perfect sacrifice of the blood of Jesus. The investigative judgement reveals to heavenly intelligence who among the dead are asleep in Christ and therefore, in him, are deemed worthy to have part in the first resurrection. It also makes manifest who among the living are abiding in Christ, keeping the commandment of God and faith of Jesus, and in him, therefore, are ready for translation into his everlasting kingdom. This judgement vindicates the justice of God in saving those who have remained loyal to God and shall receive the kingdom. The completion of this ministry of Christ will mark the close of the human probation before the Second Advent of Christ. See SDA, *Seventh-day Adventist Believe...* 27, 1988, p.312.

Again, just before the Second Advent, Satan will attack the remnant of her offspring, especially those who keep the commandments of God and have the testimony of Jesus Christ (Rev. 12:17). They interpret the phrase 'the testimony of Jesus' to mean that the phrase speaks of a prophetic revelation that John and the angel of God had,³⁹ which at the end identified him as a fellow servant and of your brethren who have the testimony of Jesus (Rev. 19:10) and your fellow servant and your brethren the prophets (Rev. 22:9). These expressions make it clear that it is the prophets who have the testimony of Jesus Christ.⁴⁰ This explains the angel's statement that the testimony of Jesus is the Spirit of Prophecy (Rev. 19:10).

On this view, James Moffat comments, that the testimony or witness of (ie., borne by) Jesus is (ie, Constitutes) the spirit of prophecy. This especially defines the brethren who hold the testimony of Jesus as possessors of prophetic inspiration. The testimony of Jesus is practically equivalent to Jesus testifying. It is the self revelation of Jesus (according to (Rev 1:1) due to ultimately to God) which moves the Christian prophets.⁴¹

So to Adventists the expression the Spirit of prophecy can mean (1) the Holy Spirit inspiring the prophet with a revelation from God, (2) the operation of the gift of prophecy, and (3) the medium of prophecy itself.

The prophetic gift, Jesus' witness to the church through the medium⁴² of prophecy comprises a distinctive characteristic of the remnant church. Jeremiah linked the demise of this gift with lawlessness. The law is no more, and her prophets find no vision from the Lord. This is the teaching, which Adventists are against in this doctrine. They claim that all that is in prophecy is abiding. Revelation identifies the possession of the two as distinctive characteristics of the end-time church; its members keep the commandments of God and have the testimony of Jesus Christ- the prophetic gift (Rev. 12:17).

God gave the prophetic gift to the "Church" of the exodus to organise, instruct, and guide his people (Acts 7:38). By a prophet the Lord brought Israel out of Egypt, and by a prophet he was preserved (Hos. 12:13). It comes as no surprise, then to find that gift among those who are involved in the ultimate exodus escaping from sin polluted planet Earth to the heavenly Canaan. This exodus, which will follow the Second Advent, is the final and complete fulfilment of the prophecy in the book of Isaiah (Isa. 11:11). "It shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of His people in all parts of the world who are left." With this doctrine Adventists concludes that one of the gifts of their church is the gift of the Holy Spirit which is manifested in her spirit of prophecy. This gift is an identifying mark of the SDA Church, which is the remnant Church. Her gift of prophecy was manifested in the Ministry of Ellen G. White though she worked out of the OT and NT canonical periods. As the Lord's messenger, her writings are continuing

³⁹ See Holbrook, "Modern Prophet," *Ministry*, January 1977, p. 7.

⁴⁰ SDA, *Bible Commentary* rev. ed., vol. 7 p.812, and also T. H Blincoe, "The Prophets were Until John", *Ministry*, July 1977, p. 241.

⁴¹ James Moffat, "Expositor's Greek Testament", in W. Robertson, (ed.) *Nicoll* vol. 5, p.465

⁴² Those looking for the Second Advent, Paul said have the testimony of Christ Confirmed so that they come short in no gift, (1 Cor. 1:6,7). See SDA, *The Spirit of Prophecy Encyclopedia* Rev. ed., p.1412.

and authoritative source of truth which provide for the Church comfort, guidance, instruction and correction. They also make clear that the Bible is the standard by which all the teaching and experience must be tested.⁴³

2.3 Establishment of Seventh-day Adventist Missions in the North Nyasa Province 1929-1948

The first SDA mission to be established in the north was Luwazi Mission in 1929. This was in response to the call for a church, mission and school by some of the SDB leaders in the north, from Ntchaya, Ekwaiweni and Lusari congregations.⁴⁴ The man who was promoting the interest of the Seventh-day Adventist Church to open Adventist missions in the Northern Province was Paulos Mhango, SDB provincial pastor from Ekwaiweni in the area of village headman Mopo Jere, NA Samuel Mtwalo Jere under Inkosi ya Makosi Mmbelwa Jere of Mzimba.⁴⁵ By this time, the Seventh Day Baptist Church had no schools and the children of the members of the church could not be admitted into the schools run by the CCAP, as per their policy.⁴⁶

The desire for their children's education without compromising their faith of observing Saturday as the Sabbath day made the Seventh Day Baptist church leaders in the north to inquire about the church that offered education and kept the Sabbath. After the inquiry, Mhango learnt from acquaintances that had been in the Southern Province that the Seventh-day Adventist Church had bought Plainfield Mission of the Seventh Day Baptist in 1902. The church had schools, clinics and churches run by white missionaries.⁴⁷

In 1927, Paulos Munyonga Mhango called for a meeting of all Seventh Day Baptist Pastors and Evangelists to discuss how they could call the SDA church to open their missions and schools in the

⁴³ The Ministerial Association of the GC of SDA, *Seventh-day Adventist Believe...27: A Biblical Exposition of 27 Fundamental Doctrines*, Hagerstown: Review and Herald, 1988, pp. 155-163.

⁴⁴ At Ntchaya, the church leaders were Kwangu Phiri and Reuben Kamanga, at Ekwaiweni the leaders were Richard Nemoni Jere and Aaron Mhango and at Lusari, Mpamba Mission, the leaders were Paulos Anjikho and Dalison Nyirenda. Interview, Landson Kamanga, P/A Eswazini, Mzimba, 10.6.04.

⁴⁵ Paulos Mhango a brother to Aaron Mhango was a well known SDB leader who assumed the leadership of the Church in the North after the period of Charles Domingo, from 1919 up to 1927. He was the in charge of all SDB pastors in the North. This is based on oral information from Edison Kumwenda, Frazer K. Nyasulu and Landson Kamanga, the son of Reuben Kamanga. These are some of the main informants in this research, since the time of data collection all of them were above 80 years old and they provided first hand information of what they saw and heard that I judged to be reliable. June 10th and 22nd, 2004.

⁴⁶ His policy of education was used by all the missions that introduced education as an agent for evangelization and for improving the general conditions of living. I.A.J. Namkwenya, in Hubert Reijnaerts et al, *Montfortians in Malawi, Their Spiritual and Pastoral Approach*, Blantyre: CLAIM-Kachere Text no. 5, 1997, p.113. This policy barred Christians of one denomination to attend school of another denomination. Seventh Day Baptist members were really affected by this policy because by this time they had no schools of their own. Their schools that were run by Charles Domingo in Chipata were closed and Domingo was a government employee at Mzimba. Chintechi Residents – District Commissioner, 10.12.29, S 1/485/19 (MNA).

⁴⁷ Interview, F.K. Nyasulu, Box 585, Mzuzu, 22.6.04. Nyasulu is one of the first mission workers who have served the church in different capacities. He was the first principal of Lunjika Secondary School and he also served as South East Africa Union Executive Secretary in 1983, before he retired in 1986

North Nyasa Province. They met at Lusari Village and agreed to send Paulos Mhango to Malamulo Mission to call for the SDA Mission to come up north.⁴⁸

Mhango set off from Chintheche by steamer to Chipoka, then by train⁴⁹ to Blantyre and Luchenza. From Luchenza he walked to Malamulo Mission to meet the mission director.⁵⁰ After hearing from Paulos Mhango, the director of the mission took him to Blantyre, Chirimba House, where the Nyasaland Union Headquarters of the SDA church was, to meet the Executive President of the Nyasaland Union Mission and explain to him about the call.⁵¹

In responding to the call, elder Neal Wilson said that he wished funds were available to open up the missionary work in all the strategic places Mhango mentioned; he, however, sent elder Gordon Pearson up north to conduct a survey of the places that were in need of the SDA missions.⁵² On 17th January, 1928, G. Pearson reported to the Nyasaland Union Committee about his trip to the North Nyasaland Province and after a careful survey of the entire section covered on his tour the committee voted that the SDA church should start missionary work in the Northern Nyasa Province amongst the places where SDB believers were, and that elder Neal Wilson was to accompany elder Gordon Pearson to select the site for the first mission station.⁵³

On 21st July 1928, Pearson and Wilson recommended Chintheche as a suitable place for the church to open a mission and that the mission should be named Luwazi, after the river just adjacent to the

⁴⁸ Report (Paulos Mhango)–Nyasaland Union Committee no. NUC 08/27, 28.9.27. The report is recorded in the Union Committee minutes 1/13/28 together with the report by Pearson after the tour of north Nyasa Province in October and November, 1927.

⁴⁹ The issue of Mhango travelling by train from Chipoka to Luchenza is controversial. Frazer Nyasulu who until the time of data collection was just recovering from a stroke he had suffered told the author that Mhango travelled by steamer from Nkhata Bay to Salima and then by train from Chipoka to Blantyre, and then to Luchenza. This fact has been disputed by the administrative officer of Central East Africa Railways, Undani Banda. Banda said that the rail line from Blantyre to Chipoka was connected and opened in 1935. Before 1935 people used to walk with their luggage from Chipoka to Blantyre. However, Nyasulu, when talking to Amos Bula in 2003, mentioned that part of Mhango's journey to Malamulo was covered on foot, but it was from Mzimba to Salima where he boarded a train to Blantyre, which according to the information provided by Undani Banda was not yet established in 1928. The handbook published by Malawi Government Ministry of Transport and Communication confirms this. This extension provided a connection at Chipoka 27 kilometers South of Salima with vessels operating on Lake Malawi. Therefore with these facts, the author is obliged to agree with Undani Banda and the Malawi Government that Mhango might have walked from Salima to Malamulo Mission, since there was no train connecting from Chipoka to Blantyre and then to Luchenza by 1928. Interview, Undani Banda the Administrative Officer of Central East Africa Railways, P.O. Box 5144, Limbe, 31.1.05. Also Malawi Government, *Short History of Malawi Railways Ltd*, Zomba: Ministry of Transport and Communication, 1973, p. 3. Also see Amos Bula, "The Development of Seventh-day Adventist Luwazi Mission since its established in 1928 up until 2003," B.A. Theology University of Malawi, Chancellor College, 2004, P. 3.

⁵⁰ The mission director of Malamulo Mission that time was G.R. Nash. Interview, F.K. Nyasulu, Box 585, Mzuzu, 22.6.04.

⁵¹ In 1927 the president of the Nyasaland Union Mission of the Seventh-day Adventist church was Neal Wilson. Interview, F.K. Nyasulu, Box 585, Mzuzu, 22.6.04.

⁵² Report (Neal Wilson) – Year-end Union Committee, 30th November 1927. (Paulos Mhango's Visit to Union Office).

⁵³ Nyasaland Union Committee minutes no. 2/14/28, 17.1.28. The committee also appointed W.H. Branson, the President of Southern Africa Division at that time, elder N. Wilson, who was the president of Nyasaland Union Mission, and A. Birkenstock the treasurer of the Union to see the governor of Nyasaland with regard of the SDA intention to start missionary work in the Northern Province. Minute no. 2/15/28.

tended mission station. The committee adopted the recommendations.⁵⁴ Amos Bula adds reasons as to why early Adventists missionaries recommended Luwazi as the site for the first Adventist Mission in the north which included fertility of the land for agriculture and native industries, nearness to the lake that provided cheap water transport that was very important in the development of the mission's infrastructures and the place was also near the shop that belonged to the African Lakes Company (Mandala) at Nkhata Bay where these missionaries could shop for their basic needs.⁵⁵

3.1 Luwazi Mission 1929 – 1931

The response to the call for SDA to start missionary work in the north reached Lusari in Tongaland where Pastor Chihayi left Dalison Nyirenda in charge of Lusari congregation in the 1920s.⁵⁶ In fact, it was in October 1927 when R.G. Pearson visited North Nyasaland Province and conducted a survey of the places where the SDB had churches. Permission to open the mission station at Luwazi was granted on 7th October 1929.⁵⁷ Nyasaland Union Mission Report⁵⁸ shows that it took almost two years for SDA church to start work at the new mission station site at Luwazi, in Chintheche. The available sources show that in the early stages of establishing the mission station not much was done in consulting the local people. That is why those who went to pioneer missionary work at Luwazi were sent away. The first time the pioneers were sent to the new mission site, the local chiefs did not allow them to establish a mission there. This rejection made the church to go into negotiations with the local chiefs of Luwazi, with the help of Principal Headman Nkumbira who was mediating the negotiations. This shows that the survey conducted by Pearson earlier was done superficially, leaving out the local people. In addition, the people responsible for the opening of the mission were sent before the preparations for the establishment of the mission was through. This was the time before the government gave permission to open the mission in Tongaland. The government conducted a survey of the place on 20th August 1929. The Mission spent time negotiating with the governor instead of negotiating with the people at grassroots. The Mission overlooked the procedure of Crown land acquisition that was normally to start with the permission from the local village head, then principal village head, Native Authority and the District Commissioner up to the Governor who was the

⁵⁴ Nyasaland Union Mission Committee minutes, no. 30/403/29. This committee also appointed R.G. Pearson, to be the Superintendent and Secretary of the mission board, James Malinki to be the Missionary Volunteer Secretary and Paulo's Mhango to be the committee member of the board representing the native people of the north and later was employed as an evangelist.

⁵⁵ Amos Bula, "the Development of the Seventh-day Adventist Luwazi Mission since its Establishment in 1928 – 2003", BA Theology dissertation University of Malawi, Chancellor College, 2004, p. 3.

⁵⁶ Harry Langworthy, *"Africa for the African" The Life of Joseph Booth*, Blantyre: CLAIM-Kachere Monograph no. 8, 1996, p. 405.

⁵⁷ In addition, Ethel Malinki (Mrs Kanyang'ama) who went to Luwazi with her father in 1928, April, said that she heard the local people in passing saying "Tituchikhumba Chala Chisukulu cha Kabuso, tilinayo yido ya firi charichi ni ya angilikani kuno" meaning that they did not want any Boothite Mission as they had their own churches, thus Free Church of Scotland and the Anglican Church. Interview, Ethel Malinki, Kachanga Primary School, P.O. Chileka, 14.7.04. Ethel Malinki is the daughter of James Malinki who pioneered the missionary work of both Luwazi and Lunjika in 1929 and 1932, respectively.

⁵⁸ Nyasaland Union Mission Report no. 40/266/29, 16.1.1929, MUA.

degree this has been due to differing interpretations of scripture. Most objections are focusing on fundamental doctrines of the SDA church discussed in section two of this chapter.

2.3.2.1 *Free Church of Scotland and Universities Mission to Central Africa*

The first mission society to open missionary work in the North Nyasa Province was the Free Church of Scotland under the leadership of Dr Robert Laws at Bandawe in 1878.⁶⁷ The Universities Mission followed this mission society to Central Africa under Reverend William Johnson and Mr. Charles Manson that opened their mission station at Likoma Island in 1881.⁶⁸ These two missionary bodies were working side by side, with spheres of work more or less defined by mutual agreement.⁶⁹ Up to 1894 Livingstonia's activities were confined to the Tonga and Ngoni/Tumbuka stations; to the small Karonga settlement, and to the newly established Institution on the Khondowe plateau overlooking the lake. In that year, however, both the UMCA and the Livingstonia Mission feared the movement of the White Fathers as a result, the Livingstonia Mission sent Alexander Dewar to Mwenzo in the heart of Namwanga country, a site that was chosen partly because of its proximity to Bembaland and partly because it was situated near the British South Africa Company station of Fife and on what was still believed to be an important trade route into the interior. Similar fears of UMCA expansion from Nkhonkhotakota led in November 1897 to the founding by the five Tonga teachers of a permanent school at Kasungu, the headquarters of Mwasi the leading Chewa chief.⁷⁰ The UMCA was welcome to confine itself to Nkhonkhotakota and Likoma because the Livingstonia Mission lacked agents amongst the Swahili Arabs and the UMCA was better fit to work amongst the Swahili Arabs on account of its long experience gained in Zanzibar. It was uphill work, and the agents were having a hard struggle amongst the Yao on the eastern side of the lake. Dr Laws rejoiced that it was to be done by the Universities Mission to Central Africa. This was an attempt by the two Mission societies to stop both Mohammedanism and Roman Catholicism entering the Northern Province.⁷¹

This is a clear indication that the FCS did not want any other mission society apart from UMCA to come up north and open mission stations among the Tonga and Ngoni. In view of this mentality the relationship between the Seventh-day Adventist Church Luwazi Mission and the FCS Livingstonia

⁶⁷ At Bandawe in the heart of Tongaland, progress was less spectacular than at Khondowe but more sustained. Having received permission from chief Marenga to settle in his district, Stewart, in December 1878, recruited forty labourers who were set to work bringing in wood and grass for his house. Other villagers were employed as personal servants, as herdsmen for the mission's small herd of livestock, and as agricultural workers clearing the land for its crops, but no large-scale settlement at the station appears to have taken place, congregations being drawn largely from the neighbouring villages of Marenga and Chimbono. By April 1879 some 250 people were regularly attending the evangelical meetings; while the school was attended by between 70 and 100 pupils. See John McCracken, *Politics and Christianity in Malawi 1975–1940*, Blantyre: CLAIM–Kachere Monograph no. 8, 2000, p. 94.

⁶⁸ A.E.M. Anderson-Morshead, *The History of the Universities Mission to Central Africa Vol. 1, 1856–1909*, London: The Universities' Mission to Central Africa, p. 103, 1955.

⁶⁹ District Commissioner (H.C. Foulger) – Director of Education, 26.2.29, S1/624/29 (MNA).

⁷⁰ John McCracken, *Politics and Christianity in Malawi 1875–1940*, the Impact of the Livingstonia Mission in the Northern Province, Blantyre: CLAIM–Kachere Monograph no. 8, 2000, p. 163.

⁷¹ W.P. Livingstone, *Laws of Livingstonia a Narrative of Missionary Adventure and Achievement*, Edinburgh: Morrison and Gibb Ltd, 1921, p. 291.

Mission was not cordial. The FCS viewed the coming of the Adventists into the Northern Province as a case of “poaching.”⁷²

The Livingstonia Mission demonstrated their hostility to the advent of the SDA mission during the meeting of the District School Committee, when they were discussing the SDA application to open a school at Luwazi, on 25th February 1929. The Mission influenced the Committee members to reject the SDA application because the Mission was not to the best interest of the natives.⁷³ This was after the SDA Mission had corrected all the errors they made in regard to careful consultation with the natives earlier before opening Luwazi Mission. According to Education Ordinance 1927, rules number five and six⁷⁴ there was nothing wrong and the application met all qualifications. The schools that belonged to Livingstonia Mission situated in the vicinity of the proposed site were only three namely, Yendagha at the approximate distance of eight miles, Manyenyezi at a distance of about five miles and Kamphomombo at a distance of about six miles.⁷⁵ Livingstonia Mission was very influential in the committee because no less than four members in the committee were members of the Free Church of Scotland. These were Dr G. Burnett, Miss Patrick, Rev. Yoramu Mphande and Miss Muir, so these four made the application by the SDA Church to open a school at Luwazi Mission defeated by six votes to one at the voting stage of the committee.⁷⁶

The attempt of Mr. A.J. Stent⁷⁷ and the adherents of the Free Church of Scotland to influence the Committee to object to the application by the SDA Mission caused the District Commissioner H.C. Foulger some concern. He indicated that Mr. A.J. Stent and the Scotch Mission viewed the advent of the new mission in the north with hostility. The main opposition was, however, on the grounds that the new mission would create conflicting ideas in the native mind, because of the following reasons: Firstly, Mr. Stent thought that, if the new Mission had one of its tenets that Saturday must be observed as the Sabbath Day, that this would affect his labour employed on the rubber estates at Chombe and Vizara.⁷⁸ Secondly, Free Church of Scotland Mission had been without opposition in the north for over forty years by the time the Adventists joined them. In addition, Livingstonia Mission neglected

⁷² District Commissioner – Director of Education, 26.2.29, File no. S1/624/26 (MNA).

⁷³ Ibid.

⁷⁴ At the meeting in Lilongwe on 27 April 1911 under the Chairmanship of the District Commissioner, the Dutch Reformed Church and the Missionaries of Africa came to the mutual agreement of a two miles limit between schools of different Christian denominations. However, the government of Nyasaland Protectorate soon extended this limit to three miles. See Section six of the Education Ordinance, 1927, File no. S 1/622/27 (MNA).

⁷⁵ District Commissioner (H.C. Foulger) – Director of Education, S1/624/27 (MNA).

⁷⁶ Ibid.

⁷⁷ A.J. Stent was one of the members of Chintheche District Education Committee. He was also the manager of Vizara and Chombe estates assisted by Mr. Shanks. Margaret Sinclair describes him as a kind man like a Christian, but he was not. He made no profession of religion. Sunday was like any other day in his house. His servants would wash and iron their clothes, not his. Stent said that no creed was intelligible to him and therefore he could not be a Christian. He was not a complete abstainer from alcohol, for he dearly loved a glass of Burgundy or Port to wash down his dinner though he never overstepped the bounds of moderation. This description shows that Stent was not a member of any Christian church but his way of living with people qualified him to be like a Christian to the members of United Free Church of Scotland. Margaret Sinclair, *Salt and Light, The Letters of Jack and Mamie Martin in Malawi 1921–28*, Blantyre: CLAIM–Kachere Text no. 12, 2002, pp. 62 – 65, 270.

⁷⁸ District Commissioner (H.C. Foulger) – Director of Education, S 1/624/29 (MNA).

the teaching of agriculture and native industries that had been proposed by the Adventist Mission.⁷⁹ Lastly, the Seventh-day Adventist proposal therefore to start their mission in the territory so far unknown to the Free Church of Scotland in the very midst of the old established mission's field of work made the old Mission to feel uncomfortable with the new Mission body.⁸⁰

3.2.2 Seventh Day Baptist Mission

The Seventh Day Baptist Mission started her missionary work in the north when Charles Domingo began associating with Joseph Booth. In 1910 Domingo turned to the path he was to follow for the next six years. Based at Chipata in Ngoniland as a Seventh Day Baptist pastor, he was busy constructing, on the foundations laid by Chihayi, a network of congregations and schools which were to form the nucleus of the new church in that area.⁸¹ Domingo did not work with the Seventh Day Baptist Church for a long time as by 1912, his star had begun to set. In the very same year the American Seventh Day Baptists sent out two investigators, namely N.O. Moore and W.D. Wilcox, to look into the state of affairs of their Nyasaland Mission. As a result of this inquiry, the American body decided to withdraw its support from Booth's work, for reasons partly personal and partly administrative.⁸² After this report, although Joseph Booth, Charles Domingo and other SDB leaders tried to correspond with the American Seventh Day Baptist Mission Society, no support and no white missionary came.⁸³ This period of no white missionary activities in the SDB church in Nyasaland from 1912–1947 is referred to as the silent period. During this period, the church closed all the schools it had been operating and many of her churches and prayer houses were in ruins.⁸⁴ Some people tried if they could rebuild these ruined churches but they were denied permission to do so.⁸⁵

⁷⁹ The superintendent of the SDA Mission mentioned in the letter to the District Commissioner that the intention of the mission was to specialize in agriculture instructions for the natives, and generally to promote the development of native industries at Luwazi Mission, the work that had been neglected by the Free Church of Scotland in their mission stations during the past forty years. District Commissioner (H.C. Foulger) – Director of Education, 26.2.29, S1/624/29 (MNA).

⁸⁰ District Commissioner – Director of Education 26.2.29, S1/624/29 (MNA).

⁸¹ John McCracken, *Politics and Christianity in Malawi 1875–1940 The Impact of Livingstonia Mission in the Northern Province*, Blantyre: CLAIM–Kachere Monograph no. 8, 2000, p. 254.

⁸² The inquiry satisfied the joint Committee of the Seventh Day Baptist Missionary Society and the American Sabbath Day Tract Society with the report they came up with. The committee was satisfied that most members of the Seventh Day Baptist Church had been accepted and baptized with little or no probation. The majority of pastors had either left or had been dismissed from other mission, many for misconduct and immorality, and that the Church under such conditions and leadership would not attract natives to join the Sabbatarian Churches. See S 1/624/29 (MNA).

⁸³ Shepperson and Price, *Independent Africa*, Blantyre: CLAIM–Kachere, Monograph no. 13, 2000, p. 164. Also see Domingo's letters of 22.9.11, in which Domingo says, "It often makes me think that if there are Sabbathers in USA why they do not help us brothers and sisters. It seems to me if there come a white Resident in Nyasaland many things would follow him, he being a white resident. For Liwelezi Sabbath Society – Charles Domingo, 22.9.11.

⁸⁴ Interview, E.K. Mzumara, Principal of Makapwa Bible School, Box 18, Sandama. 20.7.04.

⁸⁵ Paulos Anjiko of Chiswamphira Village, in 1919 applied to the District Commissioner to rebuild the church that was falling down in his village but the Commissioner could not allow him to do so, because the report by the Resident of Chintheche did not recommend the application. The reason given for not recommending the application was that the mission was a close ally of the Boothite movement that was not recognized by the government. Resident of Chintheche (H.H. Vassall) – Provincial Commissioner (A.J. Brackenbury) 3.1.20,

The condition of the Seventh Day Baptist Mission got worse when Charles Domingo changed his mind of working in his self supporting churches and a school at Chipata, and sought employment in government service. His churches fell into disrepair.⁸⁶ The school could not survive on church collections, as the money realized in collections was just enough to pay stipend of pastors and evangelists.⁸⁷ In addition, the Seventh Day Baptist Mission was suspected to be another foothold for a "Kenanite" or "Boothite" movement or other "Ethiopianism."⁸⁸ People in the north did not like the church because of its doctrines. As a result, it had many of its churches pulled down and their pastors were strongly warned against preaching and teaching the doctrines of this church. One such pastor strongly warned against preaching and teaching the doctrines of this church was their leader at that time, Paulos Mhango.⁸⁹

These new doctrines brought about tensions among the SDB adherents that led many of them to scatter throughout Mzimba district and several church buildings were left without use. Above all, the government did not recognize this denomination because of the attitude of some church members who were previously members of the Watch Tower Church did not want to co-operate with the government then.⁹⁰

Not all the scattered SDB adherents joined SDA Church in the north. Those who refused to join the SDA Church managed to form a strong opposition to the teachings and beliefs of the SDA Church. They condemned the practice of re-baptism⁹¹ and belief in Ellen G. White as a Prophetess.⁹² Those

52/2/25 (MNA). Vassall was the chairman of the committee that named itself the "representatives of Chintheche Residents" as his sign on the letter shows.

⁸⁶ W.P. Livingstone, *Laws of Livingstonia*, Edinburgh: Morrison and Gibb, 1922, p. 355.

⁸⁷ Mombera Council Report, Minute paper no. 1140/19, 12.9.19, S 1/485/19 (MNA).

⁸⁸ Ethiopianism was simply the expression of a natural desire for responsibility, which, being unsatisfied, was exploited by malcontents and developed into a political movement. Dr Robert Laws believed that "Ethiopianism" had a good germ in it, which should have been recognized and wisely dealt with. His impression was that the mission in South Africa did not early enough introduce native leadership into church life. See, W.P. Livingstone, *Laws of Livingstonia*, p. 333.

⁸⁹ Mombera District Commissioner's Report, Minute paper no. 1140/19 12.9.19, S 1/485/19 (MNA).

⁹⁰ This is evidenced in a letter of the District Commissioner (B.F. Franklin), Provincial Commissioner, in which, the Remnants of the SDB Church are against the action taken by the SDA Mission to take all their churches in the north. They were reacting to the declaration by G. Pearson of the SDA Mission in his letter to the District Commissioner that they had taken over by consent of their European leaders and at the request of the majority of the native believers themselves, the churches once known as Seventh Day Baptist in the Northern Province of Nyasaland. There were twenty-four members of SDB left in several villages of Mzimba, under the leadership of a new leader, Hannock Banda, after Mhango and several others had joined the SDA Church. District Commissioner (B.F. Franklin)–Provincial Commissioner 14.1.30. Also see SDA Luwazi Mission (G. Pearson) – District Commissioner (B.F. Franklin) 8.8.30, S 2/2/25 (MNA).

⁹¹ Re-baptism, i.e. baptizing an already baptized person, is a common practice in the SDA Church, although in some circumstances the church recognizes the baptism of other churches that practice baptism by immersion. Sometimes a member of the SDA Church who leaves his original church and joins another SDA Church in another district is asked to call his Church membership from the Church he is coming from through the church clerk but if his membership is lost and cannot be traced from reliable sources the individual member can be accepted into the new church by profession of faith. The SDAs believe that only baptism by immersion is valid. The church bases the practice of re-baptism on the early writings of Ellen G. White, the founder of the SDA Church who wrote that even those Jewish converts, when they received baptism at the hand of John, they were holding serious errors. But with clearer light they gladly accepted Christ as their Redeemer; and with this advance step came a change in their obligations. As they received pure faith, there was a corresponding change in their life and character. In token of this change, and as an acknowledgement of their faith in Christ, they were

who called themselves the remnants of the SDB church in the north were mainly from the Watch Tower Church before they joined the SDB Church and many of those who joined the SDA Church were from Livingstonia Mission before they joined SDB Church. An example is Paulos Mhango who attended a Livingstonia Mission school at Ekwendeni and then Bandawe.⁹³ However, those in SDB church still complain against the behaviour of the Adventists in the north, that they took an advantage of the silent period to go up north and snatch all the places that belonged to the Baptists.⁹⁴

It should be noted that the conflict between Adventists and Baptist remnants was theological. The conflict was based on the prophetic office under Church Offices and Biblical interpretation of the theory of atonement. These two bring about the difference between the Seventh-day Adventist Church and the Seventh Day Baptist Church. Seventh-day Adventists believe that the Spirit of Prophecy should be present in the remnant shortly before the return of the Saviour Jesus Christ. They uphold that this office fitted very well to the life and ministry of Ellen White. She was a special messenger of the Lord, provided to give guidance to the remnant church in harmony with the principles of His word. In conclusion, Adventists believe that the ministry and life of Ellen G. White met all the tests of a true prophet as presented by the Bible prophets, though she worked outside the Canon period of both Old and New Testament.⁹⁵

The Seventh Day Baptists believe that the gift of prophecy was withdrawn from the church when the writing of the New Testament was completed,⁹⁶ forgetting that the office is a specific function, distinguished from all other roles to which a person is called by and out of the congregation, during or

re-baptized in the name of Jesus (Acts 19:1-5). Therefore re-baptism is in harmony with the example of Paul in baptizing the Jewish converts. That incident was recorded by men inspired by the Holy Spirit as an instructive lesson for the church. Ellen G. White, *Sketches from the Life of Paul*, Washington DC: Review and Herald, 1974, pp. 32-33. Also *Seventh-day Adventist Believe...27 a Biblical Exposition of Fundamental Doctrines*, Hagerstown: Review and Herald, 1988, p. 190, n. 6. Also Yonah Matemba, *Matandani. The Second Adventist Mission in Malawi*, Zomba: Kachere-Kachere Theses no.1, 2003, p. 53, no. 6.

⁹² Interview, Robert Nyirenda, a retired pastor of SDB Mission, aged 82 at the time of data collection, c/o Ruth Beza, Lunjika Clinic, Box 20055, Mzuzu. 17.6.04.

⁹³ District Commissioner (B.F. Franklin) – Provincial Commissioner, 14.2.31, S 2/2/25, (MNA).

⁹⁴ Interview, Hezi Kamanga, Zabron Kamanga village, T.A. Kampingo Sibande, P/A Eswazini Mzimba. 15.6.04. Hezi Kamanga is the step son of Reuben Kamanga who was the leader of SDB church at Ntchaya, but later joined the SDA Church upon instructions and evangelization of Paulos Mhango, soon after he was converted to SDA; he was appointed SDA Evangelist in the north.

⁹⁵ T. Housen Jemison, *A Prophet among You*, Ontario: Pacific Press, 1955, p. 135, 375–380, presents the tests that Ellen G. White passed to qualify for the prophetic office. For more than a century evidence has been accumulating that confirms the acceptance of Ellen White's ministry by Seventh-day Adventist pioneers. They believed her experience to be a modern manifestation of the prophetic gift. T. Housen Jemison, *Christian Beliefs*, Salisbury Park: Oriental Watchman Publishing House, 1956, p. 70. However, Department of Education of the G.C. of Seventh-day Adventists adds that the physical signs accompanying her visions were convincing evidence to those who were present witnessing the visions that they were of more than human origin. Loss of strength, followed by remarkable physical powers, the opening of her eyes, and, most marvelous of all, the absence of breathe. These were found in harmony with the description given by Bible prophets of their experience while in a vision. (Daniel 10:4-18; Numbers 24:16) *The Story of Our Church*, Mountain View: Pacific Press, 1960, p. 192.

⁹⁶ Interview, Robert Nyirenda, c/o Box 20055, Mzuzu, 17.6.04.

ter the canonical period. A person is called because he or she possesses a charisma, which normally, though not exclusively, can also be effectively used in the discharge of the office.⁹⁷

For the study of faith, this office becomes problematic if it is assumed that the New Testament only has to teach one revealed church order of office. The matter looks altogether different if the office is traced back historically to the New Testament and if we then accept it as an invitation to shape the office in our situation and in the way we believe in it. The office is not to be derived from an assortment of texts, but first of all it should be from the New Testament character of the church office in particular with her institutional dimension.⁹⁸ So whether it true or not true that Ellen G. White was a prophetess, arguing in reference to withholding of the prophetic office after the closure of the New Testament Canon, is not enough. God can continue sending revelations to His church through the office of prophets, whenever special messages might be necessary or desirable.⁹⁹

On the issue of the atonement, Seventh Day Baptists claimed that Adventists emphasized salvation by works, and that the Atonement of Christ on the cross was not complete. The investigative judgment that started in 1844, according to Adventists, was based on a vision of Ellen G. White and therefore, not based on the Bible. The Adventists teach that Christ may not save a person wholly. This is emphasized in their practice of re-baptism of expelled members who want to rejoin the Church.¹⁰⁰ The claim by the Seventh Day Baptists is highly refuted by Adventists, who believe that the Atonement of Christ illustrates the judgment process that deals with the eradication of sin, and that it is complete to His people; at His return He will redeem them and give them eternal life.¹⁰¹ Re-baptism of her members had nothing to do with the doctrine of atonement of Christ, for at times individuals who have experienced baptism by immersion feel convicted that they should be re-baptized. This desire does not conflict with Paul's words "one Baptism, one Lord" (Ephesians 4:5).¹⁰²

The position of the Adventists on atonement¹⁰³ and re-baptism is that the church does not insist on re-baptism and Christ is the Atonment for sin. The church recognizes members from other religious communions who have already been baptized by immersion and who have lived consistent Christian lives in harmony with the light they then had. It is recognized that re-baptism is then undesirable. In

⁹⁷ Hendrikus Berkhof, *Christian Faith. An Introduction to the Study of the Faith*, Grand Rapids: Eerdmans, 1986, p. 383.

⁹⁸ Ibid, p. 384.

⁹⁹ T. Housen, *A Prophet Among You*, Ontario: Pacific Press, 1955, p. 135.

¹⁰⁰ Interview, E.K. Mzumara, Principal of Makapwa Seventh Day Baptist Bible School, Box 18, Sandama. 20.7.04.

¹⁰¹ Interview, Edison Kumwenda, Seventh-day Adventist retired Pastor, Box 30, Eswazini, Mzimba, 10.6.04. He was 82 years old at the time of data collection.

¹⁰² See Margaret Sinclair, *Salt and Light*, pp. 62-65, 270.

¹⁰³ The word atonement is used to apply to the full process of restoring man to oneness with God, and also to each part of the process separately. Since both the Bible and the Spirit of Prophecy follow this practice. According to the Spirit of Prophecy in the SDA Church, it states that "all who comprehend the spirituality of the law, all who realize its power as a detector of sin, are in just as helpless a condition as is Satan himself, unless they accept the atonement provided for them in the remedial sacrifice of Jesus Christ, who is our atonement-at-one-ment with God" T. Housen *Christian Beliefs*, Salisbury Park: Oriental Watchman Publishing House, 1956, p. 225, also see E.G. White, *SDA Bible Commentary, Vol. 6*, p. 1077. Adventists do not believe in once saved always saved; therefore, they re-baptize added pastor Kumwenda.

clusion, the Scripture says nothing that would deny re-baptism to the individuals who have broken their covenant with God through grievous sin or apostasy and then experienced conversion and desire renewal of their covenant.¹⁰⁴ As for atonement of Christ, Adventists accept fully the atonement of Christ at the cross and any work he performs on our behalf to aid in accomplishing "at-one-ment" is a part of His atonement for us. That includes His sacrifice and all phases of His ministry.¹⁰⁵

3.3 Establishment of Lunjika Mission 1932 - 1948

The SDA Church established Lunjika Mission in Mzimba as a result of the growing demand for a school and mission by the adherents of the SDB who had joined the SDA from Ekwaiweni, Ntchaya and the people of Sikelo Katundu Village, where the mission is now located. Since the establishment of the Adventist Mission and primary school at Luwazi, many of the adherents of SDB who had joined the SDA church from Ngoni and Tumbuka land were going to Luwazi for camp meeting and they were sending their children to Luwazi primary school for education. Many of these children from these distant places were finding their own accommodation around Luwazi till the mission established a boarding school there. It was not until 1932 that the people from Ngoni and Tumbuka land demanded that they should have their own Adventist Mission and primary school to save the situation of going to Luwazi for camp meeting and for education for their children since Luwazi was very far. Much effort in interesting the church to come to this area was that of a newly ordained SDA evangelist, Paulos Mhango¹⁰⁶ from Mopo Jere Village, Principal Headman Samuel Mtwalo Jere, traditional Authority Mmbelwa.¹⁰⁷ G. Pearson, the director of Luwazi mission appointed Mhango to the position of an evangelist before he left Luwazi Mission after he was convinced by the spirit of hard work that Mr. Mhango demonstrated when he was a committee member of North Nyasa Field Committee.¹⁰⁸ Mhango influenced G. Pearson, the director of Luwazi, to open another mission among the Ngoni and Tumbuka of Mzimba. In March 1930, G. Pearson reported at the Union Committee about the need for opening an Adventist mission among the Ngoni and Tumbuka of Mzimba.¹⁰⁹ As was his manner of working in a new territory, James Malinki was asked to leave Luwazi and go to Ntchaya to prepare for the opening of the new mission. Malinki did not leave Luwazi as soon as he got the message. He waited until the Union Officials had done all necessary preparations for opening of the new mission.¹¹⁰ On 8th May 1931, Pastor O. U. Giddings, the Union executive secretary of the

¹⁰⁴ GC of the SDA, *Church Manual*, Hagerstown: Review and Herald, 1986, P. 51, 162.

¹⁰⁵ T. Housen, *Christian Beliefs*, 1956, p. 225.

¹⁰⁶ By the time Paulos Mhango called the Adventists to open another mission at Ntchaya's place; he was an evangelist of SDA mission responsible for Ngoniland, which covered the whole Mzimba district. Interview, Edison Kumwenda, Box 30, Eswazini, Mzimba. 10.6.04.

¹⁰⁷ Interview, Landson Kamanga, a retired SDA pastor, Box 30, Eswazini, Mzimba, 10.6.04. Landson Kamanga aged 80 at the time of data collection is a son of Reuben Kamanga who was once a leader of SDB mission at Ntchaya, but when the Adventists came, he willfully joined SDA Church and later appointed an evangelist of the SDA Church. South East African Union Committee minutes no. 300/04/45. 15.4.45.

¹⁰⁸ SEAU minutes show that Mhango was appointed a member of the committee as from 24.7.29, minute no. 403/ 29.

¹⁰⁹ Union Committee meeting minutes no. 517/30, 24.3.30.

¹¹⁰ Interview, Ethel Malinki (Mrs Kanyang'ama), Kachanga Primary School P.O. Chileka. 14.7.04.

DA church in Blantyre, applied to the government through Inkosi ya Makosi Mmbelwa I, for a lease of Crown Land in the Ntchaya area near Sikelo Katundu's Village.¹¹¹ On the 5th of June, 1931, permission was granted to the SDA Church to open the second SDA Mission in the North. The area that was granted was approximately 72.6 hectares (184 acres) this is evidenced in a letter that the District Commissioner wrote to the SDA church Superintendent:

I am in receipt of your application dated May 8th, 1931 for a lease hold of Crown Land at Ntchaya near Katundu's village, in the Principal Headman Samuel Mtwalo Jere. The site has been inspected and the village headman Katundu informs me that he wishes compensation for the loss of part of his maize garden, an area approximately of 100x30 yards. This application was submitted to the District Council on 3rd June, and approved on the understanding that no further extensions are made by your mission in this district.¹¹²



Figure 1: James Malinki who established Lunjika Mission

There was a transport problem that delayed the Union headquarters to locate James Malinki at the new mission site. However, Pastor James Malinki finally arrived at Kasitu River at Ntchaya and Mr. Kadowerere Katundu happily welcomed him.¹¹³ Kadowerere Katundu offered Malinki free accommodation in one of his vacant houses that had previously been used by his first wife Nyamphande. Malinki was accommodated in this house of Kadowerere for some time while building his own house at the new mission site. At Ntchaya Malinki found Kwangu Phiri and Reuben Kamanga, former SDB members, who had joined the SDA church when Paulos Mhango conducted an evangelistic campaign meeting in the area before Malinki came. The two handed over the place to James Malinki upon instructions from Paulos Mhango that the place would become a mission station.¹¹⁴ Pastor Malinki quickly started building a church, a school, and workers' houses with the help of the members of the community.¹¹⁵

¹¹¹ G.S. Moyo, *Lunjika Secondary School Administration Manual*, 1984–986, p. 13.

¹¹² District Commissioner – SDA Church Superintendent Luwazi Mission, 5.5.31, NNM 1/13/5 (MNA). However, this land was surveyed again in 1961 under Land act title DID no 408/61 and the area was slightly increased to 73.6 Hectares, SD 4/85 (MNA).

¹¹³ Interview, Edison Kumwenda, Box 30, Eswazini, Mzimba, 10.6.04.

¹¹⁴ Interview, Edison Kumwenda Retired SDA Pastor, Chiwale Primary School, P.O. Box 30, Eswazini, Mzimba, 10.6.04.

¹¹⁵ Interview, Landson Kamanga, Retired SDA Pastor, Box 30, Eswazini, Mzimba. 10.6.04.

The mission established here was called Mombera,¹¹⁶ in honor of NA Mmbelwa.¹¹⁷ It became an important centre of Adventist learning, health services and church influence in the north. Malinki was reporting the progress of the mission directly to the Union office in Blantyre.¹¹⁸ When he made his first report of the progress of Mombera Mission to Elder Neal C. Wilson, the Union Executive Director, Wilson arranged to visit the place and conducted the first camp meeting at Mombera in July 1933. E.L. Tarr, the communications director for the Union who was also the mission director of Mkwazi reported that over one thousand people attended the Sabbath meetings of 15th July 1933.¹¹⁹

On 20th November 1933, Amos Nanyanga was sent to Mombera Mission to start vernacular grade school and in 1936, Nelson Denga Ngozo was sent to Mombera Mission to teach English grade classes and head the school. It should be noted that most of these old schools were very modest affairs, with their mud walls, grass thatched roofs and simple equipment, and most of them gave two years teaching in vernacular, however, a few gave more than two or three years teaching in vernacular. Parents seldom allowed girls to attend and most youngsters lost interest when they felt that they could read in the vernacular, for the study of English did not begin until the pupil had completed Sub Standard A and B. This made the full primary course to last for eight years minimum in Malawi.¹²⁰ Mombera Mission School had Sub A and B before a pupil could enter into Standard One, and English grade class was Standard One.¹²¹ After building a church and a school at the mission site, James Malinki travelled extensively on evangelistic campaign journeys and established churches as far as Lake Mazuni on the western border with Mzimba. He often travelled with teachers¹²² as his helpers and in turn he taught them his methods of working in new territories.¹²³ At the end of 1933, James Malinki was transferred from Mombera to Chinyama Mission in Mulanje, and Simon Msuseni Mbawala replaced him.¹²⁴

Simon Msuseni¹²⁵ stayed at Mombera mission as the mission director for more than fourteen years. During his time of office he continued the work of James Malinki. He conducted evangelistic efforts

¹¹⁶ The name Mombera was as a result of mispronunciation on the part of the expatriates. The name intended was M'mbelwa Mission. The Mission headquarters registered as Mombera with the government and it continued to be called so until it was changed to Lunjika Mission in 1973 (F.K. Nyasulu, Box 585, Mzuzu. 22.6.04).

¹¹⁷ Gibson S. Moyo, "Lunjika Secondary School Administrative Manual, 1984-1986," pp. 11-13.

¹¹⁸ SDA (W.L. Davy) - District Commissioner (H.C. Foulger), 10.2.41, NNM 1/4/11 (MNA).

¹¹⁹ A.F. Tarr, "The Truth Triumphant in Nyasaland," *Southern African Outlook*, 15.8.33, p. 2.

¹²⁰ Interview, Gladwell Longwe, Kamphazi Village, c/o Box 20055, Mzuzu. 14.6.04. Mr. Longwe aged 80 at the time of data collection, is a member of the community at Mthimba. Mr. Longwe also worked as a housekeeper for Kenneth Philips in 1949. He added that a school of Livingstonia Mission at Emoneni that he had attended before its closure in 1940 had four classes before a pupil could be admitted into Standard one which was English grade class and these classes included Nquinani, Chiswamsangu, Bakalata and Class Four as they were called before standard one.

¹²¹ Interview, Gladwell Longwe, Kamphazi Village, T.A. Kapingo Sibande c/o Box 20055, Mzuzu, 14.6.04.

¹²² In SDA Mission organization, teachers are also evangelists; they are obliged to conduct evangelistic effort at least once per school year. See Adventist Education Service Philosophy and Objectives. Prepared by Perry A. Parks, 25.9.75.

¹²³ Jaspine Bilima, "History of the SDA in Malawi 1900-1980", MDiv, Andrews University 1987, p. 133.

¹²⁴ Interview, Welton Nelson Denga Ngozo, retired SDA Pastor, P.O. Box 1781, Chiromoni, Blantyre. 14.7.04.

¹²⁵ The relatives of Simon Msuseni are hard to trace as I have done with the relatives and children of James Malinki, James Ngaiyaye and Nelson Denga. The minutes of Nyasaland Union Committee show that he had only a daughter whom the Union sponsored to Solusi College for higher learning. After her education, it is not

beyond South Mzimba, and entered Kasungu district in Chisemphere area. Just like James Malinki, Simon Msuseni was reporting directly to the Union Office in Blantyre, as the Nyasaland Union executive directors, till December 1940, were supervising Mombera Mission.¹²⁶

During the first six years he worked under the supervision of the Union, Msuseni expanded the activities of Mombera Mission concentrating on the Mzimba Kasungu border area. However, most of his activities were centred on Mombera Mission. In 1934, he opened Mombera mission school with sub A and B with Amos Nanyanga as the first vernacular teacher. Then in 1936, the school became a central school with standard one up to standard three. The Union sent Nelson Denga Ngozo to head the school and to teach English, as he was an English grade teacher. In 1938, Nelson Denga was transferred to Chileka Mission and Barson Barto Nkosi¹²⁷ replaced him. Nkosi became the head teacher of the school.

By 1935, William L. Davy had arrived at Luwazi Mission from Matandani¹²⁸ and he instituted standard four to six at Luwazi. This helped students from Mombera Mission who had finished standard three at Mombera to continue standard four at Luwazi, and Luwazi became a boarding school. From Luwazi, a student would go to Malamulo Training Institute for either teacher training or evangelistic training. Those who wanted to go further with education would continue standard seven and eight before going to Solusi College for higher learning.¹²⁹

On 1st January 1941, the Union Administrators handed over the supervisory work of Mombera Mission to William L. Davy of Luwazi. This meant that Simon Msuseni, the director of Mombera

known where this daughter of Simon Msuseni went. Some people suggest that he was from Zambia since that time Zambia and Malawi shared the same Union headquarters. Others suggest that he might have come from Mozambique, Dedza side. Ruth Ngaiyaye and Welton Denga differed in their suggestions respectively. These two found Simon Msuseni at Mombera but they did not stay with him for long time. Welton Denga found Msuseni in 1936, when his father came to Mombera as a head teacher as well as English grade teacher. Welton did not stay with his father at Mombera, because he had no class to attend at Mombera Primary School. He went to Malamulo. Ruth Ngaiyaye (Mrs Kacelenga) went to Mombera as a teacher in 1948, to teach standard three, but it was the same year when her father James Ngaiyaye replaced Msuseni. However, Mandala Maseko is precise that he was coming from Dedza side while efforts to find out from Solusi were futile. Interview, Ruth Ngaiyaye (Mrs Kacelenga); Welton Denga, Box 31531 Chichiri, Blantyre 3, Box 1781 Chilomoni, Blantyre, 4.7.04 and 15.7.04 and Mandala Maseko of Box 100, Makwasa, 5.10.04.

¹²⁶ SDA Luwazi Mission (W.L. Davy) – District Commissioner Mzimba (H.C. Foulger), 1.2.41, NNM 1/4/11 MNA).

¹²⁷ Barson Barto Nkosi was the first from Ngoniland to be a teacher at Mombera in 1938. Nkosi was coming from Venge Nkosi Village, Native Authority Mtwalo, Elangeni area. He died as a Pastor and was buried at Malamulo cemetery in 1969. Interview, Margaret Sibande (Mrs Barson B. Nkosi), T.A. Eswazini, Mzimba, 20.6.04.

¹²⁸ William L. Davy from Canada came to Malawi in 1921 and spent two years at Malamulo before he was sent to Matandani in 1923. In 1925, Davy lost his wife. This tragedy made Davy to leave Matandani for Canada. He came back to Matandani in 1927. During his second tenure, Davy was committed to the building of burnt bricks buildings to replace those with grass, wattle and daub structures at the mission. He spent seven years at Matandani. In 1935, he was sent to Luwazi Mission as a Mission Director to replace Edwin L. Tarr. Yonah Matemba, *Matandani. The Second Adventist Mission in Malawi*, Zomba: Kachere–Kachere Theses no. 1, 2003, pp. 54–58, 133.

¹²⁹ G.S. Moyo, "Lunjika Secondary School Administrative Manual 1984–86," p. 11.

Mission now had to report to the Administration of Luwazi Mission till 1947, when Mombera become a fully established mission with its own white mission director.¹³⁰

Msuseni concentrated very much on working among the Ngoni of Mzimba South, while Davy went as far as North Nyasa and West Nyasa districts.¹³¹ By 1944, Msuseni managed to organize prayer houses and registered out-schools in Traditional Authorities Chindi Jere, Mtwalo Jere and Sub Native Authority Mabulabo Jere. By 1945, there were nine out-schools that were supervised by Mombera Mission. See the detail on map 2.

Table 1: Some Schools Operated by Mombera Mission (Ref. no. 270)¹³²

Name of School	Village serving	Native Authority	School number
Mombera	Sikelo Katundu	Mtwalo Jere	B 1
Mkombezi	Sadaka Mkamanga	Chindi Jere	C 1
Mmfeni	Chief Mabulabo	Sub N. A. Mabulabo	A 1
Mndindeni	Yobe Jere	Chindi Jere	B 2
Mangaliso	Mangaliso Mkunika	Chindi Jere	C 1
Mhlangayi	Chitapa Moyo	Chindi Jere	C 2
Mzungu	Philemon Zungu	Mtwalo Jere	B 3
Iezekiah	Hezekiah Nkhambule	Mtwalo Jere	B 4
Mtata	Mtata Chavula	Mtwalo Jere	B 5
Mhindi	Chief Chindi	Chindi Jere	C 1
Mfumbeni	George Ndhlovu	Sub N. A. Mabulabo	A 2

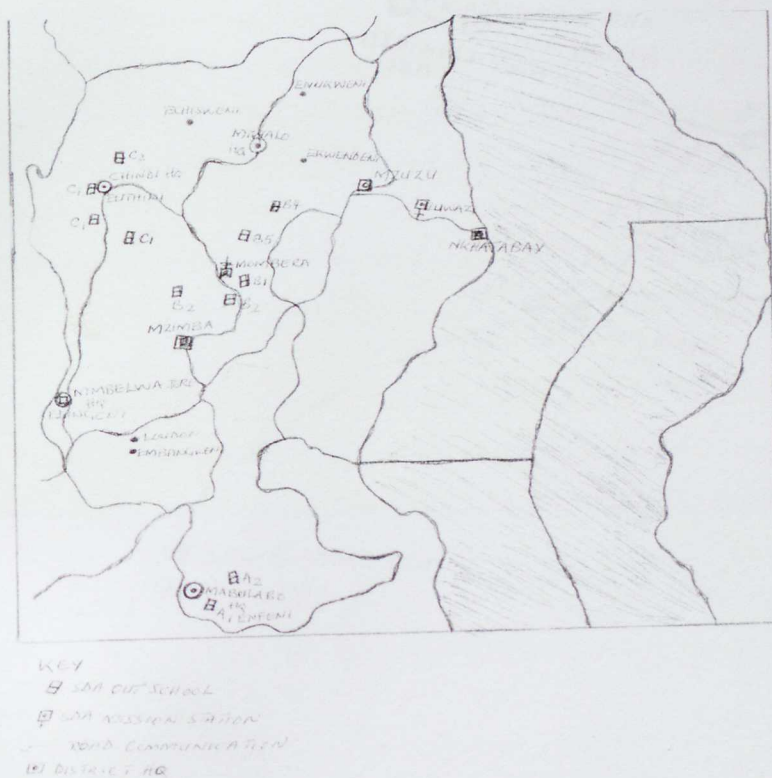
Simon Msuseni was not complacent about what he achieved in eleven years as the leader at Mombera Mission, he continued working faithfully under the supervision of W.L. Davy of Luwazi. After registering the schools he founded under the supervision of the Nyasaland Union in 1944, he continued his effort of conducting evangelistic campaigns, establishing prayer houses and out-schools in areas where they were required. In 1945, Msuseni opened a prayer house at Kakwale in the Village

¹³⁰ Ibid.

¹³¹ The reports these two people presented at the Union Committee meeting indicate that Davy was very interested in extending Adventist influence beyond the north of Mzimba district. For example, by 1935 William Davy had already reached Native Authority Kiripula in the village of Benjamin with a prayer house and a school. This was in North Nyasa district, which is now covering Rumphi, Karonga and Chitipa districts. However, John McCracken argues that the Adventists received temporary encouragement in this district as early as 1934 from the Kyungu and his sub-chiefs. But according to Davy and G.R. Nash, the encouragement they received was not temporary, because by 1940, Davy managed to institute an assisted central school at Ighembe, and an unassisted village school at Mwakawoko village. In 1949, he opened another village school and a prayer house at Chambo in the Principal Headman Mwenewenya in Chitipa and Nthenje in Rumphi. Union Committee report, no. 2003/05/39, John MacCracken, *Politics and Christianity in Malawi 1875–1940*, Blantyre: CLAIM–Tachere Monograph no. 8, 2000, p. 321. Also see SDA Mission (W.L. Davy) – District Commissioner (O.C. Allan), 6.9.39, S 1/624/29 (MNA).

¹³² District Commissioner (H.C. Foulger) – SDA Mission Mombera (Simon Msuseni), 20.5.44, NNM 1/4/11 (MNA).

Leadman Stephen Chibwe, in the midst of the Catholic of Nkhamenya Parish and Kakwale Free Church Centre of the Loudon Mission.¹³³ When Msuseni reported about the progress he had made at Kakwale, by instituting a prayer house amongst the Catholics and the Protestants, Davy thought of applying for the opening of an out-school at Kakwale. Davy was enticed by his student, Stephen Mazaro Banda who was coming from the area.¹³⁴



The evangelistic outreach of Simon Msuseni concentrated very much on the south of Mzimba district. In 1946 and 47, he conducted many evangelistic meetings in the area of sub-chief Mabulabo. In 1947, he conducted evangelistic efforts at Gwebule near Phazi Stock Farm and instituted a prayer

¹³ SDA Mission (S. Msuseni) – District Commissioner, 5.10.44, NNM 1/4/11 (MNA).

¹⁴ Davy was misled by his student Stephen Banda who wanted to get employed as a teacher by the mission nearest his area. Stephen wanted to become a teacher in SDA schools and he called Davy to open a school at Kakwale close to the school of the Free Church of Scotland Mission. In reaction to what Stephen Banda did to Davy, Chief Mabulabo revealed to both Davy and the District Commissioner through Inkosi ya Makosi M'belwa II that Stephen Chibwe where Davy located his school had no village and that he had no powers to open a school from the Adventist Mission. The place where he lived was close to the Kakwale Free Church Central School and he was sending his children there. As a result of this, Mabulabo could not allow Davy to open a school at Kakwale close to the Free Church of Scotland central school. Therefore, Davy failed to establish an SDA school at Kakwale. Stephen Banda was the first convert of Msuseni who was taken to Mombera and later Luwazi Mission for his education. Stephen Banda was converted when Msuseni held the first evangelistic campaign at Emfeni near Liwelezi in 1934. Interview, Winston Lazaro Banda, a brother of Stephen, George Ndhlovu Village, T.A. Mabulabo Mzimba. Also see District Commissioner (H.C. Foulger) – SDA Mission Mombera (S. Msuseni), 9.10.44, and Inkosi M'belwa II – District Commissioner, 15.12.44, NNM/4/11(MNA).

use at Gwebule Jere village, and later opened a village school there.¹³⁵ On 25th July 1947, he conducted evangelistic meetings at Mwalaswa Shaba village and established a prayer house, and in 1948 he established a village school.¹³⁶

☐+ PRAYER HOUSE

OUT SCHOOL

KK ANIMAL FARM

Growing is a broad term as it refers to that discipline which investigates the nature, expansion, planting, multiplication, function and health of mission organizations as they relate to the effective

³⁵ G. Pearson, "History of Our Work in Nyasaland-Mombera Mission" *Southern Africa Outlook*, 1.12.48 p. 12.

36 Ibid.

plementation of God's commission to "make disciples of all peoples" (Matthew 28:18 – 20).¹³⁷ However, Mombera Mission's growth is in reference to nature, expansion and function of the mission. The mission is here viewed as a mechanism with the capacity for greater or lesser efficiency in doing the work of God.¹³⁸ Henry Church concludes that a Church Organization grows best when it functions energetically in extensive and intensive evangelism, defining "extensive" evangelism as a "Divine lust." The church must have a compulsion to extend itself into the world.¹³⁹

While Mombera Mission was growing, the Nyasaland Union thought of placing a white missionary to supervise the work of the mission, and bring to an end the supervisory work of William L. Davy from Luwazi Mission. In 1945, SEAU Committee voted to call a white missionary to Mombera Mission. Another issue that stirred the committee was the great demand for education services in the north, as by 1945 Simon Msuseni and Davy had registered eleven schools with the government and these schools had to receive government grants. There was growing fear in receiving grants from the government that little by little the government would mount pressure on Adventist schools that would lead to conformity to worldly standards of Adventist schools in Malawi that were financed by the government and operated by the Adventists.¹⁴⁰ The committee was set to look into the problems that would have come as a result of receiving these education grants from the government to run these schools.¹⁴¹ The committee came up with a recommendation that the Nyasaland Union missions should accept the government education grant as per education advisory committee and devote church money realized in tithes to gospel ministry.¹⁴²

The year 1947 was ended with jubilations at Mombera mission, because Msuseni received a white missionary named A. Kenneth Philips. His coming marked the end of the first era of Malawian

¹³⁷ Harold E. Peters, *Principles of Church Growth*, Illinois: Tyndale, 1986, p. 45.

¹³⁸ James F. Hopewell, *Congregation Stories and Structures*, Philadelphia: Fortress, 1987, p. 24.

¹³⁹ Henry Church, *Theological Education that Makes a Difference Church Growth in Free Methodist Church in Malawi and Zimbabwe*, Blantyre: CLAIM-Kachere studies no. 5, 2002, p. 129.

¹⁴⁰ resident South Nyasaland Field of SDA Church (Perry A. Parks)–President of Nyasaland Union of SDA Church, 25.9.44. This letter reveals that people feared that these grants would make the SDA Church to do very little in preparing workers to work in these schools, and depend very much on the government to supply teachers in these Adventist Schools. "These teachers will do nothing in terms of evangelization in our schools." Parks reminded the Union committee to bear in mind that the Lord will accept as teachers only those who will be Gospel Teachers or Teacher Evangelists. Also see P.A. Parks, "Adventist Education Services Philosophy and Objectives," 1944, p. 4. (MUA). This was very true because today all these Adventist schools that receive grants are all over the country and they are no longer in full control of the church, the government sends some of the teachers who are not Adventists and the church cannot involve them as teacher evangelists in its evangelistic work. The church as an agent only put the head teacher and his deputy as members representing the church.

¹⁴¹ SEAU minutes, no. 3001/04/45, 16.4.45. Government grants was the money that the government was contributing to school proprietors to help in the running of education. By 1930–1945 there was an increase in grant expenditure and this showed an advance in the educational field. However, the largest some of money that the government could provide as education grant before 1940 was £11500. This was in 1931, when the general scheme of development and expansion of social services was set in motion. This was cut by £1000 in the following year because of government's financial difficulties and in 1938 the grant rose again to £11250. It should be noted that the money that the government was giving to the mission schools as education grant was not enough, for example, in 1938, all mission denomination schools in the country requested the government to budget £21206 as education grant, but the government only budgeted £11250 as education grant. Kelvin N. Banda, *a Brief History of Education in Malawi*, Blantyre: Dzuka, 1982, p. 72.

¹⁴² TAD minutes, no. 304/715/46.20. 5.46.

adership at Mombera, and the era of Luwazi's supervision of Mombera, and the beginning of the white missionary era in the development of Mombera Mission.¹⁴³ As was his spirit, Msuseni worked with A. K. Philips as a coworker. However, Msuseni did not stay long with Pastor Philips as in 1948 he was transferred from Mombera to Tete in Mozambique. He was replaced by Pastor James D. Gaiyaye.¹⁴⁴

3.4 Relationship of Mombera Mission with other Mission Societies in the North Nyasa Province

As noted already, Adventists at Mombera Mission were in the very same situation as Luwazi in their relationship with the other mission societies in the Northern Province. However, Mombera Mission was in conflict with other mission societies because of the doctrines the mission was teaching. Some of these doctrines include the doctrine of the Ten Commandments with special emphasis on the fourth commandment,¹⁴⁵ refusal to eat certain foods and disapproval of "worldly" adornment and recreation. In view of this Ellen G. White concludes that:

Our most bitter opponents are found among the first-day Adventists. They do not engage in the warfare honorably. They will pursue any course, however unreasonable and inconsistent, to cover up the truth and try to make it appear that the law of God is of no force. They flatter themselves that the end will justify the means, instead of the means justifying the end. Men of their own number, in whom they have no confidence, will commence a tirade against the Sabbath of the fourth commandment, and they will give publicity to their statements, however untrue, unjust, and even ridiculous, if they can make them bear against the truth which they hate.¹⁴⁶

These made the Adventists to be called "legalists" who expect to win salvation by works rather than through the all-sufficient sacrifice of Jesus Christ.¹⁴⁷ These allegations were brought against Adventists by several mission societies, but prominent ones were the Free Church of Scotland, the remnants of SDB mission and the Roman Catholics of Nkhamenya Parish in Chisemphere area.¹⁴⁸

3.4.1 Livingstonia Mission

The relationship between Mombera and Livingstonia was not all that amicable, especially because of the interpretation of Revelation 12:17, 14:6–12 which provides grounds that Adventists consider all who keep Sunday as having already received "the mark of the beast" while Adventists have alone earned "the seal of God" through their loyalty to His Sabbath.¹⁴⁹ This had been the message of the seventh-day Adventist churches since it began its evangelical out-reach outside the United States of

¹⁴³ G.S. Moyo, "Lunjika Secondary School Administrative Manual 1984–1986", p. 12.

¹⁴⁴ Interview, Gladwell Longwe, Farmer, Kamphazi Village, c/o Box 20055, Mzuzu, 14.6.04.

¹⁴⁵ The fourth commandment of the Decalogue states that people should observe the Sabbath and keep it holy. They should do their work in six days, but the seventh day is the Sabbath day and should be dedicated to God. See Exodus 20:8–11. Adventists argue that those who worship on the first day of the week break this commandment. See R.W. Schwarz, *Light Bearers to the Remnant*, Nampa: Pacific Press, 1979, p. 252.

¹⁴⁶ Ellen G. White, *Testimonies for the Church* Vol. 3, Mountain View: Pacific Press, 1944, p. 36.

¹⁴⁷ Interview, Robert Nyirenda, retired SDB Pastor, Box 20055, Mzuzu, 14.6.04.

¹⁴⁸ Interview, Winston Lazaro Banda, farmer, George Ndhovu Village, Mabalabo, Mzimba, 24.6.04.

¹⁴⁹ Henry Chيامa, aged 81 at the time of data collection, Church Elder, Eswazini CCAP church, Ng'ombeyavuka Village, P/A Eswazini, Mzimba. 15.6.04.

merica in 1874.¹⁵⁰ Mombera Mission did not spare the message of Revelation 12:17, 14: 6-12, which as started with mostly American (and later British) missionaries in every field, for example, teaching, pastorate, administration and medical, the church has managed to spread the Adventist message popularly known as the Three Angels' Message and Sabbath Worship with much success.¹⁵¹

By the time Adventists were establishing their missions in the north, they could not even observe the territorial agreement that was there between missions.¹⁵² They were proud of their own policy that wanted no territorial divisions.¹⁵³ This policy states that:

a. As in generations past, in the providence of God and the historical development of His work for men, denominational bodies and religious movements have arisen to give special emphasis to different phases of gospel truth, so we find in the origin and the rise of the Seventh-day people, the burden laid upon us to emphasize the gospel of Christ's second coming as an event "even at the door," calling for the proclamation of the special message of preparation of the way of the Lord, as revealed in Holy Scriptures.

b. As this proclamation is described in Bible prophecy, particularly as it is set forth in Revelation 14:6-14, it is commissioned that this special message of the everlasting gospel, which is to precede the coming of the saviour, shall be preached "to every nation, and kindred, and tongue, and people." This commission makes it impossible for us to restrict our witness of this phase of the gospel to any limited area, and impels us to call it to the attention of all people everywhere.¹⁵⁴

the preaching of the Three Angels' Message¹⁵⁵ brought about differences between the two mission societies, for the Adventists were teaching that Sunday Sabbath worship is not biblical but a tradition symbolizing the mark of beast on his people while the seal of God's people is Saturday Sabbath worship.¹⁵⁶ This is a common teaching of the Adventists that aroused anger of the opposing side. The adherents and leaders of the Free Church of Scotland demonstrated their anger by opposing and objecting to the SDA activities, to establish either a prayer house or a school in the areas they had

¹⁵⁰ Adventists in the United States of America and other countries were particularly concerned with the growing support given to Sunday legislation by many Protestants; this made Adventists to dedicate themselves to teaching against the Sunday law using the three angels' message. See R.W. Schwarz, *Light Bearers to the Remnant*, Nampa: Pacific Press, 1979, p. 252.

¹⁵¹ Interview, Edison Kumwenda, Chiwale Primary School, P.O. Box 30, Eswazini Mzimba, 10.6.04.

¹⁵² The territorial agreement was that no new mission be established within ten miles of another mission. See Hubert Reijnaerts, Ann Nielsen and Matthew Schoffeleers, *Montfortians: Their Spirituality and Pastoral Approach*, Blantyre: CLAIM-Kachere, 1977, p. 133.

¹⁵³ Interview, Kefres Mphepo, aged 68 at the time of data collection, farmer, Samuel Sibande Village P/A Eswazini, Mzimba, 14.6.04. Kefres is also the Chair person of Njuyu Presbytery, Umanyano women, Emoneni church.

¹⁵⁴ SDA General Conference Working Policy, 2000, p. 287, Policy no. O 160, art. 6.

¹⁵⁵ This is the message of Adventists which is used to warn people of the coming judgment by employing the very words of scripture: "Fear God and give glory to Him, for the hour of His judgment is come." They reprove the sins of the people, not only condemning immorality and vice but rebuking worldliness and backsliding, and warning their hearers to make haste to flee from the wrath of God that is coming. The message is also a key to central doctrines of the Seventh-day Adventist Movement thus keeping of God's commandments and waiting for Jesus' second coming to judge the world. With this message, Adventists warn people that the Decalogue is sacred and requires no change. Those who try to change for instance, the Sabbath day from Saturday to Sunday bring about confusion among God's people and they are referred to as a fallen Babylon in relation to scripture, Revelation 14:8. Therefore, God's people should come out from this confusion.

¹⁵⁶ Adventists believe that God has given His Sabbath as a sign of authority as the creator of all. "By keeping it we recognize His authority," A. Jan Marcussen, *National Sunday Law*, Thompsonville: Amazing Truth Publications, 1983, p. 47.

ducted evangelistic campaign meetings. For example, Village Headman Samuel Mopo Jere would not allow Adventists from Mombera Mission to establish a prayer house in his village; preference was given to the Free Church of Scotland. The reason he gave was that the two missions put together could bring confusion among his people.¹⁵⁷

Although the adherents and leaders of Livingstonia Mission opposed to the activities of Mombera Mission, adherents and leaders of Mombera mission continued establishing prayer houses and schools nearest theirs. Unlike Rogers,¹⁵⁸ James Malinki, Simon Msuseni and William Davy could not fear the intrusion into the areas claimed by the other missions, so that by the turn of 1947, several prayer houses and out-schools were established in areas of chief Chindi, Ntwalo and Sub Chief Mabulabo that surrounded Mombera Mission.

Adventists could not allow their adherents' children to attend schools run by Livingstonia Mission. William Davy was strict on this issue. He opened out-schools anywhere the mission had a prayer house for he believed that these were church schools, he wanted the children of the Adventists to be educated in the tenets of the Seventh-day Adventist faith.¹⁵⁹

At one time the leaders of the two mission societies took each other to task over the opening of schools near each other. Livingstonia mission complained to the District Commissioner of Mombera district against the action taken by SDA Mombera Mission to open a school at Philemon Zungu just 5 miles from Eswazini School of the Livingstonia Mission in Samson Sibande Village.¹⁶⁰

To the Davy retorted:

What I would like to know is this: - The Scotland Mission has opened a school recently near Zgangayi School. Where did they get permission, and how can they talk about us? I am heartily sick of all this (call it what you like) I do not see why we cannot carry on without all this unpleasantness.¹⁶¹

Despite all these differences Mombera Mission continued establishing prayer houses and schools to care for the spiritual and mental needs of the people in the Northern Province.

⁷ Village Headman (Samuel Mopo Jere) – District Commissioner (H.C. Foulger), 1.10.32, NNM 1/13/5 (MNA). However, the report by N.C. Mkwanda shows that Village Headman Mopo Jere was a member of the Free Church of Scotland Mission, and that Edandeni where Paulos Mhango was coming from, was part of Mopo Jere's Village. The people of Edandeni wanted both an Adventist prayer house and a school to be erected in this part of Mopo's village, but Mopo objected to the application by the people of Edandeni who were calling Adventists to come into this area, N.C. Mkwanda, a clerk in the Office of the District Commissioner reported. Inquiry report, 23.4.41, NNM 1/4/11 (MNA).

⁸ Joel Rogers was a director of Malamulo Mission who succeeded Thomas Branch in 1907. As described by Latemba, Rogers' fear of intrusion into areas claimed by other missions was not baseless. Out-schools and prayer houses like these, scattered further away from the main mission, were the bases of conflicts among mission societies over adherents and territory in the early years of missionaries penetration in Malawi. See Jonah Matemba, *Matandani: the Second Adventist Mission in Malawi*, Zomba: Kachere Series–Kachere Theses no. 1, 2003, p. 31.

⁹ District Commissioner (H.C. Foulger) – Provincial Commissioner, 20.5.41, NNM 1/13/5 (MNA). On this latter Davy is quoted arguing that those converted to Adventist Church were not interested in the beliefs and teachings of the Free Church of Scotland.

¹⁰ District Commissioner (H.C. Foulger) – SDA Mission (W.L. Davy), 21.1.41, NNM 1/4/11 (MNA).

¹¹ SDA Mission (W.L. Davy)–District Commissioner (H.C. Foulger), 24.2.1941, NNM 1/4/11 (MNA).

3.4.2 Seventh Day Baptist Mission

Seventh-day Adventists and Seventh Day Baptists are related in many things which include the Sabbath, baptism by immersion and other church procedures. The two only differ on minor issues pertaining to scripture interpretation. For example, after the issue that arose when the Adventists were tabling Luwazi, Baptists accused the Adventists of being too strict on temperance,¹⁶² especially on food and recreation.¹⁶³ On these issues, the Baptists looked at Adventists as advocating the doctrine of salvation by works, while Adventists looked at Baptists as compromisers of Bible truth.¹⁶⁴ As a result, Adventist evangelized the Baptists and called them to come out of the SDB church. To fulfill its evangelism, Adventists made it a policy in their schools that no Seventh Day Baptist pupil should be admitted into their schools unless they join the Seventh-day Adventist Church together with their parents.¹⁶⁵ This policy of the Adventists was even questioned by the Director of Education in 1933, when he issued his inspection report on the Adventist schools.¹⁶⁶ Adventists alone did not only practice the policy; even other mission societies that had schools applied this policy too.¹⁶⁷ The policy made the Baptists who wanted their children to be educated to join the Adventist church not fully converted.¹⁶⁸

The allegation that the Adventists advocate the doctrine of salvation by works by emphasizing the refusal of certain foods such as coffee, tea and any of those prescribed in Leviticus 11 is not true. For Adventists believe that God's ministry of reconciliation reveals the futility of human endeavours to obtain salvation through works of the law. Insight into divine grace leads to the acceptance of the justifying righteousness available through faith in Christ. The gratitude of those who experienced forgiveness makes obedience a joy; works, then, are not the ground of salvation, but its fruitage.¹⁶⁹ Adventists further believe that the dietary principles of Leviticus 11, together with other sanitary and

¹⁶² Adventists are taught to abstain completely from whatever is unclean, for example, they are taught not to eat animals that are unclean and if a member of SDA Church is found eating unclean foods as prescribed by Leviticus 11, he can be disfellowshipped from church membership, while the Baptists believe that such members could not be disfellowshipped but should be taught that eating unclean foods is sin.

¹⁶³ Interview, Robert Nyirenda, retired SDB pastor, 17.6.04.

¹⁶⁴ Interview, Benson Yesaya Mseteka, aged 76 at time of data collection, Ward Councilor – Mzarangwe Chindi ward no. (109) Hannock Ngwira Village, P/A Mzarangwe, Mzimba. 9.6.04.

¹⁶⁵ Interview, E.K. Mzumara Principal of Makapwa SDB Bible School, Box 18 Sandama. 20.7.04.

¹⁶⁶ A.T. Lancey, (Director of Education), "General Report on the Adventist Schools SEAU," June, 1933. He expressed his concern with this general mission policy based, of course on the evangelization of all the Africans with the scope of influencing them to join a particular church. This policy made many who did not want to join any church refrain from being educated by these Christian missionaries. Especially the Moslems were the victims of this policy. 25.6.33, Education files 1933–1934 (MUA).

¹⁶⁷ Interview, Isaac Chintumbira Saka, Village headman Chintumbira, an adherent of Livingstonia Mission, P/A Chitumbira, Kasungu. Part of Kasungu, especially when you cross Dwangwa River, is in the Livingstonia Synod of the CCAP. See Map of Livingstonia Synod in John MacCracken, *Politics and Christianity in Malawi 1875–1940*, Blantyre: CLAIM–Kachere Monograph no. 8, 2000, p. 108.

¹⁶⁸ A good example is Paulos Njiko who joined the Adventist Church, but after all his children were educated, he practiced double standards by eating unclean foods and supporting the doctrine of SDB of discrediting the ministry of Ellen White as a prophetess. He had his ministerial credentials withdrawn and was dismissed from the SDA Church. SEAU minutes no. 312/268/33, 12.12.1933, (MUA).

¹⁶⁹ Ministerial Association GC of SDA, *Seventh-day Adventists Believe ...27*, A Biblical Exposition of 27 Fundamental Doctrines, Hagerstown: Review and Herald Publishing Association, 1988, p. 116.

health regulations, were intended by a wise Creator to promote health and longevity (Exodus 15:26; 3:25). Based as they are upon the nature and requirements of the human body, these principles could not have been affected either by the cross or by the disappearance of Israel as a nation. The principles that contributed to the health 3500 years ago will produce the same results today. The sincere Christian considers his body to be the temple of the Holy Spirit (I Cor. 3:16, 17; 6:19, 20). Appreciation of this fact will lead him among other things, to eat and drink to the glory of God that is to regulate his diet according to God's revealed will (I Cor. 9:27; 10:31). Thus he must be consistent, accept and obey the principles set forth in Leviticus 11.¹⁷⁰ Adventist schools were indeed for the children of workers in the church and those who were members of the Adventist church or willing to join Adventism together with their parents while they were at school.¹⁷¹ However, this is not the case today; there are more children from non-Adventist homes than from Adventist homes, and not even all church workers send their children to Adventist schools, some send their children to schools run by other missions or the government.¹⁷²

3.4.3 The Roman Catholic Mission of Nkhamenya Parish

The relationship between Adventists and Catholics was constantly strained as a result of the Adventist teaching that Constantine, the emperor of Rome, yielded to the suggestion of the Roman Catholic church leaders to pass the first Sunday in 321 AD.¹⁷³ This change has brought confusion amongst the people in Christendom. Today more Christians keep Sunday the first day of the week as the Sabbath day than Saturday, the seventh day of the week. Adventists conclude that:

As Adventists, we love to circulate all sorts of quotes from early Catholic sources mocking Protestants who claim the Bible as their rule of faith for keeping Sunday, a day not commanded in the Bible but, instead, was formally instituted by the authority of the Roman Catholic Church. Christians of the first four centuries never confused Sabbath with Sunday but for a time celebrated both, as indicated in the Constitutions of the Holy Apostles. "Keep the Sabbath, and the Lord's day festival; because the former is the memorial of the creation, and the latter of the resurrection."¹⁷⁴

It should be noted that by the time Adventists were extending their influence in the southern part of the Mzimba district, there were only three Catholic Mission centres in the North: Nkhamenya Parish near Kasungu, St John Bosco Parish near Champhira in Mzimba district and St Patrick's Parish near Kasungu.

¹⁷⁰ Francis D. Nichol (ed), *Seventh-day Adventist Bible Commentary*, Hagerstown: Review and Herald, 1978, p. 757.

¹⁷¹ Interview, Dickson Mayona Beza, aged 81 at the time of data collection, retired SDA pastor, Box 58, Kasungu, 1.7.04.

¹⁷² Adventist policy in education was changed to provide still room for evangelism. This changed policy allowed 75% of the children to come from Adventist homes and 25% other. This is not followed by our schools today because these schools have gone business and they are self supported especially secondary schools. Teachers are paid from students' fees, and no grant from the government or Malawi Union. For this reason teachers in some schools do not get their salaries at the right time during certain months of the year, I observed.

¹⁷³ In 321 A.D. Constantine, the emperor of Rome recognised the observation of Sunday as a Sabbath day. This meant that he accepted the change of Sabbath from Saturday to Sunday. From that year many Christians adopted Sunday, the day of the Lord as the Sabbath Day till today. See A. Jan Marcussen, *National Sunday Law*, Kampungville: Amazing Truth Publications, 1998, p. 84.

¹⁷⁴ Gerhard Pfandl, *Daniel Adult Teachers Sabbath School Bible Study Guide*, Columbia: Sabbath School Publications Board, 2004, p. 84. Also see *The SDA Bible Commentary*, vol. 9, article 1414, p. 878.

rish near Nzokoto in Rumphidistrict.¹⁷⁵ The relationship between the Catholic Mission and Ambera Mission was not all that amicable especially due to the allegation that the RC Church is responsible for the confusion amongst Christians today because it advocated the change of the Sabbath day from Saturday to Sunday. The adherents of the Catholic Church feel bitter when the Adventists teach about the change of Sabbath day from Saturday to Sunday. Adventists in turn assert that the Roman Catholic Church has led many people far from Bible truth and that they follow Roman traditions that include worshipping God on the day the Romans were worshipping their Sun god instead of the Sabbath, the seventh day of the week.¹⁷⁶

It should be noted that Adventists were originally worshipping on Sunday before the Great Appointment of October 22, 1844. The Adventists learnt the Seventh day Sabbath from a Seventh Day Baptist lady Mrs Rachel Oakes of Verona, Oneida County, New York. In winter Oakes decided to spend the winter with her eighteen-year old daughter, who had accepted a position there as the public school teacher. Oakes was a widow who was fond of taking chances of witnessing wherever she went. As a result she took along with her a supply of Sabbath tracts to distribute in Washington.¹⁷⁷

Suiting action to her thought, Mrs Oakes found herself in the late winter of 1844 attending church fellowship with the Christian brethren in her adopted village. Theirs was an unaffiliated congregation, which their minister, had accepted the Advent message of William Miller. It was also, to be sure, a Sunday-keeping congregation, but there being no church of her own persuasion near by, Mrs Oakes kept the Sabbath as the best she could with her daughter Delight and then went to attend church on Sunday for Christian fellowship. This particular Sunday was a communion day, and the pastor, Frederick Wheeler, a Methodist Adventist preacher who lived in Hillsboro, New Hampshire, had his church in the nearby town of Washington. On this wintry Sunday of early 1844, while conducting the communion service, he noticed that a newcomer to the community listened to his every word.¹⁷⁸

Later Wheeler met this lady and learnt that she was Mrs Rachel Oakes, the mother of the young schoolteacher, Rachel Delight Oakes, and then Mrs Oakes said,

“While you were speaking, Elder Wheeler, I could scarcely contain myself. You said that we must observe all the Ten Commandments and yet you yourself constantly break one of them! I mean the fourth commandment that says ‘The Seventh day is the Sabbath of the Lord thy God,’ but you keep the first day of the week. You observe the pope’s Sunday instead of the Lord’s Sabbath!”¹⁷⁹

Wheeler thought about it and the more he thought, the more he prayed and studied his Bible, the more convinced he became that Oakes was correct. By 16th March 1845 his mind was made up to keep the

⁵ Ibid.

⁶ Interview, Edison Kumwewnda, P.O. Box 30, Eswazini, Mzimba, 10.6.04.

⁷ C. Maxwell, *Tell it to the World: The Story of Seventh-day Adventists*, Litho: Pacific Press, 1977, p. 67.

⁸ Early fragmentary accounts of how Mrs Oakes brought the Sabbath to the Adventists in Washington differ considerably in the small details and have been the subject of much study by Adventist historians. Interested students can compare the story as related here with other accounts in Froom, *Prophetic Faith*, Vol. 4, pp. 944-51, and Spalding, *Origin and History*, Vol. 1, pp. 115-117, 397-400.

⁹ C. Mervyn Maxwell, *Tell it to the World: The Story of Seventh-day Adventists*, Litho: Pacific Press, 1977, p. 8.

seventh day Sabbath. Elder Wheeler, learning from Rachel Oakes, actually became the first Seventh-day Adventist minister.¹⁸⁰

The labour of Mrs Oakes did not end there; she influenced others in that community. Several of the Adventists in Washington, New Hampshire took their stand and became Seventh-day Adventists. Among them was William Farnsworth the father of Eugene W. Farnsworth, who became a prominent minister in the denomination. A little later William's brother Cyrus accepted the message of the Sabbath. More and more the members of the little Washington church began keeping the Seventh-day Sabbath until eventually it became a full-fledged Seventh-day Adventist Church.¹⁸¹

Thereafter the church held several conferences to discuss the doctrine of the Sabbath that it should become one of its fundamental doctrines. From 1847-1849 they held six Sabbath Conferences, and on the sixth conference the members resolved that the church should be devoted the rest of time to teaching about the prophecies of the second coming of Christ, the Seventh-day Sabbath and the ministry of Christ in the heavenly Sanctuary. In all the Sabbath Conferences the presence of Ellen G. White and her husband was observed. This was the pattern for our church and its worldwide mission that was established within five years of the Great Disappointment.¹⁸²

These issues made the Catholics feel uncomfortable with the presence of the Adventists in the North. The bitterest pills that Catholics failed to swallow were the names that the Adventists used in this issue "fallen Babylon" and the "beast".¹⁸³ Whenever the Adventists were preaching, and they mentioned the term "beast", the Catholics felt that they are talking about them; this made SDA relationship with the Catholics to be sour.¹⁸⁴ Many fellow Christians also resent what they interpret as Adventist exclusiveness and pride in being "the remnant church." They believe that Seventh-day Adventists consider that all who keep Sunday have already received the mark of the beast while Adventists alone have earned the seal of God through their loyalty to His Sabbath.¹⁸⁵ That view is not, nor has it ever been, the official position of the Seventh-day Adventist Church. For Adventists believe that God has children, many of them, in the Protestant churches, and a large number in the Catholic churches, who are more true to obey the light and to do to the very best of their knowledge than a large number among Sabbath keeping Adventists who do not walk in the light.¹⁸⁶

¹ Seventh-day Adventists, *The Story of our Church*, Mountain View: Pacific Press, 1956, p. 180.

² Ibid, p. 181.

³ Ibid, p. 184.

⁴ Many non-Adventists misunderstand the name "beast", but Adventists understand the term as indicating when State and Religion come together as one. Adventists believe in the separation of Church and State. For it says that the beast has "the name of blasphemy." Revelation 13:1. "It became one of the leading doctrines of the church that its visible head is invested with supreme authority over bishops and pastors in all parts of the world. More than this, he took the very name of God. He was addressed as Lord God the pope and declared to be infallible. He demanded the worship of all men and Babylon is confusion. See A. Jan Marcussen, *National Sunday Law*, Thompsonville: Amazing Truth Publications, 1998, p. 27. NIV Study Bible agrees that Roman emperors tended to assume titles of deity. Domitian, for example, was addressed as *Dominus et Deus noster* Our Lord and God," p. 1980.

⁵ Interview, G.L. Nkhata, the church clerk of Chisemphere SDA Church, Hannock Nkalimo Village, P.O. Chisemphere, 26.6.04.

⁶ R.W. Schwarz, *Light Bearers to the Remnant*, Nampa: Pacific Press, 1979, p. 531.

⁷ Ellen G. White, *Selected Messages, Book 3*, Washington DC: Review and Herald, 1958, p. 386.

It should be noted that the difference between the Adventists and the Catholics was never personalized as some may think. The differences centred on the action of the Roman ruler Constantine, who enacted on the constitution and was able to change the Sabbath from Saturday to Sunday in 321 D. In so doing, he was trying to bring together religion and the state which in Adventists view could be separated.¹⁸⁷

4 Geographical Outreach of the Seventh-day Adventist Church in Northern Malawi

As soon as the Seventh-day Adventists established their mission station at Luwazi, the administration, which included James Malinki, Gordon Pearson and Paulos Mhango, started following up all the places where the Seventh Day Baptists had their members. On 20th August 1929, the three arrived at Enunwini, where they conducted their first camp meeting in Ngoniland. At this camp meeting, Pearson also invited W.H. Branson and E.C. Boger as guest speakers.¹⁸⁸ From Enunwini, Pearson and his group conducted similar meetings at Ekwaiweni, Ntchaya and later Nthenje in Rumphi.¹⁸⁹ After the visit, Pearson felt that he had convinced many people from the Seventh Day Baptist Church to join the Seventh-day Adventists. As a result, Pearson wrote to the District Commissioner H.C. Foulger, informing and asking him that:

We have taken over by consent of their European leaders and at the request of the majority of the native believers themselves the church once known as the Seventh Day Baptist church in the Northern Province of Nyasaland. The church had many followers scattered throughout the Mzimba district and several church buildings at Enunwini, Ntchaya and Ekwaiweni. These church buildings were put up without the authority of the government and I make a request that, whereas the buildings are already up and some have been standing for years that we be allowed to retain these in the interest of the Seventh-day Adventist Church, thereby making it easier for us to foster our work among these people who have held many strange doctrines, among which was the matter of loyalty to the government.¹⁹⁰

Adventist took almost all the places that were previously in the hands of the Seventh Day Baptist church. Most of these places were in Ngoniland, where the church had most of the members and churches.¹⁹¹ Adventists built their churches at Ntchaya, Enunwini and Euthini, which were under Luwazi Mission till 1932. In 1933, church branches at Enunwini and Euthini were handed over to Mombera Mission district, which became an out-station of Luwazi. As Mombera Mission was growing, it opened branches at Endindeni, Efumbeni, Nkholongo and Ekwaiweni, which shows how after the gospel by the SDA Church through Mombera Mission was spreading in areas beyond within a period of less than two decades (1933 – 1946).

It should be noted that the church at Ntchaya developed into the Adventist Mission, which is today known as Lunjika. The following old Ngoni chiefs who are under their paramount chief Inkosi ya Inkosi Mmbelwa II surround the church. These chiefs include Mtwalo Jere with his headquarters at Ekwaiweni, Chindi Jere with his headquarters at Euthini, Mabulabo Jere with his headquarters at

Interview, Gresham Maynard Kavaloh, retired SDA pastor and Hospital Assistant, aged 82 at the time of the collection, Box 1 Neno, 9.7.04.

Southern African Division *Outlook*, October-December, 1929, p. 11. Also see Jaspine Bilima, "James Malinki of Malawi: Church Leader in Cross-Cultural Ministry," DMin, Andrews University, 1993, p.114.

Interview, Landson Kamanga, P.O. Box 32, Eswazini, Mzimba, 10.6.04.

SDA Mission Luwazi (G. Pearson, Mission Superintendent) - District Commissioner Mzimba (B.F. Manklin) 8.8.30, (MNA).

Interview, Edison Kumwenda, c/o Box 30, Eswazini, Mzimba, 10.6.04.

feni, Mzukuzuku and Mzukubola with their headquarters at Embangweni and Champhira respectively. For the geographical position of these chiefs, see map 4.¹⁹²

4.1 Euthini Seventh-day Adventist Church

The Seventh-day Adventist church at Euthini started as a prayer house after E.L. Tarr had conducted an evangelistic campaign meeting in October 1930. At the end of the evangelistic meetings 29 people were baptized.¹⁹³ These baptized members started a prayer group on the Sabbath. Tarr was so impressed with the way the group was conducting themselves that in 1931 he placed an evangelist at Chindi village to look after the newly baptized members.¹⁹⁴ Tarr sent evangelist Tumeyo Kumwenda to Echizibeni instead of evangelist Bunyani as previously promised. Evangelist Bunyani was sent to Mwenje in Hewe area in Rumphi district. Evangelist Bunyani was from South Nyasaland Field who had been trained at Malamulo Training Institute.¹⁹⁵ In 1933, the members of the Seventh-day Adventist church at Chindi built the church with help from E.L. Tarr. The building of the church strengthened the effort of the church members at Euthini to conduct evangelistic efforts in the surrounding areas. By the end of 1934, the membership of the church had risen from 37 to 69.¹⁹⁶

The church at Euthini grew from strength to strength as members of the Seventh-day Adventists, inspired by their evangelist Kumwenda, were conducting evangelistic meetings in nearby villages. By 1945, they established branch Sabbath Schools in many surrounding villages up to Kanchocho Banda village.¹⁹⁷ In 1959, the church at Euthini was dedicated to God. The time this church was dedicated it had a total membership of 109 baptized members.¹⁹⁸ In the next 35 years, the membership of the Seventh-day Adventist church at Euthini has tripled so that by 1995, it was 339.¹⁹⁹

4.2 Efumbeni Seventh-day Adventist Church

The Seventh-day Adventist message entered Mabulabo area through Stephen Banda who had been a student of Charles Domingo at Chipata Mission School in 1912. Stephen Banda went to Mombera Mission School when he learnt from acquaintances and friends that the Adventists had opened schools

Adventists did not establish any church or a prayer house in the areas of chiefs Mzukuzuku and Mzukubola because these areas were designated for the Livingstonia Mission of the CCAP at Loudon Mission and the White Fathers of the Roman Catholic Katete Mission. By the time the SDAs came to the north, Chipata Mission the SDB was closed and their members had joined other denominations. Furthermore, by 1930 there was no trace of this SDB mission, therefore, Adventists did not take the trouble of tracing the remnants of the SDB church at Chipata, which is near Embangweni and Champhira for fear of intrusion. See W.P. Livingstone, *Laws of Livingstonia*, Edinburgh: Morrison and Gibb, 1921, p.335.

L. Tarr, Reports on the Activities of the SDA Church in the Northern Province of Nyasaland, December, 1930, (MUA)

See Luwazi Mission (E.L. Tarr) - The District Commissioner Mzimba, 1.12.31, (MNA).

Interview, Edison Kumwenda, c/o Box 30, Eswazini, Mzimba, 10.6.04.

E.L. Tarr, Report on the Activities of the SDA Church in Northern Province, December 1934, (MUA).

Interview, Mangegha Banda, farmer, Kanchocho Village, T.A. Chindi, Mzimba, 18.5.05.

The church is said to be dedicated to God when it is built on a permanent place and is free from debts. When a church is dedicated, it means the church is set aside for religious ceremonies only. This is why most of the Seventh-day Adventist churches cannot be used as classrooms in areas where primary schools have not enough rooms to accommodate primary pupils.

See Treasurer Report for North Malawi Field, January 2004.

Mombera and Luwazi in the north, and that these schools observe and keep the Sabbath. Stephen Banda joined Mombera Primary School in standard one in 1935.²⁰⁰ In 1938, Stephen Banda went to Luwazi Primary School for standard four. At Luwazi, he met William L. Davy, the mission director who talked to him of his interest to open a prayer house at his home Stephen Chibwe Village.²⁰¹ Davy asked Simon Msuseni to follow up Stephen Banda at his home and to help him in organizing a prayer house. In 1941, Simon Msuseni conducted the first evangelistic campaign meetings at Stephen Chibwe Village and at the end of the meetings, 19 people were baptized. Msuseni conducted another meeting at Efumbeni, the headquarters of Chief Mabulabo, which yielded 12 baptized members and 8 baptismal members.²⁰² Stephen Chibwe village was near Kakwale where the CCAP has a church and a school. Stephen Banda wanted to be a teacher in his own church; as a result, he influenced Davy to open a school at Kakwale. This did not work, because Chief Mabulabo declined to offer the Seventh-day Adventist church a place to open their school close to the CCAP School and Church at Kakwale. Instead, Chief Mabulabo offered the Adventists a place at George Ndhlovu village where they opened a school and built a prayer house, which is today known as Kamirabanthu and Efumbeni respectively.²⁰³ The prayer group at Efumbeni started with a membership of 26 in 1944.²⁰⁴ In 1945, the church members and teachers of Efumbeni church and school organized an evangelistic campaign meeting and invited S.G. Maxwell from the headquarters and W.L. Davy to be guest speakers at the meetings. These meetings lasted for a month. At the end of the meetings 56 people were baptized.²⁰⁵ The meetings gave a chance to Efumbeni prayer house to open Companies and Branch Sabbath Schools in areas surrounding George Ndhlovu village. For example, Efumbeni church opened Companies and Branch Sabbath School at Kazona, Chizani, Chisemphere and Kamdidi, just to mention a few.²⁰⁶

In 1950, the influence of the Adventist Church from Efumbeni reached Kasungu north when Efumbeni turned one of her branches into a church district, Chisemphere. The church at Chisemphere had a membership of 68 when the area was demarcated into a district.²⁰⁷ In 1952, Chisemphere and Efumbeni churches had the membership of 156 and 86 respectively.²⁰⁸ The church at Efumbeni had been conducting evangelistic meetings, which made the church's membership to grow at the average

Interview, Landson Kamanga, Box 32 Eswazini, Mzimba, 10.6.04.

Interview, Winston Lazaro Banda, George Ndhlovu village, T.A. Mabulabo, Mzimba, 25.6.04.

W.L. Davy, Report on Activities of the Adventist Church in the North, 13.12.41.

Interview, Chavinda Nyirenda, farmer, T.A. Mabulabo, Mzimba, 24.6.04. Also see District Commissioner C. Foulger)-SDA Mission Luwazi Superintendent (W.L. Davy), 9.10.44, (MNA).

W.L. Davy, Report on Activities of the SDA Church in the Northern Province of Nyasaland, December, 1944. Also see Gains by Baptism and Vote in Churches, 1944, (MUA).

S.G. Maxwell, "56 Give their Lives to Jesus at Efumbeni in Chief Mabulabo" *Southern African Outlook*, October-December, 1945, p. 11.

Interview, Wilson Chilwa, farmer, George Ndhlovu village, T.A. Mabulabo, Mzimba, 24.6.04.

The churches that form Chisemphere church district include Chisemphere church centre, Miyowe, Kamdidi and Chulu, just to mention a few.

Report on Gains by Baptism and Vote in Church, 1951-1956, p.1, (MUA).

of about 12 people joining the church every year. In 1995, the church membership was 590 baptized members.²⁰⁹

3.3 Enunwini Seventh-day Adventist Church

Those who were previously Seventh Day Baptists started the church at Enunwini. In June 1930, G. Pearson conducted a Bible Institute at Enunwini, which was in his view very successful. 83 Seventh Day Baptists joined the Seventh-day Adventist Church.²¹⁰ After the Bible Institute, Pearson selected some men to attend evangelistic seminars at Luwazi mission. Among those selected were Edward Nkosi from Venje Nkosi village, Tumeyo Kumwenda and Reuben Kamanga from Echizibeni in Zabron Kamanga village.²¹¹ Thereafter, Pearson used these people as evangelists, sending them to various areas. For example, Edward Nkosi was sent to Enunwini to take charge of Enunwini church in 1932.²¹² In 1933, the people of Enunwini organized themselves to build a church and this church was dedicated to God in 1935. E.L. Tarr who had come to Luwazi in 1934 to replace G. Pearson conducted the dedication ceremony. The evangelistic work at Enunwini went on smoothly without opposition from other denominations, and by 1940 the Adventist church opened a school in the area. Barson Nkosi was sent to Enunwini to open this school. In 1948, Barson Nkosi was transferred to Luwazi and was replaced by Dickson M. Beza, a teacher evangelist. Beza used to conduct evangelistic campaign meetings in the surrounding villages during school holidays. As a result, in 1950, the membership of Enunwini church had reached 136 baptized members. The church at Enunwini opened some Companies and Branch Sabbath Schools. In 1956, the church at Enunwini became a church centre of Enunwini church district. By 1995, Enunwini Church had become the eighth largest church in Mzimba district with a membership of 907 baptized members.²¹³

3.4 Endindeni Seventh-day Adventist Church

Endindeni Church was the second to be opened in the north as a result of evangelistic meetings conducted by the members of Mombera mission.²¹⁴ The church started as a branch of Mombera with Kineti Shonga, evangelist from Mombera mission in 1934.²¹⁵ The church started with a membership of 187. In 1932 these members used to go to Mombera for their camp meetings till 1934 when Mombera mission allowed the branch to have their own camp meetings in the village of Yesaya Nkosi. In 1936 the people built a church and William L. Davy dedicated this church in 1939 from Luwazi. By the time Davy dedicated the church, it had a membership of 349 baptized members. In 1945, Endindeni became a district with Tapson Mhango as its first church pastor. Mhango took charge of

See North Malawi Field Treasurer Reports, 1985-1995, file no. NMFT 3/85-95.

Southern African Division *Outlook*, July-September, 1930, p.16.

Interview, Landson Kamanga, Box 32 Eswazini, Mzimba, 10.6.04.

Ibid

See North Malawi Field Treasurer Report, January 1995.

Interview, Edison Kumwenda, c/o Box 30, Eswazini, Mzimba, 10.6.04.

Interview, Landson Kamanga, Box 30, Eswazini, Mzimba, 10.6.04.

th the school and the church helped by Wellington Nkosi.²¹⁶ Endindeni area was unentered area for churches in the north till such time SDA church organized a branch. Therefore, the SDA had no position in the area. Endindeni was the second largest church district in the north. In 1969 Endindeni became an outstation of Mombera. In 1970 the station had a clinic in addition to the church and a school, which the SDA Church was operating, in this area.²¹⁷ In 1986 the area received a maize mill from Lunjika mission to help the people of the area who had a problem of walking long distance to have their maize processed into flour. By 1995, Endindeni remained the second largest church in the north after Lunjika church, which is the first with a membership of 3063. The membership of Endindeni church district was 2619 baptized members.

4.5 Nkholongo Seventh-day Adventist Church

The church at Nkholongo started as a company of the "Truth Mission" by Ephraim Chibambo who was expelled from the CCAP, Ekwendeni Mission of the Livingstonia Synod of the CCAP in 1941. His church was greatly opposed by the adherents of the CCAP led by Yesaya Chibambo, a brother of Ephraim Chibambo.²¹⁸ In 1946, Ephraim Chibambo met William L. Davy at an evangelistic campaign meeting, which Davy conducted at Dunduzu area in April. Davy who was operating from Luwazi mission discussed with Chibambo the Sabbath day advocated by the Seventh-day Adventist Church. Chibambo was convinced that the Seventh day of the week is the Sabbath.²¹⁹ The conviction made Chibambo to abandon his church "Truth Mission" and all the members of his church joined the SDA church that was organized by William Davy after his effort meeting. This automatically forced Davy to open a branch at Machira Nyirongo village. The branch was named Nkholongo church. In 1947, Chibambo was employed by the Seventh-day Adventist Church as a teacher and was sent to Luwazi primary School. In 1948, the church branch was handed over to Mombera mission, which sent James Nyirenda to Nkholongo to take care of the branch with its 158 baptized members. In 1950, William L. Davy dedicated the church at Nkholongo.²²⁰ In 1951, the school at Nkholongo was reregistered under the ownership of the Seventh-day Adventist church and Landson Kamanga was sent to Nkholongo to become the head teacher of the school.²²¹ The membership of Nkholongo church was growing steadily because evangelist James Nyirenda was conducting evangelistic campaign meetings in the surrounding villages, which included Chasefu and Luhomero where Nkholongo church established branches so that

¹ Ibid.

² Interview, Austine Mhone and Winne Nkosi, P/Bag 7, Mzimba, 16.6.04.

³ See Yesaya Chibambo-District School Committee, 5.12.41, (MUA 27/8/1). Chibambo wrote to the District Commissioner, Mzimba, through the District Committee asking him to object to the application of Ephraim Chibambo to open his own church mission and school at Dunduzu area in the village headman Machira Nyirongo in 1941. However, the District Commissioner did not stop Ephraim Chibambo from organising his own church and school in this area. In 1942 Ephraim started his own church known as "Truth Mission" and opened a school at Nkholongo. See the letter of the District Commissioner to Ephraim Chibambo, 28.6.42, (NA 284/9/44).

⁹ Interview, D. Chikwati Munthali, village headman, T.A. Mtwalo, Box 197, Mzuzu, 22.6.04.

⁰ See Southern African *Outlook*, William Davy, "Activities of the Adventist church in North Nyasa Province," October-December, 1950, p. 11.

¹ Interview, Landson Kamanga, P.O. Box 32, Eswazini, Mzimba, 10.6.04.

1955 the church membership was 348 baptized members.²²² In 1959, Nkholongo became a church district with James Nyirenda as the church pastor, who had been ordained to ministerial work in January 1959.²²³ Nkholongo Seventh-day Adventist church is near Mzuzu city. This nearness to the city made the SDA church to make Nkholongo church an outstation of Mombera mission. In 1979, the SDA church provided a clinic to the people around the area. Today, Nkholongo has a full health centre with a full maternity wing. Nkholongo is just like Endindeni, it is an outstation of Lunjika mission with a church and a health centre operated fully by the SDA church. Nkholongo church is the 7th largest church in Mzimba district. By 1995, the church had a membership of 957 baptized members.²²⁴

4.6 Ekwaiweni Seventh-day Adventist Church

Ekwaiweni is in the area of principal headman Samuel Mopo Jere, a group village head overseer of several chiefs that included Yesaya Jere, Hezekiah Jere and others. In 1932, Paulos Mhango sought permission from the District Commissioner of Mzimba through E.L. Tarr, SDA Superintendent Luwazi mission, to build a church near his village at Ekwaiweni.²²⁵ The application to build a church in this area was at first rejected by chiefs Samuel Mopo Jere and Yesaya Jere. They objected to having so many opposing churches in the area.²²⁶ The people in the area were satisfied with the churches that belonged to the CCAP Livingstonia Synod. In view of this, the Commissioner declined to grant permission to the Seventh-day Adventist church to open a prayer house in the area where Paulos Mhango was coming as early as 1932.²²⁷ The church persisted asking the chiefs of the area to allow Mhango to build a prayer house for those who turned their allegiance from the Seventh Day Baptist to Seventh-day Adventist. In 1933, the chiefs bowed to the request by the SDA church to build a prayer house in the area of principal village headman Mopo Jere.²²⁸ In 1934 the work of building a prayer house started at Ekwaiweni and was finished in 1935. In 1941, the church had a total of 62 members, which included 12 members in the baptismal class. The church was built at Edandaneni, which was the centre for all the villages that formed the neighbourhood.²²⁹

Church Membership Report, Gains by Baptism and vote in all Churches, 1955, p. 3. Also see The History of Nkholongo School, 1989 file.

See History of Nkholongo School, 1989 file.

See North Malawi Field Treasurer's Report, 1995.

See SDA Church Luwazi Mission (E.L. Tarr) – District Commissioner Mzimba, 6.7.32 and 6.9.32, (S2/2/25, 4A).

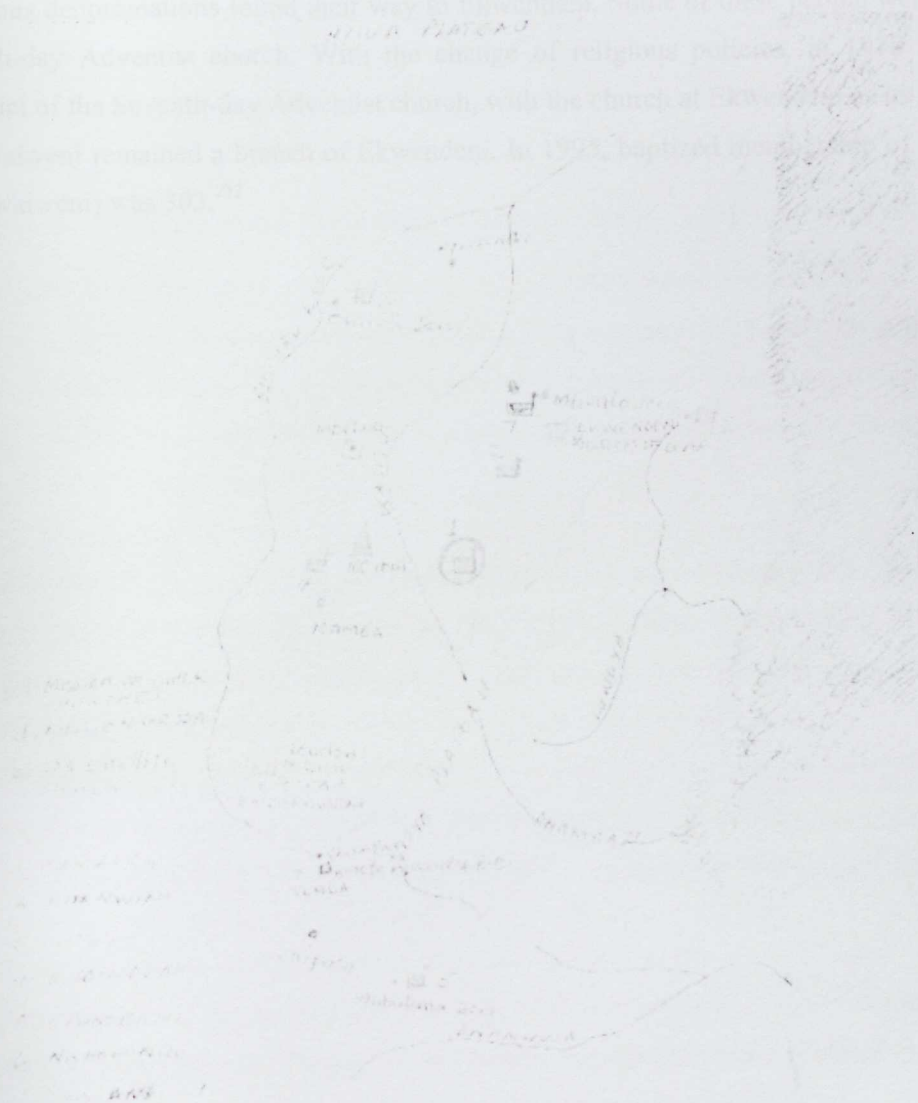
See Samuel Mopo Jere – District Commissioner Mzimba, 5.10.32, (S2/2/25, MNA).

See District Commissioner (H.C. Foulger) – SDA Church Superintendent (E.L. Tarr), 29.1.33, (S2/2/25, 4A).

SDA Church Superintendent Luwazi Mission (E.L. Tarr) – District Commissioner Mzimba (H.C. Foulger), 2.3.33, (S2/2/25, MNA).

See H.C. Foulger, Chairman, Mzimba District School Committee Secular, 18.5.41, (S2/2/25, MNA). Also see SDA Church Superintendent Luwazi Mission (W.L. Davy) – District Commissioner Mzimba, 2.6.41, (S2/2/25, 4A).

Map 4: Geographical Outreach of the SDA Church in Mombera District, 1930-1955



The church at Ekwaiweni is still a branch in Ekwendeni district but has its own pastor. The administration of North Malawi Field chose Ekwendeni to be the church centre because of its proximity to the main road and nearness to Mzuzu city.²³⁰ It should be noted that the church at Ekwaiweni could not be chosen as a church centre as early as the 1960s, because of her previous history. The people in the area and their group chief could not believe that other denominations could work in the area without conflicting with the CCAP that had her station at Ekwendeni. The people of the area cited a good example of the complaint that was raised by Ekwendeni mission of the CCAP that the church and a school of the Seventh-day Adventist at Ekwaiweni was affecting the performance of their churches and schools in the area.²³¹

Interview, M.M. Zungu, The Treasurer, North Malawi Field of the Seventh-day Adventist Church, 31.5.05.
Interview, Neze Jere, Village headman, Mopo Village, T.A. Mtwalo, Mzimba, 31.5.05. Also see Ekwendeni mission (Yesaya Chibambo) – Chairman, Mzimba District School Committee, 5.12.41, (S2/2/25, MNA).

It should be noted that as Mzuzu city was growing, Ekwendeni became a cosmopolitan township. People of various denominations found their way to Ekwendeni. Some of these people were members of the Seventh-day Adventist church. With the change of religious policies, in 1978 Ekwendeni became a district of the Seventh-day Adventist church, with the church at Ekwendeni as its centre. The church at Ekwaiweni remained a branch of Ekwendeni. In 1995, baptized membership of Ekwendeni (including Ekwaiweni) was 303.²³²

²³² Treasurer's Report, North Malawi Field of the SDA Church, 1995.

Chapter Three

Mission Work of 1947 – 1962

First Wave of Missionary and Malawian Workers, 1947 – 1962

Years between 1948 and 1962 saw a steady flow of expatriates and Malawians working at Mombera Mission. Some of these stayed briefly while others stayed much longer. In one sense, this period can be described as one of a “combined work relationship” because there was a good combination of an expatriate missionary and a Malawian working side by side to speed up the missionary work of Mombera mission. This period was also one that saw some newly converted members of the church being trained in church administration and leadership.

At the end of Msuseni's term of office as a mission director Mombera Mission saw Kenneth Philips as the first expatriate missionary to be stationed at the mission campus. This made Mombera mission no longer being supervised by white missionaries from a distance and it was indeed the end of Luwazi mission supervision of Mombera Mission. Philips was paired with James Ngaiyaye, who was working as Mombera mission church pastor and associate mission director. The two worked side by side to make Mombera Mission as a mission independent from Luwazi.¹

Ngaiyaye and Philips' priority was to develop missionary work of Mombera right at the mission campus and then beyond. The two were also concerned to hear that students were going to Luwazi after completion of standard three at Mombera so that they acted swiftly on this issue by enlarging Mombera Primary School up to standard six. Although the proposal of upgrading Mombera Mission Primary School had been made by Msuseni in 1947, the Union acted on the proposal in the time of Philips and Ngaiyaye.²

The work of developing Mombera Mission structures did not commence well on the side of Kenneth Philips, as in 1949 he was involved in an accident. He fell from the roof of the house he was roofing and was taken to a hospital in the United States of America.³ When Philips went for treatment, the Division sent G. A. Otter to replace Philips in 1949.⁴

Otter continued with building work so that by 1951 he had built four primary school teachers' houses and enlarged the primary school in readiness for starting standard four to six. He also built a boys' dormitory for boarding students. In 1954, Mombera Primary School became a full primary

Interview, G. Longwe, a farmer, Mphazi Village, c/o Box 20055 Mzuzu, 14.6.04.

Interview, Ellen J. Ngaiyaye (Mrs), Banga Estate, Neno, 11.7.04.

Ibid. The first building structures that Kenneth wanted to put up at Mombera Mission were the Church and mission director's house. In fact, he was involved in an accident when he was roofing the mission director's house. This was an attempt to replace the church and the house which was built by James Malinki that was grassed.

SAD minutes, Emergency call for G.A. Otter, minute no. 1102/268/49. 13.9.49.

ool with Sub A up to Standard Six.⁵ In 1956, James Ngaiyaye left Mombera for South Nyasaland and was replaced by Herbert P. Longwe as the Church Pastor of Mombera Mission.



Figure 2: James Ngaiyaye, Malawian Pastor who worked hard to upgrade Mombera Primary School to Standard 6 (1948-1956)

In the same year Otter proposed to the Union Committee that Mombera Mission should have a clinic with a resident hospital assistant. The committee adopted the proposal and sourced funds from Southern Africa Division.⁶ In 1957, the building work of the clinic started and was completed in 1958. In the same year of completing building work, Dr William Harvey⁷ sent Mr. Nyambi Kuntaja to Mombera clinic.⁸ In 1960, H.A. Nyambi Kuntaja was called to be the next chief Kuntaja in the district; he left Mombera the same year and was replaced by H.A. Percival Katumbi.⁹ In 1956, Mombera Mission Primary School had its first Standard 6 government examinations. The school did not do well in the national exams as out of 29 students in standard 6 only eight pulled through.¹⁰ The results made the Nyasaland Union Education Department to act swiftly on Mombera Mission Primary School, for the report the Education Department got was that the school had no well qualified teachers to teach senior classes so that students could not do well in standard 6 government

G.S. Moyo, "Lunjika Secondary School Administrative Manual 1984 - 1986", p. 13.

Nyasaland Union Committee minutes no. 799/251/56, 27.11.56. (MUA)

William Harvey was Medical Director of Malamulo Hospital who was also responsible for Adventist Health services as from 1970 till his death in 1975. See Malamulo Hospital Workers' Directory, 1970, p. 2.

Interview, Macwell Beza, farmer and a member of community Lunjika Mission, aged 80 at the time of data collection, c/o Ruth Beza, Lunjika Clinic, Box 20055 Luwanga Mzuzu, 18.6.04.

Interview, Percival Katumbi retired Hospital Assistant who once worked at Mombera Mission Clinic as H.A. 04.

Mombera Mission Examination Results Education file no. 1955/56 (MUA).

minations.¹¹ In 1958, the Union sent Mr. Geoffrey Kamwendo to teach standard 6 and F.P.K. ande came from Matandani to head Mombera Mission Primary School.¹²

The school had serious problems apart from lacking qualified teachers. The boarding facility was all that to the standard, the school did not have enough teaching and learning materials in terms of books and slates, all these contributed to the failure of the school to deliver quality education services at Mombera Central School.¹³ The inspection team of the Director of Education recommended the closure of the boarding school, in 1959. Before the actual closure of the boarding school the Union officials wanted to scrutinize the problem, and it was found that G.A. Otter had overstayed at the mission station, so that his supervision was no longer effective. The Union Committee therefore, recommended Otter's permanent return in 1960.¹⁴ In 1961, Warren Dexter Pierce came to replace Otter.¹⁵

Pierce tried to change things at Mombera Mission within a short period of time. He built a new boarding facility to replace the old one erected by Otter and increased the number of qualified teachers. He called Mosses Kachoka, who had just come from Solusi where he went for his GCE "O" levels. Frazer Kennedy Nyasulu also joined Mombera Mission.¹⁶

Pierce's efforts yielded some results; by the end of 1962 Mombera Mission Primary School had very good standard six government examination results. Out of the 36 students who wrote the examinations in the 1961/62 academic year 29 students passed. The Executive of the Union was impressed with the work of W.D. Pierce, so that at the year-end of 1962, the committee recommended the opening of a Junior Secondary School at Mombera.¹⁷ The result also attracted the attention of the Malawi government education department that granted permission to Mombera Mission to open a Junior Secondary School at the mission station, in 1963.

W.D. Pierce completed the work of regularizing Mombera Mission, so that by the end of 1962, Mombera Mission was completely shaped into an SDA mission. The mission had a farm where students from the Primary School were working during mission work programme,¹⁸ a clinic where the sick were being treated, a boarding school and a church.¹⁹

Education Inspectors Report 1957. The Inspector for Adventist Schools in the North was Mr. Lincoln Mungu from South Nyasa Province.

G.S. Moyo, "Administrative Manual 1984--86," p. 13.

Director of Education's report, 11.10.59, Education file no. 1958/59 (MUA).

Nyasaland Union Committee minutes, no. 152/72/60 (MUA).

Interview, Rodwell Katundu, farmer and also part time chaplain of Lunjika Clinic, Box 20055, Luwingu Mzuzu, 11.6.04.

Interview, Eviness Kachoka (Mrs), the wife of late Pastor M.T. Kachoka, c/o Malamulo Hospital, P.O. Mkwasa, 9.5.04.

Nyasaland Union Committee, minutes no. 223/626/62, 279/753/62 and 279/754/62, 27.12.62 (MUA).

This is programme practiced by all SDA institutions of learning which is equivalent to manual work in government institutions.

Interview, Giston Nyirongo, retired Farm Manager, Bota Nyirongo Village, c/o Box 20055, Mzuzu, 13.6.04. Giston Nyirongo was the first farm manager of Mombera Mission in 1961. He joined Mombera Mission as a general worker in 1949, in 1950 he was in charge of the maize mill and in 1961 he was in charge of the farm. In 1966, he left the farm and was replaced by Adamson Katundu, a man who was highly qualified for his job because he was at first working in the civil service as a field assistant after he graduated from Colby College of Agriculture with a Certificate in Agriculture. Adamson Katundu died in 2003.

Impact of Mombera Mission Primary School on Luwazi Mission 1935 – 1954

When the time Mombera Mission School was established, it became a feeder school of Luwazi. Mombera Primary School could only see her students up to standard three; then at standard four they would move to Luwazi for standard four up to standard six. From Luwazi they could go to Malamulo for either teacher training or evangelistic training.²⁰ This made Luwazi Mission School enrolment reasonably high. Since these students from Mombera were coming from a distant place, Luwazi made a boarding school.²¹

The journey from Mombera to Luwazi was a dangerous one, because of wild animals like lions, leopards and hyenas.²² People who were going to Luwazi Primary School for standard four crossed thick forests and poisonous snakes and dreadful animals were terrorizing them. For this reason, Pastor John Msuseni in 1947 applied for the upgrading of Mombera Mission School to standard four, but the Union Committee did not act on this proposal till the time he left Mombera Mission. When Pastor Les Divala Ngaiyaye came, in 1948, to take charge of the mission he continued with the proposal that Mombera Mission School should be upgraded to standard four up to six. In 1948, at year-end meeting, the proposal was discussed at Union Committee and it was resolved that Mombera Mission should have her own white Missionary Director, and primary school be upgraded to standard six. The same year Southern African Division approved funds for building the Mission Director's house.²³ In 1951, the Division again approved recommendations from Nyasaland Union Mission that Mombera Primary School should be enlarged to standard six. In 1954, Mombera Primary School was upgraded to standard six to take care of the large number of students from Ngoniland of Mombera district.²⁴

The upgrading of Mombera Mission was received with mixed reactions. The people of Luwazi, especially the administration of Luwazi Mission, were not happy because this resulted in a drop of the enrolment of Luwazi Mission Primary School. The people of Mombera were happy because they were relieved from walking long distances and crossing dreadful thick forest to Luwazi for standards four to six.²⁵ Mekison Mayazi quoted William Davy as having said:

The upgrading of Mombera Mission will mark the fall of Luwazi Mission boarding school and the bright future of Luwazi Mission. You Tonga people, you don't show interest in school, Luwazi had many of her students from Mombera Mission and now with upgrading of Mombera, I don't see Luwazi surviving the impact that Mombera had on Luwazi.²⁶

His vision of William Davy came to pass especially in 1960, when Luwazi Mission could not survive the upgrading of Mombera Mission Primary School to standard six. The Tonga people around Luwazi Mission were not interested in attending an SDA school in their large numbers. For example, many of them were seen dancing *Malipenga* in their villages. Even those who were students of Luwazi School,

Interview, Parton T. Kumwenda, Retired Teacher, P.O. Box 30, Eswazini Mzimba, 11.6.04.

Interview, Mekison Mayazi Saka, farmer, Chideru Village, T.A. Timbiri, Nkhata Bay, 23.6.04.

Interview, Landson Kamanga, Zabron Kamanga Village, P.O. Box 32 Eswazini, Mzimba, 10.6.04.

SADC minutes no. 1102/ 268/49, 11.11.49.

SADC minutes no. 130/29/51, 3.9.51

Interview, Simon Bazar Kaunda, SDA Pastor, Chinthechi SDA Church, P.O. Chinthechi, Nkhata Bay. 204.

William Davy quoted by Mekison Mayazi Saka, interview, 23.6.04.

when it was time for preparation for the *malipenga* competition held every year at Chintheche, they could absent themselves from school for about two weeks to attend the dance. Davy depended very much on Mombera Mission Primary School for the smooth running of Luwazi Mission Boarding School. For this reason, he was not for the idea of upgrading Mombera Mission Central School to full Primary School with standard six and its own full boarding facility.²⁷

Luwazi Mission School continued to experience low enrolment after Mombera Mission was upgraded to standard six, because the people there viewed the education services offered by the SDA Mission as very expensive compared to the same services offered by other missions like Livingstonia and later by the government especially after Nyasaland attained her independence.

3.3 Impact of some Adventist Beliefs on the Life Style of the People

Adventists believe in twenty-seven fundamental doctrines based on both the Old and the New Testament. Some of these beliefs have really challenged the tradition of the people of Ngoniland. Some of the Adventist beliefs that really challenged the cultural lifestyle of the people of the Ngoniland are (1) belief in monogamous marriage and (2) belief in abstention from tobacco smoking and beer drinking.²⁸

It should be noted that when the SDA message came to Malawi in the 1900s, it did not take immediate challenge to some of the traditions of Malawians. People with polygamy, beer drinkers and smokers were allowed membership into the SDA church, a good example was Kadowerere Katundu, who had more than one wife at the time the SDA Church was established at Mombera. In 1947, the Union Session discussed the issue of polygamy, tobacco smoking and growing, beer drinking and abstinence from unclean foods and resolved that members of SDA Church had to be taught the evils of polygamy, beer drinking, smoking and eating of unclean foods at family life and health reform programmes.²⁹ In 1956, the church in Malawi began to take stern measures against those who resisted the teaching of the church, which was against the practice of polygamy, smoking and beer drinking.³⁰

3.3.1 Monogamy

Adventists believe that a member of the Adventist Church should be a husband of one wife or a wife of one husband. The practice of one man maintaining several wives runs contrary to the oneness and union that God established with the first marriage in Eden. The term used for this practice is polygamy, which is in opposition to monogamy. In polygamy, Adventists believe that there is no

²⁷ Interview, Ellen J.D. Ngaiyaye (Mrs Tsoka) retired SDA teacher who once attended Luwazi boarding school during the time of Davy, c/o Matandani Mission, P/Bag 1 Neno. 11.7.04. People around Luwazi were not interested to attend Luwazi Mission School because they charged exorbitant fees and used students to work in the mission farm without pay. The people observed that the mission used mission work programme as *thangata* in disguise to achieve their economic status, Mekisoni Mayazi Saka has revealed.

²⁸ Interview, Benson Yesaya Mseteka, ward councilor Mzarangwe, Mzimba, 9.6.04.

²⁹ See SEAU minutes no. 1277/47.

³⁰ Ibid no. 2687/56.

leaving, cleaving and becoming one flesh as stated in Genesis 2:24.³¹ Although Scripture describes plural marriages as a cultural reality in the time of the patriarchs, its description clearly shows that those marriages did not attain the divine ideal. The various subunits within those marriages became involved in power struggles, bitter resentments, and alienation, using the children as emotional weapons to injure other members of the family.³²

Adventists further believe that monogamous marriage provides couples with a sense of belonging that strengthens their intimacy and bonding. They realize that their relationship is unique and that no one else can share what they do.³³ The monogamous relationship reflects most clearly the relationship between Christ and His church and between the individual and God.³⁴

The belief is in opposition to the African culture of polygamy. Polygamy has been widely practiced in Africa, and it has important functions. For example, in situations where the wife cannot have children, the husband may marry another wife. Besides, the African man tends to enjoy having many wives, as it is a measure of wealth. The African man does not only value variety, but also needs many people to work on his land, and marrying many wives satisfied this need.³⁵

In Ngoniland these views are greatly honoured, as the culture of the two tribes allows men to practice this cultural tradition.³⁶ In addition, this cultural practice is common among the Ngoni and Tumbuka who believe that when a woman reaches menopause, she should stop having sex with her husband. As a result, when a woman attains this age, the man is encouraged to marry another wife.³⁷

As noted already in the lifestyle of Kadowerere Katundu that had more than one wife, this challenged the teaching of the Adventists. When Adventists began their work of preaching against this culture, it was a battle that needed a formidable effort. People were taught the effects of polygamy on the life of a Christian. With the aid of concrete examples, they dispelled the belief that a woman who has reached menopause is not safe for sexual intercourse.³⁸

³¹ Ministerial Association GC of SDA, *Seventh-day Adventists Believe...* 27, Hagerstown: Review and Heralds, 1988, p. 300. Also see Gordon R. Doss and Cheryl Brown Doss, *Christian Marriage*, Makwasa: Malamulo Publishing House, 1994, p. 26.

³² Interview, Edison Kumwenda, Box 30, Eswazini, Mzimba. 10.6.04.

³³ Dr Zacchaeus Mathema, "Family Life Seminar," Solusi University, 2001, p. 4.

³⁴ *Seventh-day Adventists Believe...* 27, 1988. p. 300.

³⁵ Diane Kayongo-Male and Philista Onyango, *The Sociology of the African Family*, London: Longman, 1991, pp.64-65.

³⁶ Interview, Bishort Saka, a farmer, Mkulumimba Village, T.A. Chulu, Kasungu, 27.6.04. Bishort Saka has more than three wives, and belongs to the Last Church of God.

³⁷ Interview, Leonard Mphimbya, retired farm manager of Lunjika Mission Farm, Box 31, Eswazini, Mzimba. 13.6.04.

³⁸ The belief was that if a woman who has attained menopause continues to have sexual relationship with her husband, she will have ascitis [*mmbulu*] or rather false pregnancy, a disease they believed to have no cure. Menopause problem is also a concern amongst Baptist women, however the same surety given to Adventist women is also given to Baptist women who reach menopause, that women above childbearing age can continue to have sex with their husbands. This was after consultation with the doctor who assures women who has reached menopause that it is even better for them to have sex at this age because they have not to worry about getting pregnant See Rachel Nyagondwe Banda, *Women of Bible and Culture. Baptist Convention Women in Southern Malawi*. Zomba: Kachere, 2005, pp 185-186.

In those villages that had “old Adventist women believers”³⁹ oral accounts strongly indicate that they were strictly advised to observe the Adventist practice of continuing sexual relationships although the woman has reached her menopause. This would not only save the husband from thinking of marrying another wife but also be involved in sexual immorality. Gradually, people in villages that Adventists had evangelized” stopped the practice of polygamy and thereafter these villages were called ‘Adventist Villages’.⁴⁰ There is a difference that should be noted here between Dr Fiedler’s case study and the one this study describes. Adventists at Mombera did not aim at establishing what Fiedler describes as a folk church. Of course, Fiedler admits that it is difficult to define the concept of folk church. In his attempts to define folk church he, however, states that a folk church is one that comprises a considerable part of or ideally, the whole population of a given area and which relates positively to people’s cultural identity.⁴¹ Adventist missionaries demanded that Adventist converts abandon their cultural practices that are in conflict with the twenty-seven fundamental doctrines of the Seventh-day Adventist Church. Those who cannot observe this are expelled from the church if they are members.⁴²

Observation in the so-called “Adventist Villages”⁴³ has shown that up to the time of this research there was none who had more than one wife. But if you go further than these villages you can observe that there are often men with more than one wife and these belong to Chipangano and the Last Church of God.⁴⁴

3.3.2 Use, Manufacture and Sale of Tobacco

Adventists believe that tobacco and narcotic drugs in any form are poisonous to the body. Tobacco taken in any form is a slow poison that has a harmful effect on the physical, mental and moral powers. The harmful effects of tobacco are hardly noticeable at the early stage of the smoking habit. But as you become addicted to tobacco, it excites and then paralyzes the nerves, weakening and clouding the brain. Those who use, produce and sell tobacco are slowly committing or making people commit suicide, thus transgressing the sixth commandment: “Thou shall not kill” (Exodus 20:13).⁴⁵ The issue

³⁹ These were women who had reached menopause.

⁴⁰ Leonard Mphimbya and Gladwell Longwe, 13.6.04 and 14.6.04.

⁴¹ Klaus Fiedler, *Christianity and African Culture: Conservative German Protestant Missionaries in Tanzania 1900–1940*, Blantyre: CLAIM-Kachere, 1999, pp. 37–38.

⁴² Yona Matemba, *Matandani the Second Adventist Mission in Malawi*, Zomba: Kachere Series–Kachere Theses no. 1, 2003, pp. 107–108.

⁴³ Adventist Villages are those villages that have Adventist members only and these are mostly around Mombera Mission. These villages include Bairesi Chirwa to the western side of the mission, Sikelo Katundu to the northern side of the mission, Mwandira to the east, Bota Nyirongo and Zuma to the south of the mission and Macwell Beza to the south west of the mission just to mention a few.

⁴⁴ The villages that polygamy was observed in include Gideon Mwale and Samuel Sibande to the far north of the mission. It should be noted that it is not the SDA Church alone that condemns the practice of polygamy, other churches such as the CCAP and the Roman Catholic Church, too, preach against this practice. However Chipangano and Last Church of God allow their members to practice polygamy.

⁴⁵ *Seventh-day Adventists Believe...* 27, 1988, p. 282.

of the use, manufacture and sale of tobacco has affected the whole world nowadays. It is not Adventists alone who are preaching about the evil effects of tobacco but also the secular world.⁴⁶

Adventists at Mombera Mission have been preaching against the use, production and sale of tobacco in any form since they established their mission in 1932.⁴⁷ Of course, abstinence from the use, production and sale of tobacco is a condition of membership in the Seventh-day Adventist Church.⁴⁸ The belief has affected the lifestyle of the people around Mombera mission and beyond, especially in Mabulabo and Chisemphere areas. These two areas are near KFCTA, Thupa Estates that influence local farmers to grow tobacco of their own and sell to Auction Floors in Mzuzu or Lilongwe. Tobacco is the chief cash crop and main foreign exchange earner in Malawi such that tobacco growers earn more money than maize and groundnuts growers. For this reason, many Seventh-day Adventist Church members in these areas are enticed to grow tobacco and face disciplinary action of expulsion from the church.

The doctrine of abstinence from tobacco has led many members of Chisemphere and Emfeni Seventh-day Adventist Churches to be excommunicated for growing and selling tobacco. Many of these excommunicated members of SDA Church join the CCAP and a few join Chipangano, Last Church of God and Roman Catholic, while some wait for three or four years then rejoin the SDA church after they have accumulated enough money that will enable them to start a business which is accepted by the church.⁴⁹

During the time of this research many people in the north were asking about the action the church has taken against those who use, manufacture and sell tea and coffee that contains caffeine which is a stimulant that can harm the body if taken without doctors' prescription.⁵⁰ They are surprised to hear that no one of their friends in the south, especially Thyolo and Mulanje, where the Small Holder Tea Authority encourages local farmers to grow tea, has been disciplined and some of these local farmers are also members of the Seventh-day Adventist Church.⁵¹

The issue of taking different measures on those who use, produce and sell tobacco and those who use, produce and sell tea or coffee is difficult to deal with in this research for it requires its own research. However, by late 1853, the *Review and Herald* began to take a strong position against

⁴⁶ The secular world has embarked on an antismoking campaign. This antismoking campaign lobby threatens Malawi's economy which depends on tobacco growing. As a result of this antismoking lobby, Malawi government is in a process of looking for alternative farming products that can replace tobacco. Slones Chimatilo the Director of Fish Farming Industry suggests that fish farming if well taught to farmers can replace tobacco whose future is still uncertain as next Malawi's foreign exchange earner. Frank Kapesa, MBC, News and Reports, 6:00 p.m., 16.11.04. Also Madalitso Phiri, 102.5 Capital F.M., Day Break Malawi, 6:10 am, 19.11.04.

⁴⁷ Interview, Edison Kumwenda, P.O. Box 30, Eswazini, Mzimba, 10.6.04.

⁴⁸ Seventh-day Adventist Church, *Church Manual, 16th Edition*, Hagerstown: Review and Herald, 2000, p. 165.

⁴⁹ Interview, Winston Lazaro Banda, George Ndhlovu Village T.A. Mabulabo, Mzimba, 25.6.04.

⁵⁰ Ellen G. White, *Health and Happiness*, Arizona: Inspiration Books, 1983, p. 206.

⁵¹ Interview, Wrightwell Nyirongo, Kamdidi Village, P.O. Chisemphere, 24.6.04. I have chosen Mr. Nyirongo to represent all those who were excommunicated for growing tobacco because he owns a very big tobacco farm and since his expulsion from the church he has never joined any other church, but still worships at Kamdidi SDA prayer house. He asked me this question which I did not answer to his expectation but I told him that he should wait till I finish my research; the answer to the question may be discovered.

tobacco, and a slightly moderate stance toward tea and coffee. In addition to economic and health arguments, a religious one is added. Tobacco impairs the mental faculties; thus "the person that uses tobacco cannot be as good a Christian as he could be without it." A little later James White characterized the tobacco habit as a "God-dishonoring practice." In 1855, Adventists at a conference in Vermont voted to withdraw "the hand of fellowship" from all tobacco users. This action brought about considerable resistance by those who used, produced and sold tobacco. The following year they modified the stand that all those who want to remain Adventist Christians should totally abstain from the use, production and sale of tobacco.⁵² This stand made Adventists to treat the issue of the use, manufacture and sale of tobacco to be a moral issue, and that of the use, manufacture and sale of tea or coffee to be a health issue. Moreover, scientists have found a way of removing caffeine in tea and coffee to make it safe for human consumption but the poison in tobacco remains.⁵³

It is unfortunate that the issue of tobacco is very much centred on the growing and sale of tobacco not on the use in the human body. Many Adventist Christians understand the evils of using tobacco and they abstain from smoking, sniffing and eating tobacco. Tobacco in itself as a crop is not bad, it is just as good as maize that some people use for brewing beer, which Adventists condemn. Therefore, it is not true that Adventists completely condemn tobacco growing and selling here in Malawi while the country's economy depends on tobacco for her foreign exchange earnings. While Adventists are good at saying no to tobacco, they still use the money that tobacco brings into the country through foreign exchange.⁵⁴ It should be noted that tobacco is not only used in a form of cigarette, but there are some useful products such as alkaloids drugs such as Nicotinamide and Nicotinic Acid which are used in hospitals that come from tobacco.⁵⁵

Adventists should preach against the evils of smoking tobacco and condemn the companies that manufacture cigarettes. Even the World Health Organization is preaching against the smoking of tobacco and not the growing of tobacco.⁵⁶ On the issue of the use, production and sale of tobacco, Ellen G. White had this to say:

The use of tobacco is inconvenient, expensive, uncleanly defiling to the users, and offensive to others. Tobacco is a slow, insidious, but most malignant poison. In whatever form it is used in the human body, it tells upon the constitution; it is all the more dangerous because its effects are slow, and at first hardly perceptible. Often it affects the nerves in a more powerful manner than does intoxicating drink. It is more subtle, and its effects are difficult to eradicate from the system. Its use excites thirst for strong drink, and in many cases lays the foundation for the liquor habit.⁵⁷

⁵² R.W. Schwarz, *Light Bearers to the Remnant*, Nampa: Pacific Press, 1979, pp. 106-107.

⁵³ Interview, Joseph Nankwenya, SDA Pastor, who is also Chaplain for Malamulo Hospital, P.O. Makwasa, 18.11.04.

⁵⁴ Interview, Benford Malopa, SDA Pastor, Lakeview SDA Church, P.O. Box 50, Mlangeni Ntcheu, 6.8.04. Pastor Malopa's view should be taken as his own view not the view of Adventists in Malawi. Adventists still believe that an SDA Christian in good standing should not use, grow and sell tobacco as the Church Manual dictates. "Anyone found in possession of tobacco will face disciplinary measure of being excommunicated from SDA Church membership," SDA Church Manual 2000, p. 165.

⁵⁵ See J.A.C. Brown, *Pears Medical Encyclopaedia*, London: Book Club Associates, 1969, p. 29.

⁵⁶ Interview, Mr. Wrightwell Nyirongo, Kamdidi Village, P.O. Chisemphe, 24.6.04.

⁵⁷ Ellen G. White, *The Ministry of Healing*, California: Pacific Press, 1905, pp. 327-328.

Ellen G. White warns Adventists and the entire world against the danger of using tobacco for human consumption as a health hazard. In view of this Adventists have taken a stand to incorporate abstinence from tobacco in any form as one of their twenty-seven fundamental beliefs rather than just incorporating it into the health teaching as they do with tea and coffee⁵⁸

The belief in abstinence from tobacco is strong among Adventists that surround Mombera Mission. But as you go further than Mombera Mission you can notice that some people still use tobacco in one form or another. For example, people in the village of Samson Sibande, where there are more Christians belonging to CCAP, grow tobacco. The same can be observed at Eswazini, the headquarters of Kampingo Sibande. The ward councilor there is a tobacco grower and belongs to CCAP. From the observation, it can be concluded that the belief has changed the lifestyle of the people who became Adventists.

Those who join the Adventist Church are taught to grow maize, groundnuts and papulica for sale. This is clearly observed in those "Adventist villages" like Kamphazi, Sikelo Katundu, Bota Nyirongo, Zabron Kamanga, Bairesi Chirwa, Mphepo, Macwell Beza, Zephaniah Nyirenda and Mwandira,⁵⁹ around Lunjika Mission. These villages have contributed to the increased membership of Lunjika Mission Church in the Northern Region.⁶⁰ However, the church has a great challenge in the south of Mzimba and Kasungu north because these areas are affected by the influence of KFCTA and Press Farming so that there tobacco growing entices SDA Christians.

It should be noted that while the World Health Organization is intensifying its anti smoking campaign, some countries are responding positively while others are not. For example, in the Himalayan Kingdom of Bhutan the sale of tobacco was banned. The Bhutanese unanimously agreed to the ban and they reaffirmed that anyone found in possession of or selling tobacco will have his or her business license ceased.⁶¹ In Malawi, farmers are encouraged to grow more and high quality tobacco that would win buyers from the international market. In an interview with Timothy Kateta of 102.5 Capital FM, Albert Kamulaga, the chairman of Tobacco Association Malawi, said that farmers in Malawi should know that there is still a market for tobacco, although the World Health Organization has strengthened the anti smoking lobby. In Malawi, tobacco remains top foreign exchange earning crop. It is on top of tea, coffee, cotton and groundnuts.⁶²

⁵⁸ Ibid. Also Reuter's Report concludes that young people who have never smoked before going to higher education are unlikely ever to smoke in their life, according to a survey carried out by a team of American researchers, which was communicated to the President of the Senate and Chamber of Representatives of the United States. The survey published by the *Morbidity and Mortality Weekly Report*, also shows that the use of tobacco in many cases leads to alcohol and hashish and that once the habit is established, it is hard for a young person or adult to break it. Reuter's Report, "Tobacco Habits often Precedes Drug Use," *Daily Times*, Thursday June 23, 1994, p 13.

⁵⁹ Map four provides location of these villages.

⁶⁰ On Church membership, Lunjika Mission Church is on top position in the north with 3063 members seconded by Endindeni SDA Church with 2619. Secretary Treasurer Report, North Malawi Field, 24.6.04.

⁶¹ Puny Gutsy (Reporter), BBC News at 8:00 GMT, 17.12.04.

⁶² Timothy Kateta (Reporter), interview with Albert Kamulaga (Chairman of TAMA), Day Break Malawi, at 6:10 a.m., 102.5 Capital FM, 6.1.05.

3.3.3 Use, Manufacture and Sale of Alcoholic Beverages

It is difficult to determine how far active Christian membership can be equated with economic innovation. As I have tried to show, Mombera's influence was keenly felt in the transformation of people's lifestyle in the Northern Province into that of healthier people by growing food crops such as maize and groundnuts rather than the commercial crop tobacco. Indeed it is possible to argue that in some respects the mission positively hinders economic advance of this country by preaching against the use, production and sale of tobacco. Furthermore by condemning the use, manufacture and sale of alcoholic beverages, Adventists prevent their members from utilizing hoeing-for-beer parties that people in the north use to prepare their fields for planting.

It is a practice in the north to use beer as a source of cheap labour as those parties of males were a more effective form of labour group than any other operated in the north.⁶³ However, Adventists believe that a Christian should recognize his or her body as the temple of the Holy Spirit, and should glorify God by caring for his or her body intelligently, partaking in moderation of that which is good and avoiding the use of harmful and intoxicating drinks such as beer and other harmful drugs.⁶⁴

Although the body of health reform teaching had not been widely accepted by Adventists in the 1940s and 1950s,⁶⁵ it was a different issue when it came to a habit of beer drinking. The evidence of supporting the ban of the use, manufacture and sale of hard liquor was overwhelming. Adventists believed that no one would want to meet Christ in a drunken state.⁶⁶ However, a different attitude was taken toward homemade beverages of small alcoholic content. John Harvey Kellogg remembered that during his boyhood a keg of ale for a "week stomach" was kept in the family basement. "Domestic wine" was also allowed in small amounts for medicinal purposes and for use during Holy Communion. This was a time preceding a common knowledge of how to preserve grape juice free from fermentation. But even domestic wine could lead to drunkenness, as an embarrassing case at the Health Reform Institute in 1873 demonstrated. Therefore, Adventists learned that the "teetotal" way was the only safe one.⁶⁷

There are more than 175 warnings about drinking alcohol recorded in Scripture on which Adventists base the teaching to condemn the use, manufacture and sale of alcoholic beverages.⁶⁸ The evil effects of intoxicants on the drunkard outnumber the good effects if at all they're any.⁶⁹

⁶³ Interview, Benson Yesaya Mseteka, Hannock Ngwira village, T.A. Chindi, Mzimba, 9.6.04. Mseteka belongs to the Roman Catholic Church that does not condemn beer drinking and is worried that condemnation of beer by SDA and the CCAP will bring about poverty among people in the north because labour is more expensive these days. Not many people can afford to hire labourers. Also see John MacCracken, *Politics and Christianity in Malawi 1975-1940: The Impact of the Livingstonia Mission in the Northern Province*, Blantyre: CLAIM-Kachere Monograph no. 8, 2000, pp. 297-298.

⁶⁴ *Seventh-day Adventist Church Manual* 16th Edition, Hagerstown: Review and Herald, 2000, p. 211.

⁶⁵ R.W. Schwarz, *Light Bearers to the Remnant*, Nampa: Pacific Press, 1967, p. 106.

⁶⁶ Ibid.

⁶⁷ R.W. Schwarz, "John Harvey Kellogg: American Health Reformer," PhD, Andrews University, 1964, p. 10, (MUA).

⁶⁸ Education Department of the General Conference, *The Story of Our Church*, California: Pacific Press, 1960, p. 454.

⁶⁹ Ellen G. White, *Health and Happiness*, Arizona: Inspiration Books, 1983, pp. 234-235.

From an initial observation, it appears that this Church doctrine repels many young people from joining the church and many members of the church are disfellowshipped for beer drinking. Sometimes even elderly people are expelled from the church because of this sin. Many of these, when they have been expelled from the SDA Church join Chipangano, Last Church of God, African Abraham Church and the Roman Catholic church. These churches do not condemn the use, manufacture and sale of alcoholic beverages.⁷⁰

Despite this diversification Adventists still believe that the Christian faith does not exist in a vacuum; it is always incarnated in a specific culture, just like Christ Himself revealed the faith through the Jewish culture. He condemned Jewish culture and traditions that were detrimental to the faith. This incarnation of faith in the Jewish Christ is a paradigm for other possible incarnations in other cultures that are relative to the Bible. The Christian faith is open to all and every culture that aims to transform people into responsible Christians who will wait patiently for their Lord's second coming.⁷¹ In view of this, Adventists at Mombera Mission have inculturated certain aspects of Ngoni and Tumbuka cultures as the very essence of evangelization. These include the culture of paying bride worth [*kulobolo*]; Ngoni's traditional dance for example, *ingoma*, and the death rituals. The common ones among the death rituals include that of folding the corpse especially hands and legs and putting it in a cylindrical coffin, digging a separate room inside the grave where the coffin is placed and the room is covered with mat. These are some of the aspects which are not in conflict with the twenty-seven fundamental doctrines of the Seventh-day Adventist Church.⁷²

It should be noted that the influence of Adventist Church Lunjika Mission in Adventist villages around the Mission and villages that are far away from the Mission can be equated to the influence of shells in an element. For example, the further you go from the nucleus the easier it is to lose the outer most electron. That is for those elements that lose electrons to attain inertness and most of these elements are found in group (i), fourth period in a simplified periodic table. This is in opposition to elements in group (vii), which gain or attract an electron to attain inertness, and most of these elements are found in the first period in a simplified periodic table. In view of this, in 1869 the Russian chemist, Mendeleev concluded that the nearer the shell to the nucleus the stronger the attraction and the faster the process of gaining and vice versa.⁷³ Keith Wallis adds that, in an atom electron energy levels are where electrons are normally found. Normally electrons 'live' in the lowest energy (the 'ground state'). Electrons like to live in the ground state because they are more stable feeling a greater

⁷⁰ Interview, Gladwell Longwe, Kamphazi Village, c/o Box 20055, Mzuzu, 14.6.04.

⁷¹ Interview, Baxter D. Chilunga, SDA Pastor, Malamulo SDA Church, Box 100, Makwasa, 5.10.03. Pastor Baxter Chilunga is now the Executive Secretary of Malawi Union of the Seventh-day Adventist Church in Malawi. He replaced Pastor Hopeson Bonya who has since left the country for the United States of America for further studies. Pastor Chilunga will be in the office till 2005 when the Church will elect new office bearers for the 2006–2010 term of office.

⁷² Interview, Levison K. Sibande, P.O. Box 1, Eswazini, Mzimba, 10.6.04. Levison Sibande is a heart brother to Chief Kampanjo Sibande. Sibande worked as a teacher in SDA schools and has now retired.

⁷³ J.V. Fortch and O.J. Simpson, *Physics with Chemistry*, London: Edward Arnold, 1967, pp. 1-3. Also see Ministry of Education and Culture, *Physical Science Work-Book Year III*, Blantyre: Malawi Book Service, 1987, pp. 126-129, 190-195.

Chapter Four

Institutional Development 1960 – 1972

4.1 The Impact of the State of Emergency and the Transition to Independence on the Adventist Missions in the North Nyasaland Province 1959 – 1963

Just as Matandani and Malamulo Missions were suspected of being involved in the rising of John Chilembwe in 1915 through their former members James Malinki, Peter Nyambo and Philip Chinyama,¹ Luwazi and Mombera Missions were also suspected by the Malawi Congress Party of being involved in the promulgation of the federation and state of emergency of 1953 and 1959 respectively through their members Stad Kasambala, Samson Mfune and Charles Chimbetete.²

The political tension in Malawi began on 4th September 1953, when Lord Llewellyn the Governor General, officially imposed the Federation of Rhodesia and Nyasaland. Six years later, Malawians demonstrated their anger at the action by the Governor General when Dr Kamuzu Banda arrived in the country to face the colonial government for what it had done.³

Malawians had reasons for rejecting the Federation of Rhodesia and Nyasaland. These reasons include: (1) the Federation of Rhodesia and Nyasaland was meant to benefit mainly Europeans. (2) Africans would be taken from Malawi to provide labour in other countries like Zimbabwe and Zambia. (3) The Federation was meant to destroy any hope for political independence for Malawians. (4) Malawians would have no effective political voice and power in the federal government. (5) Racial discrimination against Africans in Malawi would be increased.⁴ With these reasons therefore, the Federation of Rhodesia and Nyasaland was not promulgated in the best interest of Africans, Malawians in particular.

In 1958, Dr Kamuzu Banda arrived in Malawi. When he declared his aims, that he had come to do two things, to break the “stupid Federation” and to get self-government for Malawi, he was arrested and sent to detention at Gweru prison in Zimbabwe on 3rd March 1959.⁵ His arrest led to the ban of the

¹ George Shepperson and Thomas Price, *Independent African. John Chilembwe and the Origins, Setting and Significance of the Nyasaland Native Rising of 1915*, Blantyre: CLAIM-Kachere Monograph no. 13, 2000, p. 328 and also Harry Langworthy, “Africa for the African” *The Life of Joseph Booth*, Blantyre: CLAIM-Kachere Monograph no. 2, 1996, pp. 391–392. Also Yonah Matemba, *Matandani. The Second Adventist Mission in Malawi*, Zomba: Kachere-Kachere Theses no. 1, 2003, p. 45–50.

² Interview, Gladwell Longwe, Kamphazi Village c/o Box 20055, Mzuzu, 14.6.04. Longwe elaborates that among the three teachers who were at Luwazi Mission, only Stad Kasambala had also worked at Mombera during the period of the Nyasaland African Congress and he went to Luwazi in 1958. In 1963, these three people indeed refused to buy Malawi Congress Party membership cards. For this reason, they were suspected that they were government sympathizers.

³ Matthew Schoffeleers et al, *Montfortians in Malawi. Their Spirituality and Pastoral Approach*, 1997, p. 296.

⁴ Malawi Institute of Education, *Primary History for Standard Six*, Zomba: Malawi Institute of Education, 1987, pp. 78–79.

⁵ See Robert I. Rotberg (ed), *Hero of the Nation. Chimpembere of Malawi: An Autobiography*, Blantyre: CLAIM-Kachere, 2002, pp. 330–334. Also Listen to Ngwazi Dr H. Kamuzu Banda historical speech when

Nyasaland African Congress that existed before Kamuzu came into the country. Many followers of Kamuzu Banda were also arrested and sent to detention within the country. The state of emergency was declared in Malawi. These tactics by the colonial government further increased the hunger for independence in Malawi.

In September of the same year, the colonial government began to release some of the political detainees who were arrested with Dr Kamuzu Banda. Those released were given permission to form new political parties. One of the new parties that was formed and won popularity was the Malawi Congress Party, which was run by Orton Chirwa assisted by the youth Aleke Banda⁶ before Kamuzu was released from Gweru. He was released on 1st April 1960 and on 5th April, the same year, Orton Chirwa handed over the presidency of the MCP to Dr Banda.⁷

It should be noted that both Orton Chirwa and Aleke Banda came from Nkhata Bay district but were not relatives. Aleke Banda comes from Tukombo area while Orton Chirwa comes from Luwazi area. The presence of the two people in the MCP from Nkhata Bay and one from Luwazi in particular, gave hope to the local people of Luwazi area that, if the MCP would come into power, the MCP government would claim back the land owned by the Adventists at Luwazi Mission. Further than this, they thought that the MCP government would build a secondary school at Luwazi that would be cheaper in terms of fees and other learning materials than that of the SDA church that was so expensive to them.⁸

In 1961, Nyasaland Union Executive Committee of the Seventh-day Adventist Church proposed to establish a Junior Secondary School at one of her missions in the north. As a result, the Union Executive Committee set up a Sub-Committee that was empowered to conduct a survey on the best place to establish this Junior Secondary School. The Sub-Committee was led by Norman L. Doss, the President of the North Nyasaland Field, assisted by Pastor Frazer K. Nyasulu who was the Inspector of Seventh-day Adventist Schools in the north. On 3rd July, the Sub-Committee reported to the Union Executive Committee the findings of the survey conducted on the local people of Luwazi and Mombera Mission stations pertaining to the establishment of a Junior Secondary School in one of these missions.

The Sub-Committee reported after a careful survey of the views of the local people of Luwazi and Mombera missions in the north, that the people around Luwazi Mission had shown no interest in the proposed plan of the church to establish a Junior Secondary School at the Mission. However, it was pleased to note that the people around Mombera Mission Station had welcomed the proposed plan to establish a Junior Secondary School that would assist students who completed Standard 8 at Mombera

officially he opened Mtunthama Primary school buildings in Kasungu, 25.11.75. Tape by Ministry of Information.

⁶ Aleke K. Banda joined politics when he was fourteen years old and was elected District Secretary of the Malawi Congress Party in Nkhata Bay in 1959. When he was nineteen, Aleke Banda was elected Secretary General of the MCP at the general meeting held at Kwekwe in Zimbabwe in 1964. See Chipiliro Mtuumodzi, News and Reports at 12:30, Presented by Isaac Malunga, MBC, 30.3.05.

⁷ Matthew Schoffeleers, *In Search of Truth and Justice. Confrontations between Church and State in Malawi 1960 – 1964*, Blantyre: CLAIM-Kachere Book no. 8, 1999, p. 20.

⁸ Interview, Simon B. Kaunda, Chintheche SDA Church, P.O. Chintheche, Nkhata Bay, 14.2.04.

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officially he opened Mtunthama Primary school buildings in Kasungu, 25.11.75. Tape by Ministry of Information.

⁶ Aleke K. Banda joined politics when he was fourteen years old and was elected District Secretary of the Malawi Congress Party in Nkhata Bay in 1959. When he was nineteen, Aleke Banda was elected Secretary General of the MCP at the general meeting held at Kwekwe in Zimbabwe in 1964. See Chipiliro Mtuumodzi, News and Reports at 12:30, Presented by Isaac Malunga, MBC, 30.3.05.

⁷ Matthew Schoffeleers, *In Search of Truth and Justice. Confrontations between Church and State in Malawi 1960 – 1964*, Blantyre: CLAIM–Kachere Book no. 8, 1999, p. 20.

⁸ Interview, Simon B. Kaunda, Chinthche SDA Church, P.O. Chinthche, Nkhata Bay, 14.2.04.

Primary School. The Union Executive Committee, therefore, voted that a Junior Secondary School be established at Mombera Mission, as soon as Warren Dexter Pierce arrived there.⁹ The people around Mombera Mission area accepted the proposal of the Seventh-day Adventist Church to open a secondary school because they wanted their children to learn secondary education within their own area. They saw this as the answer to their serious problem of spending money on travel when their children were going to Malamulo for secondary education and other secondary schools away from Mombera Mission.¹⁰

4.2 The Decline of Luwazi Mission

The rejection of the proposed plan of the Nyasaland Union Executive Committee to establish a Junior Secondary School at Luwazi Mission marked the decline of Luwazi as the Mission centre of the Seventh-day Adventist Church in the north. In 1962, Nyasaland Union Executive Committee voted to remove the white missionary from Luwazi Mission and to replace him by a Malawian, Pastor Yoram Kamwendo. Pastor Kamwendo did not stay at Luwazi Mission for a long time because of political tension between workers at the mission and the local people around the Mission. The local people led by Moses and Stephen Nyirenda¹¹ demanded that the land that belonged to the SDA Luwazi Mission should be handed over to the government.¹²

In 1963, Pastor Yoram Kamwendo was transferred to South Nyasaland Field and Pastor Richard Nemon Jere replaced him. The political condition did not improve at Luwazi Mission; Youth Leaguers of the MCP were suspecting the SDA Church through Luwazi Mission to be another Jehovah's Witnesses Church,¹³ because the church was silent when some of her workers and members refused to

⁹ Interview, Frazer K. Nyasulu, Box 585, Mzuzu, 22.6.04. Also see Southern Africa Division Committee minutes no. 156/144/61, 27.12.61, (MUA).

¹⁰ Interview, Levison K. Sibande, Box 1 Eswazini, Mzimba, 10.6.04.

¹¹ Moses and Stephen Nyirenda were the sons of Dalison Nyirenda, originally a Baptist Pastor. In the 1920s, upon the arrival of Adventists in the north, he changed his allegiance from Baptist to Adventist. He was from Lusari Village, T.A. Timbiri, Nkhata Bay. It should be noted that Moses and Stephen were highly motivated by the results of the General Election of 1961 in which the MCP, the Party they were supporting, scooped almost all the seats.

¹² Interview, Goodwin Jungu Mhone, the Chairman of the School Committee, Luwazi Primary School, 23.6.04. Mhone comes from Chijere Village, T.A. Timbiri Nkhata Bay. He was 70 years the time interviews were conducted.

¹³ The Jehovah's Witnesses had some convictions which the Malawi Congress Party led government easily took objection to. However, the major area of conflict was on politics and the nationwide symbol of political involvement, which was the "party card", signifying membership in the Malawi Congress Party. The conflict reached a first peak in 1963 in the run up to the elections that led to independence. The Jehovah's Witnesses refused completely to buy Malawi Congress Party cards, and therefore, they were persecuted. At one place the Kingdom Hall was burnt three months before the election, Jehovah's Witnesses fled to Mozambique to a village near Chiromo. Their children were barred from attending primary school because they did not have the Malawi Congress Party card. See Klaus Fiedler, "Power at the Receiving End: the Jehovah's Witnesses' Experience in One-Party Malawi" in Kenneth R. Ross, (ed), *God, People and Power in Malawi. Democratization in Theological Perspective*, Blantyre: CLAIM-Kachere, 1996. pp. 149-176.

buy Malawi Congress Party membership cards.¹⁴ These local church workers who refused to buy MCP membership cards were harassed and intimidated that *chiswe* [termites] would act upon them.¹⁵

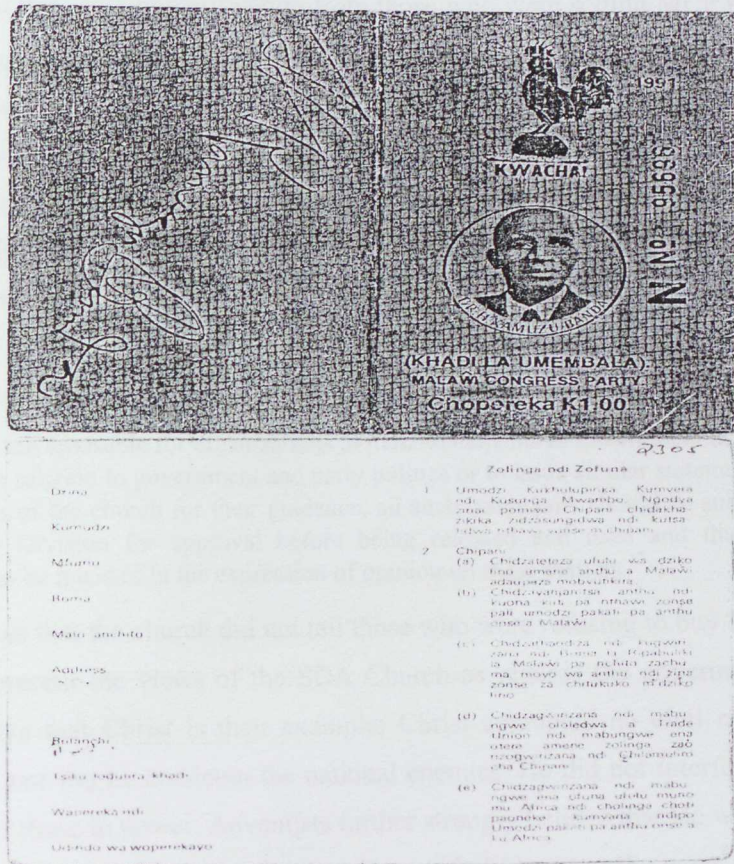


Figure 3: Malawi Congress Party Membership Card that put some members of Adventist Church in trouble at Luwazi in 1963 for refusing to buy it.

Indeed there were some teachers at Luwazi Mission who did not know the importance of buying a MCP membership card so to say, because some of these were just coming from Zimbabwe where they

¹⁴ Youth leaguers did not make any difference between the two churches. During the time of the independence transition, the leaders of Jehovah's Witnesses made a clear statement of their church's stand. They were teaching their adherents that Jehovah's Witnesses do not believe in helping the government or a political party in any way during or after political strife. They will not salute the country's flag. However, the SDA Church was silent and has always remained silent on party politics. In other words, the Church does not tell her members which political party to support. Members of the SDA Church make their own choice as to which political party one has to support. In fact, during and after the first General Election there were many political parties one would choose to support. See N.W. Palmer, *Comparative Religion for Ministerial Training Course*, Makwasa: Malamulo Press, 1978, p. 26.

¹⁵ It should be noted that the MCP used League of Malawi Youth Wing to harass and intimidate all those who opposed the views of Dr Banda and his Malawi Congress Party. This arm of the Malawi Congress Party was also referred to as *Chiswe* [termites] by Dr Kamuzu Banda. Today [2004] we can equate this arm of the old MCP to the Young Democrats of the UDF who harass and intimidate those who oppose the views of Dr Muluzi and his UDF party. See Matthew Schoffeleers, *In Search of Truth and Justice. Confrontations between Church and State in Malawi 1960 – 1964*, Blantyre: CLAIM – Kachere Book no. 8, 1999, p. 23. Also see Harri Englund (ed), *A Democracy of Chameleons. Politics and Culture in the New Malawi*, Blantyre: CLAIM-Kachere Book no. 14, 2002, p. 13.

had gone for studies and they needed some clarifications on the importance of buying the card. To the surprise of these people that included Samson R. Mfuné, Stad Kasambara and Charles Zikhale Chimbetete, when they sought clarification from those who were selling MCP membership cards they were heard wrongly as if they were refusing to buy these cards as members of Jehovah's Witnesses did. In turn, these people were harassed and their property was destroyed. For example, the barn of Samson Mfuné was set on fire together with the traditional *khola* of turkeys. Stad Kasambara lost the whole barn of harvested maize through the same action by the MCP youth leaguers. The action of the youth leaguers forced the church to move these people out of Luwazi Mission to other mission stations. For instance, Samson R. Mfuné was sent to Mombera Mission where he was given the responsibility of boarding master.¹⁶ From this incident, the church made a statement on its stand in relation to government and party politics:

Where it is felt advisable for organizations to make statements to government authorities regarding our stand in relation to government and party politics or to issue similar statements to our workers or members of the church for their guidance, all such statements should be submitted to both the Union and Division for approval before being released and used and that our workers be counseled to be guarded in the expression of opinion on these matters.¹⁷

This clearly shows that the church did not tell those who were refusing to buy MCP membership cards nor did they represent the views of the SDA Church as regards the government and party politics. Adventists believe that Christ is their example; Christ attempted no civil reforms. He attacked no national abuses, nor did he condemn the national enemies. He did not interfere with the authority or administration of those in power. Adventists further strongly believe that He who is their example kept aloof from earthly governments. Not because He was indifferent to the woes of men, but because the remedy did not lie in merely human and external measures. To be efficient, the cure must reach men individually, and must regenerate the heart.¹⁸ As a result of this belief, Adventists have remained silent and will always remain silent in regard to government and party politics and will not allow any member of the church or of the government and political party to make a statement on its behalf without the approval of the Church at large.¹⁹

The political unrest at Luwazi area, affected the mission negatively, which gave a chance to Mombera Mission to develop into an Institution²⁰ of Nyasaland Union Mission in the north as from 1963. The mission gained popularity in the north because of the people around the mission who were so calm and peaceful in political affairs. This is evidenced with the very same people who were called Capricorns at Luwazi mission; at Mombera Mission Samson Mfuné bought his MCP membership card

¹⁶ Interview, Noliti Nkosi (Mrs Mfuné), retired teacher, Box 698, Mzuzu. Mrs N. Mfuné is a wife of the late Pastor Samson Mfuné who was harassed at Luwazi Mission for allegedly refusing to buy MCP membership card in 1963. She told me that they were called Capricorns at Luwazi for seeking clarifications as to why they should buy the MCP card. 22.6.04.

¹⁷ Southern Africa Division minutes no. 1676/478, 25.5.60, (MUA).

¹⁸ Ellen G. White, *The Desire of Ages*, California: Pacific Press, 1898, p. 509. Also see Malawi Union President (Wenson L. Masoka) – Malawi Union Workers, 5.7.93, p. 5.

¹⁹ Also see Wenson L. Masoka, "Statements on Seventh-day Adventist Attitude to Party Politics," Malawi Union, Box 951, Blantyre, 6.6.93, p. 5.

²⁰ Adventist Institution had four departments attached to it, namely: the School (primary and secondary), the Church, the Clinic and the Farm.

peacefully, the same with Stad Kasambara and Charles Zikhale Chimbetete. Today Lunjika Mission is the one and the only Adventist Mission in the north while Luwazi is just a church district, which has a church and a clinic like Nkholongo, Chambo, and Endindeni church districts.²¹

4.3 The Work of Warren Dexter Pierce 1961 – 1965

The period between 1961 and 1972 was characterized by infrastructure development at the mission. If the efforts of one person were to be singled out, it would be those of missionary Warren D. Pierce who is credited with most of the infrastructure development at the mission during and even after this period. As an American family, Warren D. Pierce and his wife Myrtle Miller Pierce arrived in the country in 1961.²²

As already noted, Pierce came to Mombera Mission when the mission had lost credibility from the Education Department that recommended the closure of the standard six and the boarding section of Mombera Primary School. This was because of the poor boarding facilities and poor examination results that the school was producing during three consecutive years, 1958–1960. Both Pierce and his wife Myrtle were sturdy young people and hard workers. It was therefore natural for Pierce to use his influence to attract his friends' attention in the United States of America to help him with funds needed for the development of the infrastructure at Mombera Mission. The influence of Pierce had a double effect on the mission: the infrastructure at the mission was improved but his fellow members of the Nyasaland Union Committee did not like his influence as it was used to develop one area with several training institutions. Some members of the Executive Committee thought that Pierce was favouring the people of the northern region, as his ideas of development were not evenly distributed as far as Institutions of National Interest such as the Ministerial Training Seminary were concerned.²³

²¹ The mission land that was used for agriculture was handed over to the members of the public and is now a public land. The government has taken its share where it has built the Community Day Secondary School. The SDA Church is only controlling the land where there is the church and the dispensary at Luwazi. Even the Primary School is grant aided with SDA Church as an agent.

²² Gibson S. Moyo, "Lunjika Secondary School Administrative Manual 1984–1986," p. 13. Also interview, Rhodwell Katundu, c/o Box 20055, Mzuzu, and 11.6.04.

²³ Interview, Dickson Mayona Beza, Box 58, Kasungu, 1.7.04.



Figure 4: W. D. Pierce with his wife Myrtle Miller: The Mission Director who built most of the structures at Lunjika Mission

Unlike all other Mission Directors before him, Pierce had one main aim in mind and that was to expand and improve the mission infrastructure in the shortest time and let the mission win the credibility that was withdrawn pending improved boarding facilities and improved examination

results. Unlike Orlson Fields²⁴ of Matandani, Warren Pierce did not take advantage of the student labour and local workers as a source of cheap labour to work in various infrastructure projects in the name of “student mission work programme.”²⁵ Pierce instead used contractors and mission employees especially those employed as maintenance workers. For example, Stanley Tsoka was employed as a carpenter of the mission who did roofing work at the mission while Dablen Zembetsani employed as a brick layer did the work of building some of the houses at the mission. The mission work programme was used to benefit students develop their physical well-being. Every teacher benefited from the programme as some students were assigned to work in teachers' houses to clean up the yard.²⁶

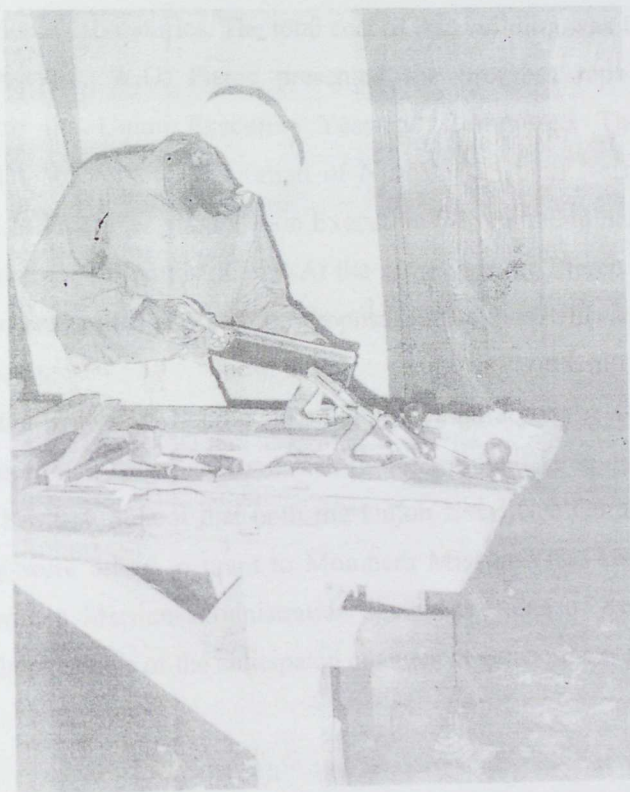


Figure 5: Stanley Tsoka a man who did most of the carpentry work on structures at Mombera Mission (1958-1965)

²⁴ Orlson Fields at Matandani Mission took advantage of the situation of the increased student enrollment to intensify mission work programme for students and local workers that made some students to run away from school. In fact, he used students as a source of cheap labour. See Yonah Matamba, *Matandani. The Second Adventist Mission in Malawi*, Zomba: Kachere Series-Kachere Theses no. 1, 2003, pp. 74-75.

²⁵ Mission work and student labour programmes in SDA schools are terms commonly used for manual work. Mission work programme was designed to help students to develop their physical well-being, while student labour was for student who could not afford to pay the full amount of tuition or those who had no money to pay for their tuition. Pierce used the student labour programme for this purpose. The difference between the two programmes was clearly noted. Those who had enough tuition would work twelve hours a week in the “mission work programme” while those without could work on “student labour programme” for additional hours. The programme went on till 1979, and I benefited from the programme, in form two, I had not enough money to pay for my tuition, therefore I was working extra hours and the money gained was credited to my account as tuition. The total tuition was K132.00 per school year and I had paid K122.00, then the school arranged for me student labour at the rate of seven tambala per hour for the remaining K10.00 during my holidays.

²⁶ Interview, Jeneas W. Machinjiri (Mrs Late Stanley Tsoka), c/o Matandani Mission, Private Bag 1, Neno, 25.1.05

In 1962, the work of W.D. Pierce at Mombera was disturbed because of the death of his wife Myrtle, who died on 15th April 1962 at Malamulo Hospital where she had been taken for treatment after a sudden illness. Myrtle was buried at Malamulo Cemetery.²⁷ During the funeral ceremony Dorcas Women from Lunjika Mission demonstrated their grief by asking Pastor Pierce if they could carry the coffin of his wife to the graveyard.²⁸ Pierce allowed Dorcas Women from Mombera Mission to carry the coffin of his wife to the graveyard.²⁹ The death of his wife did not diminish the zeal of Pierce but rather strengthened it so that by 27th December 1962, Pierce completed the work of building the Secondary School block with two classrooms, Prayer Sanctuary, Principal and Accountant's Offices, Library and Science laboratories. The total cost of this building was £1400.

On 30th December 1962, W.D. Pierce presented the progress report on the work of the infrastructure project to the Union Executive Year-end Committee. The committee voted that Mombera Mission had to become an Institution of Nyasaland Union³⁰ effective 1st July 1963 and Pierce had to become a full member of the Union Executive Committee in harmony with the foregoing action of making Mombera a Union Institution. At the same meeting Pierce presented the proposal to build a dining hall; the committee adopted the proposal, of course, with some modifications on the rooms and the kitchen unit.³¹

The completion of the Secondary School classroom block attracted the attention of both the Union and the Education Department to grant Mombera Mission credentials to operate a Junior Secondary School and Boarding Primary School that both the Union Executive Committee and the Education Department previously were afraid to grant to Mombera Mission. The Union Executive committee however, warned Mombera Mission administration against the idea of expanding Mombera Junior Secondary School further because of the anticipated changes in government policies.³²

²⁷ It took Pierce two years before he remarried. In 1964, during his furlough Pierce married Rachel. See Norman Doss – Warren and Rachel Pierce congratulations letter, 19.8.64.

²⁸ In African culture it is unusual for women to carry the coffin to the grave yard. However, in the SDA Church, with special permission women, especially those belonging to Dorcas Women Society, do this, although this is not frequently done.

²⁹ Interview, Aggrey Katete Saka, Saka Village, T.A. Mzikubola, Mzimba, 12.5.04. Katete was one the workers at the maintenance department the time Mrs Pierce passed away.

³⁰ This means that Mombera Mission began receiving appropriation for capital development from the General Conference directly through the Union Office and not through the Field Office then North Nyasaland Field.

³¹ Nyasaland Union Committee minutes and Reports, no. 93/33/62, 94/33/62, 27.12.62, (MUA).

³² These developments were taking place during the transition period to independence and many missionaries were not certain of what would be the education policies of the coming government. Many of these missionaries feared the new leadership that was emerging. In view of this, the Nyasaland Union Committee voted to develop Mombera Mission Secondary School up to Junior Certificate level. This was in regard to a series of frivolous statements made by Aleke Kadonaphani Banda about nationalizing mission schools and hospitals and founding a national church. These were just blank cartridges, but they made many missionaries think that at long last the MCP was showing its true colours, and that it had now openly declared war on the churches. See Southern Africa Division Committee minutes no. 859/338/62, 31.12.62, (MUA). Also Matthew Schoffeleers, *In Search of Truth and Justice Confrontations between Church and State in Malawi 1960–1964*, Blantyre: CLAIM-Kachere Book no. 8, 1999, pp. 23 – 24.

In 1964, the first candidates sat for Junior Certificate Examinations at Mombera Secondary School. Out of the 63 students who sat for the examinations 47 candidates passed.³³ The results were convincing and good as the report by Pierce indicated because of the effort made by both him and the African teachers who were from the prestigious Solusi College that was a campus of the famous Andrews University³⁴ by that time. Some of these teachers included Pastor Frazer K. Nyasulu, who had a Diploma in Theology, Moses T. Kachoka who had a Teacher Education Certificate, Samson R. Mfune and Herbert P. Longwe both with a Diploma in Theology, just to mention a few. In the same year, Pierce completed the building of the dining hall, a new house for the dispensary and the boys' dormitories. Pierce used the money from Nyasaland Union and from his friends and well-wishers from the United States of America.³⁵

The major problem of Mombera Mission site was water. Although Mombera Mission is near Kasitu River that has running water throughout the year, the Mission could not utilize this river because of gradient. Just like Matandani, Mombera Mission is up the Kasitu River but unlike Nkulumadzi River, which comes from Kirk Range that is opposite Matandani Mission to the East of Kirk Range, the Kasitu forms a valley when reaching Mombera Mission. In addition, Mombera Mission is between Kasitu River and Lunjika Hills. This location of Mombera Mission makes it difficult to use the technology the missionaries used at Matandani. During the rainy season, Kasitu River floods, these floods make it more dangerous to use as they did with Nkulumadzi at Matandani. Therefore, the only available sources of water that the Mission could use were seasonal streams at Lunjika hills. These streams could only provide water to the Mission during the rainy season. To minimize this problem, Pierce drilled boreholes that were run by windmills. These windmills had their own problems. When the wind was not strong, the Mission had no water.³⁶

During the year-end Union Executive Committee of 1964, Pierce proposed to the South East Africa Union Executive Committee several development plans to be carried out at Mombera Mission. These included the upgrading of Mombera Junior Secondary School to a Senior Secondary School, to open a two-year ministerial course for students who complete their Junior Certificate course at Mombera Secondary School and to change the name Mombera Mission to Mombera Seminary. The committee had no problem to approve the change of the name Mombera Mission to Mombera Seminary. However the Committee had problems to approve the other two proposals. The committee raised several reasons for not approving the two proposals; firstly, the financial stand of Mombera Seminary could not allow developing the Junior Secondary School to a Senior Secondary School. Secondly, teachers who were teaching at the Junior Secondary School were not enough as they had heavy

³³ Gibson S. Moyo, *Lunjika Secondary School Administrative Manual 1984–1986*, p.13.

³⁴ Andrews University is an Adventist University in the United States of America, which till 1994 had Solusi as her affiliate College.

³⁵ Interview, F.K. Nyasulu, P.O. Box 585, Mzuzu, 20.6.04.

³⁶ Interview, Eviness Kachoka (Mrs), c/o Malamulo Hospital, P.O. Makwasa, 9.5.04. Mrs Kachoka observed that when the wind was not strong to drive these windmills the mission could have no safe water for both drinking and domestic use and Pierce could say "there is nothing I can do since I do not manufacture wind to drive these windmills."

teaching loads. Thirdly, most of these teachers had good qualification to teach Junior Secondary School only and not Senior Secondary School as Senior Secondary School would need teachers with degrees, and most of these were expatriates. Lastly, the Committee feared that with the conditions that existed at Mombera Seminary at that time, students would not do better in the Cambridge examinations. Therefore, the Committee voted that to endeavour to upgrade Mombera Junior Secondary School to a Senior Secondary School had to wait till such a time when money from the General Conference would be available for the purpose of increasing expatriate staff to teach at the Senior Secondary School. The Committee also voted to investigate the possibility of offering a two-year ministerial course at the campus, and that the course should commence in January 1966 with a Junior Certificate as a pre-requisite.³⁷

As a result of the recommendation to investigate the possibility of opening a Ministerial Training course at Mombera Seminary, a subcommittee was set to study and work out the ministerial training programme at Mombera to coordinate the curriculum of Malamulo College and Mombera Seminary. The subcommittee was composed of: Norman L Doss, chairman, Peter J. Salhany, Warren D. Pierce, Hans E. Morais, Barto B. Nkosi, Kenneth A. Phillips, Frank A. Botoman, Gerod S. Kamwendo, Allan R. Forbes, Master S. Samuel and Janton H. Mambala.³⁸

This subcommittee looked into a number of issues that included the introduction of home economics that was to be introduced at Mombera Secondary School and the possibility of operating a Senior Secondary School at Mombera. After the investigations, the committee recommended to the Union Executive Committee that Perry Parks who was at Malamulo College be appointed the head of the Ministerial Training Course at Mombera and Home Economics subject be introduced as soon as a teacher became available to teach the subject. The subjects to be offered at the Ministerial Training Course were to include English language, Ancient History and the Life of Christ over a two year period leading to the GCE "O" level. The Union Executive Committee therefore, voted that Mombera Seminary should start offering a two year Ministerial Training Course, and agreed that the enrolment at the Ministerial Training Institution should not exceed twenty students. The Union, Field or Institutional boards should select students to attend the course at the institution. Students were to receive financial assistance while under training: married students £6 and single students 50% of their tuition and book allowance.³⁹

³⁷ South East Africa Union Committee minutes, no. 826/276/64, 27.12.64, (MUA).

³⁸ Interview, Dunneck M. Masinga, P.O. Box 144, Neno, 24.1.05. Pastor D.M. Masinga is a retired SDA pastor and during the time of Institution Development of Mombera Mission was a teacher at M'biza SDA School and he was selected to pursue the Ministerial Training Course at Mombera in 1966. Also see South East Africa Union Committee minutes, no. 833/276/64, 27.12.64, (MUA).

³⁹ Many informants say that after the death of his wife Myrtle, Pierce used the condolence funds he obtained from his friends in the United States of America to establish a Ministerial Training Course at Mombera. They further say that he did not even seek the approval of the Union Executive Committee. Dick J. Nkosi Ministerial Secretary Central Malawi Field, Lilongwe, 14.2.04 and Giston Nyirongo, Bota Nyirongo Village, c/o Box 20055, Mzuzu, 13.6.04 respectively. Dick J. Nkosi was one of the students at the Seminary in 1965. He graduated in 1967 the time the Ministerial Training closed. However, minutes of South East Africa Union Committee show that Mombera Ministerial Training Course was established at Mombera Seminary with the

It is important to note that the time Pierce was seeking the approval of the Union Executive to open a two year Ministerial Training Course at Mombera, he had already built the quarters for both single and married students. This did not please some of the Union Executive Committee members who felt that Pierce was using them as a rubber stamp. On 2nd July 1965, the Union Executive Committee voted for Pierce's permanent return effective 31st December 1965, and Kenneth A. Philips to replace him as the director of Mombera Seminary.⁴⁰

Although Warren Pierce left Malawi at the end of 1965, his effort to develop Mombera Seminary still continued. He kept on sourcing and sending funds for the completion of his development projects that he had left underway at the mission and he even developed an interest to fund church building projects in areas beyond Mombera. In 1969, he completed the work of building Chambo SDA Church in Chitipa district as Norman L. Doss reported to him.⁴¹ In 1973, W.D. Pierce sourced funds to build Yakima Girls Home and Home Economics block attached to it. The work of building Yakima Girls Home and Home Economics block was completed in 1975, and in 1976, Pierce officially opened the building and handed it to Mombera Seminary. In 1975, Pierce commenced the work of building a boys' dormitory that was in use by 1977, replacing the old dormitories that were in shambles. The last on the list to be built at Lunjika Seminary by Pierce was Pierce Entertainment Hall that he officially opened in 1991.

After building almost all the infrastructures he thought of building at Lunjika Seminary, Pierce went on to build churches in areas that were controlled by Lunjika Mission in the North Malawi Field. From 1986 till his death in 2001, he had built over twenty-seven churches in areas beyond Lunjika Mission. For instance, he built churches at Chulu in Kasungu, Chisemphere, Philemon Zungu in Mzimba, Mongu, Kavitengo, Mphofwa and Kapoli, just to mention a few.⁴²

4.4 Ministerial Training Seminary 1965 – 1967

The idea to establish a two-year Ministerial Training Course at Mombera was a brainchild of Warren D. Pierce, as already noted in the previous section. Pierce sought the views of both the Union and the Division before establishing the Seminary in 1964. Pierce established the Seminary after following all the procedure as required by the organization and the students were also selected following the right procedures.⁴³

approval of both the Union and the Division Committee. See South East Africa Union Committee minutes, no. 863/ 286/64, 27.12.64, and Trans Africa Division minutes no. 1123/2863/ 65, (MUA).

⁴⁰ Interview, Macwell Beza, c/o Box 20055, Luwanga Mzuzu, 18.6.04.

⁴¹ Norman L. Doss–Warren D. Pierce, 10.12.69, (Malawi Union Expatriate File).

⁴² Interview, Dickson Mayona Beza, P.O. Box 58, Kasungu, 1.7.04.

⁴³ Although Pierce initiated the idea of establishing the Ministerial Seminary at Mombera Seminary, he did not head the Institution. Pierce only established the Institution but the Institution was headed by Perry Parks and by 1965 Pierce was voted to leave Mombera on permanent return and he was replaced by Kenneth A. Philips as a Mission Director. In the history of Mombera Mission, Kenneth Phillips is the only Director who headed the Mission twice in his life. Philips was the first missionary to receive power from the national Simon Msuseni in 1947. Philips left Mombera due to an accident in 1949.

The idea of having a Ministerial Training Course in Malawi was not new. The church had a similar course at Malamulo Training Institute, although it was called by a different name. The course was incorporated into Teacher Training and was called evangelistic training course. The evangelistic training course was completely phased out in 1956, as they were training teacher evangelists.⁴⁴ As the church was growing, there was need for the church to have more trained ministers to work as pastors in the local churches. To achieve this, the church had to send people to Solusi College where they had a ministerial training course; however, with the economic status of the Adventist Church in Malawi the church could not afford to send more people to Solusi to train as ministers. As a result, both the Church and Pierce saw it necessary to reintroduce the Ministerial Training Programme here in Malawi to take care of the growing need for pastors that was there.⁴⁵

Although the restoration of the Ministerial Training Seminary was a welcome idea for the Seventh-day Adventist Church in Malawi, the choice of Mombera Mission as a site for the establishment of the Ministerial Training School was controversial. After voting for the Ministerial Training Seminary to be established at Mombera, the debate as to whether Mombera was the right place for such a Training Institution remained unanswered. Executive Members of the Union Committee from the South and the Centre felt that the Institution should have been situated in the centre if it were to be a national institution or otherwise remain an Institution of the North Lake Field. The members from the south and the centre further argued that students from the south would be travelling longer distances, therefore, there was need to consider relocating the school in the centre of the country. The members observed that the proposed location of Mombera was a choice of an individual, Pastor W.D. Pierce.⁴⁶

In mid 1965, the Ministerial Training School began at Mombera Seminary with an enrolment of ten students from all the three fields of the Seventh-day Adventist Church in Malawi. North Lake Field (now North Malawi Field) sent three students: Francis P. Sibande, Dick J. Nkosi and Joseph B. Longwe. Central Lake Field (now Central Malawi Field) sent two students H. Hongerson and Laston L. Ligowe while South Lake Field (now South Malawi Field) sent five students Harry B. Kanjewe, Isaac Nchambalinja, Manuel G. Kuyenda, Duneck M. Masinga and James Malota.⁴⁷ The Union Executive Committee also recommended Malawian teachers to teach at the Ministerial Seminary. Those recommended were Herbert Longwe and Gresham M. Kavaloh.⁴⁸

As the Union Executive Committee was meeting for the mid-year meeting in 1967, the issue of the ideal place for the establishment of the Ministerial Seminary had not yet been resolved. At this Executive Committee, the members discussed the future of the Ministerial Seminary and resolved that:

⁴⁴ Teachers would first go in the village school to teach before ordaining them to ministerial work. Interview, Dickson M. Beza, P.O. Box 58, Kasungu, 1.7.04. Also Perry Parks—Director of South East Africa Union (Fred E. Wilson), 25.9.75, (MUA).

⁴⁵ Interview, Rodwell Katundu, Master Katundu Village, c/o P.O. Box 20055, Mzuzu, 11.6.04. Also See Board of Regents Report on the Study of Ministerial Training Seminary, File no SEAU 2/194/73/66, 18.11.65, (MUA).

⁴⁶ Interview, Gresham Maynard Kavalo, P.O. Box 1 Neno, 9.7.04. Pastor Kavalo is a retired SDA Pastor who was sent to teach at the seminary 1964–1967. By the time he was sent to Mombera Seminary, he was coming from Solusi where he had been sent to study for a Diploma in Theology.

⁴⁷ North Lake Field Director (Norman L. Doss)—Warren Dexter Pierce (USA), 13.12.67.

⁴⁸ Interview, G.M. Kavaloh, Box 1, Neno, 9.7.04.

the Union should hold the appropriation that was allocated to Mombera Ministerial Seminary. The Ministerial Training Course at Mombera should be closed indefinitely and a subcommittee was to be set up to look into the ideal place where the Ministerial Seminary could be relocated. The Committee also located the students who were to graduate from the Seminary in their various places of work. For example, Francis Sibande was posted to Chambo SDA Church in Chitipa, Manuel Kuyenda was given the post of Publishing Director⁴⁹ for North Malawi Field and Joseph B. Longwe was posted to Kajaliro SDA Church. H. Bowa was posted to Chileka Mission Church, Laston L. Ligowe to Mponela SDA Central Church and Dick J. Nkosi was posted to Mchinji SDA Church. Harry B. Kanjewe was posted to Mangochi SDA Church, James Malota went to Ngabu, Duneck M. Masinga went to Nalingula and Isaac Nchambalinja was posted to Nchere SDA Church.⁵⁰

During the time when Mombera Mission was operating the Ministerial Seminary, the church also intensified evangelistic campaign meetings in areas around Mombera and beyond, using pastors on training and Dorcas Women Society. At the beginning of their training, the pastors on training conducted evangelistic meetings at Mathandani⁵¹ and established a church and a school in 1966. At these meetings these pastors on training used both Dorcas women and their wives who were also being trained by Mrs Mariana Philips in home based missionary care that included hydrotherapy, knitting, childcare and house care. These women sang songs that added spiritual and moral support to the gathered congregation.⁵² The pastors on training were divided into two groups, while one group was conducting evangelistic meetings at Mathandani; the other group went to Chakupompha Village in Chikangawa near the Mzimba Nkhata Bay boarder. After the effort a church and a school were established in 1966.⁵³ In their final year the pastors on training conducted evangelistic campaign meetings in the central and southern region. For instance, the group of pastors Masinga, Kanjewe, Bowa, Nkosi and Nchambalinja conducted their meetings in Balaka district while the group of pastors Ligowe, Longwe, Kuyenda, Sibande and Malota conducted their meetings in Ntcheu.⁵⁴

In October 1967 the Director of Mombera Seminary Kenneth Philips was told to close the Ministerial Training School with immediate effect. Perry Parks was appointed Mission Director replacing Kenneth Phillips whose tenure came to an end. Gresham G. Kavaloh was transferred to Lilongwe to become the Church Pastor. The Committee also adopted the recommendation by the

⁴⁹ Publishing Director is the departmental leader of publishing work at field level. His duties include updating and keeping service record for each literature evangelist in the field. He is in charge of all associate publishing directors situated in various church districts. Interview, Pastor Binali Ntchenteche, Publishing Director, South Malawi Field, P.O. Box 926, Blantyre, 7.4.05.

⁵⁰ Interview, D.M. Masinga, P.O. Box 144 Neno, 24.1.05. Also see Norman L. Doss—Warren D. Pierce, Report on closure of Mombera Ministerial Training School, 13.12.67, (MUA).

⁵¹ Mathandani is the name of the school and the church branch that the SDA Church Lunjika Mission established in the area of Village head Nthapangwa, T.A. Kapingo Sibande in Mzimba district.

⁵² Interview, Feliya Masinga, a wife to pastor D.M. Masinga, Box 144, Neno, 24.1.05.

⁵³ Interview, Jeneas W. Machinjiri (Mrs Tsoka), P/ Bag 1 Neno, 25.1.05.

⁵⁴ Interview, Duneck M. Masinga, P.O. Box 144, Neno, 24.1.05.

subcommittee to move the Ministerial Seminary to Lakeview Mission in Ntcheu in the central region.⁵⁵

In all, by the closure of Mombera Seminary in 1967, ten students had passed through the door of the Ministerial Training Course introduced by Pierce at Mombera Mission. Many of these students have been instrumental in the church, as they have served the church in different capacities. For example, Pastor Harry Kanjewe served as Field Director in the North, Central and South Malawi Fields before he retired as an active minister. Dick J. Nkosi is the Ministerial Director⁵⁶ in the Central Malawi Field, just to cite two examples.⁵⁷

4.5 Church Activities

Lunjika Mission like any other mission is established to spread the gospel in the Adventist perspective using various activities to win souls into the church, to nurture the spiritual growth⁵⁸ of her members and to expand church influence around the mission and areas beyond the mission. To achieve this, the church uses talents of every church member elected into the church office and those who are not elected into the church office. Every year after church elections,⁵⁹ church officers of various departments and subsidiary groups are given goals in evangelical work and taught various activities that each department and the members of the department will use to achieve their goal. Some of these notable departments and subsidiary groups that were used during the missionary era included the Sabbath School Department, Youth Department, Dorcas Society and Adventist Men in the Lay Activities Department and many others. These departments were put to the task of organizing evangelical campaign meetings at the Mission campus, in areas around the Mission and in areas beyond.⁶⁰

4.5.1 Lay Activities Department

The Department of Lay Activities was organized into a church department in the 1970s. Lay Activities was called Church Missionary Committee before it was organized into the department.⁶¹ This was the

⁵⁵ Norman L. Doss – Warren D. Pierce, 16.2.68. G.M. Kavaloh adds that in 1979 the Ministerial Training Course started at Lakeview Mission and the name of the Mission changed to Lakeview Seminary. Lakeview Seminary is still functional till today, furthermore now it has grown to Malawi Adventist College offering Diplomas and Degrees affiliated to Solusi University.

⁵⁶ Ministerial Director is the in charge of all ministers in the field and provides guidance and counselling services to pastors and their wives. He deals with family life of pastors at the field level.

⁵⁷ Interview, G.M. Kavalo, Box 1, Neno, 9.7.04. Also see SEAU, "Church Workers Directory," 1992, pp. 10–13.

⁵⁸ It should be noted that the principal thing in Gods sight is spiritual growth. There is no way in which this can be measured. Each church member and denominational worker must individually make sure that his motives are right and that in his experience he is "growing in grace." This type of growth, while it cannot be measured now, will be measured accurately on the judgment day. It is absolutely essential that spiritual growth keeps pace with statistical growth. See General Conference, *Lessons in Denominational History*, Washington DC: Pacific Press, 1942, p. 326.

⁵⁹ See Seventh-day Adventist, *Church Manual*, Hagerstown: Review and Herald, 2000, pp. 143-150.

⁶⁰ Interview, Gladwell Longwe, Kamphazi Village, c/o P.O. Box 20055, Mzuzu, 14.6.04.

⁶¹ See Seventh-day Adventist, *Church Manual*, Washington D.C: Pacific Press, 1959, p. 129.

largest church department with several subsidiary groups. Later, some of these subsidiary groups became departments of their own such as the Sabbath School, Missionary Volunteer, Education Department and Health and Welfare Department. Thereafter, the Department of Lay Activities remained with two major subsidiary groups and these were the Dorcas Society and Parents Society, which later became Adventist Men.⁶²

In 1965, the department was reorganized to direct and train church members to unite their efforts with the ministry and church officers in the final proclamation of the gospel of salvation for mankind in Christ. The main aim of the department was to enlist every church member into active soul-winning service for God.⁶³

4.5.1.1 *Dorcas Society*

The Dorcas Society became an important feature in the church for offering charity work at Lunjika Mission and areas beyond the mission. The Society is for Seventh-day Adventist Church women who band together in this way, devote their time and talents to the gathering and preparing of clothing, food and other supplies for the poor, needy and unfortunate. The group works in close cooperation with the deacons and deaconesses, who help the group in the transportation and distribution of gathered supplies to the beneficiaries. Dorcas Women Society activities at Lunjika Mission, however, include more than just gathering and distributing material aid; it encompasses also visiting and caring for the sick and the aged, needle work, counselling and outreach services. The department of Lay Activities through Dorcas Society has primary responsibility for community services.⁶⁴

Through Dorcas Society, Lunjika Mission managed to support the evangelical work of the church. For example, when the church pastor conducted an evangelistic meeting at Jarawe, Dorcas women went to the meeting to sing special items that added moral and spiritual support to the meeting. On their own Dorcas women also conducted evangelistic campaign meetings in surrounding villages that saw many joining the SDA church. For instance, in 1966, they conducted a notable evangelistic effort at Mphepo Village about three kilometers from the mission, where 30 people joined the baptism class and out of the 30, 26 were baptized at the end of the year at Mongu church.⁶⁵ Some of the people who joined the SDA Church from Mphepo Village were from CCAP and SDB.⁶⁶ In the preceding years, Dorcas Society conducted evangelistic efforts at Emoneni, Manoro and Samson Sibande Village where many from Chipangano, Last Church of God, CCAP and SDB joined the SDA Church.⁶⁷

⁶² Ibid, p. 133.

⁶³ Interview, Dunneck M. Masinga, Box 144, Neno, 24.1.05.

⁶⁴ Interview, Landson Kamanga, Chiwale Primary School, P.O. Box 30, Eswazini, Mzimba, 10.6.04. Also see Seventh-day Adventist *Church Manual*, 1986, p. 96.

⁶⁵ Interview, Gistone Nyirongo, Bota Nyirongo Village, c/o Box 20055, Mzuzu, 14.6.04. Also see Dorcas Society Report, for Mombera Mission 1966, MUA.

⁶⁶ Interview, Tamara Beza (Mrs Mkandawire), Box 20055, Mzuzu, 19.6.04.

⁶⁷ Interview, Margaret Sibande (Mrs Nkosi), Kapingo Sibande Village, P/A. Eswazini, Mzimba, 20.6.04.

4.5.1.2 Adventist Men

This is another subsidiary group within the department of Lay Activities. The chief missionary programmes carried out by this group are home making for the aged, conducting lay preaching efforts that have seen Lunjika Mission establishing many branches around the mission and in areas beyond. For example, this subsidiary group used people like Zephaniah Nyirenda, Gladwell Longwe and Gistone Nyirongo to work as lay preachers. The three were sent to conduct evangelistic campaign meetings at Chinyera, Jarawe, Mozera and Chipumulo Vipya Plateau. After the evangelistic campaign meetings at Mozera, 33 people were baptized. Chipumulo registered 28 people in baptism class at the end of 1964, 24 members were baptized. Lunjika Mission established branches in all these areas.⁶⁸

This subsidiary group of Adventist Men worked side by side with Dorcas Society to offer community services to people in the area. The community services done by the Adventist Men include building and repairing homes of the aged, invalids and widows, transportation of those who suddenly become ill to hospital or clinic, counselling services to young boys and those who have problems in social and spiritual growth.⁶⁹ Lunjika Church also used Adventist Men to nurture the spiritual growth of those who were joining the church from other denominations. Many members from this group were chosen to become spiritual guardians of newly baptized into the Adventist church Lunjika Mission and in the branches of Lunjika Church district. The members of this group were also responsible for following up those who were backsliding in their spiritual growth and those who were disciplined for committing various sins.⁷⁰ The follow up is an attempt to win them back into the SDA church. Some of the disciplined members indeed rejoined the church, but some were joining other churches such as the SDB, CCAP, Chipangano and the Last Church of God, depending on the sin they had committed in the SDA church. For example those convicted because of smoking tobacco were joining the CCAP church that allowed their members to smoke, those convicted for beer drinking went to Chipangano and Last Church of God.⁷¹

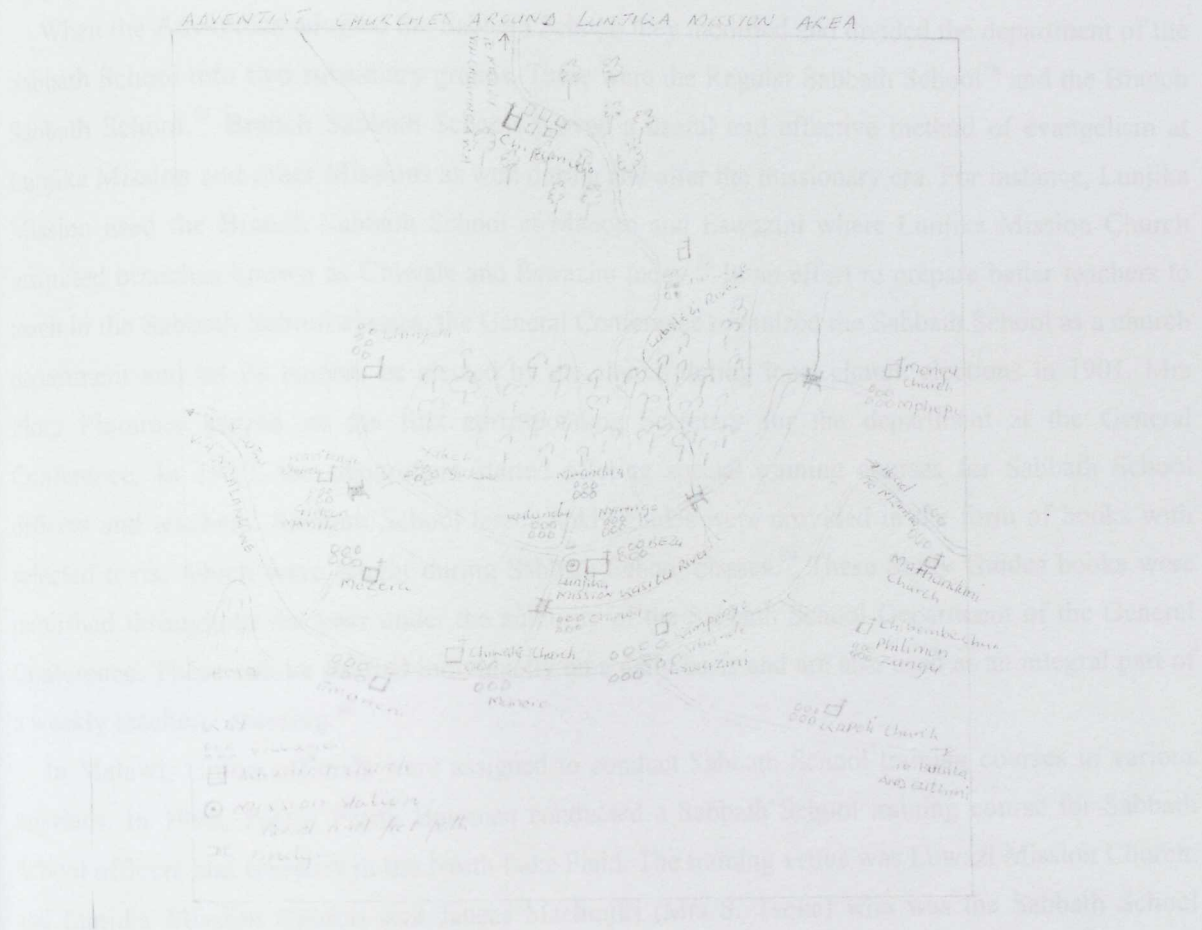
⁶⁸ Interview, Gladwell Longwe and Gistone Nyirongo, June 2004. Zephaniah Nyirenda could not be interviewed because his senile dementia.

⁶⁹ Interview, Gladwell Longwe, Kamphazi Village c/o Box 20055, Mzuzu, 14.6.04. Also see Education Department of the General Conference of SDA Church, *The Story of Our Church*, Mountain View: Pacific Press, 1956, pp. 484-485.

⁷⁰ Interview, Bairesi Chirwa, c/o P.O. Box 20055, Mzuzu, 11.6.04.

⁷¹ Good examples of those who joined other churches after convicted in SDA Church Lunjika Mission include Robert Nyirenda who joined the SDB church and became the Pastor. He was convicted of breaking the Sabbath when he was employed to work in the copper mines in Zambia. Interview, R. Nyirenda, Box 20055, Mzuzu, 14.6.04.

Map 6 Adventist Churches around Lunjika Mission before indigenization.



4.5.2 The Sabbath School

Probably none of the original departments touched a greater cross section of Adventists than the Sabbath School. From the start, departmental personnel were concerned with improving both the quality of the weekly Sabbath school programmes and the number of persons who attended the Sabbath School regularly. In contrast to many Protestant bodies, Adventists saw the Sabbath School as designed to serve all age groups, from toddlers to octogenarians. The department adopted the goal of making every church member study the word of God using the Bible and Sabbath school lesson study guidebooks also known as Sabbath Quarterly in local SDA church language.⁷²

It should be noted that the Adventists learnt and adopted the Sabbath School programme from the Seventh Day Baptists in Pennsylvania in 1852. In 1853-54 the first two Sabbath schools were reported at Rochester and Buck's Bridge, New York. When the headquarters of the denomination moved to Battle Creek, Michigan in 1855, the Sabbath school was organized there with a membership of 50

⁷² See R.W. Schwarz, *Light Bearers to the Remnant*, Nampa: Pacific Press, 1979, pp. 377-378.

under the leadership of Merritt G. Kellogg.⁷³ The Sabbath School continued without interruption for nearly forty years, till the house where it had been held was used as a hospital during the battles of the Revolutionary war.⁷⁴ At this school originated the plan of using cards on which were printed texts of scripture, the forerunner of the memory verse cards.⁷⁵

When the Adventists adopted the Sabbath School, they modified and divided the department of the Sabbath School into two subsidiary groups. These were the Regular Sabbath School⁷⁶ and the Branch Sabbath School.⁷⁷ Branch Sabbath Schools proved a useful and effective method of evangelism at Lunjika Mission and other Missions as well during and after the missionary era. For instance, Lunjika Mission used the Branch Sabbath School at Manoro and Eswazini where Lunjika Mission Church instituted branches known as Chiwale and Eswazini today.⁷⁸ In an effort to prepare better teachers to teach in the Sabbath School classes, the General Conference organized the Sabbath School as a church department and let its leaders be elected by the church during local church elections in 1901. Mrs Flora Plummer served as the first corresponding Secretary for the department at the General Conference. In 1910, the department started offering special training courses for Sabbath School officers and teachers. Sabbath School lesson study guides were provided in the form of books with selected texts, which were taught during Sabbath School classes.⁷⁹ These Study Guides books were published throughout the year under the authority of the Sabbath School Department of the General Conference. These can be studied individually on a daily basis and are also used as an integral part of a weekly teachers' meeting.⁸⁰

In Malawi, Union officials were assigned to conduct Sabbath School training courses in various missions. In 1962, Pastor Frank Botoman conducted a Sabbath School training course for Sabbath School officers and teachers in the North Lake Field. The training venue was Luwazi Mission Church, and Lunjika Mission Church sent Jeneas Machinjiri (Mrs S. Tsoka) who was the Sabbath School Superintendent to attend the course. The training course aimed at imparting methods on how the

⁷³ Education Department of the General Conference of the Seventh-day Adventist Church, *The Story of Our Church*, Mountain View: Pacific Press, 1956, pp. 389-390, 537. Also see *Review*, July 8, 1852, p. 12.

⁷⁴ Education Department of the General Conference of the Seventh-day Adventist Church, *Lessons in Denominational History*, Washington DC: Pacific Press, 1942, p. 297.

⁷⁵ Ibid

⁷⁶ Conducted in the SDA Church where most members are already baptized, it has classes ranging from Cradle Roll for children aged 0-4 to Adult Sabbath School class. See SDA, *Church Manual*, Hagerstown: Review and Herald, 1959, p. 118.

⁷⁷ This is a distinctive feature of the Sabbath School that consists of those who are not already Seventh-day Adventists but who are interested in the study of God's words. In this type of Sabbath School, children and adults are encouraged to come together in a friendly manner to study, sing and pray. See Ellen G. White, *Testimonies on Sabbath School Work*, Mountain View: Pacific Press, 1956, p. 20. The author observed such type of the Sabbath School that was conducted by Sister Barbra Payton and Merryn Mopia of Malamulo Hospital (1986-1989).

⁷⁸ Interview, M.A. Mgaba, Matandani Mission, P/Bag 1 Neno, 7.7.04. Also the author observed in 1987 that Malamulo Mission used the Branch Sabbath School at Debeer Dam that has resulted into Malamulo Mission Church establishing a branch near Debeer Dam in Samisoni village called Thanthwe.

⁷⁹ See Clifford R. Goldstein (ed), *Bible Study Guide First and Second Quarter 2005. The Answer from Above: Jesus through the eyes of Mark*, Thailand: Stan borough Press, 2005, pp. 3 and 114.

⁸⁰ See SDA, *Church Manual*, 1959, p. 140.

department can attract and hold the attention of the members of the Sabbath School class, organizing and presenting materials effectively and making theoretical points practical.⁸¹



Figure 6: Jeneas Machinjiri (Mrs Tsoka) first woman Sabbath School Superintendent at Lunjika Mission 1962

The Sabbath School Department also assumed the responsibility of improving the quality of the weekly lessons by making sure that Study Guide books for Sabbath School lessons were always available to teachers and church members as well. Throughout the years, the Sabbath School department developed a wide variety of teaching devices starting from sandboxes to cutouts and colour books for Cradle Roll and Kindergarten Sabbath School classes. Memory verse cards and finger play manuals were used in Junior and Primary Sabbath School classes. In addition to Study Guide books, Study Guide lessons that were published quarterly were used in adult Sabbath School classes. All these improved attendance and participation in Sabbath School programmes.

The department encouraged every Sabbath School member to be active throughout the week and report his or her activities to the class teacher of the Sabbath School class on Sabbath. For instance, Sabbath School members were encouraged to bring visitors to the church every week especially those who were not members of the Seventh-day Adventist Church. Those who managed to bring visitors were given a card of honour and the visitors could be given tracts from the VOP.⁸² In so doing, the

⁸¹ Interview, J. Machinjiri (Mrs), c/o Matandani Mission, P/ Bag 1 Neno, 10.2.05. Also see R.W. Schwarz, *Light Bearers to the Remnant*, Nampa: Pacific Press, 1979, p. 379.

⁸² Voice of Prophecy is a Correspondence Bible School of the SDA Church that offers Baptism Class Lessons by correspondence that can lead a student of the school to get baptized into the nearest SDA Church. Interview, Everson Munyenyebe, Pastor Munyenyebe is the Director of VOP, Malawi Union of the SDA Church, P.O. Box 951 Blantyre, 8.3.05.

department became very effective in soul winning as some of the visitors brought to Sabbath School later joined the SDA church Lunjika Mission.⁸³

Sabbath School teachers had privileges and were also responsible in their Sabbath School classes for developing every Sabbath School member to be a strong fruit-bearing Christian. There were three chief avenues to accomplish this: firstly, careful Bible instruction, secondly prayer and lastly personal appeals to the disciples. Through regular adult Sabbath School class, Lunjika Mission was able to baptize 15 to 25 persons every Sabbath School quarter.⁸⁴

4.5.3 Missionary Volunteer Society

Missionary Volunteer Society was a Youth Organization formed by the youth themselves in the SDA Church. The Society was founded by two boys, Luther Warren, fourteen years old, and Harry Fenner, seventeen, from Hazelton in Michigan in 1879.⁸⁵ The Society began as a spontaneous movement on the part of young people. Later the Society became a very active youth department in the SDA church. Through this department, the church worked in a special way for the young people in the evangelical outreach programmes. In this department, there are teachers, who teach young people to profess Christ openly before their friends; train them in Christian service; show them how to do teamwork to give up their own plans and to push whole-heartedly the plan of others.⁸⁶ In this way, the Society made young people become acquainted with the machinery of their church business in general. They learnt how to preside in meetings, how to work in committees and in bands, how to do the work of a treasurer, a librarian or a secretary, before they could learn it in the general activities of the church. Best of all, the Society exists to train each member to become a soul-winner.⁸⁷

The Sabbath Schools furnished an excellent link between the youth of this department and the church. Both the Sabbath School and the Missionary Volunteers deal with the youth of all ages in the SDA Church.⁸⁸ In the 1960s, the Education Department introduced MV progressive classes with the aim of training the youth to become leaders in the church. These classes were designed to suit the formal education system of every country with its primary, secondary to tertiary institutions. For example, at Lunjika Mission, these progressive classes begin with the Busy Bees in standard one up to Master Guide in form two.⁸⁹ There was also need for the Church as an organization to sponsor interest

⁸³ Interview, Edith Mpasu (Mrs Mbewe), c/o Matandani Mission, P/ Bag 1 Neno, 10.2.05. Also see Education Department of the General Conference of the SDA Church, *The Story of Our Church*, Mountain View: Pacific Press, 1956, pp. 392-393.

⁸⁴ Interview, Landson Kamanga, Zabron Kamanga Village, P/A Eswazini, Mzimba, 10.6.04. Also see R.W. Schwarz, *Light Bearers to the Remnant*, Nampa: Pacific Press, 1979, p. 379. For statistical figures see Appendices Table six.

⁸⁵ Education Department, *The Story of Our Church*, Mountain View: Pacific Press, 1956, pp. 444-445.

⁸⁶ Education Department, *Lessons in Denominational History*, Washington DC: Pacific Press, 1942, p. 267.

⁸⁷ Desmond Hills (ed), *Missionary Volunteer Hand Book* Vol. 1, 1959 edition, Makwasa: Malamulo Press, 1959, pp. 20-21.

⁸⁸ See *The Story of Our Church*, 1956, p. 389-397.

⁸⁹ Desmond Hills (ed), *Missionary Volunteer Hand Book* Vol. 1, 1959 edition, Makwasa: Malamulo Press, 1959, p. 68.

and activities not covered by the Sabbath Schools, so that the Society can become an integral part of the SDA church.

After the General Conference had organized the MV into the Youth Department, the movement encircled the world. In a very real way this first Young People's Society was a Youth-for-Youth Movement, the beginning of a soul-winning programme that was destined to grow and spread the gospel throughout the world. It is the privilege of the youth in the SDA Church to respond to the call of the Master who says, "Lift up your eyes and look on the fields; for they are white already to harvest" (John 4:35). They had caught a vision of the world's need and dedicated themselves to a world task. The movement proved effective when the Adventists established schools, for the church used the youth registered in these schools all over the world to spread the gospel, minister to the sick and feeding those who are hungry for righteousness sake.⁹⁰

Lunjika Mission adopted the Missionary Volunteer activities as early as 1958. The Society began with the introduction of progressive classes at the primary school ranging from Busy Bees to Ranger class for standard 8 pupils. When the Mission opened the Secondary School, the MV introduced Guide and Master Guide classes in 1962.⁹¹

4.5.3.1 Junior Missionary Volunteers

Soon after the young people's MV organization became official, the department gave attention to the younger set by introducing the Junior Missionary Volunteer Reading Courses in 1908. Junior MV Society was formed featuring activities and programmes planned for the lower ages from 6-13 years, this age group followed a separate programme of Bible study and their own Junior Manual was introduced too.⁹²

After observing the interest that young people showed in arts and craft work, the SDA Church developed a wide range of activities specially planned for juniors. Leaders in the local churches were encouraged to organize for young people, local clubs for training in woodwork, metal work and camping. In 1921, the subsidiary group devised the Junior MV pledge and law,⁹³ in addition to progressive classes, and later vocational honours, such as girls' campfire, boy scouts, knot tying, nature study, outdoor and indoor games and recreational pursuits.⁹⁴

The main purpose of introducing JMV Society in the Adventist Church is character building and to prepare young people for the joy in this world and the joy in the world to come.⁹⁵ Lunjika Mission introduced JMV Society in all her branches where the Mission was operating a Primary School. These branches include Mphepo, Kavitengo, Kapoli, Philemon Zungu and Mathandani just to mention a few.

⁹⁰ Desmon Hills (ed), *Missionary Volunteer Hand Book*, Makwasa: Malamulo Press, 1959, p. 73.

⁹¹ Interview, Edison Kumwenda, Chiwale Primary School, P.O. Box 30, Eswazini, Mzimba, 10.6.04.

⁹² See JMV Manual, p. 108.

⁹³ JMV pledge states that by the grace of God I will be pure, kind and true, I will keep the law and I will be a servant of God and a friend to man while the law states that the Adventist JMV is for me to keep a level eye, care for my body, do my honest part, be courteous and obedient, walk softly in the church, keep a song in my heart and go on God's errand. See SDA, *Church Manual*, Hagerstown: Review and Herald, 1959, pp. 151-152.

⁹⁴ See JMV Manual, p. 113.

⁹⁵ Ellen G. White, *Education*, Washington DC: Library Congress Press, 1980, p. 13.

The programmes of JMV were very attractive to young people. As a result, the Society in these areas attracted young people from the families of other denomination to join and later these youth were baptized into the SDA Church, Lunjika Mission. For example, Levison Sibande joined the SDA Church because he used to attend JMV at Kavitengo branch though his parents who were the adherents of CCAP Church would not allow him to do so.⁹⁶

It should be noted that Lunjika Mission used this youth wing to win young people into the Adventist Church. Programmes such as youth camps allowed young people from any family to come together and learn various skills that were so attractive to young people. These camps saw many young people from the families of SDB, CCAP, Chipangano and the Last Church of God adherents joining the Society. Those who were twelve years old and above were baptized in the SDA Church Lunjika Mission at the end of Youth Camp activities if they so wished. For example, at the end of the Youth Camp of 1967, 29 youths from families of other denominations were baptized.⁹⁷



Figure 7: Adventist Youth group at the Camp

⁹⁶ Interview, Levison Sibande, P.O. Box 1, Eswazini, Mzimba, 10.6.04.

⁹⁷ See Lunjika Primary School notes on Staff and Enrollment Report, 1967, MUA.

4.5.3.2 Senior Missionary Volunteer Society

The SMV Society is the training centre for the senior youth aged fourteen and above.⁹⁸ By 1907, the General Conference leaders recognized the activities of the senior youth that had grown to the extent of needing a special department that could be properly organized and established. The General Conference looked at the youth as the ones to furnish the future workers of the gospel, those who can give the Adventist message into the world. In view of this, it is good that these youths acquire experience in praying together, in studying together and developing their talents in the Master's service in working together in bands and carrying out well-made plans. Ellen White adds that the youth in the SDA Church are like the army that can do more than expected if they are properly guided and encouraged.⁹⁹ There must be more study given to the problem of how to deal with the youth, more earnest older Church members need prayer for wisdom in dealing with young minds.¹⁰⁰

It should be noted that most of the members of the Senior MV Society are adolescents and most of them are found at the post Primary Schools. Their classes and activities differ from those of the JMV, for members of Senior MV Society aim at acquiring independence; therefore, the church aims at acquainting these youths in their achievement and progressive classes with leadership activities, which include Guide, Master Guide and Leadership courses.¹⁰¹

Lunjika Mission introduced achievement and progressive classes for the Senior MV in 1963, with the aim of acquainting boys and girls who joined the Mission for their Secondary School education with leadership skills. Students who pioneered the SMV Society included Martine Mgaba, Jaspine Bilima¹⁰² and Dick Nkosi, just to mention a few.¹⁰³

Lunjika Mission used the Senior MV Society in her evangelical programmes. Every year, the Society holds youth camp where these youths from various denominations are invited for camping.¹⁰⁴ The activities that were carried out at the camp included drills, arts and craft work, just to mention a few. Senior Youths enjoyed camping because the period of camping is so valuable to them. The lessons they learn at the camp are of their age. They discuss issues like how to choose a life partner. For example, the author chose his life partner at the youth camp. Further more they discuss issues of their Christian faith in relation to the church, the opportunity for wholesome association of young men and women in the church's evangelical work and their future Christian life.

⁹⁸ SDA, *Church Manual*, Hagerstown: Review and Herald, 1986, p. 102.

⁹⁹ Ellen G. White, *General Conference Bulletin*, 1893, p. 24.

¹⁰⁰ Ellen G. White, *Counsels to Gospel Workers*, Mountain View: Pacific Press, 1956, p. 208.

¹⁰¹ SDA, *Church Heritage*, Review and Herald, 1966, pp. 143-144.

¹⁰² Jaspine Bilima studied his post graduate and graduate studies at Andrews University and has written two theses: "History of the Seventh-day Church in Malawi 1900-1989" for his Masters Degree and Kalinde Morrison Malinki African Worker in Cross Culture for his DMin. After his studies Bilima was employed as a pastor of the Black Church at the Andrews University Michigan in the United States of America.

¹⁰³ Interview, M.A. Mgaba, Matandani Secondary School, P/Bag 1, Neno, 9.7.04.

¹⁰⁴ The camps were made from simple locally found materials such as pole and grass and from these shanks were made. These shanks are still in use till today. This is because the church cannot afford to buy tents for camping.

Another way how the SDA Church made these youths come together and then share among themselves their challenges in spiritual life is through the MV Week of Prayer¹⁰⁵ that is conducted every year in all the SDA churches in the world. Senior Youths with the help of their elders and pastors are provided spiritual guidance and counselling throughout the week for their spiritual growth. In institutions such as Lunjika Mission the Field always sends two pastors to conduct the week of prayer, one for the Primary School and another for the Secondary School.¹⁰⁶ In institutions like Lunjika Mission, the meetings usually see many youths from Primary and Secondary Schools, especially from non-SDA families, joining the Adventist Church. For example, during the MV Week of Prayer of 1964, 27 students from non-SDA families joined the church from the Primary School and 31 from the Secondary School.¹⁰⁷

The youth department has another programme scheduled for the youths to train them how they can conduct evangelism, known as the Voice of Youth. Youths are allowed to choose the place they feel is suitable for them to conduct the meeting, and then the Church Board confirms the place after consultation with the Village Head of the place. Thereafter, the youths from both JMV and SMV will be allowed to go and conduct the meetings for two or three weeks. The Youths at Lunjika Mission Church used this programme to conduct evangelistic campaign meetings in surrounding villages like Simon Mphande, Bairesi Chirwa, Echizibeni and Mphepo.¹⁰⁸ These meetings also saw many youths from the surrounding villages join the SDA Church both from Adventist and non-SDA homes. However, Desmon Hills observes that the youths have problems with the Voice of Youth programme as many times they do not follow up those who have shown interest to join the church at the end of the meetings. In addition, these youths cannot become spiritual guardians of their fellow youths and the adults who may give their hearts to Christ at their meetings. They still depend on their elders for success of this youth programme.¹⁰⁹

4.5.4 Impact of Lay Activities on Lunjika Mission

Lay activities¹¹⁰ have had a great impact on the way Lunjika Mission has used its activities to spread the gospel around the mission and beyond. Since the establishment of Lunjika Mission, the church has used lay preachers in addition to trained pastors without distinction, to reach all the people with her evangelical outreach programmes. It has involved children in the AY Department, Dorcas and Adventist men in the Lay Activities Department to preach the gospel to all the people within its

¹⁰⁵ The name for this meeting that is conducted for the youths in Adventist Churches differ from Union to Union, Division to Division. For example, in Zimbabwe, Solusi University in particular, the meeting is called Week of Spiritual Emphasis, as compared to MV. Week of Prayer in Malawi. See Solusi University *Bulletin*, 1998-2000, p. xiv.

¹⁰⁶ The Pastor who conducts the week of prayer for the Primary School targets the youths in the J.MV while the Pastor at the Secondary targets the youths in the Senior MV. Society. See SDA, *MV. Manual*, Vol. 3, 1973, p. 68.

¹⁰⁷ W.D. Pierce, MV. Report for Mombera Mission 1964, p.13.

¹⁰⁸ Interview, M. Beza, Beza Village, c/o P.O. Box 20055, Mzuzu, 11.6.04.

¹⁰⁹ Desmond Hills (ed), *SDA Church Heritage*, Makwasa: Malamulo Press, 1956, p. 17.

¹¹⁰ Lay activities in this section refers to all the activities that are done by lay members other than trained pastors located at the Mission station.

vicinity. This has resulted into rapid growth of the Adventist influence in northern Malawi. It should be noted that using the lay activities, Lunjika Mission Church has maintained to come first amongst all Adventist church districts in the north with a church membership of about 3100.¹¹¹ The Mission's flexibility in involving every member to participate in her outreach activities, has made the Mission expand her influence to the areas beyond within a short period of less than a century.

4.6 End of the Missionary Era 1968 – 1972

Warren Dexter Pierce left Mombera Mission on 16th December 1965, leaving a legacy that exists to this day. His effort and achievements surpassed many missionaries who worked at the Mission. Kenneth Philips, Pierce's successor, began his second tenure as a Mission Director in 1966. Philips, who had been a missionary at Mombera Mission before and indeed the first missionary to take over from the nationals in 1947, was aware that if his tenure was to be remarkable he had to apply a particular method of working with the people at the grassroots. At the same time, he had to avoid using the Union Executive Committee Officials as a rubber stamp as a Director to differ markedly from Pierce. One such method was to concentrate on the work of developing the already existing infrastructure and never propose any new institutional development. He never argued with people or influenced them to vote for his development plans at the Mission.¹¹²

With such behaviour, the Union Executive Committee found it easy to manipulate him and carry

¹¹¹ See Appendix B, table five.

¹¹² Interview, Giston Nyirongo, Bota Nyirongo Village, c/o Box 20055, Mzuzu, 14.6.04.



Figure 8: F K Nyasulu and his wife Etherine (nee Mfune) The first Malawian Principal of Lunjika Secondary School in 1972

out their plan of moving the Ministerial Training School from Mombera to the place they felt was ideal. This is evidenced in the Mid-year Committee of 1967, where Philips could not influence the Committee not to close the Ministerial Training Course at Mombera till such a time when an ideal place would be found. Philips was simply told to close the Training Programme after the first ten students had graduated. In the same year, Kenneth Philips was asked to go on permanent return and in 1968, was replaced by Perry Parks, another mediocre missionary, as far as the challenging work of developing Mombera Mission was concerned. Norman L. Doss called Perry Parks in 1965 to help as the Principal Tutor of the Ministerial Training School. Parks lacked both administrative and developmental ability; as a result, he was the Mission Director of Mombera Mission for only one year. At the Year-end Committee of the Union Executive Members in 1969, it was resolved that Parks be relieved from the work of a Mission Director and be assigned other duties.¹¹³ Burton L. Wright replaced Perry Parks in January 1970.

¹¹³ The motion to relieve Parks from being a Mission Director of Mombera was moved by W.M. Webster, who was the Treasurer of the South East Africa Union at that time. Webster moved this motion after Parks had failed

In September 1970, history was made as the Union Executive Committee at the Mid-year resolved that expatriate workers should be used in special areas. The Malawians should run institutions with a Junior Secondary School.¹¹⁴ The resolution affected Mombera Mission because it had a Junior Secondary School headed by an expatriate (B.L. Wright) as a missionary.¹¹⁵ As a result, Burton Wright was given two years to head Mombera Mission, thereafter he had to hand over to the national who would be chosen to be the next Mission Director.

In 1972, Burton Wright left Mombera and was replaced by Frazer K. Nyasulu. Frazer Nyasulu became the first national from the north to head Mombera Mission, bringing to a close the missionary leadership era. Although some missionaries were still seen at the Mission campus, these were not administrators but ordinary teachers at the Secondary School. For example, James Goodchild from Michigan USA was until 7th March 1983 a Mathematics and Physical Science teacher at Lunjika Secondary School under the administration of the national leaders.

Even the camp meeting 1973 reflected the coming of changed times at the Mission. Jaspine Bilima, an African Pastor, led this meeting. By the end of the camp meeting week about eighty five people were baptized in Kasitu River. Of those baptized some were from Mthimba, Chinyera, Jarawe, Mphepo and Kapoli. Pastor Frazer K. Nyasulu, the newly appointed Principal of Mombera Mission, baptized them. The camp meeting was also significant in some ways for it was the last centralized meeting for all the churches around Mombera Mission. In subsequent years and after the decentralization of many functions of the missions in the country, members of Mombera Church district began to have their own camp meeting that was not attended by other church districts around the mission for example, Kapoli SDA Church, a practice that continues to this day.¹¹⁶

to give both development and financial reports for the Mission he was administering. In those days, it was the Mission Director who was responsible for submitting reports on how the Mission was running the affairs of the Church, the School, the Dispensary, the Farm and the Maintenance work at the Mission station. Parks found this work difficult. Parks was assigned the work of Ministerial Director at South Lake Field now South Malawi Field. See a letter of the Treasurer of SEAU to Warren D. Pierce in USA, 2.1.69, Expatriate File no. 2/194/69, (MUA). Also Gibson G. Moyo, "Lunjika Secondary School Administrative Manual 1984–1986," p. 178.

¹¹⁴ President of SEAU (Fred E. Wilson)—Warren D. Pierce, USA, 29.11.70, (MUA).

¹¹⁵ Other Missions such as Malamulo had a Senior Secondary School and Matandani that had a Junior Secondary School had already changed to national leadership. See SEAU minutes no. 373/151/69, 11.6.69, (MUA). Also Yonah Matemba, *Matandani. The Second Adventist Mission in Malawi*, Zomba: Kachere–Kachere Theses no. 1, 2003, p. 96.

¹¹⁶ Interview, Landson Kamanga, Zabron Kamanga Village, P.O. Eswazini, Mzimba, 10.6.04.

Chapter Five

The Era of Malawian Leadership in the Mission 1973 – 1995

5.1 Reasons for Indigenization in the Adventist Church

Indigenization is the idea of having national as opposed to expatriate missionaries leaders run the affairs of the local churches. The General Conference started implementing the idea of indigenization since the middle 1930s. This was after Elder and Mrs James White, while visiting New England in 1871, had observed that indigenous leaders were very efficient in church growth and development in every corner where the church had penetrated. They recommended that the system should also be practiced in other continents as well.¹

When the Seventh-day Adventist Church began its evangelical outreach outside the United States of America in 1874, the work, which is still going on up to, this day, mostly American and later British missionaries were being sent into various fields. They had to teach, to minister, to administer and to offer medical services, so that through these activities the church has managed to spread the Seventh-day Adventist message to the whole world. However, by the middle of the twentieth century, the church had started to replace these missionaries with indigenous leaders to run the affairs of the church in their own territories.

The starting point of the policy of indigenization can be traced to the American depression of the 1930s.² In the early years of its history, tithe and donations from American members were major sources of income that were used to develop and run the administration of the church. With the same funds, the church used to send out missionaries to foreign lands. Consequently, when the depression hit, the church suffered financially.³ This made the GC unable to meet all the transportation and settling costs of expatriate missionaries in foreign lands.

¹ In England the system of indigenization was called Home Missionary Movement that proved to be very efficient in terms of church expenditure and cultural differences. See Department of Education of the General Conference of the Seventh-day Adventist Church, *Denominational History*, Washington DC: Pacific Press, 1942, p. 167.

² The detailed discussion of the effect of the depression on the SDA Church is found in the letter of Fred Wilson to W.D. Pierce where he explains why he could not use expatriate missionaries to head Lunjika Mission. He has cited the reduction of appropriation for the mission institution in Africa that could not meet the cost of expatriate missionary workers. He also indicated that the idea of indigenization of the missions was per policy of the General Conference to minimize the expenditure that the church was spending on expatriate workers. South East Africa Union President (F.E. Wilson)—Warren D. Pierce (USA), 29.5.78. Also see R.W. Schwarz, *Light Bearers to the Remnant*, Nampa: Pacific Press, 1979, p. 573, Yonah Matemba, *Matandani. The Second Adventist Mission in Malawi*, Zomba: Kachere, 2003, p. 55.

³ Financial depression in the SDA Church meant a reduction in donations and appropriations to go to newly entered areas. All this occurred in the decade that saw a worldwide collapse of the financial markets in what is known as the Great Depression. Elder C.H. Watson, President of the Australasian Division, was invited to be the General Conference President in 1930-1935 the worst of time. He was noted for financial integrity and business acumen, and even though the next four years saw church income decreasing by 54 million \$US, membership

Apart from transportation and settling costs of the expatriate missionaries and their families which the church had to pay for, there were other expenses like furlough travel expenses for the missionaries and their families that the church was to meet. It was inevitable that if the church was to be financially secured in the troubled time of the depression, drastic measures to reduce operating costs were to be introduced. Even when the depression had passed, it was still expensive to sustain large numbers of expatriate workers in foreign missions that had only a Junior Secondary School to operate. One of the methods that the church used to save money was to reduce the workforce of expatriate missionaries to a minimum and increase the proportion of national leadership in their territories.⁴ R.W. Schwarz agrees that national leadership was the best solution to the problem of the depression because these individuals proved less expensive to support as they needed no costly furloughs and seemed willing, if not always completely content, to accept salaries substantially less than those paid to expatriate missionaries.⁵

The Second World War (1939 – 1945) contributed in its own ways to this change of policy. Not only did it become difficult to find missionaries willing to risk their lives to travel to overseas missions at the height of the war, but travelling restrictions imposed due to war also compounded the situation. Therefore, the church had to elevate the national workers to positions of responsibility to offset the shortage of expatriate missionaries. E.L. Longway, then the president of the China Division, observed in 1946 that every phase of the work had been fostered and kept intact.⁶

To a large extent, the rise of nationalism in Asia and Africa between the 1940s and 1960s speeded up indigenization. With nationalism there was a growing resentment among the indigenous people against foreign domination, oppression and exploitation of their resources in their territories.⁷ Unfortunately, missionaries, perhaps unaware of it, were themselves part of the total colonial culture of subjugation and exploitation.⁸ With much talk of change in Asia and Africa, it was evident that the local people were determined to free themselves from foreign leadership. When most of the colonial territories began to attain their independence, it became imperative for the church to adjust to the changing times. Therefore, as Malawians in the political sphere were replacing colonial administrators, the Adventist Church also began to rapidly replace the leadership of the church in these territories with local personnel.

increased by 90000, 48 missions were organized and 654 additional workers were employed. See General Conference, *Church Heritage: A Course in Church History*, Washington: Youth Department, 2002, p. 45.

⁴ The General Conference using the policy of indigenization tried as much as possible to use the leadership of the church at the Division, Union and the Field or Conference from within the territory they are located. Southern Africa Division minutes no. 3169/68/75, 20.8.75, (MUA).

⁵ R.W. Schwarz, *Light Bearers to the Remnant*, Nampa: Pacific Press, 1979, p. 573.

⁶ Ibid.

⁷ Up to the 1970s the idea of nationalism could be observed among the Africans. For instance, Christians at Lunjika Mission in 1979, set aside one Sabbath for fasting and praying for the Division Session that was to take place in Zimbabwe to elect Union Office bearers. They were praying that a national should be elected to the post of Union President. To the nationalists' favour, the session elected Frank Botomani to replace Fred Wilson. That marked the end of the expatriate missionary era to head the South East Africa Union in Malawi.

⁸ See Shepperson and Price, *Independent African*, Blantyre: CLAIM-Kachere, 2000, p. 387.

among members of that religious organization. Church organizations may fail to provide clear information to members when it comes to why church policies are made and implemented. Most of these church organizations are fond of following the proverb "Let sleeping dogs lie." While these policies are made in good faith and intended for good purpose, for wining souls to Christ, the fact that members are left to seek their own truth on the matters of their church's concern, creates a breeding ground for unfounded rumours that could be avoided.

One of the disadvantages of the indigenization was the reduction of financial support from the General Conference known as appropriation. The missions were encouraged to find their own sources of financing development projects and salaries for workers. The reduction of financial support made it for some Unions especially those in developing countries, difficult to maintain some development projects in their mission institutions. It became particularly difficult to raise enough funds to sustain the operations of their missions. In Malawi, like in many African countries, the Adventist church was forced to advise her Union supervised schools like Malamulo, Matandani and Lunjika to raise their capital development funds and salaries for their workers through the collection of fees¹³ and other income generating activities. Lunjika Mission administration for example, has stressed that the school is self-supporting through its fees collection and other income generating activities like maize mills that are located in three places around Lunjika Mission. The school however, accepts help or rather seeks help from charitable organizations and voluntary contributions.¹⁴

In spite of the problems that the church encountered because of indigenization, the system itself is a welcome development, especially in Africa. The fact that African workers are allowed to run church affairs in their own home missions, previously dominated by expatriate missionaries is a mile stone in the church history of Africa and Malawi in particular.¹⁵

5.1.1 The Church and Society During Indigenization Period

The Adventist church is not a proactive organization on social issues such as human rights, racism, gender equality and democracy, as it appears that the church's apolitical position prevents the church from speaking up against abuses in these issues.¹⁶ In connection to this, the church is usually seen as

¹³ It should be noted that when SDA mission institutions were indigenized, the tuition of these schools went up so that people in the villages could not afford them. This fees increase in Adventist schools raised some concern in some prominent members of the church, for example, W.D. Pierce wrote to the Union Committee that he was concerned with higher tuition fees the schools were charging that made more members of the Adventist church not to send their children to their own schools. He pointed out that this was the disadvantage of indigenization of Adventist schools in Malawi and he criticized the idea as contrary to the fundamentals of Adventist Christian Education objectives. He clearly indicated that such pricing of tuition was turning the schools to run as a business, and in so doing the church would only be educating the so-called elite. W.D. Pierce – South Lake Field (P.A. Parks), 29.9.75, (MUA).

¹⁴ Interview, H.J. Tsoka, Banga Estate, c/o Matandani Mission, P/Bag 1, Neno, 11.7.04. Pastor Tsoka was the principal of Lunjika Secondary School from 1980–1984, and he sourced funds for capital development of the school from Beit Trust for the building of Biology and Physical Science laboratories.

¹⁵ Interview, Martine Akim Mgaba, Matandani Secondary School, P/Bag 1, Neno, 7.7.04. M.A. Mgaba was once the principal of Lunjika Secondary School as from 1994–1999.

¹⁶ See Klaus Fiedler, "The Smaller Churches and the Big Government" in Matembo Mzunda and Kenneth Ross (ed), *Church, Law and Political Transition in Malawi 1992–1994*, Gweru: Mambo–Kachere, 1995, p. 168.

one that reacts to such issues as a secondary participant.¹⁷ Many times, the church is perceived like one that is content with the political and social status quo of its members and nonmembers. While some Adventist members and non-Adventists appear to understand the church as one that is reluctant to deal with the racial problem, it should be noted that the church's policy on how to deal with social issues differs from the policy on how the church deals with moral issues¹⁸ and politics is an example of a social issue.

Seventh-day Adventist Church in Malawi does not advocate racism, tribalism and regionalism as other people might have observed when they visit and pray in some churches elsewhere.¹⁹ For example, Yonah Matemba cites what was happening in Zimbabwe in Bulawayo City at Jamison (now Herbert Chitepo) SDA Church that was a white congregation. The white deacon on duty there would politely inform the person that wanted to pray with the whites in this church that an "African" SDA Church was nearby. The deacon would further give detailed directions on how this person would get to the two nearby black churches of Makokoba and Pelandaba.²⁰ This problem came to an end when the political scene of Zimbabwe changed from white minority rule to black majority rule in 1985. In Malawi, white SDA missionaries were accused of practicing racism when they failed to learn and speak to the indigenous people in their own language after some of them had stayed at Lunjika for more than five years. They failed to preach in surrounding villages using the people's language (*Chitumbuka*), instead they spoke to the people through interpreters.²¹

In Malawi, the SDA Church cannot refute the fact that her members practice tribalism and regionalism, which are equally evil to racism in a society. A good example is what is happening in the Field Missions on the issue of leadership. The people in the North Malawi Field choose the person from the north to be their Field President, so do the Central and South Malawi Fields. This is quite contrary to what was happening before 1990s when such leaders were chosen without considering

¹⁷ Yonah Matemba has given several examples where the church has been seen reacting to these issues as a secondary participant. On racial discrimination between whites and blacks, he cited what was happening in Zimbabwe, South Africa, Namibia, Lesotho and Swaziland without a mention of what happened in Burundi and Rwanda. In these countries there were human rights abuses, racism and undemocratic political systems. The SDA Church in these countries did very little in condemning what was happening. The church was preaching against what was happening, but did not take disciplinary measure against its members who participated in these abuses. See Yonah Matemba, *Matandani*, 2003, pp. 99–100. S.S. Mfune, Youth Director of South East Africa Division, 2000, echoed the same view when he conducted Adventist Youth Week of Prayer at Malamulo Secondary School, March 1998.

¹⁸ Social issues in the SDA Church are treated in such a way that members are taught within the church without disciplining them by either giving them censure or excommunicating them from church membership. Only moral issues will attract censure or excommunication if committed as already discussed in the tobacco and alcohol issue.

¹⁹ See Zacchaeus Mathema, "Religion and Ethics in Modern Society" Course Syllabus, Solusi University, August 2001, p. 4.

²⁰ Yonah Matemba, *Matandani. The Second Adventist Mission in Malawi*, Zomba: Kachere Series-Kachere Theses no. 1, 2003, p. 100.

²¹ Those who learned the indigenous language were the children of the missionaries who came here while young. Good examples are the children of James Goodchild, Windy and James Jr. After staying at Lunjika Mission for five years these children become interpreters of their mother and father respectively. Gordon Doss, the son of Norman Doss also did the same. Interview, A.D. Katete, Jeke Saka Village, T.A. Mzikubola, Mzimba, 6.4.05.

where one came from. For example, William Katundu from Katundu village, T.A. Kapingo Sibande in Mzimba, was elected President for the Central Malawi Field at the session of 1980, so was Harry Kanjewe from Namasalima Village T.A. Njema in Mulanje elected the President for North Malawi Field till 1985.

As regard to racial problems, which can be compared to tribal and regional problems in Malawi, the SDA Church considers these as social problems and not as doctrinal problems. At the General Conference of 1962, the Church made the first admission that there is indeed racial prejudice against black people in the Church. The GC president at that time, Reuben R. Figuhr promised that the Church would look into the issue more critically with the view to eliminate this problem in the Church.²² It would appear however, that very little has been achieved to this effect. In 1975 Robert H. Pierson, the president of the General Conference that time acknowledged that the Church was doing very little to redress the problem. In his 254 page book titled, "We Still Believe" he encouraged unity and equality among the members of the Seventh-day Adventist Church.²³

In Malawi, theological thinking of the Seventh-day Adventist Church can be understood when the Church applies her policy on the separation of duties between Church and State. In view of this policy, the Seventh-day Adventist Church refuses to mix religion with party politics.²⁴ During the time of political transition 1993–1994 from a one party to a multiparty system of government in Malawi, the Adventist church was silent at a time when most of the churches were supporting the advocates of change. Wenson L. Masoka, President of Malawi Union then, summarized the church's position on matters concerning church and state in his six-paged letter to the church workers and the members of the Adventist church. Also in the *New Express* of 11–17 June 1993, he stated that the church's refusal to take part in party politics is not a lack of sympathy with the attainment of proper government, but it is following the counsel of Christ that His kingdom is not of this world.²⁵ While the church as an organization is apolitical, its policy on the relationship of church and state does not affect her individual members in the church, who are free to make their own choice whether to be apolitical or political. On 15 September 2002, S.S. Mfuné, the President of Malawi Union, in the presence of state president Dr Bakili Muluzi, who came to attend the centenary celebrations of Malamulo Mission, also echoed the views of the church as to her relationship with the state. In his welcome speech, Dr Mfuné said that the policy of the Seventh-day Adventist Church was to serve and support the government of

²² See Insight Magazine, 23.6.90, p. 7. Also Yonah Matemba, *Matandani the Second Adventist Mission in Malawi*, Zomba: Kachere Series–Kachere Theses no. 1, 2003, p. 100.

²³ R.W. Schwarz, *Light Bearers to the Remnant*, Nampa: Pacific Press, 1979, p. 627.

²⁴ Zacchaeus Mathema quoting Niebuhr states that religion that gains political power becomes a beast. Adventists do not want their religion to gain political power, fearing that in so doing it can become a beast. See Zacchaeus Mathema, "Religion and Ethics in Modern Society," Course Syllabus, Solusi University, August 2001, p. 5.

²⁵ W.L. Masoka, "Statement on Seventh-day Adventist Church attitude to Party Politics" Malawi Union, 6.6.93, p. 1. Also quoted by Klaus Fiedler from the *New Express* 11–17 June, 1993, in "Smaller Churches and Big Government" in Matembo Mzunda and Kenneth Ross, *Church, Law and Political Transition in Malawi*, Gweru: Mambo Press–Kachere book no. 1, 1995, p. 166.

the day; as long as the government is not in conflict with the law of God who is to be worshiped by all human beings.²⁶

5.2 Triumphs of Malawian Leadership 1973 – 1995

Mombera Mission was the second big Adventist Mission in Malawi to be handled by the national administrators.²⁷ The appointment of Frazer K. Nyasulu²⁸ in 1973 was the fulfillment of the implementation drive for indigenization of Mombera Mission. Frazer Nyasulu had been one of the first Malawians from the north to go to Solusi College for the Bachelor of Arts (Theology) in 1969. By the time Nyasulu took over the leadership of Mombera Mission as the principal, eight mission directors that included the first two nationals and six expatriate missionaries had been directors of the mission from 1932–1972. It should be noted that unlike Morrison Malinki and Moses Chauluka became directors of Matandani Mission by chance, because there were no expatriate missionaries to take the post of the director at that time, Mombera Mission had its first two directors who were Malawians who had experience in missionary work. For example, James Malinki was the first from Malawi to be sent on missionary work to Congo and thereafter, was appointed the mission director of Mombera in 1932. Likewise Simon Msuseni was a missionary to Tete in Mozambique before being sent to Mombera to be the next Mission director after James Malinki. These two, because of their experience in missionary work, needed minimum supervision from the Union Office.²⁹ However, it would appear that during the period of these two national directors, the mission did not achieve very much in terms of infrastructure development that could counteract such strong views that the missions supervised by the nationals would not prosper as compared to that supervised by expatriate missionaries. The General Conference that was headed by mostly whites could not support the mission headed by nationals to mark the difference between the whites and the blacks; therefore, it was seen as advocating racism.³⁰

²⁶ S.S. Mfuné, Welcome Speech, Malamulo Mission Centenary Celebrations, 15.9.02. Also see *Daily Times*, 16.9.02, p. 3.

²⁷ The first one was Matandani Mission in 1971 that had Dr Tommy Nkungula, as its leader after M.O. Klausen. See Yonah Matemba, *Matandani. The Second Adventist Mission in Malawi*, Zomba: Kachere Series–Kachere Theses no. 1, 2003, p. 103.

²⁸ Frazer K. Nyasulu was born on 6 March 1924 in Timbako Chanahama Village, T.A. Chikulamayembe, Rumphi. He went to Nzokoto Primary School where he completed standard 2, and then went to Luwazi Primary School for standard 3 and 4. In 1938, he was baptized at Luwazi Mission. Thereafter he went to Malamulo Training School where he completed standard 5 and 6 and forms 1 and 2 and then joined Teacher Training. After his training he was sent to Luwazi to head the school in 1953. In 1964 he went to Solusi College where he studied for Bachelor of Arts Theology till 1969. In 1975–1976, he was elected president of the North Malawi Field; in 1976 he was elected executive secretary for Malawi Union till 1986. In 1986 he was elected president for North Malawi Field again till 1990 when he retired.

²⁹ Interview, F.K. Nyasulu, Box 585, Mzuzu, 22.6.04.

³⁰ A good example was observed at Malamulo Hospital, when the Medical Director was Dr Gilbert Burnham; he received many donations from USAID and other organizations in the United States for capital development that he used for building wards and a college for medical assistant training including staff houses. Thereafter, the post was indigenized; no donations are coming from the US. Interview, Mandala Maseko, Box 100, Makwasa, 15.10.04. This is not true with Lunjika Mission as you will see later in the chapter.

Nyasulu became the principal of the mission that had a full Primary School, Junior Secondary School, a clinic and a farm. Significant was the move that Board of Trustees of Mombera Secondary School took that affected the name of the mission "Mombera." As the second chapter has shown, the mission was first called Ntchaya, its original name given by the SDB, and when it was taken by the SDA in 1932, it was renamed Mombera Mission, in 1933, in honour of paramount chief of the Ngoni Mmbelwa.

Nyasulu did not make immediately major changes in the running of this relatively successful mission that was registered under the personal name Mombera. On 18th June 1973, he submitted his proposal to the Union Executive Committee to write to His Excellency Ngwazi Dr H. Kamuzu Banda and explain to him the suggestion to change the name of the mission from Mombera to Lunjika, pointing out to him that the name was even confusing as it was used to name two institutions, Mombera Mission and Mmbelwa Farm Institute. The Committee was inquiring if he had any objection to the suggested name change.³¹ Another reason for the change of the name that was not included in the letter was that the Ngwazi himself was not in favour that individuals apart from him should give their names to structures or institutions.³²

In 1974, His Excellency Ngwazi Dr H. Kamuzu Banda answered the letter of the Mombera Secondary School Board favourably.³³ At the Year-end Committee of the Union Executive of 1974, a sub-committee was set up to look into the most appropriate name for the mission. In 1975, the sub-committee that was composed of Gladwell Longwe, representing members of the local community, the principal of Mombera Secondary School, the Education Director of North Lake Field and chaired by the Director of the Field, finalized its work and upheld the earlier suggested name "Lunjika," to be the new name for Mombera Mission. At the Year-end Committee of the Union Executive, it was voted that with effect from January 1976, Mombera Mission was to be called Lunjika Mission.³⁴

Other notable developments during the indigenization era at Lunjika Mission included the upgrading of the Junior Secondary School to a Senior Secondary School and trimming if not eradication of the water problem that was chronic at the mission. In 1980, at the Mid-year Union Executive Committee a proposal was submitted by the principal of Lunjika Secondary School to upgrade Lunjika Junior Secondary School to a Senior Secondary School, with forms three and four to meet the demand by the majority SDA Christians and mission workers in the North Lake Field who were sending their children to Malamulo or other Secondary Schools after they had passed their Junior Certificate Examinations at Lunjika. The Union Executive Committee formed a sub-committee to look into the possibilities of upgrading the secondary school. H.J. Tsoka, then the principal of Lunjika Secondary School, chaired the sub-committee. Tsoka and the sub-committee went into negotiations with the ministry of Education, Science and Technology on how a Junior Secondary School could

³¹ Mombera Secondary School Board Minutes 18.6.73.

³² Interview, F.K. Nyasulu, Box 585, Mzuzu, 22.6.04.

³³ State President (Dr H. Kamuzu Banda) – Mombera Secondary School Board of Trustees, 26.8.74, (MUA).

³⁴ Interview, Gladwell Longwe, Kamphazi Village, c/o Box 20055, Mzuzu, 14.6.04. Also Lunjika Secondary School Board Minutes no. 2077/75, 16.9.75, (MUA).

become a Senior Secondary School. As opposed to Matandani, it took Lunjika Secondary School only three years to implement the proposal. In September 1982, the Sub-committee reported to the Union Executive the way forward for Lunjika Secondary School. The Committee voted that Lunjika Secondary School be upgraded to offer form three and four. The Secondary School continues to draw students from various parts of the country, both Adventists and non-Adventists.

To upgrade Lunjika Secondary School to a Senior Secondary School, the Ministry of Education gave conditions that the Lunjika Secondary School Board had to fulfill. These conditions included the solution of the chronic water problem, rebuilding of the Kasitu River bridge, enlarging the boys' hostel and construction of a library and science laboratories.³⁵ Toward the end of 1981, Pastor H.J. Tsoka broke the status quo when he proposed the construction of a dam across Lubelezi River, which was the biggest water project during his tenure (1980–1984). Neither South East Africa Union nor Lunjika Secondary School had the money for such a big project. Tsoka approached the Canadian International Development Agency (CIDA) for financial assistance. CIDA gave Lunjika Secondary School the money for the project on condition that the water system to be built was to benefit also the rural community around the mission. The people of the vicinity were also asked to contribute to the water project.

Tsoka mobilized the community that helped in the project by digging the pipeline, sourcing sand and stones for the building of the Lubelezi River dam three kilometers away from Lunjika Mission, up the mountains near Bilima's Village.³⁶ Indeed the project did not benefit the mission alone but the rural community as well. Villages that contributed to and have benefited from the project include Sikelo Katundu, Beza, Bota Nyirongo, Mwandira and Master Katundu. All these villages have a tap of piped water at the centre of the village.



Figure 9: H.J. Tsoka the principal of Lunjika Secondary School (1980-1984). The man who upgraded Lunjika Junior Secondary School to Senior Secondary School

³⁵ This section will discuss water problem only while the other problems will be discussed in the other sections later in the chapter that will include infrastructure development.

³⁶ Interview, H.J. Tsoka, Banga Estate, c/o Matandani Mission P/Bag 1, Neno, 11.7.04.

5.3 Adventist Churches in Mmbelwa (Mzimba): Stainless "Folk Churches"

The evangelical aspect of Lunjika Mission is one of the areas that require further research. Until recently, Lunjika Mission Church and its satellite churches could be described as folk churches.³⁷ This study suggests that Lunjika Mission Church and its satellite churches (numbering 10 by 1945) fit the description of folk churches, a situation that existed in villages where the Livingstonia Mission had great influence for over sixty years. In fact, in terms of religious influence, much of the Mmbelwa area was for a long time the stronghold of the Presbyterian Church till the 1940s when religious influence was divided between SDA and Presbyterian. To illustrate, villages such as Sikelo Katundu, Yobe Jere, Philemon Zungu and Mtaja Chavula were completely Adventist villages while the rest had divided influence from Mombera Mission and Livingstonia Mission.

The Adventist villages' oral accounts clearly indicate that people strictly observed the Sabbath. For example, at sunset on Friday's temporal activities such as pounding, drawing water, washing, etc were suspended until after sunset on Saturday. This was difficult to observe in villages where its members had divided influences.

Adventists are quite unique in their teaching of seventh day Sabbath observance. This doctrine attracts many members from other denominations to join this church, thinking that Adventists alone follow biblical principles on Sabbath observance. As a result, by 1957 Mombera mission church district and her satellite churches covered the whole area of Mmbelwa. Therefore, it became difficult to be managed by one church pastor stationed at Mombera Mission. In 1958, the Adventist Church organized North Nyasa Field with its headquarters at Mzimba.³⁸ Its territory covered Dedza in the central region up to Zambia, to Chitipa and beyond the Songwe River in Tanzania.³⁹

The organization of the North Nyasa Field in 1958 made some of the churches, which were under Lunjika Mission become church districts. Examples included Efumbeni in Mabulabo, Endindeni and Euthini in Chindi Jere and Kapoli and Enunwini in Mtwalo. The action also relieved the Mombera Mission church pastor who used to walk long distances on church visitation tour. This action indeed left Mombera Mission with only churches that are in her immediate surrounding areas. The size of Mombera Mission Church district was reduced to enable the pastor to spend more time on internal evangelization (i.e. among the people of Yakobe Njakwa, Sikelo Katundu, Mwandira, Bota Nyirongo, Simon Mphande, Mphepo, Beza and Bairesi Chirwa villages and the students body). This opposed the early views of the Mission when the pastor situated at Mombera had to evangelize areas beyond the Mission borders which consumed much of the pastors' time when travelling.

For much of the era of national leadership up to 1995, pastors for example, Jaspine Bilima, Samson Mfuné, Brighton Kavaloh, Lawrence Kamvazaana etc, have kept the spiritual aspect of the Mission intact. In 1976 at an end of year board meeting, Pastor Samson Mfuné proudly reported that

³⁷ For the concept of folk-church see Klaus Fiedler, *Christianity and African Culture*, Blantyre: CLAIM-Kachere, 1999, p. 37-38.

³⁸ Interview, Edison Kumwenda, Zabron Kamanga Village, c/o P.O. Box 30, Eswazini, Mzimba, 10.6.04.

³⁹ See SDA, *Yearbook*, 1959, p. 173.

Out of Bible class members at the mission and companies 47 were baptized during the last quarter. Second quarter 16 students were baptized. During August teachers' effort (three weeks of evangelism conducted by teachers) 12 people joined the church in the baptism class at Mphepo, and out of the 12, 9 were baptized. In October camp meeting 11 students were baptized. During the same time Bible Study Club for students was started.⁴⁰

Added to the "stainless" folk churches is of course Lunjika Mission Church and her companies because all workers, students and some villagers of Sikelo Katundu, Chirwa, Mwandira, Nyirongo and Beza congregate at Lunjika Mission church while the rest of the Adventist villages of Yakobe Njakwa, Simon Mphande, Mphepo and Chavula continue to gather in their small church companies. For example, the people of Yakobe Njakwa gather at Kavitengo Company while those from Chavula, Simon Mphande and Mphepo gather at Mongu Company. This is a clear indication that Adventist Churches at Lunjika are still folk churches in many of the villages as no other denomination has been able to penetrate these Adventist villages up today. However, it is the influence of the Adventist Church that has penetrated into the areas once the stronghold of the Njuyu Presbytery. For example, the Adventist church has established her branches at Eswazini in the Village of Kampingo Sibande and Samson Sibande, which were purely Presbyterian villages till 1996 when Adventist church established companies in these villages.⁴¹

It should be noted that many Adventist Churches in Mmbelwa area began as a Branch Sabbath Schools, and then became companies.⁴² These 'small' congregations were formed either through Branch Sabbath Schools or efforts of Adventist evangelists and teachers from Lunjika mission and surrounding villages. When out-schools run by the mission like Lunjika were taken over by the government and given to district councils to run after the country's independence in 1964, Adventist evangelists continued to preach in the periphery of the mission. Through these efforts and Branch Sabbath Schools, branches, companies and churches were established in many villages. For example, three of these are Hola Branch, Chiwale Company and Emoneni Company, which developed into churches.

The evangelical campaigns aided by annual camp meetings at the mission, continued throughout the indigenization era. Teachers at the mission school also contributed to the evangelical activities at the mission. Teachers mostly evangelized among their students through the morning worship programme and through guidance and counselling services. Through these efforts many non-Adventist students, who attended any of the two schools (primary and secondary), were converted. Most principals helped by church pastors at the mission, in spite of weaknesses in other areas, made great efforts to improve and deepen the spiritual dimension of both students and village body of the vicinity of Lunjika Mission. Such positive pastoral developments extended to the administrative realm, and

⁴⁰ Pastor Samson Mfune's Report, 15.12.76. MUA.

⁴¹ Interview, Levison Sibande, Box 1 Eswazini, Mzimba, 15.6.04.

⁴² In the SDA Church, a company, comprising a number of believers residing in close proximity to one other but not big enough to form a church, is the bottom institution in the church's organizational structure. After a company there is a church, where there is leadership like church elders running the affairs of the church. Several churches form a church district, then the field, the conference or union, the division and the general conference. See *SDA Church Manual*, 2000, p. 39.

have made Lunjika mission continue rendering her educational and spiritual services to the people of the northern region, Eswazini area in particular.

5.4 Impact of Indigenization 1975 - 1995

Shepperson and Price in their poignant narrative of the John Chilembwe Rising of 1915 have warned that inevitability is a dangerous concept to use in a historical narrative.⁴³ For example, were the odds so against the indigenous leadership in Malawi in general and Lunjika Mission in particular those mission establishments runs by them were doomed to fail? Did the excitement of being in positions previously the domain of foreign missionaries combined with less trained, experienced workers and gradual reduction of financial appropriation from the General Conference, weigh too heavily for national leadership to succeed? Were the dices too heavily loaded against Lunjika Mission Malawian leadership for it to save the mission from the rout that can be observed today?

Admittedly, unlike Matandani that has several factors that led to the decline of this mission in the Malawian leadership era, Lunjika Mission has several factors that led to the successful maintenance of this mission in the same era. Sources however indicate that the successful maintenance of the mission is a collective effort by both expatriate and Malawian leaders that have been at the mission with a development vision for Lunjika.⁴⁴ It is the author's contention, based on observation, oral information and primary written sources that the successful maintenance of the mission, notwithstanding other factors, rests mainly on the upgrading of Lunjika clinic to an eight bed admission ward from a four bed ward clinic, the upgrading of Lunjika Junior Secondary School to a Senior Secondary School and the splitting of the mission into three institutions which was a symbol of growth and development of Lunjika Missions.

Events at the mission beginning from 1972 were perhaps a premonition of good times ahead. The spirit of courage that Nyasulu demonstrated in 1974 to write to the Ngwazi and get the positive response exposed him even to the Union Committee Members that he could be a good leader. In 1975, the Union Session selected Frazer Nyasulu to the post of Field Executive Director for the North Lake Field effective January 1976.⁴⁵

Nyasulu left Lunjika Mission in January 1976. Wilson W. Khonje who arrived at Lunjika Mission in October 1975 replaced him. It must be noted that while observations and sources have indicated that collective efforts to successful maintain Lunjika Mission are credited to indigenous leaders who have been at this mission as principals, not all were development conscious. Some of these leaders were just good at office work, but their visions could not be shared with others to materialize. A good example of such leaders was Pastor Khonje. In spite of his brilliance and excellence in the pastorate and in

⁴³ See Shepperson and Price, *Independent African*, Blantyre: CLAIM-Kachere Monograph no. 13, 2000, p. 339.

⁴⁴ Those leaders who had no development vision for the mission did not stay long at Lunjika. They were replaced quickly to allow continuity of the development of the mission. Interview Gladwell Longwe, Kamphazi Village c/o Box 20055 Mzuzu, 14.6.04.

⁴⁵ Interview, Rex Mzumara, Box 335, Mzuzu, 22.6.04. Pastor Mzumara was one of the delegates to the Davison session of 1975 sent by North Lake Field.

school administration, Khonje's style of leadership was insufficient to leave a remarkable physical mark at the mission so that people could remember him as a development conscious man. He was a kind of office administrator who took little interest in physically checking up what was going on outside the office and could not propose any developmental infrastructure plan at the mission.⁴⁶ As a result, the local community around the mission did not like his administration, they demanded that he should be transferred or removed from the post. In 1977, Khonje was transferred to Matandani Mission and was replaced by Samson R. Mfuné.⁴⁷

Mfuné was a development conscious man who wanted to put Lunjika Secondary School on the map. In 1978, he asked the Ministry of Education to conduct form three selections at Lunjika Secondary School. This was an attempt to select students from Lunjika Secondary School who passed the Junior Certificate Examinations with good grades for form three in various government secondary schools so as to give a chance to those who could not afford to go to Malamulo Secondary School for form three and four because Malamulo Secondary School was more expensive than Lunjika Secondary School. The Ministry of Education responded positively to the request so that in 1978, four students were selected from Lunjika Secondary School to go to various government secondary schools for form three. In 1979, no student from Lunjika was selected. In 1980, eleven students were selected, including the author, who was selected to go to Robert Laws Secondary School. In the same year, Pastor Mfuné was transferred to Malamulo Publishing to work as a translator, and was replaced by Pastor Hartley J. Tsoka.

Pastor Hartley John Tsoka, the son of Pastor John Tsoka, was appointed principal of Lunjika Secondary School at the right time. His tenure was largely marked by success both in academics and infrastructure development. During Tsoka's tenure Lunjika Secondary School Board of Trustees approved the proposed plan to upgrade Lunjika Secondary School to a Senior Secondary School. Before applying to the Ministry of Education for the upgrading of Lunjika Secondary School, Tsoka carried out several development projects at the school, which attracted funding from both government and NGOs. For example, in 1981, Tsoka sourced funds from the DDC with the help from the District Commissioner, who was also the chairman of the District Development Committee for the upgrading of the road from Manoro to Lunjika Mission. This road linked Lunjika Mission to the main road from Mzimba to Mzuzu via Mzangwe before Mzimba to Mzuzu via Chikangawa road was tarmarced. The upgrading of the road to Manoro and the construction of the strong bridge across the Kasitu River made United Transport of Malawi (UTM) Bus Company to introduce a bus service to Lunjika Mission, in 1982.

Easy transport to the school made the enrolment of the school increase, so that the infrastructure used before became too small to accommodate the increased enrolment. To eliminate this problem, Tsoka proposed to the Lunjika Secondary School Board of Trustees to turn the rooms that were previously used as science laboratories into classrooms and build new science laboratories. Both the

⁴⁶ Also see Yonah Matemba, *Matandani. The Second Adventist Mission in Malawi*, Zomba: Kachere Series—Kachere Theses no. 1, 2003, p. 114.

⁴⁷ Interview, Gistone Nyirongo, Bota Nyirongo Village, c/o Box 20055, Mzuzu, 13.6.04.

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⁴⁷ Interview, Gistone Nyirongo, Bota Nyirongo Village, c/o Box 20055, Mzuzu, 13.6.04.

Union and the School had no money for capital development that could be used for this project. Tsoka sourced funds from Beit Trust in Zimbabwe. This Trust gave Lunjika Secondary School K25000.00 for the project of building Biology and Physical Science laboratories. The work of building these labs commenced in 1983, the year Lunjika Secondary School received permission to start form three. In 1984, the first form four students wrote their Malawi School Certificate of Education examinations. The results were not impressive as out of the 26 students who wrote the MSCE examinations only 7 students pulled through; representing a pass rate of 27% while the national pass rate was 49%.⁴⁸ Out of the seven students who passed, one student was selected for University education. When the Education Department of Malawi Union studied the results, it was discovered that while pastor Tsoka was good at development projects, he had a problem with the academic administration of the school. Therefore, the Union Committee of Education recommended to the Union Executive Committee the transfer of Pastor Tsoka to Malamulo Secondary School, and Pastor Gibson S. Moyo replaced him.

G.S. Moyo continued with the development work of Lunjika Secondary School left by Pastor Tsoka. However, he was paired with an expatriate missionary who worked, as the business manager while Pastor Moyo was the principal. The official title that was given to this business manager was technical adviser to the principal on financial affairs, and his name was Stephen Pipkin. Pipkin worked side by side with pastor Moyo as the business manager of the mission. During his tenure, pastor Moyo built three teachers houses with funds he sourced from well wishers and non governmental organizations. Moyo managed to improve the status of Lunjika Secondary School on both academics and infrastructure development. The MSCE results of 1985 for Lunjika Secondary School had a 50% pass rate while the national pass rate was 45%.⁴⁹ In 1986, Pastor G.S. Moyo was elected Education Director for South East Africa Union and was replaced by Rogers E. Thombozi in September 1986. Rogers Thombozi served as the principal of Lunjika Secondary School for only two academic years. In 1988, he was transferred to Malamulo Secondary School and Rex R. Mzumara replaced him.

During his tenure, Mzumara continued working with Pipkin as the financial technical adviser to the principal. Like his predecessors, Mzumara used development funds from well wishers and NGOs to build infrastructure at Lunjika Mission. He continued building teachers' houses for the secondary school. It should be noted that national leaders who have been at Lunjika Mission as Principals have built five teachers houses, two of them duplexes.

Mzumara also sourced funds from Beit Trust for the building of the school library that is now in use. Mzumara was a very active man who wanted to increase the income of the Mission by creating more income generating activities. He did not want to depend on fees collection that was seasonal. He used his business manager Pipkin to source funds from well wishers in the USA. Pipkin managed to secure some funds that were used to buy three maize mills that were located at Endindeni, Manoro and Eswazini. These maize mills were located in these places in 1989, and today they are no longer functioning just like what happened to the maize mills at Matandani Mission. However, Malamulo

⁴⁸ Malawi National Examinations Board (W. Mwankhoma) – Macleard S. Banda, 20.8.04.

⁴⁹ Ibid.

Mission has maintained hers, and Matandani is trying to repair one maize mill while Lunjika Mission has disposed all mills ready for auction sale pending Board approval.⁵⁰ In 1990, Adventist Health Services sourced funds from the Christian Service Committee for the upgrading of Lunjika Dispensary to an eight-admission bed clinic with the help of the Ministry of Health. The funds released were enough for the building of the maternity ward, the clinic and four staff houses. This development made the AHS to send two nurses/midwives, Medical Assistant and Health Surveillance Assistant as opposed to a Medical Assistant and a nurse/midwife before.⁵¹

In 1993, at the Malawi Union Session, Rex Mzumara was elected Executive Director of North Malawi Field, and Pastor Martine Akim Mgaba replaced him. Mgaba's entry in the office coincided with the political change from one party to multiparty system of government. In 1993, the multiparty advocates gained political mileage by winning the referendum on 20th June. Thereafter, many political parties were formed, each of them with its own party manifesto. One of the parties that was formed and had won many followers especially from the southern region had on its manifesto "providing free primary education to every Malawian child if voted into power." This manifesto affected almost all Adventist primary schools that were planning to charge school fees in the 1994/95 academic year that included Lunjika Primary School. In the first multiparty general election of 1994, the UDF won both the parliamentary and presidential elections and made primary education free. This then was a challenge to primary education services in the Adventist Church that the church could not stand especially in those schools that were located in rural areas. Charging fees in these schools would mean closure of the schools as no parent could pay fees while the government was charging no tuition for primary education and their primary schools would have very low enrolment to sustain them. As a result, the Seventh-day Adventist Church entered into negotiations with government as to how Adventist schools could be incorporated in the free primary education system, without handing over the schools to the government. A temporary agreement was reached that the government should subsidize the teachers' salaries and provide teaching and learning materials while the church would be maintaining the schools. In view of this agreement, all Adventist primary schools located in rural areas no longer charged fees.

The move by the SDA church to make their primary schools free made the schools fail to provide enough room for the increased enrolment. This is because previously, the schools were made to accommodate just a few pupils from those parents who were willing to pay higher fees than in the public primary schools, when primary education was not free. The increased enrolment at Lunjika Primary School caused some concerns to the principal of Lunjika Secondary School, in 1994. In 1995, Martine Akim Mgaba then the principal of Lunjika Secondary School and also the Secretary of Lunjika Mission Board of Trustees submitted his proposed plans to build the new primary school block to the board for discussion. After the discussion, the board advised Mgaba to source funding for the building of the new school block from any NGO that would help with the funding of the project.

⁵⁰ Interview, S.K. Moyo, Principal of Lunjika Secondary School, Box 20055, Mzuzu, 17.6.04.

⁵¹ Interview, Ruth Beza (Mrs Mulungu), nurse/midwife Lunjika Clinic, Box 20055, Mzuzu. 20.6.04.

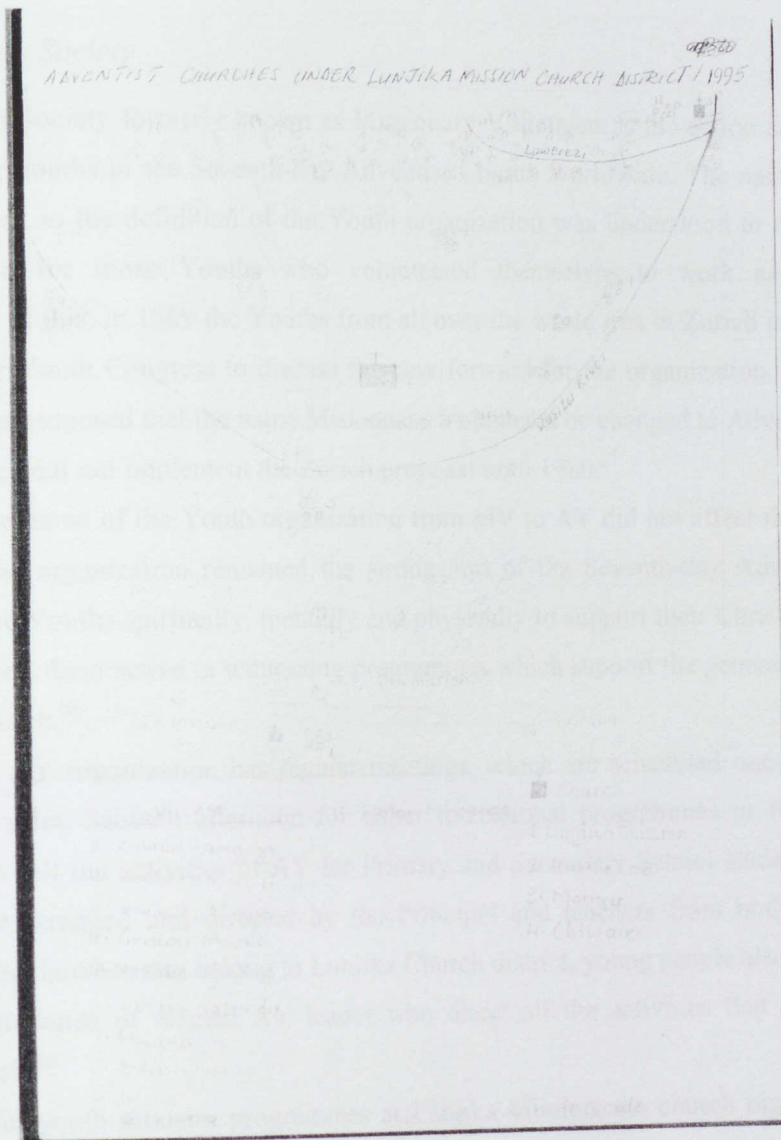
Mgaba sourced funds from the EU. The EU funded the building project of the primary school block that commenced in 1998, and was completed in 1999. In the same year, Mgaba was transferred to Matandani and was replaced by S.K. Moyo.

The mission has been enjoying steady structure developments that forced the Union to decide that the institution cannot function as a single institution. As a result, the mission has been divided into three institutions as follows: the clinic and the dispensary is an institution under the Department of Health and Temperance officially known as AHS; secondary and primary school under the Department of Education Malawi Union; the church district is under the North Malawi Field.

It has been observed that most of the evangelical functions that Lunjika Mission Director and the pastor used to perform have now been taken over by the district church pastor. Today, the target for much of the evangelical work by Lunjika Mission church pastor and teachers are centred on the non-Adventist students who come to attend both primary and secondary school education at the mission. The continued popularity of the schools in attracting boys and girls, who come to attend this unique Adventist Christian education, located far away from the influence of the cities, has stood as one of the ways in which Lunjika Mission continues to contribute to the conversion of people to the Adventist church today.⁵²

⁵² Most of the Adventist Mission Schools are found outside cities because Adventists believe that never can the proper education be given to the youth in this country, or any other country, unless they are separated a wide distance from the cities. No pains should be spared to select places for Adventist schools where the moral atmosphere will be as healthful as possible, for this reason a retired locality is best for the location of Adventist schools. See *Principles Expected in True Education*, 1872, p. 120, also Ellen G. White, *Fundamentals for Christian Education*, 1972, pp. 312, 421.

Map 7



5.5 Church Development during the Era of Malawian Leadership

The period of Malawian leadership coincided with several changes that took place in the Seventh-day Adventist Church and these include change of names of certain church departments and the introduction of new church departments. For example, Missionary Volunteer Society changed to Adventist Youth Society, Lay Activities Department became the Department of Personal Ministries and the Department of Public Affairs and Religious Liberty has been introduced to advise the Church on legal implications that may arise from religious and denominational diversity. The church also created separate departments for children and women known as Children's Ministries and Women's Ministries respectively.⁵³ Lunjika Mission Church adopted all these changes as they came into effect,

⁵³ SDA Church Manual, Hagerstown: Review and Heralds, 2000, pp. 93-122.

because church members felt that these were necessary for the growth and development of the church.⁵⁴

5.5.1 Adventist Youth Society

The Adventist Youth Society formerly known as Missionary Volunteers is the action and fellowship for junior and senior youths in the Seventh-day Adventist Church worldwide. The name Missionary Volunteers as opposed to the definition of the Youth organization was understood to mean that this was an organization for those Youths who volunteered themselves to work as missionaries elsewhere.⁵⁵ In view of this, in 1969 the Youths from all over the world met in Zurich in Switzerland, where they had their Youth Congress to discuss the way forward for the organization. At the end of the meeting delegates proposed that the name Missionary Volunteers be changed to Adventist Youth.⁵⁶ However the churches did not implement the Zurich proposal until 1980.⁵⁷

The change of the name of the Youth organization from MV to AY did not affect the activities of the organization. The organization remained the strong arm of the Seventh-day Adventist Church aiming at training the Youths spiritually, mentally and physically to support their Christian and social interaction and making them active in witnessing programmes which support the general soul winning plans of the local church.⁵⁸

Lunjika Mission AY organization has regular meetings, which are scheduled once a week. The group meets every week Sabbath afternoon for either recreational programmes or for progressive achievement classes. All the activities of AY for Primary and Secondary School students at Lunjika Mission Church are arranged and directed by the Principal and teachers from both Primary and Secondary School. In churches that belong to Lunjika Church district, young people also meet in small groups under the guidance of elected AY leader who direct all the activities that have a family involvement approach.⁵⁹

For the successful youth ministry programmes at Lunjika Mission, the church organizes various youth activities which include AY Week of Prayer, AY Summer Youth Camps which are organized when schools have closed and the Voice of Youth for more interaction, fellowship, recreation,

⁵⁴ Interview, R.R. Mzumara, P.O. Box 335, Mzuzu, 22.6.04.

⁵⁵ Interview, E.E. Nthunzi, The Director of Youth and Children Ministries, Malawi Union of the SDA Church, P.O. Box 951, Blantyre, 2.3.05.

⁵⁶ General Conference Youth Department, *Church Heritage: A Course in Church History*, Washington: Review and Herald, 2002, p. 78.

⁵⁷ Interview, E.E. Nthunzi, The Director of Youth and Children Ministries, Malawi Union of the SDA Church, P.O. Box 951, Blantyre, 2.3.05.

⁵⁸ Compare SDA, *Church Manual*, that of 1959 and that of 1986, there is no notable difference in the activities of the Youth organization.

⁵⁹ Family involvement approach is an approach which is very essential for youths in the SDA Church as it allows each church or a branch to study its own youths and the families they come from family profile, resources, personnel, facilities and school relationships in order to develop the best youth ministries in keeping with the church standards. See SDA, *Church Manual*, 2000, 16th edition, p. 90.

witnessing outreach and leadership training which are all a part of the concepts to be fostered in the AY Society.⁶⁰

With these programmes laid down by the church for the youths, Lunjika Mission has seen many youths from both Primary and Secondary Schools joining the SDA Church every school term. For example, the AY Week of Prayer of 1990 that was conducted in March saw 12 youths from CCAP who came to attend secondary education at Lunjika Secondary in form one join the SDA church. At the close of the academic year of 1990, 38 members were added to the church because of various AY programmes, all of them were students who had come to attend secondary education at Lunjika Mission.⁶¹ The question one can ask is, "Is this true conversion or a conversion for convenience?" This is a difficult question to answer because Lunjika Secondary School has no follow up records for these students who join the church during the period of their education at Lunjika Mission. However, Lunjika Church membership register shows that many of her members, who join the church which include students during the period of their study at Lunjika Secondary School, when they leave Lunjika Church, the churches which they join, ask Lunjika Church to transfer their church membership to where they have gone.⁶²

It should be noted that Lunjika Mission Youth Department today no longer uses the Branch Sabbath School in its evangelistic endeavours. This has brought confusion amongst many old people who used to see these youth coming to their homes during Sabbath afternoons to sing, study the Bible and pray with them. Mrs Margaret Nkosi observes that with the absence of this programme, some old people like her have concluded that with indigenization of Lunjika Mission, the missionary work has declined. All what the youth can do today is to go in the bush for what they call nature walk, where they witness to none but to themselves.⁶³

5.5.2 Personal Ministries Department

Personal Ministries Department came into effect in 1995 to replace Lay Activities Department, with a few modifications of course. Apart from the Adventist Men and Dorcas Society that were the subsidiary groups when the department was known as Lay Activities, today the department has adopted another subsidiary group known as the group that is responsible for people with disabilities.⁶⁴ With this additional group, the department has relieved the work that was very heavy for Adventist Men and Dorcas Women Society.⁶⁵ It should be noted that the third subsidiary group of the Personal Ministries does not exist at Lunjika Church and in her branches because the church is far from the

⁶⁰ Interview, S.K. Moyo, P.O. Box 20055, Mzuzu, 14.6.04.

⁶¹ Lunjika Secondary School, A.Y. Report, in 1990 Education File for Staff and Enrollment Report, P. 12, MUA.

⁶² Interview, Milley Betty Gondwe (Mrs Ndhlovu), Church Clerk, Lunjika Mission Church, P.O. Box 20055, Mzuzu, 14.6.04. Also see Lunjika Church Membership Register for 2003.

⁶³ Interview, Margaret Sibande (Mrs Nkosi), Kapingo Sibande Village P/A Eswazini, Mzimba, 20.6.04.

⁶⁴ See SDA, *Church Manual*, 2000, pp. 94-95.

⁶⁵ Interview, Elder R. Katundu, c/o P.O. Box 20055 Mzuzu, 12.6.04.

rehabilitation centres.⁶⁶ Therefore, till today Lunjika Mission church uses only two of the three subsidiary groups existing in the department.

5.5.3 The Public Affairs and Religious Liberty Department

The department began as an association known as Religious Liberty Association with the aim to oppose a national Sunday law. A national Sunday law, the Blair bill, was attempted in 1888 and at a congressional hearing was successfully opposed by Elder A.T. Jones, the editor of the Seventh-day Adventist Church religious liberty journal at that time, *The American Sentinel*. The controversy provoked the Church Organization to form an association, which was named National Religious Liberty Association. Its work was to oppose national legislation on religion and defend individuals prosecuted under State Sunday Laws.⁶⁷

The Blair bill (1888) aroused a great deal of interest. Its title reads:

"Bill to secure to the people the enjoyment of the first day of the week, commonly known as the Lord's Day, as a day of rest, and to promote its observance as a day of religious worship."⁶⁸

In a hearing on the bill those favouring it occupied most of the time. A Seventh Day Baptist weakened his cause, merely asking for an exemption, and admitting the right of Congress to legislate on principles of religion. The Seventh-day Adventist representative, A.T. Jones made it very clear that Adventists were not seeking an exemption clause, that they would oppose the bill just as much with as without such a clause, because they regarded the principle of legislation on behalf of a religious institution as in itself fundamentally wrong. Senator Blair, who presided at the hearing, interrupted the speaker (A.T. Jones) again and again, but finally admitted that the argument presented was logical and sound throughout.⁶⁹

In 1901, at the General Conference session the Religious Liberty Association was reorganized into a department and was called Religious Liberty Department. The department was a real help to the cause of religious liberty when the denominational headquarters were transferred from Battle Creek, Michigan, to the seat of the national government at Washington. During intervening years many friends have been won to the cause of liberty.⁷⁰

In recent years in the United States, the Religious Liberty Department has not only had to oppose the enactment of drastic Sunday laws before Congress, the State legislatures, and city municipalities, but it has had to defend many Sunday-law prosecution cases before the State supreme courts, and county and police courts. In practically all cases its representatives have been successful in winning cases before the higher tribunals, which had been lost before the lower courts.

⁶⁶ Ibid.

⁶⁷ Department of Education, *The Story of our Church*, Mountain View: Pacific Press, 1956, p. 437.

⁶⁸ M.E. Olsen, *Origin and Progress of the Seventh-day Adventist Church*, Hagerstown: Review and Herald, 1940, pp. 587-589.

⁶⁹ Department of Education, *Lessons in Denominational History*, Mountain View: Pacific Press, 1942, pp. 278-279.

⁷⁰ The name of C.S. Longacre, the Secretary of the Religious Liberty Department at that time should be mentioned as one of those who consistently defended the rights of the church as well as those of any person or institution whose liberties were being endangered. See *Lessons in Denominational History*, p. 279.

Adventists have been expecting a universal Sunday law to mark the end of time,⁷¹ but they have been less certain just as to what form it would take. In the United States an amalgam of Sunday laws has been on state statute books since colonial days,⁷² but contrary to Adventists' thinking and fears, there was virtually no expansion of Sunday laws or prosecution of their violators during the first half of the twentieth century.⁷³

During the two world wars the duties of the Religious Liberty Department have been greatly multiplied. Seventh-day Adventists employed by governments, which were at war often, had difficulties in obtaining the right to have the Sabbath off during the war emergency. The Religious Liberty Department also cooperated with the War Service Commission in securing recognition of the rights of the Seventh-day Adventist members who were drafted into the Army for the duration of the war.⁷⁴ Where gross injuries were inflicted through misunderstandings, the Religious Liberty Department was usually successful in bringing relief to those who were unjustly oppressed or mistreated on account of their refusal to work on the Sabbath.⁷⁵

Another issue of concern by the Religious Liberty Department is calendar reform. The foes of religious liberty have been many and often wealthy and with deeply entrenched commercial, religious and political influence. In the second quarter of the twentieth century the Seventh-day Adventist Church was called upon to defend her rights before the two main international bodies, League of Nations and the UN. The question under discussion was that of calendar reform. In all sessions, Adventists through the Department of Public Affairs and Religious Liberty strongly opposed calendar reform.⁷⁶

This calendar-reform plan advocates a year of equal three months periods, with the first day of the year and the first day of each period falling on a Sunday. Easter would then always come on the same day and the same time of the year. This plan appealed to some commercial interests in that it furnished for comparison definite periods of equal length in months and quarters; and it appealed to religious prejudices in that it placed emphasis on Sunday and on Easter, the doctrines that are against the Adventists because they believe that the two have their origin in Roman tradition.⁷⁷

The calendar reform plan had a major problem as it left one extra day each year and two days in years that were not counted for in the reformed calendar. They were extra Saturdays, or world

⁷¹ Adventists believe that when the universal Sunday law will be passed, those who will not obey to worship on Sunday will be prosecuted and sentenced to death, and this law will prevent Adventists to buy or sell commodities. See F.D. Nichol, *Answer to Modern Religious Thinking*, Washington: Review and Herald, 1946, p. 274.

⁷² R.W. Schwarz, *Light Bearers to the Remnant*, Nampa: Pacific Press, 1979, p. 532.

⁷³ Ibid, p. 533.

⁷⁴ Interview, Noah Tsoka, Army Chaplain, P/Bag 50, Zomba, 18.12.04. Also see Education Department, *Lessons in Denominational History*, 1942, p. 279.

⁷⁵ See Education Department, *Lessons in Denominational History*, 1942, p. 280.

⁷⁶ Education Department of the General Conference, *The Story of our Church*, Mountain View: Pacific Press, 1956, p. 439.

⁷⁷ See Ellen G. White, *Testimonies to the Church*, Vol. 5, Mountain View: Pacific Press, 1950, p. 451.

holidays. This plan would break the continuity of the week and would make the true Sabbath day a roving day, which might fall on any day of the week depending upon the year.⁷⁸

The Seventh-day Adventist Church through the Department of Public Affairs and Religious Liberty met the challenge and took a major part in defeating the calendar-reform plan. However, Adventists believe that the idea is not dead, and may reappear soon because some organizations manufacture calendars which start with Monday as the first day of the week instead of Sunday while some have problems in locating Easter holiday in calendars.⁷⁹

In Malawi, the success of this department was observed in 1984 when it successfully managed to obtain the right for all civil servants to have the Sabbath off, when president Kamuzu Banda declared in a press release that all civil servants had to work from Monday to Friday from 7:00 am to 5:00 p.m.⁸⁰ This declaration gave a chance to all SDA members to go to church on Sabbath without fear of losing their job in civil service. This included civil servants who were members of SDA Church Lunjika Mission working at Eswazini headquarters of Chief Kapingo Sibande, who had difficulties in worshipping on Saturday at Lunjika Mission Church before the press release.⁸¹

Another question, which has come to the front in recent years, is state control of the school curriculum, in the teaching of religion as a subject to replace Bible Knowledge. In 1989, the Seventh-day Adventists under the Religious Liberty Department opposed the proposal and continued offering Bible Knowledge in all their schools which include Lunjika Primary and Secondary Schools instead of Religious and Moral Education that has elements of Islam and other religions.⁸² It should be noted that the Department of Public Affairs and Religious Liberty did not oppose the issue that affected SDA schools in Malawi alone. In the United States, in three States referendums were held aiming to close all private and church schools of primary grades, compelling all children in those grades to attend public schools. In Michigan and Washington the people influenced by the Religious Liberty Department voted against the proposal, but in Oregon the proposal prevailed in the statewide referendum. The Catholics and the Seventh-day Adventists finally appealed the issue of closing their church schools to the Supreme Court of the United States and the highest court declared the Oregon school-closing law unconstitutional, null and void.⁸³

In the 1990s, the Department of Public Affairs and Religious Liberty was reorganized by the General Conference and its duties modified. In 1991, the department was named Public Affairs and Religious Liberty Department. Its duties include promoting and maintaining religious liberty, with

⁷⁸ Education Department of the General Conference, *Lessons in Denominational History*, Mountain View: Pacific Press, 1942, p. 280.

⁷⁹ Ibid. Also see the difference in days located as Easter holiday on calendars manufactured by Malamulo Publishing House and by Rainbow Paints, 2005.

⁸⁰ See Press Release, *Malawi News*, 27-28 December, 1984, p. 5.

⁸¹ Interview, Levison K. Sibande, P.O. Box 1, Eswazini Mzimba, 15.6.04.

⁸² Interview, S.K. Moyo, the Principal of Lunjika Secondary School, P.O. Box 20055, Mzuzu, 14.6.04. Also see Malawi Government, *Religious Studies Syllabus for Junior Certificate*, 2000, and MacIoud Frank Salanjira, "An Assessment of the Introduction and Reception of Religious and Moral Education in Malawi Secondary

Schools" MA, University of Malawi, 2003, pp. 93-104, which is broadly supportive of RME as a subject.

⁸³ See Education Department, *Lessons in Denominational History*, 1942, p. 279.

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⁸¹ Interview, Levison K. Sibande, P.O. Box 1, Eswazini Mzimba, 15.6.04.

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⁸³ See Education Department, *Lessons in Denominational History*, 1942, p. 279.

particular emphasis upon liberty of conscience. Religious liberty of course in the Adventist perspective includes the human right to have or to adopt the religion or church denomination of one's choice; to change religious belief according to one's conscience; to manifest one's religious individuality in community with fellow believers, in worship, observance, practice, witness and teaching, subject to respect for equivalent rights of others.⁸⁴

The introduction of this department by the SDA Church organization in all her local churches is in line with the Church's outreach programme that includes the right to observe the day of rest and worship in accordance with the precepts of one's religion or church denomination. The department actively supports the right of Seventh-day Adventists to keep the Sabbath in accordance with the fourth commandment of God. The department also monitors and interprets current events that may reflect the prophetic scenario⁸⁵ and dispels rumors that Adventists alone are the true worshippers of God.⁸⁶ In view of this, the office of PARL in many SDA Churches is usually occupied by a lawyer, for example, Solusi SDA Church in Zimbabwe, elected Oberhoster, a Lawyer by profession, into the office of PARL in 2000. This is not the case with Lunjika SDA Church; lawyers of the North Malawi Field and Malawi Union control the office of PARL. These two offices have final word on legal issues concerning the church at Lunjika Mission.⁸⁷

In Malawi, the department of PARL has not yet been introduced in many local churches that include Lunjika SDA Church, because in most cases a church member who is also a lawyer by profession heads this department. These lawyers are not found in areas like Lunjika. So lack of lawyers in local churches today has delayed many churches to have this department incorporated. In view of this, all local church districts and mission institutions depend on Fields and the Union in matters that concern this department. The Union and the Fields are responsible for encouraging where possible the separation of Church and State, as commended by our Lord when he said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matthew 22:21). This complements what Jesus taught on how his followers should behave towards the government of the day. The union of the Church and the State, be the degree ever so slight, while it may appear to bring the world nearer to the Church, in reality brings the Church nearer to the world.⁸⁸

⁸⁴ SDA, *Church Manual*, 2000, pp. 120-121.

⁸⁵ Follow closely the prophecy and give description of how the prophecy has been fulfilled and how other prophecies might be fulfilled in the near future. For example, Lisbon earthquake 1755 as prophesied by John in (Revelation 6:12-13), the dark day of 1780 as foretold by Jesus in Mark 13:24, the falling of stars in 1833 in Revelation 6:13 and including the prophecy of Ellen G. White on the 11th September, 2001 attack of the New York City in the United States are some of the events that mark the soon coming of Jesus. Other prophecies are soon to be fulfilled such as the persecution of the church that has the testimony of Jesus and keeps the commandments of God and the sayings of the prophecy. See Robert J. Wieland, *A Message for Modern Man*, Hagerstown: Review and Herald, 1982, p. 189. Also Ellen G. White, *Testimonies for the Church*, Vol. 9, Mountain View: Pacific Press, 1948, pp. 12-13.

⁸⁶ Ellen G. White, *Letters to Leaders and Laity*, Hagerstown: Pacific Press, 1942, p. 28.

⁸⁷ Interview, Pastor Nkwinka, Lunjika SDA Mission Church, P.O. Box 20055, Mzuzu, 10.6.04.

⁸⁸ Ellen G. White, *Great Controversy between Christ and Satan*, Mountain View: Pacific Press, 1950, p.297.

As a result, Lunjika Mission Church has adopted the "Three Angel's Message" as her theme in all her evangelical programmes.⁸⁹

Membership in this department includes all baptized members of the church, however the responsibility to plan the programmes for the department lies in the hands of Union and Field leaders elected by the Church at normal Church elections. Therefore the effort of this department cannot be singled out as far as the evangelical outreach programme of the Church is concerned. However, the leaders of the department are Church lawyers of the Union and the Fields who can be seen working when the Church is involved in legal issues.⁹⁰

5.6. Role of Women in the Seventh-day Adventist Church in Malawi

Women have historically played an active role in the mediation of salvation. Deborah, Judith, Esther, Priscilla, Tabitha and Lydia are a few biblical examples. Paul insisted that Christ has broken down every barrier that divides people, "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (Gal. 3:28). Romans 16 list many women who the Holy Spirit had called to special ministries in the early church.

What roles did these women play in the ministry of the early church? We know there were women prophets in the New Testament church. For example, Acts 21:9 says Philip had four daughters who proclaimed God's message. Paul insisted that women must wear a head cover when they pray or proclaim God's message in public worship, (I Cor. 11:5).⁹¹

In early Seventh-day Adventist church history women played major roles in the publishing and editorial work, home missionary work, the work of Sabbath schools, church finances and administration, frontier missions and evangelism, medical and educational work.⁹² In 1881, the General Conference recognised the roles played by women in the church by issuing ministerial licenses to a number of full-time women workers of the church, the same licenses as issued to non-ordained male pastors.⁹³ This indicates that they were not allowed to perform certain distinctive

⁸⁹ Interview, Elder R. Katundu, c/o P.O. Box 20055 Mzuzu, 12.6.04.

⁹⁰ This is the department that restrained Women's Ministries members from attending the Women's World Prayer Celebration using the identity of SDA Church Lunjika Mission.

⁹¹ Foley suggests that this reference seems to indicate rather clearly that women did not only speak in the liturgical assemblies but as proclaimers they also offered the eucharistic prayer and gave what we today call the sermon or homily. Women prophets played these roles. See Nadine Foley (ed), *Preaching and the Non-ordained*, Collegeville: Liturgical Press, 1983, p. 66.

⁹² Kit Watts, "Ellen White's Contemporaries: Significant Women in the Early Church," in Rosa T. Banks (ed), *A Woman's Place: Seventh-day Adventist Women in Church and Society*, Hagerstown: Review and Herald, 1992, p. 43.

⁹³ These licenses are to be distinguished from ministerial credentials, the church's highest authorization, given to its ordained ministers. In the history of SDA Church, Ellen G. White, though not ordained by ceremonial act, was the only woman known to have been issued ministerial credentials, apparently because the church had no way to commission a prophet. See Samuel Koranteng-Pipim, *Receiving the Word. How New Approaches to the Bible Impact Our Biblical Faith and Lifestyle*, Berrien Springs: Berean Books, 1966, p. 124. Also see William Fagal, "Was Ellen G. White Ordained?" in his "Ellen G. White and the Role of Women in the Church", available from the Ellen G. White Estates. This paper was adapted for two published articles: "Did Ellen White Call for Ordination of Women?" *Ministry, International Journal for Pastors*, December, 1988, pp. 8-11; "Did

functions that an ordained male pastor could perform in the church. Although these women cannot be ordained, their roles in the church have an impact on the evangelical work. In view of this, the Seventh-day Adventist church allow these women to organise themselves in groups and even to form their own church department. As a result, women have organized their own department known as Women Ministries. In addition, the women in the Seventh-day Adventist Church have two subsidiary groups. These are Dorcas Women Society, which exists in the Department of Personal Ministries and Shepherdess Women Group, which exists in the Ministerial Association.⁹⁴

Women's Ministries Department is the largest women grouping worldwide in the Seventh-day Adventist Church that exists to uphold, encourage and challenge the SDA women in their daily work as disciples of Jesus Christ and as members of his world church. The mission of Women's Ministries is, in a larger sense, common to all Christians, that of uplifting Christ in the church and in the world.⁹⁵ Women's Ministries Department has representative leaders from the local church to the General Conference of the church worldwide.⁹⁶ The department operates to achieve specific objectives in the church especially in line with the outreach programme. All these women departments and subsidiary groups exist at Lunjika Mission. Some of these are more active than others for example members of Women's Ministries Department and Dorcas Women Society are more active in the evangelical programme of the church than Shepherdess Women Group. Reasons for the difference in their participation in the evangelical work of the church will be discussed later in the chapter.

Women in the SDA Church are also elected to various church offices, for instance, they are elected into the office of deacon, elder and some are given ministerial office. In other Divisions, for example, North American Division, women ministers are ordained so that there is no difference with an ordained male minister in terms of salary structure and other benefits.⁹⁷ Apart from preaching and chairing the church board meetings that the ordinary local pastor can do these women ministers are also able to officiate at weddings and conduct baptisms.⁹⁸ In Malawi, although women are elected into various church offices, women's ordination is not a practice. The leaders of the church from the local

Ellen White Support the Ordination of Women?" *Ministry, International Journal for Pastors*, February 1989, pp. 6-9.

⁹⁴ Interview, Mercy Kapunda, Zone leader of Women's Ministries (Lunjika Mission Zone) North Malawi Field, 20.6.04.

⁹⁵ Seventh-day Adventist, *Church Manual* Revised 2000, 16th Edition, Hagerstown: Review and Heralds, 2000, p 118.

⁹⁶ Interview Pastor Baxter D. Chilunga, Executive Secretary of Malawi Union of the Seventh-day Adventist Church, P.O. Box 951, Blantyre, 2.2.04.

⁹⁷ See Samuel Koranteng-Pipim, *Receiving the Word: How New Approaches to the Bible Impact Our Biblical Faith and Lifestyle*, Berrien Springs: Berean books, 1996, pp. 124-126.

⁹⁸ It should be noted that this is practiced by few Conferences that are doing this in the North American Division. Other Conferences within the same division do not accept and perform women ordination. The general stand of the Adventist Church worldwide is that women ordination cannot be accepted because there is no biblical evidence. See Herbert Lockyer, *The Women of the Bible. The Life and Times of All the Women of the Bible*, Grand Rapids: Zondervan, 1967, p.85. The church cannot do what the members of the early Christian Church did not do. (Interview, Wenford Mapiko, Malamulo SDA Church, Box 100, Makwasa, 20.12.04). Church did not do. (Interview, Wenford Mapiko, Malamulo Mission church that does not elect women into the office of an elder. Compare it with *Seventh-day Adventist Church Manual. North American Division Supplement*, 2000, p. 338, with the *General Seventh-day Adventist Church Manual*, 2000, p. 56.

church up to the Union understand that women's ordination is unbiblical and is not an issue to be discussed by the church.⁹⁹ However, in some of these offices, the work done by an ordained man is not so distinct to that done by a woman who cannot be ordained for her work just because she is a woman. For example, in the office of deacon¹⁰⁰ whose main functions are to assist at the services and meetings of the church, to take care of the sick and the poor and to assist at the Holy Communion service, the deaconess will prepare the Lord's Supper, after preparation of the Lords Supper, women are put aside and only ordained deacons and elders will serve the Lord's Supper in the church. Feminists argue that this is a clear indication that the church sometimes uses certain procedures that are not so clear in the Bible to discriminate others, in this case women.¹⁰¹ Those who advocate that women cannot be ordained because it is not biblical to do that refute the argument by the feminists that the Lords Supper preparation requires no ordination as anyone can prepare supper but once it is prayed for, it becomes consecrated and only those deacons and elders who have been ordained can handle the consecrated Lord's Supper and serve the members of the church.¹⁰²

It should be noted that the issue of women ordination is a sensitive issue that is likely to cause division amongst members of the SDA church worldwide. For example, at the General Conference Session of 1881, the Session failed to resolve the issue of women's ordination. This was after a delegate saw qualified women as the logical answer to employ in meeting the ever-increasing need for workers. He offered a resolution "that females possessing necessary qualifications may with perfect propriety, be set aside by ordination to the work of the Christian ministry." Referred to the General Conference Committee, the resolution was not heard of again.¹⁰³ At the General Conference Session of 1995, the issue of women's ordination was brought again to the attention of the GC committee that is responsible for issues affecting the church worldwide. At this meeting the committee members debated the motion and the motion was defeated at the voting stage. In 2000 the issue was not discussed again because members were not even interested to discuss the issue that the majority of the church members did not support because they felt that ordaining women to the ministry is not biblical. This action by the General Conference Committee made the Seventh-day Adventist Church worldwide to treat the issue of women's ordination as a social issue and not a doctrinal one. The Conferences, Unions and

⁹⁹ Interview, B.D. Chilunga, P.O. Box 951, Blantyre, 2.3.05.

¹⁰⁰ The term deacon is taken from a Greek word *diakonos* meaning "to wait on at table" and "to support" or, in general, "to serve." The office is described in the New Testament (I Tim 3:8-13) where the Greek word *diakonos* is used from which the English "deacon" is derived. Scripture clearly endorses the office in the New Testament church: "They that used the office of a deacon well purchase to themselves a good degree, and great boldness in faith which is in Christ Jesus" (I Tim 3:13 [KJ]). On this authority, the church elects some of its members to serve in an eminently practical way, caring for several aspects of church services as well as for the church property. *SDA Church Manual*, Hagerstown: Review and Herald, 2000, p. 53. Hendrikus Berkhof, *Christian Faith*, Grand Rapids: Eerdmans, 1979, p. 375. NIV Study Bible adds that the office was for both men who were called deacons and women who were called deaconesses, p. 1877.

¹⁰¹ Raymond Holmes, *The Tip of an Iceberg. Biblical Authority, Biblical Interpretation and the Ordination of Women in Ministry*, Wakefield: Adventists Affirm, 1994, p. 179.

¹⁰² See Angel Rodriguez, Open Forum "What should Prevent Women from being Ordained to Ministry" in John M. Fowler (ed), *College and University Dialogue* Vol. 9, p. 27, Old Columbia Pike, 2002.

¹⁰³ Review, January 2, 1879, pp. 1, 4; December 20, 1881, p. 392. Also see R.W. Schwarz, *Light Bearers to the Remnant*, Nampa: Pacific Press, 1979, pp. 135-136.

Divisions were left to decide what to do with the issue in order to avoid division amongst members of the Church. It is this dealing by the GC that has given liberty to the NAC adopts women's ordination.¹⁰⁴

The issue of women ordination can be compared to the issue of preaching of women during the Divine Service. In some churches in Malawi women are still not allowed to preach while other churches allow women to do so. These churches that do not allow women to preach are violating the demand by the Union Office that women should be allowed to preach. The Union has left these churches to do what they understand from the Bible (I Corinthians 14:33-39 and I Timothy 2:9-15) on the issue of "Allowing Women to Preach in the SDA Churches in Malawi" to avoid misunderstanding between the Church Administration and the church members at grass roots.¹⁰⁵ However, the stand of the Adventist Church worldwide is that women should be allowed to preach during the Divine Service.¹⁰⁶

From the resolution taken by the General Conference, the SDA church can be seen as a church of double standards, a church that lacks uniformity. However, this resolution has helped the church to avoid offshoots that would have come from various Divisions, Unions, Fields or Conferences, because of different cultural norms. For example, in Malawian discourses on "culture", the rural population is believed to be more "traditional" than the urban people, and women are believed to be closer to rural life and thus "traditions" than men are. The concept of "culture" is not defined as it is constantly changing. Instead, "traditional culture" is contrasted with a new culture. While the Christian elite argues for a change in culture, villagers that form the largest population in Malawi, especially old men, are against such change. I submit that in Christian discourse culture is turned into something that can be changed, or kept unchanged. In local human rights discourse, gender, "culture", and human rights are intertwined and expressed as closely related. Women's roles in church and society are rarely discussed without referring to change, "culture", or human rights.¹⁰⁷ For example, those who advocate human rights are for change of the patriarchal culture that is biased against women in many instances, like with Jacob who had twelve sons that formed the nation of Israel, as if Jacob had no daughters (Genesis 29-30). Those who are against change of the patriarchal culture cite the change as a false teaching that Jesus warned his disciples against as the signs of his soon coming, Matthew 24:3-14.

Another issue that has been treated as a social issue by the SDA church is electing women to the office of church elder. In view of the resolution by the GC, that allowed women to serve in any church

¹⁰⁴ Mary Chibaya, "2000 G.C. Delegate Report," Solusi University SDA Church, 16.9.00. Mary Chibaya was a student of Solusi University who went to G.C. Conference representing SDA students in Zimbabwe at the 2000 G.C. Session. Also see *Seventh-day Adventist Church Manual* NAD Supplementary, 2000, p. 339.

¹⁰⁵ See *Ministry*, International Journal for Pastors, April 2005, pp. 27-30.

¹⁰⁶ This resolution by the church to take the issues of women ordination and the preaching of women as a social issue made leaders of Malawi Union to open Bangwe, Mlodza and Chisapo SDA local churches, after they were closed for the commotion the issue of allowing women to preach during the Divine Service caused. See Jane Kang'ombe, "The Role of Women in Church: An Investigation into what Happened in some of the Seventh-day Adventist Churches in Malawi" BA Department of Theology and Religious Studies, University of Malawi, 2004, pp. 3-11.

¹⁰⁷ See Harri Englund (ed), *Democracy of Chameleons. Politics and Culture in the New Malawi*, Blantyre: CLAIM-Kachere Book no. 14, 2002, p. 170.

office including the office of church elder, in Malawi, the three major missions, Malamulo, Matandani and Lunjika have applied this resolution differently: Malamulo and Matandani have maintained the tradition of not electing women to the office of church elder, while Lunjika Mission has applied the new resolution of the GC by electing women to the office of church elder without opposition from male church elders. In the history of Lunjika Mission the first woman to be elected into the office of elder was Ethel J. Katundu (Mrs), when the research on the issue was being carried out. Although women are elected to the office of elders at Lunjika Mission, they are not ordained as men are in the very same office. However, the SDA Church Manual commends that:

Election to the office of elder does not in itself qualify one as an elder. Ordination is required before an elder has authority to function in that office. During the interim between election and ordination, the elected elder may function as a church leader but not administer the ordinances of the church.¹⁰⁸

In view of this, one wonders if Lunjika Mission has really implemented fully the new resolution by the GC that women can be elected into any church office in the work of the Christian ministry. Are these women really church elders or just church leaders since they are not ordained? Should we say Lunjika Mission is on the journey to change with gradual onset? It should be noted here that the action taken by Lunjika Mission to manage change could be commended in one way or another. However, from the definition of an elder derived from the Greek "*presbuteros*" or "*episkopos*" (bishops) it is clear that they were the most important officers in the early church. The term elder means older one, implying dignity and respect. This position was similar to that of the one who had supervision of the synagogue. The term bishop means "overseer." In Judaism the position was filled by men only, as a synagogue could only be instituted where a requirement of ten men was met. According to how Paul used the term, therefore, it can be argued that those who held this position were supervisors of the newly formed churches. Elder referred to the status or rank of the office, while bishop denoted the duty or responsibility of the office "overseer". Since the apostles also called themselves elders (1 Peter 5:1), it is apparent that there were both local elders and itinerant elders, or elders at large. All these elders functioned as shepherds of congregations. Then if Paul used the terms elder interchangeably, equating elders with overseers or bishops (Acts 20:17, 28; Titus 1:5, 7), and there is no evidence that indicates that Paul meant that these elders can be men only, therefore women also can be elected to the position of congregation supervisor or church elder.¹⁰⁹ It should be noted that for a congregation where the mission committee assigns an ordained minister to work as a pastor, the elders are his assistants. He has to share some of the responsibilities with these church elders. For instance, an elder can be assigned an area to manage by carrying out home visitation to encourage the spiritual tone of the church members. In some instances the church elder can even chair the church board meeting in the absence of the church pastor.¹¹⁰

¹⁰⁸ SDA, *Church Manual*, Hagerstown: Review and Herald, 2000, p. 48.

¹⁰⁹ Ministerial Association of the GC of SDA, *Seventh-day Adventists Believe...* 27, Hagerstown: Review and Herald, 1988, pp. 146-147. Also see SDA *Bible Commentary*, revised edition, Vol. 6, pp. 26, 38.

¹¹⁰ See SDA *Church Manual*, 2000, p. 49.

Once again, the church can be seen as if it is silent on the issues that require a firm stand taken by the church. However, the church is seen to support feminism by the churches, which do not elect women to the office of church elder and those who do not allow women to preach during the Divine Service. The church has never discriminated against women playing various roles in the evangelical programme of the church, or prohibited them from exercising a headship role in the congregation. The church is only encouraging equal participation in the evangelical work so that every church member can use his or her talents to the maximum without feeling oppressed because of gender bias. A clear distinction must be noted here between office and function. God is calling women to ministry, but not to leadership office in which spiritual authority is exercised over men. No doubt this is the reason why Ellen G. White, whose call to ministry was exceptional, did not hesitate to prophesy and exhort while never seeking ordination to ecclesiastical office. In that sense, as well as others, her life and ministry were in harmony with scripture.¹¹¹ Raymond Holmes adds that election of women to various church offices is not an issue that should raise hills on the plain ground. A highly spiritualistic society focuses on meeting human basic needs and demands that include spiritual food rather than arguing on minor issues that will not bring salvation to mankind. A serious implication of such unfounded arguments in the remnant church today is that members may seek ways to use the Bible on this and other issues with the motive of dominating, oppressing and exploiting others, especially women. In retaliation to this, feminists try ways and means to expose certain aspects of biblical culture, which they see as being against human rights. One such way is to lobby for deculturizing of the Bible, which is an attempt to remove all so-called patriarchal elements so that women can participate in the same way as men do in the evangelical outreach of the church today.¹¹²

5.6.1 Women's Ministries Department

"The Lord God has work for women as well as men to do. Women can do the work in families that men cannot do, the work that reaches the inner life. They can come close to the heart of those whom men cannot reach; therefore, their labor is needed in the church. We must have it. Those, who love God in truth, are all working for the heavenly kingdom."¹¹³

The Department of Women's Ministries started in 1898 with the blessing of Ellen G. White who saw in her first vision in 1844 the need of women's participation in the gospel work in the church. When she was in Canada busy with gospel work, a group of women lead by Mrs S. M. Henry Gardner was corresponding with Ellen G. White and outlined "women's ministries." Granted ministerial license from the General Conference, she became the first Women's Ministries Director for the General Conference. Mrs Henry wrote a 4-page supplement in *Review and Herald* of 6th December 1898 where she outlined how women in the church could actively be involved in gospel ministries, in various parts of the world as Ellen G. White was doing. In 1899, Mrs Henry's views were published weekly in a

¹¹¹ Raymond Holmes, *The Tip of an Iceberg. Biblical Authority, Biblical Interpretation, and the Ordination of Women in Ministry*, Wakefield: Adventists Affirm, 1994, p. 162.

¹¹² Richard Rice, "Human Rights Abuses during Patriarchal period in the Bible" *Ministry, International Journal for Pastors*, July 2005, pp. 27-28.

¹¹³ *Ellen G. White Manuscript Releases* Vol. 21, p 30, found in *Eastern African Division Outlook* July-September 1995, p 7.

column in the *Review* headlined, "Women's Gospel Work," filled with Bible studies, poetry, letters and practical advice. She travelled across the states, speaking tirelessly. It was unfortunate that Mrs Henry died on 16th January 1900. After her death a nine-member committee was chosen to work on the women's gospel work that used to appear in the *Review and Herald* newspaper, but the women's column disappeared from the paper in June 1901.

In July 1985, the General Conference Session in New Orleans unanimously voted that "affirmative action" for the involvement of women in the work of the church be a priority plan with church leadership, and requested leaders to use their executive influence to open to women all aspects of ministry in the church that do not require ordination.¹¹⁴ On 24th September 1990, thirty five women representing various groups met in Pennsylvania asking the church to appoint full-time Directors of Women's Ministries at all levels, duties of these leaders to include identifying, assessing, and developing strategies to meet women's needs; generating and disseminating accurate information concerning the role of women in the church; sponsoring retreats for the purpose of spiritual nourishment; directing activities to educate women regarding church governance and policies. At the General Conference level, this person is to be the Field Secretary. At all levels this position is to be funded, with travel budget, and budget to cover research, publications, translation materials and meetings.¹¹⁵

In the history of the SDA Church, the first division to implement the resolution by the 1985 GC Session was the North American Division. In 1990, the Division elected Elizabeth Sterndale to the office of Field Secretary for the NAD and she was accorded officer status as coordinator of the NAD Women's Ministries.

On October 4, 1990, the Annual Council of GC accepted elder Robert Folkenberg's recommendations that authorized the establishment of an Office of Women's Ministries at the General Conference to foster ministries by women to women in the world church. The holder of this office is to report to the president. Thereafter, each Division, Union, Field and church district was asked to identify its degree of need for Women Ministries and to find out the best way to meet this need.¹¹⁶

In 1991, the Eastern Africa Division adopted the recommendations by introducing the office of Women's Ministries Director at Division level. The first Women's Ministries Director elected at the Division level was Thelma Nortey from Zambia. In 1995 the General Conference Session voted that Women's Ministries should be a full department. In view of this development, Eastern Africa Division elected Ms Priscilla Handiya (Mrs Beni) from Zambia to be the Director of the Women Ministries Department.

The Malawi Union of the SDA Church adopted the office of Women's Ministries in 1999, and elected Mrs F. Jere as its first Women's Ministries Director. In 2001, Mrs P. Mnaniwa was elected as a

¹¹⁴ GC, "Women's Ministries Handbook," 1898, pp. 1-2.

¹¹⁵ Ibid, p. 5.

¹¹⁶ Ibid

leader of the Women's Ministries Department at the Union office. In 2004, the department elected Elizabeth Kachoka (Mrs Khonje) as the leader of women's ministries at the Union Office.¹¹⁷

In 2000, North Malawi Field adopted the office of Women's Ministries and elected Ms Chrissie Lapani as its Director. At Lunjika Mission the office of Women's Ministries was introduced in 2001, and Mercy Kapunda (Mrs Katundu) was elected leader. In 2003 Kapunda moved to the higher office of Zonal Women's Ministries Director.¹¹⁸ Zone leader reports directly to the Field Office Women's Ministries Director and Lunjika Church elected Universe Soko (Mrs Lusale) into the office of Women Ministries.¹¹⁹

5.6.1.1 Objectives of Women Ministries Department

The department aims at achieving the following specific objectives in its work of evangelical outreach:

1. To foster spiritual growth and renewal among women in the Malawi Union.
 2. To affirm that women are of inestimable worth by virtue of their creation and redemption, and equip them for service in the churches.
 3. To minister to the broad spectrum of women's needs across the life span, being sensitive to multicultural and multiethnic perspectives.
 4. To liaise and cooperate with other departments of the church to facilitate the ministry to women in the Malawi Union.
 5. To build goodwill among women in the world church that encourages bonds of friendship, support for church service, and the creative exchange of ideas and information in the Malawi Union.
 6. To mentor and encourage Seventh-day Adventist women, creating paths for their involvement in the church as they reach for their potential in Christ.
 7. To find ways and means to challenge each Seventh-day Adventist woman to use her gifts to complement the talents of others as they work side by side to further the global mission of the church.¹²⁰
- The leader of women's ministries reports to the Union president and serves a term of office of five years at the Union Office. Those elected at the Field Office serve for three years, then another two years subject to revision.

5.6.1.2 Activities of Women's Ministries Department Lunjika Mission

The main concern of the women's ministries is evangelical outreach programmes. We work as Ellen G. White did, taking the gospel to un-entered areas. Although she never held an official position, was not an ordained minister, and received no salary from the church till after the death of her husband, her influence shaped the Seventh-day Adventist Church more than any other factor except the Holy Bible.¹²¹

¹¹⁷ Interview, Mercy Kapunda (Mrs Katundu), c/o Box 20055, Mzuzu, 20.6.04.

¹¹⁸ Zone leader of the Women's Ministries Department is the in charge of several church districts and she reports to the Field Women's Ministries leader. Women's Ministries Zone follows the size of a political district.

¹¹⁹ Interview, Ethel J. Katundu, Master Katundu Village, c/o Box 20055 Mzuzu, 20.6.04.

¹²⁰ Seventh-day Adventist Church Manual 16th Revised Edition, Hagerstown: Review and Heralds, 2000, p 118.

¹²¹ Richard Hammill, "Spiritual Gifts in the Church today" as quoted by *Adventists Believe...* 27, of the Ministerial Association of the General Conference July, 1982, p. 226.

Even though women that serve in the office of Women's Ministries are not on the payroll of the church, and are not ordained, they go and preach the gospel as Ellen White did to areas where the Seventh-day message had never reached before. A good example is an evangelistic campaign meeting



Figure 10: Women ministries group conducting seminar at Chambo SDA Church in 2003

that was conducted at Jarako Mwale Village in Euthini area in Mzimba district, where most village members are drunkards and their well-known religion is Tumbuka Traditional Religion. One of this religion's fundamental beliefs is that *ntchimi* has power to foretell the future and can reveal who the witch is without being told by anyone from the village where the witch is believed to be residing. *Mizimu ya vimbuza* is widely believed to be the source of how one can acquire *untchimi* status.¹²² These *ntchimi* were troubling the people of Jarako Mwale Village. After the evangelistic campaign meeting at Jarako Mwale 20 people were baptized and an SDA church branch was instituted in the village. The church has relieved some of the people of Jarako Mwale village from dancing *malombo* and consulting *ntchimi*.¹²³

In October 2002, the Women's Ministries group from Lunjika Mission went as far as Chambo in Chitipa where they conducted an evangelistic campaign on invitation of the district church pastor. The effort was conducted in the form of a seminar. Women were divided into three groups, each to preach and visit people in their respective homes and discuss with them spiritual issues. After the evangelistic

¹²² See Boston Soko and Gerhard Kubik, *Nchimi Chikanga. The Battle against Witchcraft in Malawi*, Blantyre: CLAIM-Kachere, 2002, pp. 57-58.

¹²³ Interview, Mrs Katundu, Women's Ministries Zone leader in the North Malawi Field of the Seventh-day Adventist church, 20.6.04.

effort, a report went to the Women's Ministries Department that six people from this area were ready to join the church in the baptism class.¹²⁴ In May 2004, Women's Ministries went to Bulala where they conducted a night of prayer. Marking the beginning of a witnessing seminar, a magician brought his *supa*¹²⁵ and confessed before the people and accepted Jesus as his personal saviour at the end of the seminar. The department has a duty to care for orphans, such as paying school fees for them, sharing clothes, and identifying the needy so that the Dorcas Women Society can give them community service work. In some areas the Dorcas Society has opened adult literacy schools where people who had no chance to attend formal education while young are learning how to read and write. The Society has also organized prayer groups in various branches of Lunjika Mission for women to study the Bible on Sabbath afternoons.¹²⁶

5.6.1.3 *The Challenges to the Department of Women's Ministries*

The Department of Women's Ministries at Lunjika Mission faces many challenges that range from social to spiritual and economic challenges. These challenges do not affect Lunjika Mission Church alone, but the entire North Malawi Field. From the available sources, it has been established that the local church district as well as North Malawi Field has done very little to educate the church members at grassroots on the importance of the newly introduced church department which allows women to participate in church activities independently. Members of Lunjika Mission and the whole North Malawi Field at grassroots are used to the Dorcas Women Society rather than to Women's Ministries. In view of this, Women's Ministries Department lacks both moral and spiritual encouragement from church members, especially men. Members of the church at grassroots are confused with the two women organizations that are similar, and fail to notice the difference between the two.¹²⁷

In the North Malawi Field, Women's Ministries zones are very large to be covered by one zone leader. Transport is a problem especially in Lunjika Mission Zone. The church has done nothing to overcome this problem, as zone leaders are given no means of transport to use when visiting members in the zone. This is because of the economic status of the North Malawi Field and Lunjika Mission Church in particular, that cannot afford to provide a motorcycle as means of transport to the Women's Ministries zone leader, as it is failing to provide such kind of transport even to the district church pastors.¹²⁸

Available sources from both Adventists and non-Adventists have revealed that Women's Ministries lack association with other women groups from other church organizations. Both Universe Lusale (Mrs Soko) and Mercy Kapunda (Mrs Katundu) who are Women's Ministry leader and zone leader respectively agree that this has been a challenge during their term of office. Every year these two

¹²⁴ R.M.D. Ng'ambi (Mrs) "Women's Ministries Report," 30.9.03, (NMF).

¹²⁵ This is a divining gourd which some magicians use when they want to know the diagnosis of their patients. See illustration in Boston Soko and Gerhard Kubik, *Nchimi Chikanga. The Battle against Witchcraft in Malawi*, Blantyre: CLAIM-Kachere, 2002, p. 18.

¹²⁶ Interview, Mrs Lusale, Leader of Women's Ministries, Lunjika Mission Church, Box 20055 Mzuzu, 20.6.04.

¹²⁷ Interview, Mercy Kapunda, c/o Box 20055, Mzuzu, 20.6.04.

¹²⁸ Interview, Pastor Mkunika, Lunjika SDA Church, Box 20055, Mzuzu, 20.6.04.

leaders received the invitation to attend the Women's National Day of Worship, but they do not attend the function. Neither do they send a representative or a letter of apology. This annual function of women usually takes place on either Monday or Thursday taking care of Friday, Saturday and Sunday so as not to disturb major days of prayers, but still SDA women groups do not show up.¹²⁹

In view of this dissociation of Women's Ministries from other Christian women's organizations, Women Ministries face social challenges in the North Malawi Field. Seventh-day Adventist women are seen as "hard to manage" or rather hard to work with. Many people have asked: What is the matter with Seventh-day Adventist women? Is there any good reason for their behaviour? In an attempt to answer these questions, S.M. Henry says:

There is good reason; Seventh-day Adventists are a peculiar people. They are all hard to manage. And for this, be thankful. Any man or woman who is not hard to manage is sure sooner or later to become somebody's tool. All that is needed to make the tool is to find somebody who has a little larger ability, a little more wit to take hold of a manageable person and make use of him or her.¹³⁰

There is a sentiment in the Seventh-day Adventist Church that their members should not be easily manipulated in their Christian life, as a result, they are aloof from attending these ecumenical gatherings as a church.¹³¹

It should be noted that failure of these Women's Ministries leaders to attend the Women's National Day of Prayer is not an individual choice, but the stand of the Seventh-day Adventist Church prohibits these leaders to do so. The SDA church is very suspicious of ecumenical organizations as many of them support various types of social and political reforms. From the start Adventists held aloof from these ecumenical organizations. Not only were they sure it was impossible to create the kingdom of Christ on earth through church agitation and government legislation, but they also feared the potential role ecumenism might play in the last-day events.¹³² Adventists fear that these ecumenical organizations may one day come together to form one world church that will tamper with the Seventh-day Sabbath and persecute those who resist the authority of the leadership that will be chosen to lead the world church. They believe that the true Adventist church and its membership will be the ones to be persecuted because of remaining faithful to the commandment of God and the spirit of prophecy.¹³³ In addition, they question the aim for forming such organizations, as some of them for example, Women's World Day of Prayer was first started in 1887 when Mary Ellen Darwin James, a Presbyterian, campaigned for a day of prayer to publicize the plight of foreign immigrants in America.¹³⁴

Without doubt the Women's Ministries attitude to reject active participation during Women's National Day of Prayer was heavily influenced by the stand taken by the entire church concerning

¹²⁹ Interview, Universe Lusale and Mercy Kapunda representatives of Women Ministries, Lunjika Mission, 10.6.04. Iris Chiuma and Tiziwenji Gwayi, representatives of Umanyano confirmed the incidences, 15.6.04.

¹³⁰ S.M. Henry, "Whirlwind of the Lord – Calling All Women" *Review and Herald*, May, 1899, p.13.

¹³¹ Ibid.

¹³² R.W. Schwarz, *Light Bearers to the Remnant*, Nampa: Pacific Press, 1979, p. 541

¹³³ Ellen G. White, *Last Day Events Facing Earth's Final Crisis*, Oshawa: Pacific Press, 1992, pp. 18-31. The book was compiled from the writings of Ellen G. White.

¹³⁴ See *Adventist Review Weekly News and Inspiration for Seventh-day Adventists*, June 19, 1986, p. 7. Also see the video cassette of Fitz Henry, *The New World Order*, Satellite Evangelism, 1998.

relationships with ecumenical organizations. The policy of the church, not to participate actively in these ecumenical functions, is based on the biblical question, "Can two walk together unless they agree?"¹³⁵ Obviously, the answer is "No!" On why Seventh-day Adventists cannot join these ecumenical functions, F.D. Nichol, the Editor of *Review* emphatically stated that it was not because the Protestant leaders who created these organizations are evil men or women with a sinister, long-range plan to dominate the religious world and drive out all who differ with them. Nor did Adventists believe the organizations and their leadership were Communist or Socialist, as some opponents claim.¹³⁶ Nichol justified the stand of the Adventists to distance themselves from these ecumenical organizations as based on disagreement on the biblical interpretations in the following areas: Genesis Creation stories and the flood in a literal or figurative way; the Sabbath, its origin, purpose, and perpetuity; the imminence and prime importance of the second advent and Adventist emphasis on prophecy, including the conviction that Adventists were prophetically portrayed in Revelation 14 as having a commission to call God's people into a special reformatory work at the end of time.¹³⁷

Although Adventists do not favour membership and active participation in these ecumenical bodies, F.D. Nichol frankly encouraged SDA individual members to observe what goes on in these organizations without using SDA church identity. He encouraged Seventh-day Adventist believers to observe other Christians where possible in humanitarian endeavours and in efforts to improve the moral tone of their communities. He also recommended observations during specially proclaimed days of prayer or observe services of praise and thanksgiving organized by other church organizations on individual basis. Following Ellen G. White's counsels,¹³⁸ many Adventist pastors are also encouraged to observe local Ministerial Associations organized by other organizations and profit from meeting with fellow clergy of other church denominations. Local contacts such as these, Nichol felt, were essential to dispel the notion that Adventists are a pharisaical, "holier-than-thou" people.¹³⁹ This is why individual members of Women's Ministries at Lunjika Mission are allowed to go and observe what goes on at the Women's World Day of Prayer celebration organized by women of other denominations. In view of this, not many individual members of Women Ministries from Lunjika Mission do attend Women's National Day of Prayer. Although they do attend, it is hard to notice them since they go without church identity. It should be noted that in Malawi, the SDA Church is a member of Malawi Council of Churches, an ecumenical grouping of 33 churches.¹⁴⁰

Another challenge to the Women's Ministries Department is HIV/AIDS and other diseases that are wreaking havoc countrywide and that have caused the number of orphans to go high. Lunjika Mission and the surrounding villages have been greatly affected by this epidemic. These challenges were raised

¹³⁵ See Amos 3:3.

¹³⁶ W. Schwarz, *Light Bearers to the Remnant*, Nampa: Pacific Press, 1979, p. 541.

¹³⁷ F.D. Nichol, *Review*, 4th January, 1951, p. 3.

¹³⁸ Ellen G. White, *Gospel Workers, Instruction for All who are Labourers together with God*, Washington DC: Review and Herald, 1948, p. 473.

¹³⁹ R.W. Schwarz, *Light Bearers to the Remnant*, Nampa: Pacific Press, 1979, p. 541.

¹⁴⁰ Also see Maxwell Ng'ambi, "Churches against Bingu's impeachment", *Malawi News*, October 15-21, 2005, p.3.

and discussed at length in Gaborone in Botswana where Judith Mwandira, one of the members of Women's Ministries, from North Malawi Field represented Women's Ministries Department in Malawi. After the meeting delegates to the meeting renewed their commitment to their duty with Judith Mwandira inclusive. "I will share the knowledge and skills learnt at the meeting," pledged Judith Mwandira in the weeklong meeting of Women's Ministries in Botswana.¹⁴¹ The pledge by Judith Mwandira has already been materialized as several orphan care units have been introduced in some churches in the North Malawi Field that include Lunjika Mission.¹⁴²

The Department of Women's Ministries cannot make final decisions without the approval of the Union President and the Union Executive Board. On financial matters, the department cannot make any decision without the approval of the Union Treasurer.¹⁴³ These are good challenges as they indicate that the SDA church follows a representative system of church government.¹⁴⁴ In addition, with these challenges, the department is able to run smoothly without clashing with other departments and cannot run out of financial support.

5.6.2 Dorcas Women Society

Dorcas Women Society is not a department as is Women's Ministries, but it is a subsidiary group of women offering community services under the Department of Personal Ministries and Sabbath School. The membership of Dorcas Society includes all women who are baptized and married. Widows can also remain members of the society. Dorcas Women Society is an important group in the outreach activities of the church.¹⁴⁵ The leader of the society, the assistant and the secretary treasurer are elected at regular church elections. The society is responsible for gathering and preparing clothing, food and supplies for the distribution to the poor, the needy and the unfortunate. This organization works hand in hand with deacons and deaconesses of the church. Dorcas activities however, include more than just giving out aid; they encompass adult education, visiting the sick, needlework, home nursing care, counselling and other services. The church's Personal Ministries' leader has primary responsibility for this work.¹⁴⁶

Dorcas Women Society is very active in the church countrywide, and the name Dorcas Women Society is unique to the Seventh-day Adventist women while Women Ministries is universal, even

¹⁴¹ Francis T. Phiri, 26-27 *Weekend Nation*, 2003, p. 5.

¹⁴² These orphanage care include Chasefu DA orphan care group and kindergarten school, Mzimba SDA orphan care group and kindergarten school and Nkholongo just to mention a few. See Women's Ministries Director's Report, North Malawi Field, 3.3.03.

¹⁴³ Interview, Pastor Baxter Chilunga, Executive Secretary, Malawi Union, Box 951 Blantyre, 2.2.04.

¹⁴⁴ Representative system of church government, requires every member to have a voice but through representation or committees. There is decentralization and the system allows the church to pull resources together. Using the resources they pull together, the church pays her pastors using tithe and appropriations from the rich mother church. See Richard Rice, *The Reign of God*, Hagerstown: Review and Herald, 1986, p. 125. Also Ministerial Association of the General Conference of SDA, *Seventh-day Adventist Believe...* 27, Hagerstown: Review and Herald, 1988, p. 145.

¹⁴⁵ Mrs Henry Gardner, a member of Battle Creek Prayer Band, formed the organization. The society was called Dorcas and Benevolent Association in 1874. See Women's Ministries Handbook-History, 1878, p. 1.

¹⁴⁶ Seventh-day Adventist, *Church Manual*, Hagerstown: Review and Herald, 2000, p. 94.

women in other denominations can use the name to refer to various ministries performed by women in the church.¹⁴⁷ Dorcas Women Society bases her work on Tabitha (in Greek Dorcas, in *Tumbuka*, *Mama wa Dorika* and in *Chichewa Mayi wa Dorika*) of Acts 9:32-43. The Society performs various activities at Lunjika Church that include more than just knitting and collecting materials for distribution to the poor. The Dorcas Women Society has acquired land where they cultivate some crops with the intention that out of the produce harvested the society should go ahead helping the needy with food.¹⁴⁸

The Dorcas Women Society at Lunjika Mission meets twice a week for their activities. They meet on Sunday and Sabbath afternoon. On Sundays these Dorcas women usually go to surrounding villages to help the aging and the needy. For example, on Sunday 13 June 1994, Dorcas women of Lunjika church went to Manoro to sweep the surroundings of Mr. Z.B. Nyirenda's house while others were mopping inside the house. However, the group has problems in identifying the needy as at many occasions they have failed to define the needy in the community and beyond. These women see everyone as needy in one way or another. In view of this, therefore, their activities slightly differ from other Dorcas Societies in the South and Central Malawi Fields whose activities are even covered by both print and electronic media. For instance, in October 2003, Dorcas women from Chiradzulu SDA church shared with the inmates of Bvumbwe prison assorted gifts and the gospel of Jesus Christ. The items shared included foodstuffs, tracts, soap, plastic buckets and clothes.¹⁴⁹ In the central region, Dorcas women from Ntchisi shared assorted foodstuffs worth K15000.00 at Dowa District Hospital in June 2003. Speaking after the sharing, the director of Women's Ministries in Dowa and Ntchisi, Elube Jimu said that the SDA women decided to share those items because they have an obligation to assist the needy and the sick.¹⁵⁰

As a result of the problem of not being able to identify the needy in surrounding areas, Dorcas Women Society at Lunjika Mission has mainly focused her community service work on those who come to the clinic, the aging and orphans. The Society has incorporated all her activities in the lay activities programme, so that the activities of Dorcas Women Society at Lunjika Mission cannot be singled out. This plan of incorporating Dorcas Society into the Lay Activities group that includes Adventist Men has yielded results that are worth noting. For example, in 2004, Adventist Men conducted evangelistic campaign meetings at Mthimba in Yakobe Njakwa village where many old people came for the meetings. Then the Dorcas women came in to distribute second hand clothes to these old people. At the end of the meetings, 17 people were baptized and were told to join Kavitungo SDA branch, the branch, which is near Mthimba. Some Dorcas members were chosen to be spiritual

¹⁴⁷ Interview, Nellie Nkosi (Mrs Magombo), Kapingo Sibande, Eswazini, 20.6.04. Nellie Nkosi is the daughter of Pastor Barto B. Nkosi from Venje Nkosi who worked at Lunjika Mission as a teacher as well as a pastor till his death. Her observation can be taken as true observations because until 1995, in Malawi SDA women were known for their Dorcas Society activities, and indeed the name Dorcas was unique to SDA women.

¹⁴⁸ Interview, Milley Betty Gondwe (Mrs Ndhovu), Dorcas Society Leader, Lunjika Mission SDA Church, Box 20055, Luwanga, Mzuzu, 19.6.04.

¹⁴⁹ Pilirani Semu Banda, "Religion Report" 4-5 October, *Weekend Nation*, 2003, p 7. Also Benson Nkhoma Somba, 102.5 Capital F.M. News Update, 7:00 pm, 4.10.03.

¹⁵⁰ Mana Report, in the 14-15 June, *Weekend Nation*, 2003, p 7.

guardians of some of these old people who joined the church. This is why Dorcas Women Society has a larger following than Women's Ministries.¹⁵¹ Because of the incorporation of Dorcas activities into the lay activities programme, Dorcas women are seen working side by side with Adventist Men, a group of men who may support Dorcas Women Society with the mentality of suppressing Women's Ministries.

5.6.2.1 *Differences and Similarities between Women's Ministries and Dorcas Women Society*

From a distance, one can conclude that Women's Ministries and Dorcas Society are the same, and easily make the mistake that the two names refer to the same SDA women organization. However, there are remarkable differences and similarities between the two organizations. Women's Ministries is an established church department that concerns all church ministries performed by women in the church which include community services, conducting evangelistic campaign meetings and women's choir. The membership to Women's Ministries Department includes all Adventist women regardless of age and marital status. The department allows girls, married women and widows to become members of Women's Ministries. Women's Ministries Department reports its activities directly to the executive president of the Field, Union, Division and General Conference. Lunjika mission church district has organized members of the Women's Ministries in Mzimba zone. Each zone has a leader who works hand in hand with the leaders at the church district level. Dorcas Women Society is a subsidiary group, which exists in the Department of Personal Ministries together with another subsidiary group known as Adventist Men.¹⁵² Dorcas Women Society is mainly involved in community service work such as helping the poor mainly with material distribution and rendering care to the sick, just as it is stated in Acts 9:36. While Dorcas Women Society looks at the physical needs of the poor and the sick, Women's Ministries will look at the spiritual needs of the same individuals. A good example will be what happened in Ntchisi, Central Malawi Field. Dorcas women who went to Ntchisi District Hospital distributed their foodstuffs and other materials to the sick and their guardians, while the Women's Ministries representative preached to the gathering.¹⁵³ Remarkable similarity between these two organizations is the individual role, that is to say the same people who are members of Women's Ministries are also members of Dorcas Women Society, just like a woman in the family can be a wife to the husband and a mother to the children.¹⁵⁴ This similarity has made some women to suggest that it would be good for these two women organizations to merge and adopt one name, Women's Ministries. This is a neutral name while Dorcas focuses only on one lady in the Bible whom Luke has recorded as a woman who was doing charity work. Besides her, there were many women who did even better than Tabitha, but the Church does not use their names to name some structures or

¹⁵¹ Interview, Mercy Kapunda, c/o Box 20055, Mzuzu, 20.6.04. Kapunda further complained that Women's Ministries at Lunjika Mission lacks both moral and spiritual support from the people especially men. Most people support Dorcas Women Society.

¹⁵² Interview, Pastor Baxter Chilunga Malawi Union, 2.2.04. Also see SDA *Church Manual*, 2000, pp. 93-95.

¹⁵³ Interview, Milley Betty Gondwe (Mrs Ndhlovu), Box 20055 Mzuzu, 19.6.04.

¹⁵⁴ Interview Tamala Mkandawire, member of Dorcas Society and Women Ministries, Lunjika Primary School, P.O. Box 20055 Mzuzu, 25.1.04.

departments.¹⁵⁵ Malawi and Zambia Unions are still using the name Dorcas and Women's Ministries concurrently, while Zimbabwe, Botswana, Angola and many others use the name Women's Ministries alone.¹⁵⁶ It is my hope that in the near future the SDA Church in Malawi and Zambia will adopt one name for the Dorcas and Women's Ministries organizations as the "Missionary Volunteers" (MV) youth organization did to change its name to "Adventist Youth."

5.6.3 Shepherdess Organization

Shepherdess Women Organization is an association formed by women who are married to SDA church ministers. This group exists in the Department of Ministerial Association represented at the General Conference, Division, Union, Field or Mission Conference and the local church.¹⁵⁷ The organization is not as active as other women organizations in the church. One member at the local church district level like Lunjika Mission does the work of the organization. The member of the Shepherdess association is seen discharging her duties at the mission when the shepherd who is the church pastor is away from the church on official duties or on emergencies.¹⁵⁸ It should be noted that Shepherdess Women Organization could not be found in the SDA church manual as their office bearers are neither elected by the nominating committee of the church nor appointed by the workers appointment committee.¹⁵⁹ Shepherdess Women Organization cannot be compared to either Women's Ministries or Dorcas Women Society, because the organization was formed and arranged by the pastors' wives to come together when their husbands are called to attend meetings that will require them to bring their wives along.

However, it is argued that the Shepherdess Women Association started long time ago, in the 1980s and the church has failed to document the activities of the organization in the church manual ever since. In the northern region of Malawi, wives of ministers who accompanied their husbands to the workers meeting in 1989 started the organization, with the aim of sharing experiences among themselves. At this first meeting, members of the group elected Margaret Beza, the wife of Pastor D.M. Beza, to be the chairlady of the organization in the North Malawi Field. The duties of this organization include guidance and counselling services to married women in the church district.¹⁶⁰ Shepherdess will also advise women on the preparation of the Lord's Supper and advising elders and deacons when there is an emergency programme to be conducted by the church members at the church, such as a burial service.¹⁶¹ Shepherdess Women is also involved in evangelistic campaign seminars all over North Malawi Field. For instance, the group of shepherdess women conducted

¹⁵⁵ Interview, Ruth Beza (Mrs Mulungu), Box 20055 Luwina Mzuzu, 14.6.04.

¹⁵⁶ *Adventist Echo* shows Dorcas women from Zambia offering community service to a police station while in Angola Women's Ministries are seen singing in the choir and later addressing the group of their fellow women the work which is done separately in Malawi by Dorcas Women Society and Women's Ministries. See *Adventist Echo*, Winter Edition 2003 p 7, 12-13.

¹⁵⁷ Interview, Pastor Simon B. Kaunda, Chintechhe SDA Church, P.O. Chintechhe Nkhata Bay, 13.2.04.

¹⁵⁸ Interview, Pastor Milton L. Nkunya, Church Pastor Lunjika Mission, Box 20055 Mzuzu, 20.6.04.

¹⁵⁹ Interview, Pastor Wenson Mapiko, Box 100 Makwasa, 13.2.04.

¹⁶⁰ Interview Mrs Margaret Thumbalamoto, Shepherdess Women Coordinator, P.O. Box 951 Blantyre, 13.2.04.

¹⁶¹ Interview Mrs Nkunya, Shepherdess, Lunjika Mission Church, Box 20055, Mzuzu, 20.6.04.

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¹⁵⁸ Interview, Pastor Milton L. Nkunika, Church Pastor Lunjika Mission, Box 20055 Mzuzu, 20.6.04.

¹⁵⁹ Interview, Pastor Wenson Mapiko, Box 100 Makwasa, 13.2.04.

¹⁶⁰ Interview Mrs Margaret Thumbalamoto, Shepherdess Women Coordinator, P.O. Box 951 Blantyre, 13.2.04.

¹⁶¹ Interview Mrs Nkunika, Shepherdess, Lunjika Mission Church, Box 20055, Mzuzu, 20.6.04.

evangelistic seminars in Mzimba, Rumphu, Nkhata Bay, Karonga and Chitipa districts. The reports of their meeting are submitted to the office of the Ministerial Department at the Field level. It is pathetic that with all what this women organization is doing all over the Field, Union, Division and the entire world church, the church cannot formalize the group that it should be operating like other women groups in the church and document the duties and objectives of the organization in the SDA Church Manual for church administration and reference purposes.¹⁶²

The Shepherdess Women Group has many challenges in the church, which limit these women to render their service to the church efficiently. These challenges include lack of financial resources and assistance. The group gets no financial assistance from the local church budget. The money for running their organization comes from the pockets of the members themselves. This challenge threatens the way forward of the organization.¹⁶³

However, the main challenge of the organization is not financial resources or funding of the organization by the local church at Lunjika Mission and any other church district, but membership of the organization. If membership will remain as it is, the organization will not get funding from the local church budget, as pastors and their wives are both church employees. They are both under the Ministerial Department of the church. The membership in the organization is by marriage to an active church minister. Once the minister retires or dies the membership in the Shepherdess Organization ceases, unlike with Women Ministries and Dorcas Women Society whose membership is by virtue of being a woman in the church. Therefore, Shepherdess Women Organization needs no funding from the church as church employees form the organization. The church cannot formalize this women organization because of the membership to the organization.¹⁶⁴ On humanitarian grounds the organization like any other organization in the church has its own budget allocation for the smooth running of the organization within the ministers' travel budget.¹⁶⁵ The money that is allocated to the group is for travel expenses and evangelistic campaign meetings in the church but cannot be extended to other activities of the organization, as the church sees the organization discharging its duties on the ticket of the church pastor who is employed by the church to enhance its evangelical work.¹⁶⁶ Shepherdess Women Organization has more to learn from the church organization. While the church appreciates the role pastors' wives play to help in the work of their husbands, they cannot demand extra recognition from the church. All what Shepherdess members need to know is that their demands

¹⁶² Interview, Margaret Sibande (Mrs B. Nkosi), P/A Eswazini, Mzimba, 20.6.04. She was once a shepherdess member before her husband died, but now she is no longer a member.

¹⁶³ Interview, M. Thumbalamoto (Mrs), c/o P.O. Box 951 Blantyre, 13.2.04.

¹⁶⁴ The SDA Church recognizes the organization of Shepherdess Women as an organization of church employees in the Ministerial Department of the Field or Conference within the Union that take care of all church ministers and their wives. It should be noted that pastors or assistant pastors are not voted for or elected to such positions by the church. Their connection with the church is by the appointment of the Conference/Mission/Field Committee, and such appointments may be changed at any time. See *SDA Church Manual*, 2000, p. 137.

¹⁶⁵ Interview, Manuel Mafhupi Zungu, Elijah Menyere and Diston Nkhoma from North, Central and South Malawi fields of the SDA Church respectively, 13.2.04. The three served as treasurers in SDA Field Missions the time the research was conducted.

¹⁶⁶ Ibid.

that their activities should attract funding from local churches like Lunjika church cannot materialize because of its membership at the church level that participate in her activities. All they need is to use their initiative and work as volunteers in order to boost the work of their husbands.

5.6.4 *Impact of the Role of Women in the Adventist Church*

In the Seventh-day Adventist church, women participation in the evangelical work can be observed in three women organizations. Each organization is able to plan its activities to offer to the church and to the community at large. Once every year, women from all the three regions meet to discuss their successes and failures and to plan their way forward for the future of their departments.¹⁶⁷ In the history of the SDA church in Malawi, there have been only two women who have studied the ministerial course and these are Catherine Chokotho and Elizabeth Kachoka. Although these women cannot be given a church district to minister because of their marital status¹⁶⁸ and because Malawi is not ready to use them as district church pastors,¹⁶⁹ the church has once used them as hospital chaplain¹⁷⁰ and Women's Ministries Director at the Union Office respectively.¹⁷¹ Therefore, the Seventh-day Adventist Church, though it does not ordain women, does give them wide scope in ministry.

While the church appreciates the contributions by women in various departments that are part of the evangelistic work in the church, the church policy that is newly introduced that allows women to preach in SDA churches during Divine Service (11:00–12:00), has brought factions to the church. It should be noted that this is not the only issue that has brought factions to the church. Previously, the church has yielded offshoots because of policies like cooking on the Sabbath, inclusion of army officers in the church membership and use of spiritual gifts in physical healing.¹⁷² However, the issues that have hit the church now are the ordination of women who are holding other church offices that were previously held by men only such as ministerial office and elders' office; allowing women to preach in church using the major pulpit during Divine Service.

The SDA church has been experiencing the impact of the offshoot movements since 1863. Reasons for these offshoots include purported discovery of new light, dissatisfaction with church leadership, lack of clarification by the church leadership of the newly formulated church official opinions or policies; personal problems of egocentricity or position seeking; clamour for historic Adventism

¹⁶⁷ In 2004, February (8-15) Women's Ministries Leaders, Dorcas Women Society leaders, and Shepherdess Women Organization leaders met at workers' meeting held at Malamulo Mission where each group reported what they had done in their organization at District and Field level.

¹⁶⁸ The two women are married to ministers who have been assigned other duties in the church and the two have since followed their husbands.

¹⁶⁹ Interview, Catherine Chokotho (Mrs Luwani), c/o Pastor E. Luwani, South Malawi Field of the Seventh-day Adventist Church, P.O. 926, Blantyre, 21.4.05.

¹⁷⁰ Catherine Chokotho (Mrs Luwani), was a hospital chaplain in 1985-1987 at Malamulo Hospital, she taught the author Religion and Ethics when he was taking the Medical Assistant Course in 1984-1987.

¹⁷¹ Elizabeth Kachoka (Mrs Khonje) a woman minister who did her ministerial training at Lakeview Seminary was elected Women's Ministries Director of Malawi Union in 2002.

¹⁷² International Missionary Society, *Reformation Study Course*, Huntington Park: Religious Liberty Publishing Association, 1996, p. 20.

according to issues occurring in the church.¹⁷³ For example, in the incidences that happened at Bangwe SDA church, in the South Malawi Field, Mlodza and Chinsapo SDA churches in the Central Malawi Field respectively, members of these churches have problems with the issue of women preaching during the Divine Service. Jane Kang'ombe concludes that it was the result of lack of clarification of the newly formulated official policies of the church that gave permission to women in SDA churches to preach during the Divine Service using the main pulpit.¹⁷⁴

However, this experience of offshoot movements has not affected Lunjika Mission and the whole North Malawi Field as no member has broken away from the SDA Church in the north to form an opposing group, as is the case in the central and South Malawi Fields. Women are allowed to contribute to the evangelical outreach programmes of the church without fear of yielding offshoots that may oppose the church and hinder growth and development of Lunjika SDA Church.

In the past, women in the SDA church were preaching, for instance, in the Friday vespers meeting, Saturday sun down worship and Wednesday prayer meeting in Mission churches such as Lunjika, Malamulo, Matandani etc using the minor pulpit that is also used for Sabbath School programmes but not using the major pulpit.

It should be noted that while leaders of the church from South and Central Malawi Fields had problems to clarify the newly formulated official policies as to why women should be allowed nowadays to preach in SDA churches during Divine Service using the major pulpits that were previously used by men only, this did not affect the North Malawi Field. The policy resulted in the closure of some SDA churches only in the South and Central Malawi Fields. The churches closed included Bangwe in the South and Chinsapo and Mlodza in the Centre.¹⁷⁵

In the North Malawi Field the issue was well handled by the church leaders at Field level. That resulted in clear understanding by the church members and the Church Elders. Church Elders in the North Malawi Field were used to educate the church members on the importance and duties of the Women Ministries in the evangelical work of the SDA Church. The leaders pointed out that previously, the church had few or no women who were educated and interested in ministerial work. However, those who were interested and had qualifications that qualified them to hold the post of church minister were allowed to take the post, though this was not happening in Malawi. They cited the examples of Marinda Minnie (1869-1956) who was a pastor, an evangelist and licensed minister for 54 years in Iowa. Louise Kleuser was a Bible Study worker, pastor, evangelist and seminary professor and later become the secretary in the Education Department and Associate GC Ministerial Association director (1890-1976).¹⁷⁶ The leaders explained that women in Malawi, especially those who qualify to become pastors or to preach as evangelists are just the same as these women cited as

¹⁷³ R.W. Schwarz, *Light Bearers to the Remnant*, 1979, p. 445. Also see *The Story of Our Church*, 1956, p. 42.

¹⁷⁴ Jane Kang'ombe, "The Role of Women in the Church: An Investigation into What Happened in Some of the SDA Churches in Malawi" BA Theology dissertation, University of Malawi, Chancellor College, 2004, p. 11.

¹⁷⁵ See Jane Kang'ombe, "Role of Women in SDA Church," BA dissertation, 2004.

¹⁷⁶ Interview, M.M. Zungu, North Malawi Field Secretary Treasurer, Box 20055, Luwanga Mzuzu, 22.6.04.

Also see GC, "Women's Ministries Handbook," 6th December, 1898, p. 26, 29.

examples, if given the chance they can contribute to the gospel work in the church.¹⁷⁷ The leaders further explained that no salvation will come from the pulpit, and none will be saved because he has married women from using the major pulpit. They reminded the members that they should understand that sex is biological while gender is social and the church is for salvation of mankind. Sex and gender have nothing to do with salvation of human beings. The pulpit is not holy but only God.¹⁷⁸ As a result, every member of the Adventist church in the north, including Lunjika Mission, welcomed the policy that allow women to preach during the Divine Service using the major pulpit and no church has been closed because of this issue.

However, the issue of allowing women to preach using the major pulpit during Divine Service has yielded dissidents in Malawi especially in the southern region. Though not connected to Lunjika Mission in the northern region, these dissidents are important to reckon with as one day they will affect the church in the north as well. Therefore, this serves as a warning to Lunjika Mission for the impending danger, which is approaching. For example pastor Kambwiri, a retired former SDA pastor, has left the SDA church and is leading the Seventh-day Adventist Reform Church that among others does not allow women to preach from the major pulpit in the church. Women in this church are only allowed to use the minor pulpit during sundown worship, midweek prayer meeting and Friday vespers. Pastor Kabango is another SDA pastor who broke away from the SDA church and is now leading another dissident group known as Seventh Day True Vision, that also do not allow women to preach during Divine Service from the major pulpit.¹⁷⁹ This movement has already reached the central region and soon may reach north.

In view of these developments in the church today, church members are warned against arrogance, rushed decisions, mixing theology and philosophy, allegorizing the Bible, claims of new light inconsistent with the Bible, unconstructive criticism of leaders, going to extreme in conservatism and selfishness. These can lead to offshoot movements and separation of members from the SDA church.¹⁸⁰

¹⁷⁷ Interview, Leonard Mphimbya, Zuma Village, P.O. Box 31, Eswazini, Mzimba, 13.6.04.

¹⁷⁸ Ibid.

¹⁷⁹ Sweeney Chinkango, MANNA, TVM, 11.12.04. Also interview, Noah Tsoka, P/Bag 50, Zomba, 6.12.04.

¹⁸⁰ News letters <http://www.adventistchaplains.org/fag.htm>, 1.9.04.

Conclusion

Lunjika Mission, unlike its sister missions Malamulo and Matandani, was established during the time of crisis that occurred in the SDB missions that included Ntchaya Mission where Lunjika Mission is located. This crisis made the people of Sikelo Katundu ask Paulos Mhango to influence the SDA Church to open the mission at Ntchaya in the village of Sikelo Katundu. While missionaries eventually came and built up the Mission, African workers like James Malinki and Simon Msuseni helped in the laying and building of the foundation of the mission before white missionaries took over the work of building the clean walls of the mission. It is important to note that the mission whose foundation was laid and built by the African workers has survived the political and social influence of the people in the northern part of Malawi till today. The pioneer work of Paulos Mhango of influencing the SDA church to come up north and open Lunjika Mission in particular that is still standing today proves the African role in the establishment of Christian missions like that of the SDA Church in Africa. It should be noted that unlike Mark Chakachadza of Chakulemeka Village Neno,¹ Mhango's prominence after the establishment of SDA missions in the north remained. Mhango's activities are still remembered and appreciated by the SDA church. As early as the 1930s the church honoured Mhango by electing him to be a board member of the North Nyasaland Field chaired by G. Pierson, and later he was employed as an SDA evangelist and until his death he was a licensed SDA pastor. One of his children became an SDA pastor too.²

The work and sacrifice of pioneer African workers and later missionaries is equally important to the story of Lunjika Mission. Till today, Lunjika Mission area to the east is covered by thick forest. To imagine these African and expatriate workers coming to the area before the 1940s and 1950s was a sure sign of their dedication and zeal in the propagation of Christian work in un-entered areas. Oral evidence at the mission indicates that on many occasions white missionaries, who had guns, used them to drive away wild animals around the mission. Accidents and the death of the wife and burying the wife away from home could have damaged the spirits of even the strongest person in the work of developing foreign missions. Nevertheless, missionaries like Kenneth Philips and Warren D. Pierce accepted such tragedies as worthy sacrifices to the work God had commissioned them to do.

The work of Adventists in Malawi until the beginning of the 1920s was concentrated in the southern part of Malawi, Malamulo and Matandani Missions. No wonder then that most of the pioneer African workers who worked at Lunjika Mission came from the southern part of the country, where the first people to be converted to the SDA faith were Ngoni from Ntcheu and part of Dedza. This explains the reason why the Tumbuka and Tonga people called both Lunjika and Luwazi missions a

¹ See Yonah Matemba, *Matandani. The Second Adventist Mission in Malawi*, Zomba: Kachere Series-Kachere Theses no. 1, 2003, p. 125.

² Pastor Godfrey P. Mhango, the son of Paulos Mhango till his death was an SDA Church pastor in the North Malawi Field. See Amos Bula, "The Development of SDA Luwazi Mission since its Establishment in 1928-2003", BA Theology dissertation, University of Malawi, 2004, p. 3.

Ngondo missions.³ Ngondo is a clan within the Ngoni tribe. Although there were other general issues attached to the use of Ngoni from Ntcheu as pioneer SDA missionaries in the north as already noted in the study, it should be understood that there was no ill feeling for not using other tribes. James Malinki, Simon Msuseni, Nelson Denga Ngozo and James Ngaiyaye were all Ngoni who had a close association with the early SDA missionaries of Malamulo and Matandani missions. From the past courageous experience of the Ngoni tribe, that the tribe had to fight for their way to other countries when they were running away from their Ngoni chief Chaka, in South Africa.⁴ Therefore, it can be concluded that the SDA missionaries used them because of their courageous experience gained during the wars when they moved from South Africa to other countries like Malawi. They used their courageous experience in the work of establishing new missions especially in the north. The theory, which Jesus used too, when he called Peter to discipleship and later, let him use his experience gained in fishing at the Sea of Galilee for fishing men. Jesus told Peter that he would make him fisher of men (Mark 1:17).

The success of the mission (until the 1970s) should be attributed to the combined efforts of both African and expatriate missionary workers. While later most administrative responsibilities were in the hands of expatriate missionaries mainly because of the colonial attitude of the time, internal evidence has revealed that the Africans contribution especially in the establishment of schools and churches in the surrounding areas of Lunjika mission was extremely great.⁵ It should be noted that while other African workers somewhere sought recognition of their hard working spirit and dedication, all those who worked at Lunjika Mission were satisfied with what they were getting and how they were treated as co-workers of those who were in leadership positions. Although some were promoted to leadership positions, those who were not continued their support of the newly elected African leaders. The source of this good relationship spirit among workers at Lunjika Mission can be traced from the earliest mission statement⁶ "our mission" is to serve and not to be served, this is where all missionaries who had been at Mombera Mission learnt to serve and not to be served by the community where they existed. This was the attitude of James Malinki and Simon Msuseni, who worked under the supervision of expatriate missionaries at a distance.

³ Internal evidence has revealed that the conversion of James and Simon Ngaiyaye, later Morrison Malinki and then Yoram Kamwendo opened the door for more Ngoni to join the SDA Church. When these people were converted, they joined the SDA School at Malamulo Mission and later they were absorbed by the mission in various fields of work, some in the health field, some in the teaching field and later in the ministerial field, too. Lomwe and Yawo could not be easily absorbed by the church in various fields because many of them after conversion and education at Malamulo and Matandani would go back to their homes and get employed in tea and coffee estates as clerks. In Ntcheu and Dedza there were no tea industries, as a result Ngoni from Ntcheu and Dedza could go nowhere to seek employment apart from working in the mission organization. See Yonah Matemba, *Matandani*, 2003, p. 134, and Kelvin Banda, *A Brief History of Education in*, 1982, p. 32.

⁴ The Ngoni people who were running away from Zulu chief Chaka fought other tribes to gain land for their settlement. For example, Ngoni of Mmbelwa fought the Tumbuka to gain land in Mzimba district. See K.D. Phiri, *Onani Angoni*, Blantyre: Macmillan Malawi, 1997, pp. 43-44.

⁵ See chapters two and three of this thesis where combined efforts of white and black missionaries have been fully discussed.

⁶ See "Mombera Mission Administrative Manual", 1935, p. 12, MUA.

It has been established from the discussion in this study that there were some expatriate missionaries who continued helping Lunjika Mission with funds for capital development of which people at the grassroots are still proud of, although their term of office in leadership was over. People like Warren D. Pierce deserve such mention. He continued building important infrastructures at Lunjika Mission after his time of leadership had expired.

Observations on some of these structures show that they are now neglected by the present administration as they have developed cracks that can make them collapse. Many of these structures need maintenance. Gorge Mwansa, *Outlook* editor, noted the very same spirit of negligence in many Adventist Institutions.

While building new structures is important, maintaining them is another. Many immaculate structures put up some years back have undergone a kind of metamorphosis that leaves much to be desired. Leaking roofs, rusty iron sheets and doorframes, soiled ceiling boards that are almost falling and walls that have long lost their colour not to mention the antiquated furniture are common sight in many denominational institutions.⁷

Whether this is a sign that indigenous leaders have failed to deliver or that it is just a common spirit of indigenous leaders to neglect whatever their predecessors have put up is what this study has failed to establish at Lunjika Mission. From what has been repeatedly said, it can be concluded that this is a common trend of our indigenous leaders that they are not proud of what other people achieved in the past. Therefore, they do not want to maintain the pride of other people's achievements at the institutions. For example, at Lunjika Mission, the house that was built by Rex Mzumara and Pipkin has developed a crack that can make this house collapse if maintenance work will not be done within the coming two to three years.

The spirit of negligence is not only amongst African religious leaders of the SDA church missions but it can also be observed amongst African leaders in the political and social spheres. For example, when Muluzi became the president of Malawi in 1994, he failed to maintain names of certain structures that Kamuzu had built and named in his name like Kamuzu Stadium and Kamuzu Central Hospital. Kamuzu Stadium changed to Chichiri Stadium, Kamuzu Central Hospital changed to Lilongwe Central Hospital and Kamuzu International Airport changed to Lilongwe International Airport.⁸ In 2004 when Bingu wa Mutharika took over from Muluzi, he decided to retain the names of some of the structures that Kamuzu built such as the Stadium, Central Hospital and the International Airport.⁹ Muluzi also neglected some agricultural activities and closed some farm institutes in the country.¹⁰ Muluzi instead emphasized business and encouraged Malawians to engage in small scale businesses that have flooded the urban areas, causing the problem of building houses that are against

⁷ George Mwansa, "A Recipe for Disaster" *Adventist Echo*, winter Edition, 2003, p. 3. Also see "Zimbabwe Union Conference: A Pride of Eastern Africa Division" *Outlook* Vol. 17, no. 3, July-September 1999, p. 20.

⁸ See Dickson Kashoti, "Changing of names Disgusting" *Malawi News*, May 25-31, 1996, p. 1.

⁹ See Letters to Editor, J.M. Mbawaga, "Bring back original names" *Malawi News*, July 17-23, 2004, p. 7.

¹⁰ Elizabeth Aipira, Deputy Agriculture Minister, talking to Dorothy Kachitsa (MBC Reporter), on government plans of reopening some of the farm institutes that were closed during the Muluzi regime. Some of these institutes include Thuchila in the south and Mmbelwa in the north. Samson Nkhono (Presenter), News and Reports, MBC, 16.3.05.

city laws resulting in conflict between city officials and city residents.¹¹ To avoid this problem, Kamuzu's emphasis was on agriculture; he said that for Malawians to be empowered economically, they had to work hard in their fields, "*chuma chili m'nthaka*". This statement encouraged many Malawians to become farmers and work hard in their fields. This led more people to settle in villages than in towns and cities. Therefore, the spirit of negligence is a common trend that can be observed in many African leaders that we have in the social, political and religious spheres.

The policy of indigenization in the Adventist church did not come as a result of a deliberate plan to hand over church leadership to Malawian workers but as a compromise to respond to an existing situation and also as a common practice in the church. As a consequence, the church hastily handed over the work of church leadership to workers who were by and large ill prepared for such a role. Most of these indigenous workers who took over the reigns of leadership lacked the skill to propel the mission into further development. Warren D. Pierce, who was called for the second time to help national leaders who had assumed leadership at the Institutions and became the Field Secretary for North Malawi Field in 1974, noted that

African workers, who are now beginning to assume new roles of leadership and responsibilities, need guidance and counseling, because they have had little, if any, training and experience. I do not claim to have all the answers to many problems that may arise because of the counseling services offered to these African leaders as some may not feel that I am offering counseling services to them. I do not have knowledge in all the fields in the church, but I have had some experience and post graduate training in secondary school administration, and I might be able to give some guidance and counseling to those African brethren who are in leadership roles in the field of education, and I might state that it is desperately needed here.¹²

One factor that contributed to this unpreparedness for leadership roles is the lack of a trained work force to be used in appropriate positions of leadership in many Adventist institutions. On many occasions positions of leadership have been given to people without necessary qualifications. For example, the principal of the secondary school should be a leader who has education as a base, the director of education in both Field and Union offices should be someone who has a base of education administration but in the SDA church these positions can even be filled by a pastor who has either a ministerial certificate or a Bachelor of Arts in Theology without Grad C E or UCE.¹³ The same happens that anybody with a degree can be given a leadership position in any field without scrutinizing where the person can contribute best. The major problem that arises from this misplacement of work force is that the Union officers who are supposed to offer guidance and counselling to these individuals only expect high performance. The Union does not take the initiative to send these leaders for upgrading courses but instead they are checked, and expected to perform and

¹¹ Bazuka Mhango, Minister of Lands talking to Flecture Zioya, MBC Reporter on the problems of urbanization on the land issue that affected Lilongwe City. Samson Nkhono (Presenter), News and Reports, MBC, 16.3.05.

¹² Field Secretary, North Malawi Field of SDA Church (Warren D. Pierce)—President of South East Africa Union of the SDA Church (Fred E. Wilson), 4.3.74.

¹³ The certificate is offered to graduates who seek career opportunities in the teaching profession at Secondary School level. Some seek career opportunities in the public sector, and in colleges of further education. This certificate equips one with teaching skills and skills in education administration. See Solusi University Bulletin 2001-2003, p. 122.

contribute to the maximum. As a result many indigenous leaders have been labeled failures, and it was concluded that with indigenization, the Seventh-day Adventist Missions that were known for quality services during the missionary era have declined.

What this study has found out at this stage is that indigenization in the Seventh-day Adventist Church was not the cause for the decline of some of these missions as others have concluded in their studies.¹⁴ African leaders at Lunjika Mission have contributed positively to the growth and development of the mission as compared to Matandani Mission. Lunjika Mission leadership was elected on merit, but the leadership of Matandani Mission was not on merit bases as one tribe the Ngoni dominated it.¹⁵

Credit should be given to Warren D. Pierce that the problem of misuse of the work force did not affect Lunjika Mission. All the administrators that worked at Lunjika Mission from 1972-1995 had good qualifications, and as a result, Lunjika Mission enjoyed a steady development in all aspects.

The removal of the ministerial training seminary from Lunjika Mission and the loss of control of out-schools should not be taken as a sign of the decline of Lunjika Mission. As already discussed, the ministerial seminary is still functional. It only moved from Lunjika to Lakeview for reasons that Lunjika Mission board of trustees could not control. It was the decision by the entire SDA church in Malawi to move the institution from Lunjika to Lakeview for centrality. Handing over of her out-schools to be government aided schools¹⁶ was an action that was taken by all mission organizations of different denominations because of the new government policies on education after independence. The MCP government after independence by an act of Parliament took over the responsibility for the education of her citizens from the missionaries. With this act, primary education became the responsibility of the local authority and agents with grant-in-aid from the government. The district, town and city councils took the responsibility of local authority schools under LEA.¹⁷ All missionary societies were still allowed to have full control on some of their schools for evangelistic purposes. For instance, the Roman Catholic Church maintained the Seminaries and Juniorates, while out-schools were handed over to the government. The same with the SDA church, some schools especially out-schools were handed over to the government while those at the mission stations were retained. Lunjika Mission is still maintaining her central schools both primary and secondary.

It should be noted that Lunjika Mission did not establish any other clinic and health centre apart from that at Lunjika Mission. Therefore, the Adventist Health Services at the request of the people

¹⁴ See Yonah Matamba, *Matandani. The Second Adventist Mission in Malawi*, Zomba: Kachere-Kachere Theses no. 1, 2003, p. 130.

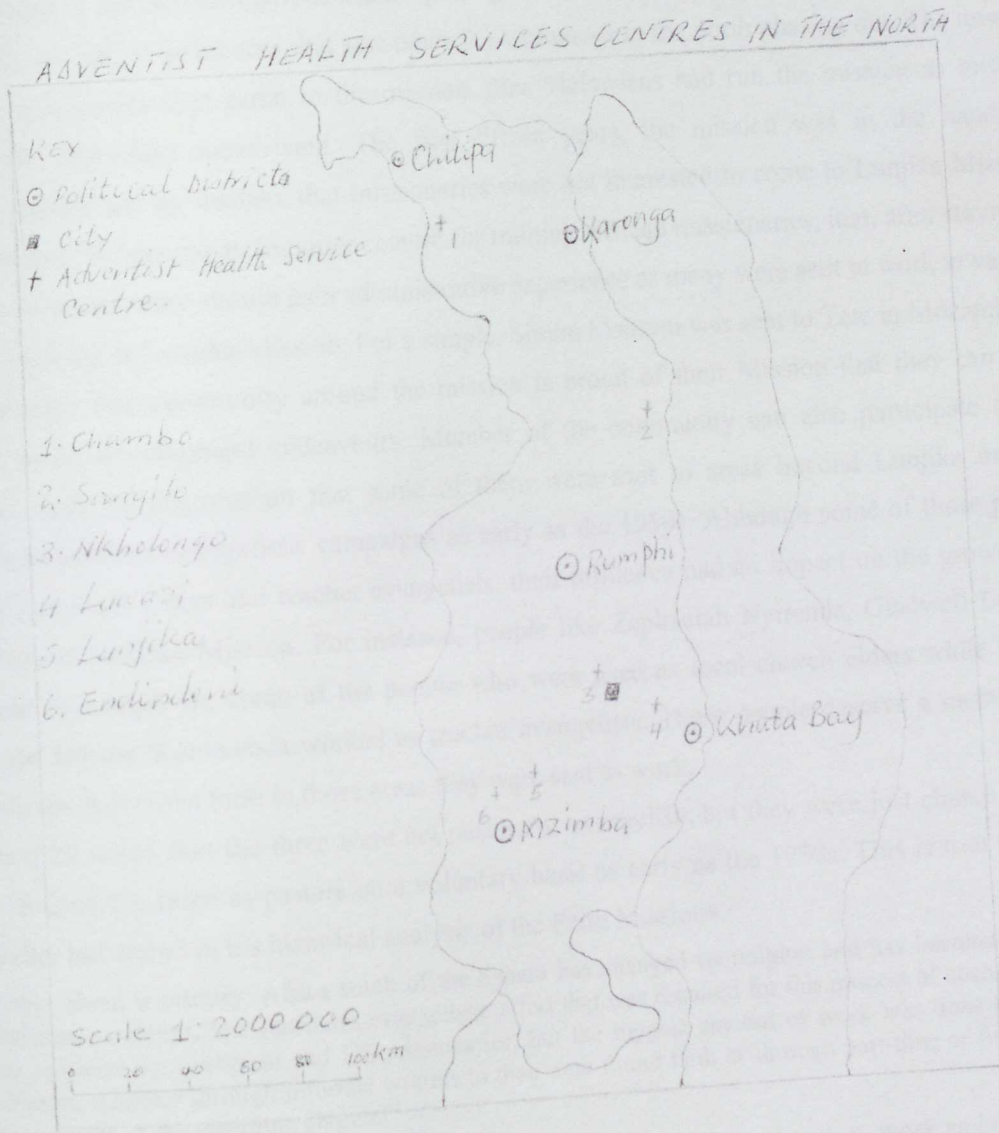
¹⁵ Compare Yonah Matamba, *Matandani. The Second Adventist Mission in Malawi*, Zomba: Kachere-Kachere Theses no. 1, 2003, Appendices ii pp. 133-134, with this study Appendices table two. It is observed that all African leaders of Mandani Mission came from the Ngoni tribe, giving the impression that all Ngoni people were able leaders in the SDA Matandani mission. This is not the case when one studies the leadership pattern of Lunjika Mission. Leaders came from all sorts of Malawian tribes who qualified to become the leaders of the mission during the time of elections.

¹⁶ The government through the Ministry of Education supplied teaching and learning materials to these schools and paid all teachers. The mission became the agent and was given the opportunity of choosing the head teacher and his deputy to run the affairs of the schools.

¹⁷ Kelvin Banda, *A Brief History of Education in Malawi*, Blantyre: Dzuka, 1982, p. 108.

established all other clinics and health centres where they are located. These Adventist health centres are located at Chambo in Chitipa, Sangilo at the Karonga boarder with Rumphi, Nkhlongo in Mzuzu, Luwazi in Nkhata Bay and Endindeni in Mzimba. They are all functional including that of Lunjika Mission and are supervised by the Department of Health and Temperance, Malawi Union.¹⁸

Map 8



The leadership pattern of Matandani Mission was dangerous for the growth and development of the mission as sometimes it can fail to account for individual differences. It should be noted that African leaders have proved that they are able leaders not only in Church organizations but also in other organizations that were once led by white leaders. This is true if these leaders are elected on merit. For example, Kofi Annan the African leader of UN has led the organization in the same way as Kurt

¹⁸ Interview, health workers at Chambo, Sangilo, Kholongo, Luwazi, Lunjika, and Endindeni health centres, June 2004.

Waldheim the white leader led the organization. Chief Emeca Anyauko was the African leader of the Commonwealth till he retired from the position. Nelson Mandela the first indigenous leader to take over from the whites in South Africa (1994-1999) led the South African government in the same way whites did till his retirement. Therefore, it can be concluded that wherever the leadership of any organization is elected on merit and all stakeholders support the leadership, the organization can grow and develop in the way of delivering her services to the people.

Among the SDA missions that are still in existence, Lunjika Mission's history is unique. It is now the only mission in the northern part of Malawi, though it was the second to be opened. It has survived both political and social influences that saw other SDA missions in the north phasing out. The mission had fewer missionaries that came to the mission after Malawians had run the mission as mission directors with minimum supervision. The first fifteen years, the mission was in the hands of Malawians leaders not by mistake that missionaries were not interested to come to Lunjika Mission, but it was chosen to become an important centre for training African missionaries, that, after staying at the mission for years, they should gain administrative experience as many were sent to work in various areas after working at Lunjika Mission. For example, Simon Msuseni was sent to Tete in Mozambique as a missionary. The community around the mission is proud of their Mission that they can even participate in its development endeavours. Member of the community can also participate in the evangelical work of the mission that some of them were sent to areas beyond Lunjika mission boundaries to conduct evangelistic campaigns as early as the 1950s. Although some of those people used were just local elders and teacher evangelists, their influence had an impact on the growth and development of Lunjika Mission. For instance, people like Zephaniah Nyirenda, Gladwell Longwe and Gistone Nyirongo are some of the people who were used as local church elders while Paulos Mhango and Edison Kumwenda worked as teacher evangelists. These people deserve a mention for introducing the Adventist faith in those areas they were sent to work.

It should be noted that the three were not pastors or evangelists but they were just church elders. The church used the three as pastors on a voluntary basis as early as the 1950s. This is true of what Klaus Fiedler has stated in his historical analysis of the Faith Missions

Within about a century, Africa south of the Sahara has changed its religion and has become a Christian continent. The enormous evangelistic effort that was required for this process of change was initiated by European and US missionaries, but the biggest amount of work was done by Africans, whether through informal witness to their new-found faith or through part-time or full-time service of the emerging church.¹⁹

The significance of this is that Lunjika Mission allowed members of the church to work as lay pastors or lay evangelists, especially those who were interested and committed to the work of evangelism. As a result of this, the mission has spread the SDA message around Lunjika Mission and beyond.

While it has been argued that after the missionary era, the GC has gradually cut down the appropriation to Union institutions in Malawi and as a result many mission institutions have lacked financial support for capital development, the argument has partly been challenged by the Malawian

¹⁹ Klaus Fiedler, *The Story of Faith Missions*, Oxford: Regnum, 1994, p. 364.

leaders who worked at Lunjika Mission and who were able to carry forward the development of the mission. They have proven that it is not the GC only that can fund development work of mission institutions in Malawi. NGOs and even government departments can help in development work at mission institutions so long as these helping organizations are invited to fund the development projects that will help the community physically, socially, economically and spiritually.

It has been noted with concern that Lunjika Mission has stopped using the branch Sabbath School as one of the methods of witnessing to the community around the Mission. This has left some old people to complain that they have been neglected by the youths of today at the mission. This is a serious mistake the church has made, for it will widen the gap between the church and the community that was narrowed during the missionary era.

The Seventh-day Adventist Church does advocate women's promotion so that women can play any role in the church just as men, with ordination excluded. In relation to Lunjika Mission, a woman can hold any church office as long as she qualifies, although it does not practice women ordination. By 2003, Lunjika Mission church had two women elected into the office of church elder, while many of them were deaconesses. Women are elected into the office of an elder at Lunjika Mission because they are allowed to preach from the main pulpit during Divine Services, as this is one of main duties of church elders in the SDA Church.

It should be noted that this issue has yielded SDA dissidents in the South and Central Malawi Fields but not in the North Malawi Field that include Lunjika Mission. However, the issue that is still bringing confusion among the SDA members is the existence of two women organizations that are hard to differentiate, Women's Ministries and Dorcas Women Society. This study concludes that if the two women organizations should merge and adopt one name, this would bring unity among women themselves as well as in the entire church in the north. Many informants have suggested that if the two organizations were to merge, they should adopt the name Women Ministries. That name would take care of all church ministries carried out in the church by women. Evidence from Adventist print media indicates that it is only Zambia and Malawi that use the two women organizations till today. This indicates that SDA church members from these countries have problems in adopting change. The question that is difficult to answer is whose problem is this? Is it the problem of local church members or a church leadership problem? I know that no side can accept the blame on the issue; each side will try to answer using the "bad apple theory."²⁰

It should be understood that the change that can be made here by merging the two women organization if the church in Malawi can succeed, should be done with care. Church leaders should study carefully the motive of the people of Malawi and Zambia as to why they have accepted Women's Ministries as a department in the church and fail to support it. Why do a lot of men support Dorcas Society? This could be the tactic of men to resist one of the two women organizations. So by giving them the two organizations, they will support one to do away with the other, because an

²⁰ "Bad apple theory" is meant to shift one's blame to others instead of accepting the situation and seeking the way forward, for example, the man blamed God and the woman for his sin, the woman blamed the serpent rather than herself. None accepts the blame, but still God passed judgment that reveals justice. See (Genesis 3:16).

organization that lacks support will collapse and gradually phase away. The recommendation to the Malawi Union leaders is that Church members should be taught the effects and importance of church growth.²¹ As the church grows, its growth will affect both the social and cultural lifestyle of the people, and Christians should be taught to accept these changes if they are not in conflict with the plan of salvation of mankind. Perhaps what the Union lacks is not authoritative leaders for smooth running of institutions, but what Armando Lopez, the former treasurer of the Zimbabwe Union Conference, calls "philosophy that can do".²² It is a question of commitment to work, good tactics and diplomacy.

The Seventh-day Adventist Church through Lunjika Mission in the North better explains Paul's reservations on the issue of women. The reservations Paul had, about women preaching were not because of some Christian standard regarding women, but he did not want Christianity to become unnecessarily controversial by going contrary to standards of the surrounding society. When social standard did not allow it, God reached down and picked women to speak for Him. One of such women was Ellen G. White, who He chose to be His special spokeswoman in the end of times. Mrs White never received ministerial training or ministerial ordination, yet through both pen and pulpit God used her. Who is to say, the Holy Spirit cannot do the same with other women today in the church? The church understands this as it can still apply to anyone regardless of sex, age and skin colour. In view of this, the church has managed to expand its influence using both men and women working as evangelists in the immediate areas and beyond.

²¹ Once again, the growth expressed here is qualitative, thus growth by expansion illustrated by Jesus in the parable of the yeast. In the Bible, yeast usually symbolizes that which is evil or unclean (see Mark 8:15). In Matthew 4:33 yeast however, takes a new meaning that symbolizes growth. As yeast permeates a batch of dough, so the kingdom of heaven spreads through a person's life. Or it can signify the growth of the kingdom by the inner working of the Holy Spirit. See Kenneth L. Barker (ed), *NIV Study Bible*, Grand Rapids: Zondervan, 2002, pp. 1490, 1599. The same as the church grows the influence of the Holy Spirit may reveal new methods to manage growth.

²² George Mwansa, "Zimbabwe Union Conference: A Pride of Eastern Africa Division" *Outlook* Vol. 17, no. 3, July-September, 1999, p. 20.

Appendices A

Selection of Data

Oral Informants

Oral informants were selected depending on the nature of the issue covered. For example, on the issue of conflict that occurred between the Seventh-day Adventists and Seventh Day Baptists, both Adventists and Baptist remnants were traced and interviewed. Age also was taken into consideration as one of the criteria of selecting oral informants. For instance the age forty was the minimum age for one to qualify as oral informant in this research. On the study of themes, informants were selected based on the leadership position in the church. For example, on policy issues, Union executive secretaries and Field executive secretaries are church leaders responsible for policy interpretation and implementation. In all, oral informants were selected basing on the role the person is playing in the church, society and in an organization. For pioneers phase, none of them was among the living any more. So I interviewed their daughters and people who knew them.

Written Materials

Written sources were selected basing on the relevance to the issue covered. For instance, on the issue of establishment of the mission most of written sources were from archives, which included letters and minutes. Much written information came from the SDA Malawi Union Archives which are not accessible to the public. Other written materials came from National Archives, especially for the first phase of Lunjika history. Since on the SDA side no written records were found, this was established from oral sources.

Verification of Data

Due to the characteristics of qualitative data in the field of history, verification of data was not always directly possible. These steps were taken to achieve as verification as possible.

- (i) Wherever different data were available, they were cross checked against each other especially oral and written sources. Weight was also given to the nearness to the original event.
- (ii) In addition, information was checked if it made sense in its own context. A statement, for example, that ascribed to Paulos Mhango a rail journey on train of rail that did not exist was discarded.
- (iii) As a member of the SDA church, I checked if statements made sense in the context of our church either by conforming to it or contradicting it.

Appendix B

Notes on Notable Oral Informants

(a) **Landson Kamanga**

Born in 1926, he came to Lunjika Mission in 1935 as a Sub A student till 1942. After standard three at Lunjika Mission he went to Luwazi Mission for standard four up to standard six. In 1953, he was sent to Nkholongo village school as a temporary teacher. In 1955 he went to Malamulo for vernacular teacher training. Thereafter, he was sent to teach at Luwazi, and then in 1968, he was transferred to Lunjika Mission Primary School, till 1978 when he was appointed church minister of Hewe SDA Church in Rumphu. He was the minister of Hewe church till his retirement in 1992.

(b) **Gistone Nyirongo**

Born in 1918, he attended his primary education at Lunjika and Luwazi and joined Lunjika Mission as a general worker. He was given charge of Lunjika Mission farm. The church used him also in her evangelistic campaign meetings as early as 1950s. He conducted efforts in areas around Lunjika Mission together with Gladwell Longwe and Zephaniah Nyirenda. He lives in Bota Nyirongo Village, half a kilometer from Lunjika Mission.

(c) **Edison Kumwenda**

Born in 1918, he joined Lunjika Mission in 1933 as a student in Sub A. After his standard three, he went to Luwazi for standard four. In 1940, he went to Malamulo for standard five and six. He failed to qualify for English grade teacher training, as a result he took the vernacular teacher training course. In 1942, he was sent to Kakwale to open a village school there. Instead of opening a school at Kakwale, he opened a school at George Ndhlovu Village and today the school is called Kamirabanthu Primary School. In 1950, he was appointed to study the evangelistic course at Malamulo Training Institute for two years. In 1952, he was posted to Lakeview Mission as an evangelist. In 1960, he was appointed a church minister and was sent to Lusari church in Nkhata Bay. He retired as a minister in 1984.

(d) **Gladwell Longwe**

Born in 1928, he comes from Yakobe Njakwa Village, a few kilometers away from Lunjika Mission to the north. He was a member of the CCAP Livingstonia Synod by birth. In 1940, he joined Lunjika Mission Primary School after the village school of Livingstonia Mission located at Mthimba Village was closed. After standard three at Lunjika Mission he went to Luwazi for standard four. After standard four, Kenneth Philips employed him as a house worker in 1947. Lunjika Mission church used Longwe as an elder in her branches at Baphani, Jarawe and Chinyera. This was the time after Longwe and his two friends Nyirenda and Nyirongo had conducted evangelistic campaign efforts in these areas and managed to establish branches at Baphani, Jarawe and Chinyera. Longwe founded Kapoli branch that has now become a church district with its own district pastor.

(i) Ruth J. Ngaiyaye (Mrs Kacelenga)

born in 1930, she went to Malamulo Mission for her education. She joined Lunjika Mission after completion of her teacher-training course in 1948. She taught standard three at Lunjika Mission primary School. In 1953, she was transferred to Chileka Mission primary school. While she was teaching at Chileka Mission she got married to Dr Kacelenga. Ruth and her husband have been to Solusi College and University of East Africa Baraton before their retirement. After their retirement, they settled at Bvumbwe.

(i) Ellen J. Ngaiyaye (Mrs Tsoka)

Ellen is the fifth born daughter of Pastor James Ngaiyaye. She was born in 1934. In 1948, she accompanied her father to Lunjika Mission. She went to Luwazi and Malamulo Mission for her education. After her primary and secondary education she went to Malamulo Training Institute for teacher training, thereafter, she has taught at Malamulo, Matandani and Lunjika Missions. In 1957, she married Hartley Tsoka. She retired in 1994 and she has since settled at Banga together with her family. Banga is a few kilometers from Matandani Mission.

(j) Hartley J. Tsoka

Hartley Tsoka was born in 1929, and joined Lunjika Mission in 1980 as the Principal of the Mission. He was one of the first groups of Malawians who went to London to study for a certificate in education in the 1960s. After his education certificate, he went to the Philippines for his BA in English. After this, Tsoka was awarded the ministerial title of pastor, but Tsoka is proud to be called an educator. This is because his certificate in education was awarded to him for the purpose of tutorship. The church has never given Tsoka a church district to minister. However the church has used him as a teacher and school administrator. For instance, after heading Lunjika Mission, in 1984, he was transferred to Malamulo Mission where he became the Principal of Malamulo Secondary School. From Malamulo, he was sent to Matandani Mission where he attained his retirement and settled at Banga a few kilometers from Matandani Mission, in 1994.

Appendix C

Tables

Table one: List of Pastors

Name of Church Pastor	Period Served
James Malinki	1932 – 1933
Simon Msuseni	1933 – 1948
James Ngaiyaye	1948 – 1956
Herbert Longwe	1956 – 1964
Gresham M. Kavaloh	1965 – 1967
Richard N. Jere	1967 – 1968
Francis P.K. Sibande	1968 – 1969
Frazer K. Nyasulu	1970 – 1971
Jaspine Bilima	1972 – 1974
Samson R. Mfuné	1975 – 1977
Brighton G. Kavaloh	1978 – 1979
Lawrence Kamvazaana	1979 – 1981
Davie Luwemba	1981 – 1982
Yokonia M. Beza	1982 – 1983
Rex R. Mzumara	1983 – 1984
Saustin S. Mfuné	1984 – 1986
Dick J. Nkosi	1987 – 1989
Sidon P.K. Jere	1990
Webster O. Mphimba and Ernest S. Khonje ¹	1991 – 1992
Simon B. Kaunda	1993 – 1995

Table two: List of Mission Directors and Principals

Mission Directors during the Missionary Era and two pioneer National Workers (1932–1972).

Name of Missionary	Period Served	Home country/ethnicity
James Malinki	1932 – 1933	Malawi, Ngoni from the South
Simon Msuseni	1933 – 1948	Malawi, Ngoni from the South
Kenneth Philips	1947 – 1949	USA
Gilbert Otter	1949 – 1961	USA
Warren Pierce	1961 – 1965	USA

¹ Mr. W.O. Mphimbya and E.S. Khonje worked as church elders taking care of the church because the field could not find a minister to fill the vacant position. Khonje was the first elder while Mphimbya was the second elder. This was the situation till the coming of Pastor S.B. Kaunda who was the church pastor from 1993–1995.

Kenneth Philips	1966 – 1968	USA
Perry Parks	1968 – 1969	USA
Burton Wright	1968 – 1969	USA

Table three: Mission Principals during the Era of Malawian Workers (1973 – 1995)

Name of Principal	Period Served	Country/Ethnicity
Frazer K. Nyasulu	1973 – 1975	Malawi, Tumbuka from the North
Wilson W. Khonje	1975 – 1977	Malawi, Ngoni from the South
Samson R. Mfune	1977 – 1980	Malawi, Nkhonde from the North
Hartley J. Tsoka	1980 – 1984	Malawi, Ngoni from the South
Gibson S. Moyo	1984 – 1986	Malawi, Tumbuka from the North
Rogers E. Thombozi	1986 – 1987	Malawi, Lomwe from the South
Rex R. Mzumara	1987 – 1993	Malawi, Tumbuka from the North
Martin A. Mgaba	1993 – 1999	Malawi, Ngoni from the North

NB. All principals from the Southern region of Malawi were Ngoni by tribe except one who was a Lomwe. Those from the Northern region of Malawi were Tumbuka except two who were Ngoni from Mabulabo in Mzimba and Nkhonde from Karonga.

Table four: List of Lunjika Primary School Head Teachers

Name of Head Teacher	Period Served
Amos Nanyanga	1933 – 1935
Nelson D. Ngozo	1936 – 1937
Barto B. Nkosi	1937 – 1940
Nation Kasambala	1941 – 1952
Ronald Mazunda	1952 – 1955
Gelod Y. Kamwendo	1955 – 1956
Nelson P.W. Khonje	1956 – 1958
Francis P.K. Sibande	1958 – 1962
Frazer K. Nyasulu	1963 – 1965
D.C. Kasambala	1966 – 1969
Maxford G. Mwale	1970 – 1974
Rex R. Mzumara	1975 – 1977
Manuel P. Mhango	1977 – 1978
Hanneck M. Nyasulu	1978 – 1992
Simon K. Moyo	1992 – 1993
Charles Ngoma	1993 – 1994
Duweni Sibande	1994 – 1997

Table five: Church Membership Distribution Report for North Malawi Field of the Seventh-day Adventist Church 2003

1. Mzimba Political District

Church District	Number of Baptised Members	
Chisemphere	1000	
Chasefu	1045	
Chibavi	305	
Mzuzu City Centre Church	339	
Edingeni	627	
Efumbeni	590	
Ekwendeni	303	
Elamuleni	282	
Endindeni	2619	
Enunwini	907	
Euthini	339	
Holera	582	
Kapoli	1340	
Luwinga	500	
Lunjika Mission Church	3063	
Mchengautuwa	371	
Mzimba Central Church	1089	
Nkholongo	957	
Vipya	310	
Zolozolo	211	
Total Church Districts	20	16779

2. Rumphi Political District

Church District	Number of Baptized Members	
Hewe	137	
Nthenje	676	
Rumphi Central Church	422	
Total Church Districts	3	1235

3. Karonga Political District

Church District	Number of Baptised Members	
Karonga Central Church	449	

Ighembe		453
Sangilo		727
Total Church Districts	3	1629

4. Chitipa Political District

Church District		Number of Baptised Members
Chambo		432
Chitipa Central Church		324
Kajariro		249
Misuku		44
Total Church Districts	4	1049

5. Nkhata Bay Political District

Church District		Number of Baptised Members
Bungulu		710
Chintheche		1117
Dididi		852
Kavuzi		567
Likoma		99
Luwazi		1272
Nkhata Bay Central Church		715
Usiska		84
Total Church Districts	8	5415

6. Summary of SDA Church Membership in the Five Political Districts of North Malawi Field

Name of District	Number of Baptised Members
Chitipa	1049
Karonga	1629
Rumphi	1235
Mzimba	16779
Nkhata Bay	5415
Total	26107

Table Six: Baptisms Gained through Sabbath School Activities at Lunjika Mission

Year	1964				1965				1966			
	1	2	3	4	1	2	3	4	1	2	3	4
Sabbath School Quarter	1	2	3	4	1	2	3	4	1	2	3	4
Number of Members Baptised	15	19	17	21	16	25	18	15	17	26	15	20

Appendix D

*Letters and Statements**Letter one*

North Nyasa Mission Field of Seventh-day Adventists
 P.O. Chintheche, Lake Nyasa, Luwazi Mission,
 British Central Africa.
 8. 8. 30

B.F. Francklin, Esq.,
 District Commissioner,
 Mzimba.

Dear Mr. Francklin,

We have taken over by consent of their European leaders and at the request of the majority of the native believers themselves the church once known as the Seventh Day Baptist Church in the Northern Province of Nyasaland.

They had many followers scattered throughout the Mzimba District and several church buildings (of pole 4 daga) at Enunwini, Ntchaya and Ekwaiweni. These buildings were put up without the authority of the government and I make a request that, whereas the buildings are already up and some have been standing for years that we be allowed to retain these buildings in the interest of the Seventh - day Adventist church, thereby making it easier for us to foster our work among these people who have held many strange doctrines, among which was the matter of loyalty to Government.

All but a few of them willingly accepted our teachings on this subject from the Bible as found in the Book of Romans: 13:1-7 "Let every soul be subject to the higher powers that are ordained of God.

Who so ever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to evil, wilt thou be afraid of the power? Do that which is good and thou shalt have praise of the same: for he is a minister of God to thee for good. But if thou do evil, be afraid; for he beareth not the sword in vain; for he is a minister of God, a revenge to execute wrath upon him that doeth evil. Wherefore ye need be subject, not only for wrath, but also for conscience sake.

For this course pay tribute also: for they are Gods minister, attending continually upon this very thing.

Render therefore to all their dues; tribute to whom tribute is due; custom to custom; fear to whom fear; honour to whom honour."

Now as you must be aware, this teaching will hit dissatisfied persons very hard. This is noticeable in the vicinity of Ekwaiweni where several of the Seventh Day Baptist refused to identify themselves with us on account of this doctrine and stated that they would wait until the "real American" came that would supply them with all their needs and free them from the "white man".

Since the majority of the Seventh Day Baptists came over to us and accepted our teachings the few disloyal have been making trouble for the others and have found a good ally in a man

called Isaiah a son of Mopo, I believe. This Isaiah came to the meeting we had at Ekwaiweni with a large following and said in the presence of the natives and Europeans that he did not want Europeans in the country, and that his people were slaves because they had to pay tax to the "white man" and that he was hoping and looking for the time when there would be no Europeans in the country.

Yesterday Paulos Mhango came down to see me and told me that you had called him to Ekwendeni Mission about the trouble with his church and these other people. The foregoing will give you the real reason of the trouble. I might tell you that the chief Samuel Jere says that the man Isaiah has come to bring trouble upon the people. While we do not place credence on every thing we hear, we do hear enough to know that there is a lot of agitating going on, fostered by publications from S.A. also by natives returned from S.A. and by Native Associations in the country.

I hope to call on you early in September. Mr. Wilson and party were to have called on you on their return but I hear that you were away. Otherwise you would have had this story from several other witnesses, "White and Black".

Any thing I have written is not for the purpose of making a charge against anyone but simply for your information.

Yours sincerely,

(Signed. G. Pearson.)

Letter two

Ref no. Conf. J/30

The District Commissioner,

Mzimba,

Nyasaland.

14th January 1931.

To: The Provincial Commissioner,

Northern Province,

Nkhata Bay.

Dear Sir,

I have the honour to inform you that it has not been possible to reply to your letter No. Conf. 27/30, dated 2nd October, 1930, on the subject of the dispute between the Seventh-day Adventists and the Seventh Day Baptists in this district before as I had to wait a reply from Mr. Ramsay.

I have now received a letter from Mr. Ramsay in which he states that he has no recollection of natives describing themselves as Seventh Day Baptists coming to see him about prayer houses, and that he certainly did not give permission to any natives to erect such prayer houses.

Native Hannock Banda has been informed of the terms detailed in the paragraph two of your letter

Appended hereto is a list of the remaining members of the Seventh Day Baptist Mission at the villages in question.

I am doing all I can to ascertain what the teaching of the Seventh Day Baptists is, but it is not possible to rely on the word of village headman Mopo Jere as his two sons are, it seems, firebrands in the movement.

It may safely be assumed that Mr. Pearson's account of the meeting at Mopo Jere's village is not untinged with a feeling of antagonism, and I do not think that the teaching of these people is as antigovernment as that of the Watch Tower movement.

My impression of Hannock Banda is that he is a quiet peaceable man and not prone to transgress the orders of the government as is shown by his not having attempted to erect a building as a prayer house at his own village.

Timote Mkandawire however and his followers in the villages in sections four and six are of more unruly nature.

Hannock Banda informs me that he had nothing to do with the building of the prayer houses at the three villages in question but Paulos Mhango who is now with the Seventh-day Adventists, was responsible.

Timote Mkandawire however, states that while Paulos Mhango was away in Rhodesia in 1928, one of the young sons of Mopo, Nemon Jere induced the people of Mopo Jere village to collect materials with which to build the prayer house.

When Paulos Mhango returned, he rebuked Nemon Jere and at once went to see the Provincial Commissioner at Nkhata Bay on the issue.

The Provincial Commissioner, Mr. Brackenbury, told him that he must get a letter from his chief giving him permission to erect the prayer house.

Paulos Mhango thereupon went to the Principal headman Samuel Jere who gave him a letter to this effect and the house was built, and following this the two others. The visit to the Provincial Commissioner was said to have been made in June 1928.

Timote Mkandawire informs me that his people intend to apply for permission to erect a prayer house if the present one is destroyed. For your own information, Pastor Nemon Jere is now one of the Seventh-day Adventists. This church has sent this information.

I have the honour to be,

Sir,

Your truly obedient servant,

B.F.I. Francklin

Members of the Seventh Day Baptists under Hannock Banda at China

No.	Name of the Member	Village	P. Headman
1	Matiya Banda	China	Lazaro
2	Hannock Gondwe	Matekenya	Moses

Moffat Theo	Matonthera	Simon
Sayeya Bilima	China	Lazaro
Mary Mhango	Venje	Amon
Hosiya Moyo	Chindi	Chindi
Elizabeth Mkandawire	Chindi	Chindi
Timote Mkandawire	Mopo	Samuel
Efron Kanyinji	Mopo	Samuel
William Chimaliro	Mopo	Samuel
Solomon Kumwenda	Mopo	Samuel
Daudi Nyanjagha	Mopo	Samuel
Leah Siska	Mopo	Samuel
Lakelo Kumwenda	Mopo	Samuel
Ellen Moyo	Mopo	Samuel
Zabeta Moyo	Mopo	Samuel
Gine Mkandawire	Mopo	Samuel
Janet Ntheta	Mopo	Samuel
Enala Zgambo	Mopo	Samuel
Jenet Nkhoma	Mopo	Samuel
Yosefe Chisi	Yakobe	Samuel
Badreji Chisi	Yakobe	Samuel
Estere Ndhlovu	Yakobe	Samuel
Donaliya Kanyinji	Yakobe	Samuel

Letter three

Conf. 27/30

Confidential.

26th January 1931.

To: The District Commissioner,
Mzimba.

Dear Sir,

I have the honour to acknowledge the receipt of your confidential letter no. J/30 of 14th January 1931. On the subject of the Seventh Day Baptist Mission in Mombera district.

In view of Mr. Ramsay's statement it may now be accepted definitely that the building of churches by this Mission was entirely unauthorized by government and that therefore the churches at Ekwaiweni, Enunweni and Ntchaya are forfeit and, subject to what is written below, must be demolished. Will you therefore please call Pastor Hannock Banda and other leaders of the Mission to your office and inform them to that effect. You should at the same time inform them that while the

Government is desirous of encouraging the spread of Christian principles and is tolerant of all genuine institutions of a religious character it reserves to itself the right, on Crown land, of control of the grant sites for the erection of churches or prayer houses. Those members of the mission who built these churches have therefore done wrong. The government realizes however that the fault does not lie with members of the Mission but with one or two of its misguided leaders only.

The Provincial Commissioner is therefore prepared to consider an application by the Mission for one church (and one church only, since the membership of the mission does not warrant more than one). The application should be submitted de novo through the District Commissioner, and must comply with the following provisions:

1. That a church of the Seventh Day Baptist Mission is desired by the majority of the adult inhabitants of the village in which it is wished to erect it.
2. That the Native Authority in the area (i.e. the headman of the village and the Principal headmen of the section) assents to the application.
3. That the leader of the Mission guarantees that religious teaching only will be imparted in the premises, (he must understand clearly that institutions which, under the guise of religion, disseminate propaganda of a seditious or disloyal character will not be tolerated by government), and that services are conducted in an orderly manner.

If it is the wish of the Mission to establish a church at one of the three places mentioned in the paragraph preceding, the existing church need not be pulled down pending the result of the application but in submitting the application the above three provisions and the procedure laid down in S.O. 478(2)(b) must be fully complied with.

Pastor Hannock Banda should be instructed to arrange for the demolition of the other churches by an appropriate date and you should verify his report that this has been done.

I have the honour to be,

Sir,

Your truly obedient servant,

G.D.A.

Provincial Commissioner

Letter four

Ref. no. 29/1/31

5th June 1931.

The Superintendent,
North Nyasa Mission,
Luwazi
Sir,

I am in receipt of your application dated 8th May 1931 for a lease of Crown Land in the Ntchaya area near Katundu's village, Principal Headman Samuel Jere.

the site has been inspected and Village Headman Katundu informs me that he wishes compensation for the loss of part of his maize garden, an area approximately of 100 yards x 2.

his application was submitted to the District Council on 3rd June and was approved on the understanding that no further extensions are made by your mission in this District.³

I am forwarding your application to the Provincial Commissioner, Lilongwe for approval.

I have the honour to be,

Sir,

Your obedient servant,

H.C. Foulger

DISTRICT COMMISSIONER.

Letter five

LUWAZI MISSION

Of Seventh-day Adventists

P.O. CHINTHECHE, NYASALAND

The District Commissioner,

Mzimba.

6th July 1932.

Sir

The bearer, Paulos Mhango an evangelist employed by our organization, wishes to put up a small church building near his village at Ekwaiweni. I have advised him to go personally to you for the permission, which I trust is correct. I could not say definitely what the dimensions would be, but I think it's about twenty five by fifteen feet.⁴

We have a church membership of sixty nine at Ekwaiweni and surrounding villages.

I am, Sir,

Yours respectfully,

(SGD E.L. Tarr.)

Lunjika Mission Statement

Lunjika Mission is established to accomplish the following mission: to proclaim the gospel in the context of the three angels' message of Revelation 14: 6-12, leading the young people to accept Jesus Christ as their personal saviour and nurturing them in preparation for his soon return and give them a holistic education that focuses on all dimensions of a student's life.

² This is approximately equivalent to 91 x 27 meters.

³ In October, 1961, the land was surveyed again and covered an area of 73.6 hectares. The land was surveyed by G.G. Bakeman authorized by director of surveys, N.M. Farrard. On 1st December 1961, the Survey was in acted, no. SD/4/85, under the Land Act Title DID no. 408/61. The reason why the land was surveyed twice is what this study has failed to establish.

⁴ This is approximately equivalent to (22.86 x 13.72) meters.

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