

THESIS ABSTRACT

Master of Arts in Biblical and Theological Studies

Adventist University of Africa

Theological Seminary

Title: A HISTORY OF SEVENTH-DAY ADVENTIST CHURCH IN MALAWI: A STUDY OF SOUTH MALAWI CONFERENCE (1958 -2020)

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The study evaluated a history of the Seventh-day Adventism in Malawi, particular it focused on the South Malawi Conference from 1958 to 2020. The paper focused on the different approaches that helped the growth and development of the South Malawi Conference and other regions across the borders. Some historians wrote information about Malamulo mission and other institutions and not much about the South Malawi Conference.

The study investigated what others have written on the same subject, what is there in archives, methods used in helping to open mission stations, and how the work extended to other parts of the country and the neighboring countries.

The research work postulated that the South Malawi Conference started in 1902 at Malamulo through the opening of education institution after acquiring a land from the Seventh Day Baptist under Joseph Booth; and later, Thomas Branch and his

wife were engaging in Bible study and helping in medical work that led it to become a big institution that opened other mission stations at Chileka, Matandani, Luwazi in the north, then central region. Currently, South Malawi conference has over 410,000 members.

To accomplish its goals and objectives, the study used historical and qualitative research methodology. In order to obtain enough data, the study compared, contrasted, outlined, and characterized the resources available. Furthermore, the researcher conducted oral interviews to obtain the original data, access to written documents, including hard copies and digital copies. A thematic approach is used.

Malawi Union Conference then known as South-East Africa Union Mission was organized and entrusted to lead the work in Zambia and Mozambique. The research did not claim to be special in its findings but recommended that the church should revive schools that were closed and establish more to be run by local churches as well as conferences, since it has proven to be a tool in reaching people with the gospel. Conferences are to support equipping pastors and other frontline workers such as teachers, healthcare workers, global mission pioneers both in urban and remote areas, encouraging members to return faithful tithes and offerings that will help the work to progress.

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This thesis is dedicated to my dear and lovely wife, Mwandie,
my children, Levi Jr, Rebecca, Rynie, and LeRoy. In a special way my late mother,
Esther Majawa Kandoje and all members of
Seventh-day Adventist Church.

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LIST OF ABBREVIATIONS

AWR	Adventist World Radio
CCAP	Church of Central African Presbyterian
CHAM	Christian Hospital Association of Malawi
DRC	Dutch Reformed Church
FMB	Foreign Mission Board
HHI	Henry Henderson Institute
MAM	Malawi Adventist Media
MAU	Malawi Adventist University
MCHS	Malamulo College of Health Sciences
MUC	Malawi Union Conference
PHAM	Private Hospitals Association of Malawi
PIM	Providence Industrial Mission
SDA	Seventh-day Adventist
SDB	Seventh Day Baptist
UMCA	University Mission of Central Africa
ZIM	Zambezi Industrial Mission

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CHAPTER 1

INTRODUCTION

Background of the Study

The Seventh-day Adventists (SDA) claim to be the world-wide church which is known as one of the Protestant Christian Churches. The Church emphasizes the keeping of the seventh-day of the week as their day of worship. The Seventh-day Sabbath began to be kept by certain Adventists shortly after the Great Disappointment in 1844.”¹ The Church believes in the preaching of the three angel’s messages found in Revelation 14: 6-12 which encourage all followers to worship God the creator. This denomination was started as a result of the Millerite Movement after the disappointment; “It originally began with a few individuals who sought to shake off the bitterness of the Great Disappointment when Jesus did not come on October 22, 1844 as predicted by the Millerite Movement in North America.”²

During this period, people were “stimulated by intensive preaching and prayer meetings.”³ It was through these proclamations that witnessed the birth of the SDA Church in 1844 after the great disappointment. Like a Silicon Valley start-up, the Seventh-day Adventist Church was founded by young people with a

¹ Kenneth A. Strand, “The Sabbath,” *Handbook of Seventh-day Adventist Theology*, ed. Raoul Dederen (Hagerstown, MD: Review and Herald, 2000), 526.

² George R. Miller, *William Miller* (Nampa, ID: Pacific Press, 2010), 13, 14-15, 95, 181.

³ F. L. Cross and E.A. Livingstone, *The Oxford Dictionary of the Christian Church* (New York: Oxford University Press, 1997), 1394.

vision and a burning desire to advance the cause. Leaders like Ellen White, John Loughborough, J.N. Andrews, Uriah Smith, and Harvey Kellogg had a major influence on the growing Seventh-day Adventist Church.⁴

As the Church was growing, and with the interest of fulfilling its objectives in gospel commission, the church voted that they needed to take the gospel to other corners of the world from 1874 with the sending of J. N. Andrews.⁵ From that period, missionaries were sent around the world. In 1894, the gospel reached the country of Malawi, then Nyasaland with George James from London, England.⁶ That marked the beginning of the fulfillment of the gospel commission to Malawi.

Statement of the Problem

There has been scant written or published research on South Malawi Conference. This has led to a non-appreciation of the historical development of the church in this area, with a view to being able to leverage on the same for rapid church growth. This study intended to investigate the historical development of the church in Malawi with particular attention to the South Malawi Conference to provide a foundation for further church growth and development.

Malawi claims to be a Christian nation; predominantly Catholic. However, Islam and African Traditional Religions also exist with tangible followings. With the coming of Adventism through George James in 1893 from England “who

⁴ Seventh-day Adventist Church, “Seventh-day Adventist World Church,” accessed 2 January 2023, <https://www.adventist.org/en/vitality>.

⁵ Peter M. van Bemmelen, “Bible interpretation,” *Handbook of Seventh-day Adventist Theology*, ed Raoul Dede ren, (Hagerstown, MD: Review and Herald, 2000), 13

⁶ Jaspine Bilima, *The Story of the Seventh-day Adventist Church in Malawi 1902 – 1980* (Berrien Springs, MI: Single Page Publication, 2016), 30.

worked as a self-supporting missionary.”⁷ Since the coming of Adventism to Malawi, the union which was organized in 1925 and reorganized in 2015 has a membership of 627,797 from the three conferences out of a population of 20,309,000. North Malawi Conference had a membership of 109,418 and Central Conference had a membership of 109,930 while South Conference had a membership of 408,449.⁸

Despite the significance of the rapid development of the Seventh-day Adventist Church in southern Malawi, little attention was been given to analyze and interpreting this growth in light of the spread of Christianity in Malawi, and more specifically, the development of the SDA Church in the country.

Research Aim

The study intended to sketch historical developments of the Seventh-day Adventist church in southern Malawi and its interpretation within the context of the spreading of Christianity in Africa.

Research Objectives

In light of the above aim, the following were the objectives:

- a. To show the developments which the church had witnessed in education, health, and spreading the gospel in Southern Malawi.
- b. To show some progress the Seventh-day Adventist Church had achieved in education service, health service, and gospel ministry in the Southern Malawi.

⁷ Bilima, *The Story of the Seventh-day Adventist Church in Malawi*, 15.

⁸ General Conference of Seventh-day Adventists, Office of Archives and Statistics, *Seventh-day Adventist Yearbook 2022 (SDA Yearbook 2022)* (Nampa, ID: Pacific Press, 2022), 349-351.

- c. Describe the effectiveness of the gospel ministry, health services, and education services in Southern Malawi and beyond.
- d. To analyze the relationship between the Seventh-day Adventist Church and other churches in the Southern Malawi.

The Significance of the Research

This study surveyed the historical development of the Seventh-day Adventist Church in Southern Malawi Conference. The findings of this research provided students and teachers of church history with information that indicates the growth and development of the work in Malawi, especially in the South Malawi Conference.

The study will also be helpful to the Seventh-day Adventist Church members in Malawi and world-wide to appreciate what God did in leading His work. Lastly, it will serve as an inspiration for many people, especially the Adventists as they will be motivated by the past history, that through a humble beginning in the south, Malawi became a pioneer to “commission gospel workers for Tanzania, Mozambique, Kenya, Zaire, Zambia, Zimbabwe, Botswana, and South Africa.”⁹

Theological Approach

The paper used Church Growth Theory which defined as “that science which investigates the planting, multiplication, function and health of the churches as they relate specifically to the effective implementation of God’s commission to make disciples of all nations based on Matthew 28:19-22. The

⁹ Don F. Neufeld, ed., “Malawi,” *Seventh-day Adventist Encyclopedia (SDAE)*, rev. ed. (Hagerstown, MD: Review and Herald, 1996), 16.

theory is based on the groundbreaking work of Donald McGavran, with a focus on the homogeneous principle as reflected from his missionary ministry in India, and aims to combine theological principles of God's Word concerning the expansion of the church with the best insights of contemporary social and behavioral sciences.¹⁰ It is a theology of function, meaning that the church must grow and do as Christ taught his followers as their core business according to the commission of Matthew 5-7, Luke 10:25-37. The verses emphasize that as they go to make disciples, their character and behaviors matter most for their work to be successful in the areas they are going to minister.

As Church Growth's Polities, the purpose of theory was to facilitate growth and outreach. As the primary source of inspiration and vision for the task, centralized pastoral leadership could be inevitable.¹¹ Effective leadership was given the following definition by proponents of church development theory: There was only one Commander-in-Chief for this army, and that is Jesus Christ. The pastor, who reports to the Commander-in-Chief, could be the sole company commander in the local church, just like in a corporation. Although the company commander should ultimately be in charge of the decision and reports to the Commander-in-Chief, he should be assisted in its execution by lieutenants and sergeants. Following Christ, means that they should accept his calling from God to lead the church.¹² This clearly shows that those who listen to this command were the ones to who had the power in a growing church. It was believed that the

¹⁰ C. Peter Wagner, *Recent Developments in Church Growth Understanding*, (Nashville, TN: Abingdon, 1980), 509.

¹¹ C. Peter Wagner, *Your Church Can Be Healthy* (Nashville, TN: Abingdon, 1979), 68.

¹² C. Peter Wagner, *Your Church Can Grow* (Glendale, AZ: Regal, 1976), 65.

church that were located in geographic areas of rapid population growth, cultural diversity, and industrial and economic expansion, had experience significant growth. Wagner emphasized that, every evangelistic technique had a place, including presence, radio, television, medical, and educational evangelism. However, the main way that God evangelizes a new community was by establishing a New Testament church to spread the gospel there.¹³

By emphasizing integration and nurturing, the church would be growing today. Churches do not expand healthily when their growth was based on a lack of spiritual and community development. The principles and examples of the New Testament, wherein leaders were the servants and shepherds of the people, and could always serve as the standard for church leadership.

Methodology

The study utilized a historical and qualitative research method to achieve its aim and objectives. The study compared, contrasted, outlined, and described the available resources or materials for the intention of gathering adequate information. Some resources was reviewed. The researcher also conducted oral interviews from pastors, teachers as well as church members if need arises in order to get the original data. Written documents both in form of hard and soft copies was accessed. A thematic approach was employed.

The research involved five chapters. Chapter one, the researcher begins by the introduction where he discusses its background, statement of the problem, the purpose of the study, the significance of the study, the scope and limitations of the study, and the methodology.

¹³ C. Peter Wagner, *Church Growth State of the Art* (Wheaton, IL: Tyndale House Publication, 1986), 143.

Chapter two focused much on literature review, the development of the SDA Church in Malawi, organization of the church in the Old and New Testaments. The Seventh-day Church's Western background, arrival of Adventism in Southern Africa, organization of the Seventh-day Adventist Church, vision and mission of the SDA Church. Finally, the development of the Church in Southern Malawi.

Chapter three of the study presented the rise and development of the Seventh-day Adventist Church in Southern Malawi. It explores the brief history of the church, institutional growth, membership growth, churches, schools, hospitals, infrastructural development, Malamulo publishing, Malamulo hospital, Malamulo College, Blantyre Adventist hospital, Hope Channel Malawi, office block, and pioneers of the church.

Chapter four discussed Prospects and Challenges of Mission Work in Southern Malawi Union Conference, in terms of education institutions, Health Centers, hospitals, college, publishing work, and Voice of Prophecy.

Chapter five is the culmination of the research. Here the researcher summarizes, concludes and gives recommendations based on the findings of the paper. The bibliography closes the whole work.

Delimitation and Limitation

The researcher was not able to write everything regarding the history of South Malawi Conference due to the time factor, mobility to some places for interviews. The research only considered the history of South Malawi Conference of Seventh-day Adventist church from 1958 up to 2020. Emphasis could be laid on the context, growth and impact of the mission as part of its history.

Literature Review

In Malawi, various people had written many topics about Malawi but few wrote about the Seventh-day Adventist church, and not much about South Malawi Conference. The paper focused on the related literature concerning the topic under review. It dealt with the conception of South Malawi Conference under Malawi Union Conference. Some notable writers who wrote on the history of the church are Macleard Banda, Jaspine Bilima, Norman Laverne Doss, Yonah Matemba, Cedrick Khanje and others. The researcher reviewed existing works to ascertain the gaps the study seeks to fill.

Yona Matemba wrote that, “in spite of the fact that the church has been in Malawi for about a century, unfortunately for the church, much of its history remains in people’s memories and in archives.”¹⁴ Matemba wrote on the *History of Matandani* which was a mission station that was opened through the influence of Malamulo Mission which served as the central hub for reaching Malawi with the gospel. Malawi National Archives, had little information on the history of the Seventh-day Adventist in Malawi. The book talks much about the History of Pastor K. M. Malinki who was one of the pioneers of the work in Malawi.¹⁵ He wrote about his *Autobiography and Contribution to the Growth of the Work in Malawi*. Kelvin N Banda wrote on *The Brief History of Education in Malawi*.¹⁶ He indicated how education started and its impact to the development of the

¹⁴ Matemba Yona, *Matandani: The Second Adventist Mission in Malawi* (Zomba, Malawi: Kachere Series, 2003), 17.

¹⁵ Malinki Kalinde, Morrison, *The History of Pastor K. M. Malinki* (Makwasa, Malawi: Malamulo Press), 27.

¹⁶ Kelvin N. Banda, *A Brief History of Education In Malawi* (Blantyre, Malawi: Dzuka Publishing Company, 1982), 23.

Malawi population. Not much of the South Malawi Conference except details on the development of private schools run by missionaries and government schools in Malawi was written.

Jaspine Bilima in his book, *The Story of the Seventh-day Adventist Church in Malawi 1900 – 1980*,¹⁷ indicates how the Seventh-day Adventist church started in Malawi including its growth. While Macleard Banda, another historian in Malawi, wrote on *Lunjika Seventh-day Adventist in North Malawi 1932 -1995*.¹⁸ His emphasis was on how the missionaries reached the northern part of Malawi and the opening of mission schools and churches and the establishment of North Malawi Field of Seventh-day Adventists in Malawi. Since the coming of Adventism to Malawi, the union which was organized in 1925 and reorganized in 2015 has a membership of 627,797 from the three conferences out of population of 20,309,000. North Malawi Conference had a membership of 109,418 and Central Conference had a membership of 109,930 while South Conference had a membership of 408,449.¹⁹

The researcher wanted to fill the gap that some writers and historians left. They focused much on Malamulo mission and other church mission stations or institutions that were opened, with little recognition that it was in the south under Southern Malawi Conference that Adventism started. There was little information written on the history, birth, growth and development of South Malawi Conference which the researcher wants to add. South Malawi Conference acts as

¹⁷ Bilima, *The Story of the Seventh-day Adventist Church in Malawi*, 16.

¹⁸ Macleard Banda, *Lunjika SDA Mission in North Malawi 1932 – 1995* (Mzuzu, Malawi: Mzuni Press, 2018).

¹⁹ *Seventh-day Adventist Yearbook 2022*, 349-351.

a nucleus from which Adventism extended to other parts of Malawi and even outside Malawi.

Matemba laments to say that, “research on the history of Adventist Missions in Malawi is a subject that has received little attention.”²⁰ South Malawi Conference history seems to be lacking yet it is where the roots of Adventism started.

²⁰ *Seventh-day Adventist Yearbook 2022*, 349-351.

CHAPTER 2

SEVENTH-DAY ADVENTISM IN MALAWI AND ITS BACKGROUNDS

Christianity: African Traditional Religion

Malawi was previously inhabited by the Amaravi people. During the 16th century, the Maravi Empire stretched across what were now the boundaries of Zambia, Malawi, and Mozambique. “Maláwî” become the name of the country up to now. The Amaravi, who later became known as the Chewa (a word that may have originated from a term meaning “foreigner”), left the area of the present-day Republic of Congo and moved to Malawi.

The Amaravi people were practicing African Traditional Religion which they believed in the Supreme being through practicing rituals. Kamara mentions that, “the practice of rituals, and recognition of the ever presence of the living-dead (ancestors) to all...coexist in harmony with the other members of the community in order to please God.”¹

The Being was given different names in Malawi, names like: Mulungu, Chiuta, Chisumphu, Namalenga, Kyala, Mnungu, Leza, Unkulunkulu and many more names that people honor to their Supreme Being as they approach the Deity and also

¹ Gibreel M. Kamara, “Regaining Our African Aesthetics and Essence through Our African Traditional Religion,” *Journal of Black Studies* 30, no. 4 (2000): 503.

names of the one's ancestor were mentioned.² The religions were intrinsically woven into the "cultures of the people."³

Missionaries when they came to preach the gospel about the creator God whom all have to worship, people who were already familiar with Supreme Being in mind listened and easily accepted their message of Christianity. Missionaries were also commented that, "the deeper our knowledge becomes, the more we are convinced that Africa has a religion very sacred to her, and that there were people deeply and essentially religious, whose faith was woven into the full pattern of their life, appearing everywhere, and giving color and tone to the web."⁴

The coming of David Livingstone in Nyasaland, now Malawi, 1859 helped in opening the country to Christianity. They received Christianity with the coming of Universities Mission of Central Africa (UMCA) in 1861 by opening of their mission station in Blantyre under the name of the Church of Scotland. In 1875, they opened another mission in Mangochi at Cape Maclear, the South end of Lake Malawi.⁵ Their coming to Nyasaland now Malawi, saw the first translation of the Holy Scriptures in Chichewa which was the vernacular language. Foreign Mission Board (FMB) under Baptist convention from America, also helped to advance the gospel work of Providence Industrial Mission.⁶

Anglican Church

² Edwin W. Smith *African Ideas of God* (London: Edinburg House Press, 1950), 60.

³ Solomon Adenda Ishola, "Christianity Vis-à-vis Traditional Religions," *South West Journal of Theology* 44, no.2 (Spring 2002): 46.

⁴ Fiedler Klaus and Kenneth R. Ross, *Christianity in Africa* (Mzuzu, Malawi: Mzuni Press, 2021), 43, 44.

⁵ Fiedler and Ross, *Christianity in Africa*, 17.

⁶ Makondetsa Patrick, *The Church History of Providence Industrial Mission* (Zomba, Malawi: Kachere Series, 2006), 8.

Anglican Church opened its first mission in Nyasaland, now Malawi in 1861 under Fredrick Mackenzie at Magomero in the Southern part of the country. Due to some challenges of unsuitable site and hostility of the tribesman and slave trade which was practiced in the area made the work to be difficult.⁷ This did not stop them to advance the work, missionaries opened another mission station in the northern part of Malawi in 1885 at Likoma Island because it was free from other challenges and inducive for growth of the mission.⁸ The place became the central point of their work in Malawi. They opened many mission stations which led to its growth. The church had two headquarters, which was called Diocese and was reorganized in 1971; Lake Malawi Diocese in the North, and Diocese of Southern Malawi.⁹

**United Free Church of Scotland (Livingstonia Mission),
and The Church of Scotland (Blantyre Mission)**

The Presbyterian missionary who opened the work in Nyasaland came from the Free Church of Scotland in 1875 under the leadership of Rev. Stewart, E. D, Young, and Robert Laws. These were medical missionaries. They opened their mission stations at Cape Maclear in Mangochi and later moved to Bandawe in the northern part of Nyasaland in 1881. Later, they opened their headquarters at Livingstonia in Rumphu district. Henry Henderson was the one who established Blantyre Mission in October 23rd 1876.¹⁰ The church grew that they had clinics,

⁷ Pachai, Bridglal ed., *The Early History of Malawi*, (Chicago: Northwestern University Press, 1972), 43.

⁸ Pachai, *The Early History of Malawi*, 350.

⁹ David B. Barret, *World Christian Encyclopedia* (Nairobi, Kenya: Oxford University Press, 1982), s.v. "Malawi."

¹⁰ Jaspine Bilima, *The story of the Seventh-day Adventist Church in Malawi 1900 – 1980*, 38.

schools and industrial places. Henry Henderson Institute (HHI), which helped in training teachers, education and industrial work.¹¹

In 1924, under the leadership of Rev. Alexander Hetherwick of Church of Scotland thus Blantyre Mission, the Livingstonia Presbytery and Blantyre Presbytery merged to form Church of Central Africa Presbytery (CCAP).¹² The church helped in introducing the standard many churches followed in medical, industrial, education, and evangelism methods.

With the advancement of work, Africans were appointed in various positions of the church and committees. In 1933, Blantyre Presbytery appointed the first African Moderator; Reverend Harry Materechera.¹³ The decision to have Africans in leadership and to form the Presbytery was to acknowledge that the Church is an African Church, and that they should not be represented in church committees in Scotland.¹⁴

Dutch Reformed Church

The coming of Reverend W. H. Murray marks the opening of the Dutch Reformed Church mission at Mvera, Dowa district in 1889 which was fully funded by the Dutch Reformed Church in South Africa located at Cape Province.¹⁵ The mission grew because of the method that Presbyterians follow in opening the mission schools.

¹¹ Bilima, *The Story of the Seventh-day Adventist Church in Malawi 1900 – 1980*, 38.

¹² Cynthia A. Crosby, *Historical Dictionary of Malawi* (Metuchen, New Jersey: Scarecrow Press, 1980), 84.

¹³ Crosby, *Historical Dictionary of Malawi*, 85.

¹⁴ Fiedler and Ross, *Christianity in Africa*, 63.

¹⁵ Bilima, *The story of the Seventh-day Adventist Church in Malawi 1900 – 1980*, 39.

First, the mission stations and followed by outstations in many districts like Dowa, Nkhotakota, Mangochi, Lilongwe, Ntcheu, Dedza, and Mchinji.

By 1920, church membership was over 15,000 with 16 ordained missionaries, and operation 10 stations with 600 out-schools.¹⁶ The Church had their headquarters at Nkhoma in Lilongwe with an operating a printing press, medical, and training school and boarding school for girls which started way back in 1896. The mission managed to open other mission station in Zimbabwe, Mozambique, and Zambia.¹⁷ Since the system that Dutch Reformed Church and the Church of Central Africa Presbyterian were almost similar, an agreement to merge, that was in 1926 to be known as the Church of Central African Presbyterian with three synods; Livingstonia, Nkhoma and Blantyre that later become the biggest Church in Malawi with over 666,000 members.¹⁸

The Roman Catholic Church

Missionaries who introduced Roman Catholic Church came to Malawi through Mozambique in sixteenth century but did not do much until in 1889 when the White Fathers came.¹⁹ They had a mission of introducing education, medical and industrial as other denomination missionaries did. The work progressed very well that by 1904, they opened mission stations at Mua, Bembeke, Kachebere, Likuni, and Ntakataka with 1 bishop, 20 fathers, 6 lay brothers and 5 sisters.²⁰

¹⁶Murray S. Stephen, *A Handbook of Nyasaland* (London: Crown Agents, 1922), 242.

¹⁷ Stephen, *A Handbook of Nyasaland*, 240.

¹⁸ Barret, *World Christian Encyclopedia*, 471.

¹⁹ Fiedler and Ross, *Christianity in Africa*, 305.

²⁰ Murray, *A Handbook of Nyasaland*, 243.

The secret of their success of Roman Catholic Church to penetrate Malawi with their message was to divide the country into three; the Montfort Marist Fathers were managing the Southern while the White Fathers took the central and northern regions of Malawi.²¹ The strategy helped the church to reach the country very easy and be able to open mission station almost every corner of the country.

Zambezi Industrial Mission (ZIM), and Providence Industrial Mission (PIM).

Joseph Booth a Missionary who came to Nyasaland now Malawi between 1892 and 1893 to open Zambezi industrial Mission.²² Because of his commitment and dedication to missionary work, John Chilembwe a Malawian clergyman was influenced and he developed the passion of opening his own church. When Joseph Booth was returning back to America in 1897, he took John Chilembwe to be trained in pastor work. When he returned in 1900, John Chilembwe opened his mission the Providence Industrial Mission.²³ The mission was opened in Chiradzulu at a place called Mbombwe.

Seventh-day Baptist Church

The church of Seventh Day Baptist was introduced in Malawi with the coming of Reverend Joseph Booth in 1898 when he landed in Malawi from Plainfield, New Jersey in United States of America. He managed to open a mission station in Thyolo district in 1899 about 30 miles from south of Blantyre town or city, and named the

²¹ Fiedler and Ross, *Christianity in Africa*, 305.

²² Langworthy Harry. *Africa for African: The Life of Joseph Booth* (Blantyre, Malawi: CLAIM Kachere, 1996), 32-33.

²³ Patrick Makondetsa, *The Church History of Providence Industrial Mission*, 9.

mission station after his mission in America, Plainfield.²⁴ Though, the Church property was in 1902 to Seventh-day Adventist Church which local community call Malamulo, they re-opened again in 1947. The Seventh Day Baptists acquired a new land still in Thyolo area at Makapwa as their headquarters.²⁵

Islamic Religion

Islamic religion came from the east coast of Tanzania and Kenya into Malawi. Jumbe, the dominant Swahili-speaking slave trader, originally introduced it to Nkhotakota in 1860.²⁶ Islam was introduced to the Yao of the Shire highlands by traders who had just returned from the coast in the 1870s and spread to other parts of Malawi. Today it is one of the religions that has many followers exceeding twenty percent of the country's population.

Today, in Malawi as a secular country that has many ethnic groups and over 250 spoken languages. The country was opened to many religious groups that includes Christianity, Islamic and Traditional African Religion. This agrees with what another writer says that "the word 'God' and its derivatives in various African language was one of the most uttered words in their daily conversation."²⁷ This clearly indicates that Malawi as a country turns to be one of the countries in Africa that believes in the existence of God as the creator of the universe.

²⁴ George Shepperson, and Thomas Price, *Independent African* (Edinburgh: University Press, 1958), 119.

²⁵ Bilima, 44.

²⁶ Ibid.

²⁷ Michael T. Ndemanu, "Traditional African Religions and their Influence on the worldviews of Bangwa people of Cameroon: Expanding the Cultural Horizons of Study Abroad Students and Professionals" IS IT MA OR BA?" (Thesis, Ball State University, Muncie, Indiana, 2018), 3.

Figure 1 below shows the map of Southern Malawi and its first mission stations.

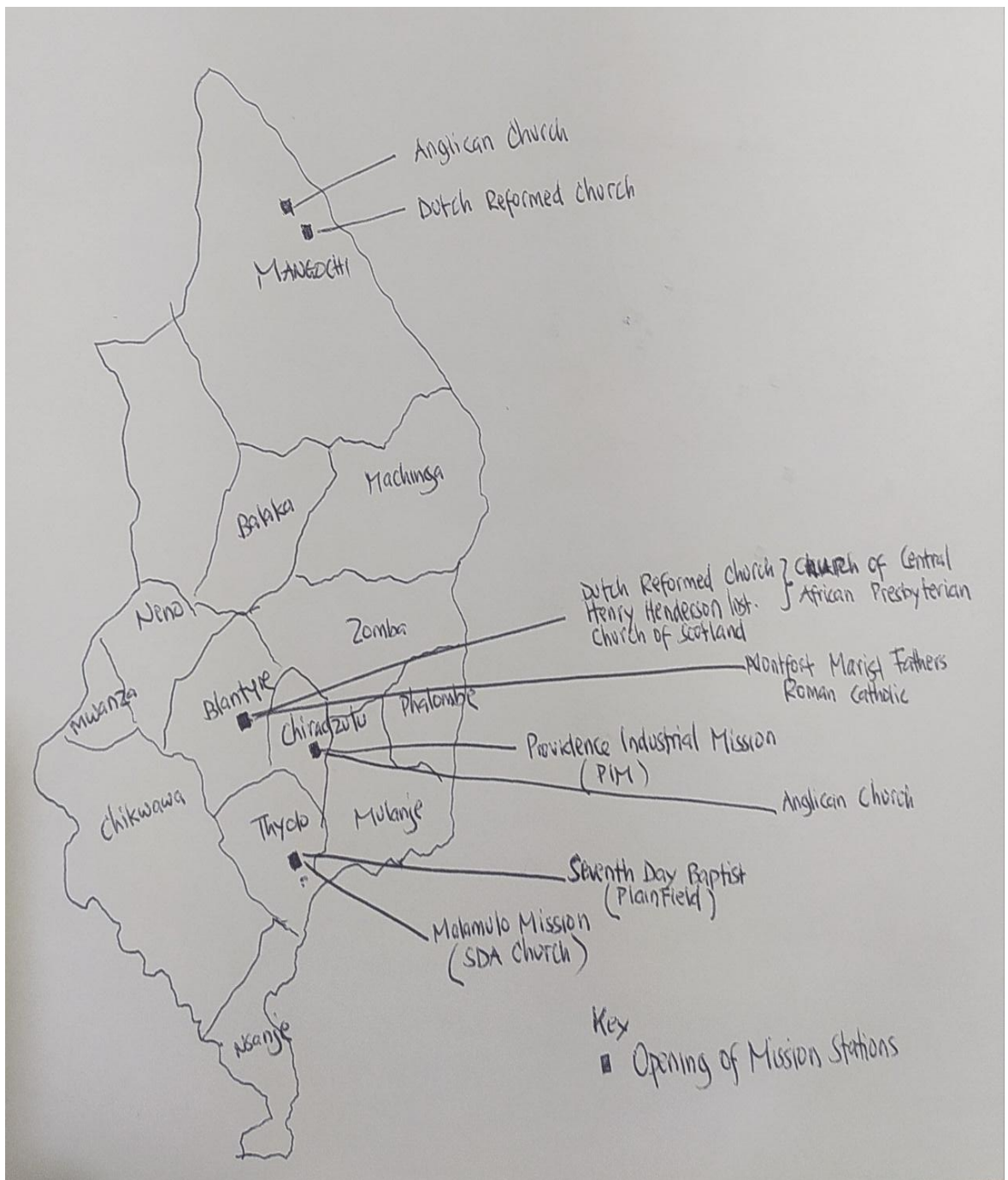


Figure 1. Historical Map of Christianity in Southern Malawi

Figure 2 shows map of Southern Malawi Conference.

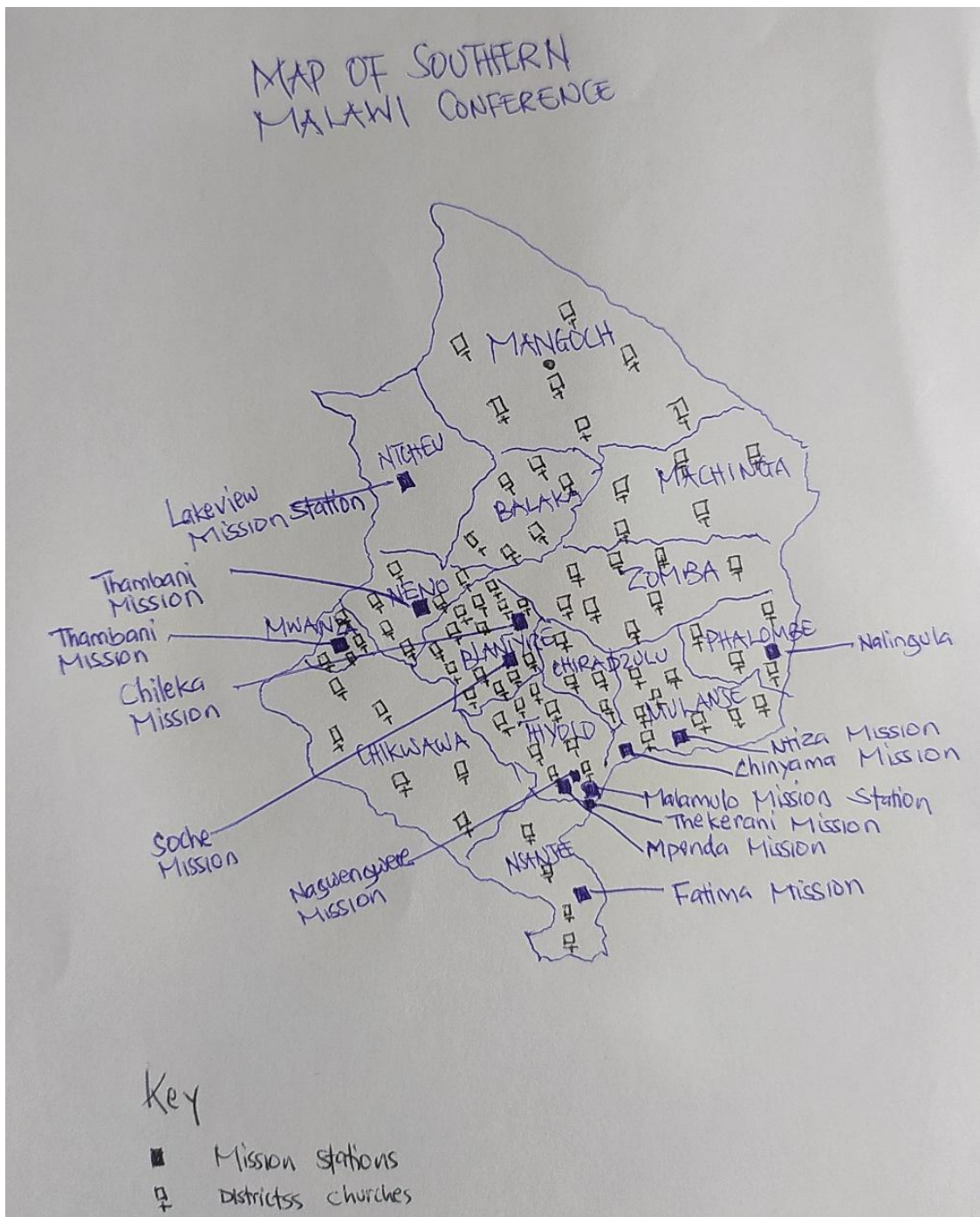


Figure 2. Map of Southern Malawi

Seventh-day Adventist Church: Western Background

History indicates that the nineteenth century was the period in which witness the rise of mission of evangelizing the gospel to the world. The period of religious revival in American Christian history was known as the Great Awakening. There were four waves, but the first and second were the most notable, occurring between the early 18th and late 20th centuries.

These “Great Awakenings” were all large-scale revivals led by evangelical Protestant ministers. The period aided in the growth of religious interest, a profound sense of conviction and redemption among those affected, an increase in evangelical church membership, and the formation of new religious movements and denominations.

Leaders that influence Great Awakening were George Whitefield, Jonathan Edwards, and Gilbert Tennent, in their journal they commented to say that, “It was the shared experience of Whitefield’s preaching. Both by the tens of thousands who attended his services and the even wider audience that read about them in newspapers and pamphlets, that made a series of scattered, local awakenings into the Great Awakening.”²⁸ These revivals apart from preaching the gospel, they also opposed slave trade. That was a room for many people to accept Christ as their personal savior.

It sparked conflict and disagreement between the new revivalists and the old traditionalists, who promoted emotional investment and individual dedication while insisting on the continued significance of ritual and dogma. The Congregational Church, the Presbyterian Church, the Dutch Reformed Church, and the German Reformed churches were all significantly impacted, and the minor Baptist and

²⁸ Bob Jones University, “Biography of George Whitefield,” accessed 17 February 2023, <http://greatawakeningdocumentary.com/exhibits/show/biographies/george-whitefield>.

Methodist faiths were also strengthened. Because of its influence, mission societies were formed. The American Board of Commissioners for Foreign Missions was established in 1810 as a result of a student uprising in the United States. The Baptist Foreign Mission Society followed in 1814, followed by the United Foreign Society in 1816.²⁹

In reality, many of the people who went on to become Millerite leaders had previously participated in humanitarian organizations.³⁰ The Adventists believe that William Miller's revival and the Great Disappointment were central to the formation of the group that would eventually become the Seventh-day Adventist Church.

Following the Great Disappointment of 1844, they interpreted the parable of the ten virgins (Matt 25) as a description of their Christian experience. Later, these Sabbatarian Adventists' religious experience was described in Rev 10. In this passage, an angel gives a book to the seer, which they believe was the book of Daniel. The book was eaten by John, the Revelator. That was, the message of the Second Advent movement which was sweet at first when they heard to prepare that Christ is coming. When Christ failed, it was bitter.

By the spring of 1844, William Miller was convinced that Jesus would return on October 22—the tenth day of the seventh month. According to Himes, the message had begun to revive some Millerites by July 1844.³¹ That happened after he read and connects on what the book of Daniel Chapter 8:14 that talks of cleansing of a

²⁹ Pierce R. Beaver, *The History of Mission Strategy* (Pasadena, CA: William Carey Library, 1983), 189.

³⁰ Jonathan M. Butler, "Adventism and the American Experience," in *The Rise of Adventism*, ed. S. Gaustad (New York: Harper and Row, 1974), 176.

³¹ J. V. Himes, S. Bliss, and A. Hale, "The Advent Herald," *Advent Herald*, October 30, 1844, 93.

sanctuary after a period of 2300 days. The various “influences met, mingled into one great movement, and rapidly spread through all the Advent bands in the land” at the Exeter, New Hampshire, camp meeting, August 12-17, 1844.³² Snow dubbed the 1844 proclamation the “True Midnight Cry.”³³ After the Great Disappointment of October 1844, the Adventist paper *The Voice of Truth* wrote that:

I do believe in the main they [Turner and Hale] are right. Has Christ come in the sense spoken of [in], Matt. 25:10? I think he has. Was the contract finished, and when? My opinion was, that it was on or about the 10th of the seventh month of October. I have not seen a genuine conversion since. I know many of my brethren whom I highly esteem, would, and do, disagree with me on this matter. I would advise them not to have any hardness.³⁴

Miller was, of course, incorrect about the event that fulfilled Daniel 8:14's “cleansing of the sanctuary” at the end of 2300 days; however, he did not have to be modest about his asynchronous. His interpretation of the 2300 days as 2300 years was based on the idea that symbolic a day in prophecy equal whole one year (Ezekiel 4:6). This shows that even they missed the date but had confidence and trust in his Saviour that one day soon He will come to take His children home. Joshua V Himes one of the pioneers wrote; “tell them (the brethren) we are right. The coming of the Lord draweth nigh; but they must be patient and wait for him.”³⁵

Organization of Seventh-day Adventist Church

After the disappointment in 1844, the pioneers shared their painful experience that “Our fondest hopes and expectations were blasted, and such a spirit of weeping

³² Himes, Bliss, and Hale, *The Advent Herald*, 93.

³³ S. S. Snow “Behold the Bridegroom Cometh; Go Ye Out to Meet Him,” in *True Midnight Cry*, August 22, 1844.

³⁴ William Miller, “Extract of a Letter from Brother Miller,” *Day-Star*, March 11, 1845, 13, quoted from *Voice of Truth*, February 19, 1845.

³⁵ Joshua V. Himes, “Visit to Father Miller,” *Advent Herald*, December 29, 1849, 176.

came over us as I never experienced before. It seemed that the loss of all earthly friends could have been no comparison. We wept, and wept, till the day dawn.”³⁶

The Millerite Adventists were divided into two groups because of the different views they had. The first group were the “Mainline Adventist,” which gave up their faith after their disappointment and arranged for Conference on end of October 1844 and they reorganized in May 1845 at Albany Conference. They hoped for another date of Christ’s second coming. While the other group which was the “Bridegroom Adventists” believed October 1844 was a prophetic date but not the Second Coming. They continued to hold to a literal Second Coming until March 1845. Voice of the Shepherd, Orlando Squires Day-Star, Enoch Jacobs (beginning early 1846) insisted Jesus had come spiritually Day Dawn. O. R. L. Crosier, James White, Joseph Bates, and Ellen Harmon Traditional Millerite view of the Second Coming March 1845 to July 1846 began with almost all literalizing, ended with almost all spiritualizers.

The research by Crosier, Hahn, and Edson revealed new information concerning the heavenly sanctuary. In their essay, they described how Christ, the High Priest, was tasked with purifying the sanctuary in heaven. The 2300 days of Daniel were considered by the believers to relate to this purging.³⁷

This group of Bridegroom hold a view that after his resurrection, Jesus ascended to heaven and entered the “first apartment” of the heavenly sanctuary, where he performed a work similar to the “daily” service of the earthly sanctuary.³⁸ Crosier

³⁶ Hiram Edson, *Life and Experience* (Berrien Springs, MI: Ellen G. White Research Center), 4–5.

³⁷ Gerard P. Damsteegt, “How Our Pioneers Discovered the Sanctuary Doctrine,” *Adventists Affirm* (Fall 1992), accessed 19 February 2023, <https://www.andrews.edu/~damsteeg/pion.html#:~:text=Exodus%20revealed%20Moses%20commission%20to,5%3B%209%3A24>.

³⁸ O. R. L. Crozier, “Early History of Ontario County Revealed in Story of Late Owen R. L. Crozier,” *Daily Messenger*, November 22, 1923, 39-40.

linked the yearly atonement made in the sanctuary's second apartment to the Day of Atonement in 1844.³⁹ He believed that the final atonement started on that day and would last until the Second Coming and the millennial “age to come.” Crosier saw that the cleansing of the sanctuary began in 1844 and would end with the final removal of sin from God's people. People were motivated and believed also that:

Christ is the Bridegroom and New Jerusalem the Bride. The marriage then signifies their union in a special sense, and of course must take place where the bride is, in the heavens. The heavens must receive Jesus *till* the times of restitution, then the Father will *send* him *from* the heavens. He went to his Father’s House in the New Jerusalem, and when he has prepared it, he will come again *from* it to receive us.⁴⁰

A variety of circumstances influenced believers' thoughts, leading to their departure from existing churches and the formation of an independent group.

“Although originally the smallest of the post-Millerite groups, it came to see itself as the true successor of the once-powerful Millerite movement.”⁴¹ One attribute was a series of visions given to the prophetess Ellen G. White in 1859, in which God told her that efficient organization was required for reliable witness. The other attribute was the early believers' aggressive denunciation of “nominal Christianity” as an apostate religion, as well as the ensuing hostility.⁴²

Over 2,100 new members claim to join the Seventh-day Adventist Church every day, making it one of the fastest-growing Christian denominations worldwide.

³⁹ Crozier, “Early History of Ontario County Revealed,” 39.

⁴⁰ Ibid.

⁴¹ David J. B. Trim, “Varieties of Adventists after 1844: Emerging from “Fanaticism of Everykind” into “the Order of Heaven,” *Journal of Adventist Archives* 1 (2021): 4, https://www.academia.edu/57818452/Varieties_of_Adventists_after_1844_Emerging_from_fanaticism_of_every_kind_into_the_order_of_heaven.

⁴² Jonathan M. Butler, “Adventism and the American Experience,” *The Rise of Adventism*, ed. S. Guastad (New York: Harper and Row, 1974), 78.

When formed in 1863, the Adventist Church had 3,500 American members.⁴³ By 2021, there were 21.8 million Adventists worldwide, with 90% of them residing in 212 nations outside of North America. With 18,800 schools, colleges, and universities, the organization has one of the largest Protestant educational systems in the world with enrolments of 2,023,844.⁴⁴

It also has one of the largest networks of healthcare facilities, including 1,732 hospitals which attends 21,198,583 outpatients, 371 medivac and medical launch aircraft, 15 orphanages and children's homes, and 117 senior living facilities. There are 56 church-owned printing facilities and editorial offices around the world because Adventists are able to communicate in at least 725 languages and another 1,000 dialects. Adventists have 10 media facilities and 27 food companies worldwide. In 124 nations, the Adventist Development and Relief Agency (ADRA) provides aid.⁴⁵

This simply indicates that the Church has grown and that it is found worldwide. This agrees with what Charles Teel, Jr. suggests as an alternative way of identifying the Church. "The form of a religious movement (its organizational structure) no less than its content (belief system) communicates the essence of that movement."⁴⁶

43. Neufeld, Don. *Seventh-day Adventist Encyclopedia* (New York York: Review: Pacific Press, 1976) 262 -264.

⁴⁴ Ibid.

⁴⁵ General Conference of Seventh-day Adventists, Office of Archives and Statistics, *Seventh-day Adventist Yearbook 2022 (SDA Yearbook 2022)* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2022), 8.

⁴⁶ Charles Teel Jr., "Withdrawing Sect, Accommodating Church, Prophesying Remnant: Dilemmas in the Institutionalization of Adventism," Paper presented at the 1980 Theological Consultation for Seventh-day Adventist Administrators and Religion Scholars, 1980), 3.

Seventh-day Adventist teachings, and beliefs helped their church to grow and to expand since it helps people not only spiritually, but mental, physical, and emotionally through the institutions they formed.

Vision and Mission of Seventh-day Adventist Church

Many people have different understanding of the word ‘Church,’ by suggesting that it is the building that people tend to worship, or the hour they go to worship to be a sacred as a church. The Greek translation of the Old Testament, the Septuagint, uses the term *ekklesia* to translate the Hebrew term *qāhāl*, “assembly.”

It is used for Israel as they gathered to appear before God, or as a general reference to all of Israel. *Sunagōgē*. is another Greek word for *qāhāl*. It is also used to translate another word for Israel: *'ēdā*, which means “congregation.”

James 2:2 uses the term “congregation of Christians” despite the word *sunagōgē* being most frequently used in the New Testament to refer to a synagogue or its members. Although they have their origins in the Old Testament, the terminology employed in the New Testament for the church are not brand-new. Israel was therefore the Old Testament church-assembly-congregation in at least some respects.

According to the church manual of the Seventh-day Adventist Church; they translate as: “It is not a call to for a group of people to leave one organization and join another. It is a call for an individual to move from a lost condition in a fallen world to salvation and righteousness in Christ. And those who accept it will naturally join together as God’s people.”⁴⁷ This clearly indicates to those people who after receiving

⁴⁷ General Conference of Seventh-day Adventists, *Seventh-day Adventist Church Manual* (Silver Spring, MD: General Conference of Seven-day Adventists, 2015), 16-17.

the gospel message and accept Jesus as their personal savior. They have the common goal, and have come together to worship and praise God as their Saviour.

Apostle Peter indicated that these worshippers are called from “out of darkness into His marvelous light” (1 Pet 2:9). Schilling further said that the church is the gathering of those whom God has called out of the world and out of the yoke of sin into a new fellowship with Himself through Christ for the purpose of worshiping and serving Him.⁴⁸

In other words, the church indicates to be God’s people who are called out among the people, who listens to God’s call and accept Him to be their Saviour and follow Him. Ellen White wrote that, “those who have in their foreheads the seal of the infinite God will regard the world and its attractions as subordinate of eternal interests.”⁴⁹

This agrees with another historian who mentions that, “while world mission used to be an option or just one function of the church before, it became its heartbeat after 1901.”⁵⁰ This qualifies with the message that Adventists brought through the missionaries who came with the gospel message with the aim of establishing churches and mission stations.

The General Conference of the Seventh-day Adventist came up with a statement that put emphasis their mission to, “Make disciples of Jesus Christ who live as His loving witnesses and proclaim to all people the everlasting gospel of the Three

⁴⁸ H. Schilling, *Doctrine of the Church: Ecclesiology* (Uyo, Nigeria: The Saint Trust, 1998), 9.

⁴⁹ Ellen G. White, “God’s Holy Sabbath,” *Review and Herald*, July 13, 1897.

⁵⁰ Stefan Hoschele, “From the End of the World to the Ends of Earth,” in *The Development of Seventh-day Adventist Missiology* (Zomba, Malawi; Kachere Series, 2004), 23.

Angels' Messages in preparation for His soon return (Matt 28:18-20, Acts 1:8, Rev 14:6-12).”⁵¹

The statement emphasizes in that every member of their church who accepts Christ has the responsibility taking part in winning souls for their Saviour. This can be achieved through Christ-like living, good communication with others, healthful living, having good relationship with Christ, helping the needy and oppressed, and by being like Christ serving spirit.⁵²

In fulfilling this mission of the church, creation of health facilities in the area proved to be an effective method of spreading the gospel. Prior to treating patients, medical personnel performed a devotional exercise. The goal was to give hope in the people that it is God who heals.⁵³

Other methods for spreading the Word of God to indigenous Africans were open Bible studies in schools; Bibles and other religious translated books distribution and evangelistic meetings that were arranged followed by opening small churches.⁵⁴

Arrival of Adventism in Southern Africa

In the year 1488 A.D., the Portuguese navigator Bartholomew Dias reached the Cape. Although it took more than a century for considerable numbers of religious missionaries to arrive, the Dutch East India Company set up a resupply station at the Cape in 1652. Johannes van Riebeeck was the first pioneer to bring Christianity to

⁵¹General Conference of Seventh-day Adventists, “Mission Statement of the Seventh-day Adventist Church,” accessed 3 March 2023, <https://www.adventist.org/official-statements/mission-statement-of-the-seventh-day-adventist-church>.

⁵² Ibid.

⁵³ Marble Chikwiya, Nurse, Nguludi Hospital, interview by author, Blantire, Malawi, 15 May 2023.

⁵⁴Ryan Johnson, “Colonial Mission and Imperial Tropical Medicine: Livingstone College, London, 1893–1914,” *Social History of Medicine* 23, no. 3 (2010): 545-546

South Africa in 1652. They found Khoi Khoi people.⁵⁵ It is believed that the frontier Griqua, the Mfengu who fled their lands during the Mfecane, and the slaves all adopted Christianity. Christians, however, were scarce in Natal and Zululand.⁵⁶

It happens in that way because for the slaves to have freedom was so difficult and their only chance of finding a bit of freedom was when they went to church to worship. Their masters were giving them freedom on that worship day to go and worship their Lord. Those who were not attending church services were not at peace on that day because they have to go and worship; When meeting with their fellow slaves they shine that their day of worship they enjoyed that they have an ample time to visit their relatives or some friends which don't have that privilege.

The Seventh-day Adventist Mission in South Africa was established in July 1887 by American missionaries C.L. Boyd and D.A. Robinson, who arrived in Kimberley. The first Adventist baptismal service in Kimberley was conducted by C. L. Boyd.⁵⁷ During the same year, a church was organized, making it the first country on the African continent to register a formal church organization under the auspices of the Seventh-day Adventist Church.⁵⁸

According to the mission of Seventh-day Adventist of opening to new countries, Africa was also considered. William Harrison Anderson was one of the

⁴² Marie Claude and Barbier Mosimann, *From Béarn to Southern Africa or The Amazing Destiny of Eugène Casalis* (Cambridge: Cambridge Scholars, 2014), 10–12.

⁴³ Elizabeth Isichei, *A History of Christianity in Africa: from Antiquity to the Present* (Grand Rapids, MI: Eerdmans, 1995), 100.

⁵⁷ Neufeld, *Seventh-day Adventist Encyclopedia*, 631.

⁵⁸ Gerald T. Du Preez, "A History of the Organizational Development of the Seventh-day Adventist Church amongst the Coloured Community in South Africa 1887-1997" (PhD diss., University of the Western Cape, South Africa, 2010), 46.

pioneers who was sent to Africa in 1890.⁵⁹ In 1894, the Seventh-day Adventist Church established its first mission station (Solusi) among non-Christians near Bulawayo, Zimbabwe from South Africa. Anderson and his wife, Nora Haysmer, were asked to join the American missionaries who went there.⁶⁰

This indicates that the work was growing and reaching the interiors of Southern and Central Africa. Around the same time, Adventist missionaries began to focus their efforts in Kenya, Uganda, Tanzania, and Zambia. The first missionaries arrived in Lagos, Nigeria, in 1914, and Zaire - the actual Democratic Republic of Congo - was added to the list of countries where Adventist missions were active in 1920.

Ellen White emphasizes the unity of the church through the missionaries who were sent to minister in Africa and other parts of the world. She advises them that they are not permitted by God to bar individuals of color from your houses of worship. She encouraged missionaries to treat them with the same respect as yourself, as the property of Christ they are. They ought to be baptized as white brethren and be members of the church. To undo the horrendous damage that has been done to them, everything should be done.⁶¹

Today, the Seventh-day Adventist Church is a worldwide church which has members on every continent in the world. There is no exception in Africa. In 2007, 34 percent of Seventh-day Adventists worldwide belonged to the continent of Africa.⁶²

⁵⁹ Gabriel Masfa, *The Seventh-day Adventist Church in Africa: A Historical Survey of Interaction Between Religion, Tradition and Culture* (London: Routledge, 2023), 35.

⁶⁰ Masfa, *The Seventh-day Adventist Church*, 35

⁶¹ Ellen G. White, *The Southern Work*, March 21, 1891, (Washington, DC: Review and Herald, 1966), 15.

⁶² White, *The Southern Work*, 15.

There seems to be a noticeable increase of Seventh-day Adventists in Africa than other continents. Church membership in Africa has never been the same, it increases almost every day. The missionaries who were sent to Africa in order to spread the Adventist message to the populace are responsible for much of what is visible today

All that has been discussed in this chapter will help us to understand the historical development of Seventh-day Adventism in the Southern Malawi.

CHAPTER 3

SEVENTH-DAY ADVENTISM IN SOUTHERN MALAWI: ITS RISE AND DEVELOPMENT

Arrival of Missionaries in Malawi

It is very important to note that the period that Adventist come to Malawi, other denominations were also flocking to the same with similar agenda. It is believed that the first self-supporting missionary for the Adventist church, George James, visited the nation in the same year. The Church of Scotland (1875), Universities Mission to Central Africa (1885), Seventh Day Baptist (1899), Zambezi Industrial Mission (1892), and Roman Catholics (1901) had already established missions in the nation.¹ This period God opened the door to people of Malawi to have chances of attaining education and at the same time have chances of knowing and receiving the good news of salvation.

A Brief History of Malawi

Once known as Nyasaland, the Republic of Malawi is a landlocked nation in southeast Africa. Tanzania borders it on the northeast and Zambia on the northwest. It is surrounded on the east, south, and west by Mozambique. Lake Malawi divides the nation from Tanzania and Mozambique. It is roughly 118,484 square kilometers in

¹ Bilima, *The Story of the Seventh-day Adventist Church in Malawi*, 63.

size. 24,000 of these kilometers are submerged under water.² According to the current population of Malawi it is believed that:

Malawi has 20,452,666 as of Wednesday, March 8, 2023, based on Worldometer elaboration of the latest United Nations data, which is equivalent to 0.25% of the total world population. Malawi ranks number 62 in the list of countries (and dependencies) by population. The population density in Malawi is 203 per Km² (526 people per mi²). 18.5 % of the population is urban (3,534,836 people in 2020). The median age in Malawi is 18.1 years.³

Before waves of Bantus started entering from the north around the 10th century, Malawi had a very tiny population of hunter-gatherers. Some Bantu stayed put and established tribes based on ancestry, despite the fact that the majority of them moved further south.

By the year 1500, the tribes had created a kingdom that stretched across what is now Zambia, from Lake Malawi to the Luangwa River, and from what is now northern Nkhotakota to the Zambezi River.⁴ Nyasaland was the previous name of the nation. The inland lake that ran alongside it was first observed by Dr. David Livingstone on the 16th September, 1859 during his second missionary trip to this country.⁵ He named it Lake Nyasa and the surrounding region as Nyasaland.

Although Livingstone had considerable impact, British missionaries started to enter Nyasaland, which was still governed by natives. As Cecil Rhodes duped King Lobengula, the British conquest of the land west and south of Lake Nyasa was

² Joyce Banda, "Malawi Geography and History," Lilongwe: Malawi, accessed 7 March 2023, <http://en.wikipedia.org/wiki/Malawi>.

³ "Malawi Population," accessed 8 March 2023, www.worldometers.info/world-population/malawi-population.

⁴ Ibid.

⁵ P. E. N. Tindall, *A History of Central Africa* (London: Longman Group, 1968), 93.

proceeding. The African Lakes Company, Scottish missionaries, and the British government were all involved in this project.⁶

North and South Rhodesia and Nyasaland were to be part of a Central African Federation that Britain was aiming to create in 1949. It was established in 1953 but disbanded in 1963.⁷ Nyasaland, which is today known as Malawi, gained independence on July 6th, 1964. Hastings Kamuzu Banda, was appointed as its first prime minister. The nation became a republic state on July 6, 1966. According to Encyclopedia Britannica, “Malawi became a republican in 1966 under President Banda’s austere, autocratic one-party regime.”⁸ Again, Hastings Kamuzu Banda was elected as its first president. Kamuzu and his one party, the Malawi Congress Party, governed for thirty years as Malawi followed suit. The sad part of his rulership is that though he “gained firm command of his own country, but his reputation in most of black Africa deteriorated as his trade and contacts with white South Africa grew.”⁹ Nonetheless, Dr. Bakili Muluzi was elected as Malawi's second president in 1994, ushering in a democratic system of government. For ten years, he was in power. As the second president of a democratic Malawi, Dr. Bingu wa Mutharika was elected unopposed in 2004.¹⁰

The majority of experts concur that the term “Nyasa” comes from the Chewa language word “Nyanja,” which means “lake” in English. Although some authorities

⁶ R. D. Cornwell, *World History in the Twentieth Century, New Edition* (Burnt Mill, Essex: Longman Hose Publishers), 337.

⁷ Agatha Ramm, *Europe in the Twentieth Century, 1905-1970* (Burnt Mill, Essex: Longman Group, 1984), 246.

⁸ *Encyclopedia Britannica*, vol. 1 (1981), s.v. “Malawi.”

⁹ *Ibid.*

¹⁰ Patrick Johnstone and Jason Mandryx, *Operation World 21st Century Edition* (Carlisle, United Kingdom: Petemoster Lifestyle, 2001), 419-421.

refer to the Nyanja and the Chewa as two distinct peoples, the Nyanja appears to be another term for the Chewa in Malawi. The Chewa language was known as “Nyanja” (or “Chinyanja”) during colonial times and the early years of independence, but was renamed Chichewa in 1968 when it was made the country's official tongue.¹¹ The name “Malawi” was chosen which means reflected light, haze, flames or rays in Chichewa. This name was seen a reference to the sun rising over the lake, bringing a fresh light to the country from the colonialists

In terms of the country to be self-reliant, the country has few light industries exist in the nation. Cotton, peanuts, tea, tobacco, sugar, rubber, coffee, and soy beans are among the cash crops that they rely on for their livelihood and commerce with the United Kingdom, South Africa, and the United States.¹²

Development of Seventh-day Adventist Church in Malawi

The paper examines the development of Seventh-day Adventism in Malawi within which the Southern Malawi Conference emerged. It will deal with the conceptual of Southern Malawi Conference under Malawi Union and some notable writers who wrote on the history of the church in the names of Macleard Banda, Jaspine Bilima, Norman Laverne Doss, Yonah Matemba, Cedrick Khanje and others.

The Seventh-day Adventist Church was founded in response to a special last-day message. Its mission is to live that message and spread it to others as per the book of Matthew 24:14 which emphasizes that the gospel message needs to be preached everywhere and thus everlasting which prepares people to meet their Lord as He will

¹¹ David Else, *Malawi, Mozambique and Zambia* (Oakland, CA: Lonely Plant Publications, 1997), 15.

¹² Neufeld, *Seventh-day Adventist Encyclopedia*, 14.

be coming soon. Ellen White indicates that the church of Christ was founded for the missionary work since Christ himself who is the true foundation having the seal “knoweth them that are His.”¹³ It is their mandate to see that the world is reached with the gospel, in a particular sense Seventh-day Adventists have been designated as watchmen and light bearers throughout the world. The last warning for a dying world has been entrusted to them. The wonderful light of God's word shines on them.¹⁴

In response to this calling, George James an English man from London accepted the call, and General Conference sent him to Malawi in 1891 as a self-supporting evangelist.¹⁵ This marks the beginning and birth of the Seventh-day Adventist Church in Malawi from Southern region which is now South Malawi Conference, though some missionaries like David Livingstone had already made an impact of Christianity because of establishment of Christianity; this statement agrees with what David Else wrote that, “Livingstone’s exploration heralded the arrival of Europeans in a way which was to change the nature of the region forever.”¹⁶ This opening followed by establishment of Free Church of Scotland in Blantyre under University Mission of Central Africa (UMCA). The coming of Adventism was followed by Dutch Reformed Church (D. R. C.), then Zambezi Industrial Mission (ZIM) between 1872 -1892.¹⁷

¹³ Ellen G. White, *Gospel Workers* (Hagerstown, MD: Review & Herald, 2005), 464.

¹⁴ Ellen G. White, *Testimonies for the Church* (Mountain View, CA: Pacific Press, 1948), 9:19.

¹⁵ Mission Board of Seventh-day Adventists, *Outline of Mission Fields* (Washington, DC: Review and Herald, 1920), 836.

¹⁶ David Else, *Malawi, Mozambique and Zambia* (Hawthorn, Australia: Lonely Planet Publications, 1997), 17.

¹⁷ Bilima, *The Story of the Seventh-day Adventist in Malawi 1902 – 1980*, 35.

The opening of spreading the gospel to Africa especially Malawi was received with joy to the Adventists leadership knowing it was now the right time to evangelize in that part of continent. According to Bilima, on the coming of Adventism to Malawi he said that, “Malamulo Mission was located about 40 miles south of Blantyre, and was the nucleus from which missionary efforts expanded to the north and central regions of the country.”¹⁸ Malamulo Mission was the central point where the Adventist missionary started their mission. Adventists claim that the land was bought from the Seventh Day Baptist church and “was founded on 2001 acres of land purchased from a German coffee planter between May and September of 1900.”¹⁹ This was the biggest land that fitted to be a mission center, and expansion was easy as well “thereby commencing the story of Adventist missions in Malawi.”²⁰ The reason why the Adventists bought the land in that Southern part of Malawi was that it was big and closer to town. Another point was because of the Sabbath observance similarities between Seventh Day Baptists and Seventh-day Adventists. Their Churches both observe the Sabbath day as holy (Gen 2:1-3). The Seventh-day Adventists found it easy to establish work where there had previously been a Seventh-day Baptist presence.²¹ Their doctrines were almost similar in other areas that cannot confuse people as like other denominations creeds.

This helped the first missionaries to expand their work easily knowing that the doctrines that the former and the current were not much different, so it was easy to

¹⁸ Bilima, *The Story of the Seventh-day Adventist in Malawi 1902 – 1980*, 39.

¹⁹ Russel J. Thomes, *Seventh Day Baptists: The Legacy to Adventists* (Mountain View, CA: Pacific Press, 1971), 65.

²⁰ Bilima, *The Story of the Seventh-day Adventist in Malawi 1902 – 1980*, 43.

²¹ Bilima, 44.

reach people with their gospel and they were well received and adopted their teaching easily from what they had heard and were taught by the previous church.²² It did not take long when Joseph Booth, Thomas H. Branch and his family to open a school on the station, and their daughter Mabel Branch, became the first Seventh-day Adventist teacher in Malawi. On September 30, 1905, the first baptism took place when seven boys joined the church after joining the school and had privilege of learning the scriptures.²³ This fulfilled on the vision that leaders of Adventists had that emphasized on appealing to young people that they “should qualify themselves by becoming familiar with other languages...much can be accomplished if the influence of the labors of the living preacher goes with our publication. Missionaries are needed to go to other nations to preach the truth in a guarded careful manner.”²⁴ Malamulo mission not only witnessed the opening of School and baptism only, they also established a printing house which helped the growth of the work in Malawi through the books that the publishing house established and printed.

All this was done through the counsels of Ellen White who mentions that, “workers must go through a long course of education before the people can understand them, or they the people.”²⁵ The Malamulo Mission became the training

²² Wonderford Nantchengwa, Church member, Makwasa, interview by the author, Blantire, 20 June 2023.

²³ Many people remembered Joseph Booth before as the one who was managing the Mission under the Seventh Day Baptist before he left to America. There in United States after receiving the doctrines of the Adventist he accepted. He initiated of selling the Mission to Adventist from the Baptist. The Adventist also hired him and Thomas Branch and sent them to Malawi. This helped the missionary (Branch Family) to work effectively and Booth was a good example of those who recant their haith faith and joined the Adventism which gives people confidence in their acceptance of the message. Neufeld, ed., “Malawi,” *Seventh-day Adventist Encyclopedia*, 15.

²⁴ White, *Testimonies*, 3:204.

²⁵ White, *Testimonies*, 6:25.

center for education and College where ministers, teachers and nurses were trained ready be sent to other parts of the country.

According to Matemba “most of the studies focus on Malamulo Mission, the church’s first Centre and for the many synonymous with the Adventist in Malawi.”²⁶ It was understood by many writers to have an interest of writing its history and its impact to Seventh - day Adventist in Malawi which resulted in forgetting also the other part of Southern Malawi Conference which the researcher is interested on. Cedrick Khanje wrote on, the evangelical impact of Malamulo Mission in the southern Malawi which he stresses more on the work that southern mission did in expansion of the work to other parts of the country even outside Malawi.²⁷ Some writers wrote on other institutions and its impact, and not for South Malawi Conference. S. K Sayenda examines the role of Adventist Missionaries in providing medical services in Malamulo.²⁸ It is recommendable to recognize that the work missionaries did in opening hospitals and clinics helped to expand the work to other parts of the country as well as outside.

Central Malawi Conference

In Encyclopedia of SDA Church, Brian Chafunya wrote on the Central Malawi Conference, that it was opened because of the influence of another missionary who came from Malamulo College in the South, Dr. W. C. Dunscombe, an American Physician who was passing to other areas in 1915 which he noticed the potentiality of

²⁶ Matandani, *The Second Adventist Mission in Malawi*, 17-18.

²⁷ Cedric Khanje, “Impact of Malamulo Mission in Southern Malawi, Thyolo 1902 – 1972: A Broad Perspective,” paper presented at the Chancellor College, University of Malawi, 1972.

²⁸ S.K. Sayenda, “Missionaries and Health: The Case Study of Malamulo Hospital, 1907 – 1964,” (paper presented at the History Seminar, Chancellor College, University of Malawi, 1990.

the area knowing also that Malamulo to this area is very far. He donated funds for opening a mission which was later organized in 1964 and attain a conference status in 2008.²⁹

Northern Malawi Conference

It is another part of Malawi to receive Adventism from Southern Malawi. Seventh-day Adventist Church should open a missionary work in the Northern Nyasa Province among the places where Seventh Day Baptist were located.³⁰The committee followed the same method as did with opening of Malamulo where the Seventh Day Baptist mission was opened for easy entering the area. It was at the same meeting that appointed W. H. Branson, the President of the Southern Africa Division, N. Wilson, the President of Nyasaland Union Mission and A. Birkenstock the treasurer of the Union were mandated to see the governor of Nyasaland to inform him of the interest of SDA Church to open new missionary station in the Northern Province.³¹

The opening of the mission was not simple though the governor allowed the mission to start but local villagers and chiefs were not in favor of this move. It took the governor and the District Commissioner to negotiate with local chiefs for the mission to start.³²Emmanuel Simkoko wrote in the encyclopedia of Seventh-day Adventist that James Malinki who was one of the first convert and baptized at Malamulo Mission received a call for opening of northern area. The mission responded by sending Pastor Simon Bunyani in 1929 as a missionary in the North. He

²⁹ Brian S. B. Chafunya, "Central Malawi Conference," accessed 18 February 2023, <https://encyclopedia.adventist.org/article?id=5CZA>.

³⁰ Archive, Nyasaland Union Executive Committee Minutes no. 2/14/28, 17.1.28.

³¹ Archive, Nyasaland Union Executive Committee Minutes no. 2/15/28, 17.1.28.

³² Macfalen Kaunda, Church member, Luwazi Mission, interview by the author, Mzuzu, 6 June 2023.

opened Luwazi Mission and also Mombera as mission stations. Macleard Banda wrote that it was under the influence of Elder Mhango who discussed with Elder Pearson who was the Director of Luwazi mission to establish another mission station at among the Ngoni and Tumbuka in Mzimba district.³³ Mombera was chosen to be the headquarters in the northern part of Malawi and was organized in 1957. The mission attained the conference status in 2018. The conference has grown with a membership of 104, 515 by 2021.³⁴ Mombera Mission opened a junior secondary school in 1946, and a two-year ministerial training school in 1966. Mombera Mission was later named Lunjika Secondary School in 1976 and is now a coeducational boarding secondary school run by the Malawi Union Conference.³⁵ Mombera Mission became the headquarters of the northern region in supervising the work.

Thekerani Mission and Organization of South Nyasa Field

Another historian who wrote about Lunjika commented in relation to Malamulo says that, “the mission (Malamulo) started her outreach program in 1908 and opened, another mission station in Neno at Matandani. In 1924, the Seventh-day Adventist Church in Malawi opened their third mission station in Thekerani as an outstation of Malawi. In 1928, the work reached the northern part of Malawi by opening of Luwazi Mission. In 1932, the church opened another mission, Lunjika, as additional mission in the North.³⁶

³³ Banda, *Lunjika Mission*, 37.

³⁴ Alfred M. Simkoko, “Northern Malawi Conference,” accessed 20 February 2023, <https://encyclopedia.adventist.org/article?id=CCZS&highlight=Northern|Malawi|Conference>.

³⁵ *Seventh-day Adventist Encyclopedia* (1996), 840.

³⁶ Banda, *Lunjika Mission in Northern Malawi 1932 – 1995*, 61.

As many have written for various topics in relation to missions in Malawi and how the work progressed from a humble beginning, Norman Doss and Allan Moyo wrote into the Encyclopedia of Seventh-day Adventist on the life of Doss in Malawi. The page indicated that the couple were missionaries between 1954-1970 at a place called Thekerani in the Southern part of Malawi, 37 kilometers South of Malamulo Mission. The Doss's were responsible for the growth of Thekerani and Chinyama Missions. His wife Florence was running a health facility as a nurse. Because of their influence, they organized South Nyasa Field now South Malawi Conference and North Nyasa Field now North Malawi Conference in 1958.³⁷

³⁷ Gordon R. Doss, and Allan Dannie Vyson Moyo, "Doss, Norman Laverne (1924–2015)," accessed 27 February 2023, <https://encyclopedia.adventist.org/article?id=6D00>.

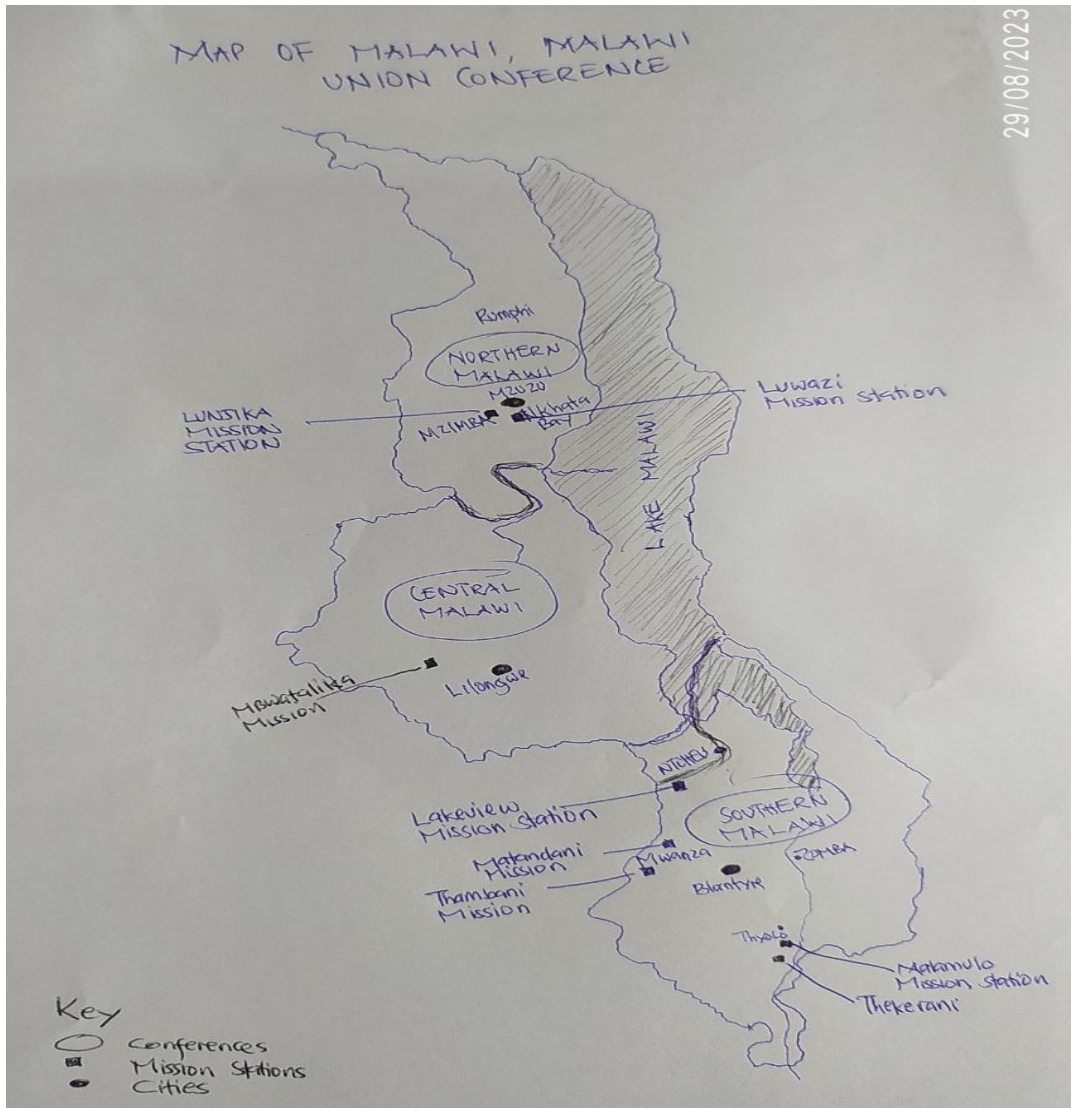


Figure 3. Map of Malawi Union Conference

Institutional Growth

Malawi then Nyasaland had different tribes that occupied the land apart from the Banthu, Akafula and Amaravi people which had a barrier for missionaries to settle.³⁸ They need to understand the way they live and what they like. Muslims migrated from the east coast into Malawi. Jumbe, the dominant Swahili-speaking

³⁸ *Encyclopedia Britannica*, vol. 11 (1981), s.v. "Malawi."

slave trader, originally introduced it to Nkhotakota in 1860.³⁹ Islam was introduced to the Yao of the Shire highlands by traders who had just returned from the coast in the 1870s and 1880s. The coming of David Livingstone in 1860 brought Christianity to the country. Malamulo mission is located on the land not far from where David Livingstone set up his tent for a little respite when arrived in Malawi. One of the chiefs in and around Malamulo mission was Chief Khwethemule, the chief who had a chance when Livingstone arrived in the area to escort him for a short distance. As he left, the chief said that he was glad to have seen and spoken with the great missionary, who was a great and good white man.⁴⁰ The character that Livingstone showed to the natives was sociable which helped people to be closer and listen to the good news of the gospel shared.

After the death of Livingstone in 1873, Scottish settlers who came continued the work.⁴¹ Though it was hard for missionaries to penetrate with the gospel mission since many had fear in white people due to slave trade that was practiced in the country, it is believed that “Christianity owed its success to the protection given to the missionaries by the colonial government, which the British established after occupying the region in the 1880s and 1890s.⁴² When they arrived, missionaries felt secured in their to open mission stations since, “In 1891 the British established the Nyasaland District Protectorate, which was called the British Central Africa

³⁹ *Encyclopedia Britannica*, vol. 11 (1981), s.v. “Malawi.”

⁴⁰ Ellsworth Olsen, *History of the origins and Progress of Seventh-day Adventist* (Washington, D.C: Review and Herald, 1925), 493.

⁴¹ *Encyclopedia Britannica*, vol. 11 (1981), s.v. “Malawi.”

⁴² *Encyclopedia Britannica*, vol. 11 (1981), s.v. “Malawi.”

Protectorate from 1893 and Nyasaland from 1907.”⁴³ It acted as the shield to hostile situations they can encounter.

The Seventh-day Adventist Church viewed the message of the three Angels in Revelation 14.17 as having a specific message that must be preached. This “message” mentioned “the everlasting gospel” that was to be shared with “those who dwell on the earth, and to every country, and kindred, and tongue, and people.” With this motto of speeding the gospel, George James in 1893 helped the other denominations as well as indigenous people to know the glimpse of Adventism though he did not stay much time. After reading of David Livingstone visited the land, he had an interest of visit the country especially of Malawi because of slave trade activities, he sold his belongings and come to Malawi on self-supporting ministry.⁴⁴

The climax came when the General Conference of Seventh-day Adventist bought the land from the Seventh Day Baptists in 1902. It was believed that the Seventh Day Baptist was the only religious organization they had a slightly favorable opinion of the Seventh-day Adventist Church. Educating people about Christianity's spiritual condition in comparison to the Seventh-day Adventist Church was one of this message's key missions.⁴⁵ Their doctrines seem to other people as similar and their approach to understanding of Christianity, and their beliefs and customs.

The land that the Seventh-day Adventist purchased was originally bought by another white man after Livingstone visited the area with a few bundles of cheap red cloth, who later sold the land to German farmer who planted Coffee, guavas, bananas,

⁴³ *Encyclopedia Britannica*, vol. 11 (1981), s.v. “Malawi.”

⁴⁴ Matandani, *The Second Adventist Mission in Malawi*, 26.

⁴⁵ Gerard P. Damstreegt, *Foundations of the Seventh-day Adventist Message and Mission* (Grand Rapids, MI: William B. Eerdmans, 1977), 267.

lemons and other fruits. He built good houses at his farm and later sold to the Seventh Day Baptists at \$12,500.⁴⁶

The mission schools aimed to give a practical knowledge rather than academic excellence, which came later with the introduction of the government grants-in-aid.⁴⁷ Opening of the School as the starting point of the ministry helped more because people came with the spirit of learning how to read and write. Many people came to enroll, missionaries used the Bible as their main text book for people to learn and appreciate of the Creator God. Because of Thomas Branch's leadership, students and villagers around commended that, "he was brave as a lion and was a great Bible student. He took hold of the work with vigor."⁴⁸ His character was an admirable and concluded that he was a good leader. He was focused on the mission in which God had sent him to fulfill.

This agrees with what Paul said to Timothy being a leader that, "Let no man despise your youth; but be an example to those who believe, in the word, in your way of life, in love, in spirit, in faith, and in purity. Be diligent in these things. Give yourself wholly to them, that your progress may be revealed to all." (1 Tim. 4:12, 15). It is very important to note that early on in the ministry, there was a propensity to institutionalize rather than expand into areas where the gospel had not yet made an impact. Every time a new territory was entered, the strategy was to establish a school as the center of a new Christian community. This school would subsequently grow

⁴⁶ Olsen, *History of the origins and Progress of Seventh-day Adventist*, 493.

⁴⁷ Bilima, *The Story of the Seventh-day Adventist Church in Malawi 1900 – 1980*, 47.

⁴⁸ Malawi Union Conference, *History of the South East African Union Mission*, 5, retrieved from Malawi Union Archive, 11-12- 2021.

into a prayer house and then a church.⁴⁹ According to the statement, it is clear indication of the procedure that Elder Branch as a missionary did exactly.

They opened a school before any baptism was done or before a church or prayer house was opened. This format helped people not to be suspicious and many were not conversant with their teaching. Then they enrolled to get education, the Bible was the main text book used which now students were able to interact with verses.

First Malawian workers (pioneers), and establishment of union mission.

According to Matemba, “Morrison Malinki pioneered in the translation of English Bible tracts into Chichewa.”⁵⁰ When they tried to understand more of what the Bible says, the message was clearly portrayed which they later led students easy to accept their doctrines which they even shared to their relatives at home. When parents or other relatives wanted to hear more on what students were sharing them in their home villages, it’s when Bible studies were conducted.

Mrs. White’s pieces of advices to missionaries were true when she says that:

When it is clear that they have the information and skills needed for the practical obligations of daily life, the pastor, missionary, or teacher will discover that their impact with the people is substantially boosted. Furthermore, a missionary's practical understanding is frequently a deciding factor in his or her success—possibly even their own survival. Food preparation skills, emergency preparedness skills, sickness treatment skills, the ability to build a house or a church if necessary—these skills frequently make the difference between a person's lifestyle succeeding or failing.⁵¹

Counsels from Mrs. White were powerful motivator to missionaries when they left their homes, families and friends going to foreign land. These counsels were

⁴⁹ Bilima, *The Story of the Seventh-day Adventist Church in Malawi 1900 – 1980*, 47.

⁵⁰ Matandani, *The Second Adventist Mission in Malawi*, 29.

⁵¹ Ellen G. White, *Education* (Mountain View, CA: Pacific Press, 1903), 221.

proved by missionaries who landed to Malawi as well because of their undivided mind but focused on the mission to be implemented.

After the coming of the missionaries to Malamulo with the method used, in 1904, Thomas sent his report to Seventh-day Adventist headquarters which he indicated that around the mission they had five or six communities. 66 kids were enrolled and his daughter serving as the sole teacher, he organized the work and opened a school. They did not yet have a church, but they did regularly evening prayers on the Sabbath, early services on the Sabbath, and afternoon witnessing training in the villages nearby.⁵² The mission helped villagers around to know the truth about the Bible at the same time, able to read, write and solve mathematics.

The report indicates the seriousness of the missionaries and how people responded of the message through the newly opened school. Apart from school, the mission also engaged in farming since they had a very big land. Agriculture products realized was a benefit for running a school and also feeding boarding students.

The way he managed the farm was very encouraging because he demarcated the land into small parts to allow crops or plants to grow with a correct space and even helping the washing away of soil into portions for each plant: 50 acres for corn, 15 acres for peanuts, 8 acres for beans, 5 acres for sweet potatoes, 2 acres for Irish potatoes, and 1 acre for cassava; all this work was done by natives including students as part of their fees.⁵³

The Plainfield Mission name was the given by Seventh Day Baptists in honor of their headquarters in America. The name means nothing. A week after the arrival

⁵² Bilima, *The Story of the Seventh-day Adventist Church in Malawi 1902 – 1980*, 51.

⁵³ Thomas H. Branch, "Plainfield Mission, Cholo, British Central Africa," *Adventist Review and Sabbath Herald*, March 29, 1906, 17-18.

of Mr. Rogers at Malamulo mission, he called four native teachers about the name, and after a prayerful session, the name 'Malamulo' meaning 'commandments' was agreed.⁵⁴ Before the work opened in central region and northern region of Malawi, the South was on fire which led to be to be joined with Rhodesia to make Rhodesia-Nyasaland Mission in 1917, which later in 1919 they were organized as Zambesi Union Mission working at the North of Limpopo River up to Malawi which was Southern part by then.⁵⁵

God was leading his work in Southern Malawi which the division approved in 1925 to attain a Union status and was named, South-East African Union Mission which was supervising the work of all mission stations in Malawi. They were to make sure that the country as whole has received the gospel and also supervising the work in Northern Rhodesia, (Zambia), and Mozambique with its head office in Blantyre under the leadership of G. A. Ellingworth as their president.⁵⁶ Malawi was responsible to coordinate the work for three countries.

The establishment of the union helped Malawi in one way or the other because their head office personal were in contact with Malawi leadership oftentimes which led to the expansion of work to other regions. Three local mission fields were created out of the union in 1928; however, these local fields were shut down during the Great Depression of the 1930s. Following that, the union was divided into the North Nyasa, Central Nyasa, and South Nyasa fields in 1963.⁵⁷

⁵⁴ Ellsworth Olsen, *History of the Origins and Progress of Seventh-day Adventist*, 493.

⁵⁵ Neufeld, ed., "Malawi," *Seventh-day Adventist Encyclopedia*, 16.

⁵⁶ Ibid.

⁵⁷ Neufeld, *Seventh-day Adventist Encyclopedia*, 16.

This move was the clear indication that Malawi was fully grown from its simple beginning from Southern region and its workers were hard workers which resulted to receive conference status in 2018.⁵⁸ Another interesting part about the birth and growth of work in Malawi through South, workers from Malawi have established themselves as dependable missionaries in other regions of the division and other parts of the continent like: Tanzania, Zaire, Zambia, Zimbabwe, Botswana, and South Africa which have all received labor from them.⁵⁹

Membership Growth

When the missionaries come to Malawi their focus was to preach the gospel though they had to open schools, train natives in some skills. It was very motivating to the missionaries and the accomplishment of their mission to witness the first baptism at Malamulo mission which was just opened. On 30th September 1905, witnessed the baptism of Morrison Malinki who was a translator to Thomas Branch and other four natives.⁶⁰

The Church can claim that their first fruits to be mentioned as its members were joined the world-wide church in 1905 in the Southern Malawi before they opened in the Central and Northern regions with only five. Today the Church has fully grown. Malawi has a total membership of 627, 797 and Southern Malawi Conference has a membership of 408,449 by June 30, 2021.⁶¹ Southern Malawi

⁵⁸ *SDA Yearbook 2022*, 353

⁵⁹ Neufeld, *Seventh-day Adventist Encyclopedia*, 16

⁶⁰ *Ibid.*, 15.

⁶¹ *SDA Yearbook, 2022*, 349.

Conference has a large membership than the two conferences under Malawi Union conference.

Churches

The coming of Thomas Branch and his family together with Joseph Booth marks the opening of Schools and churches by the Branch's family and their daughter Mabel, helped the opening of the mission and work in Malawi. Missions aimed to teach nationals the Word of God. Whenever a school was opened, its primary goal was evangelizing that area and later a church had to be elected

The first church school was the small grass-and-wattle shed before at Malamulo mission before an elected modern one in 1908. It was during vacation month that was dedicated by students and others who molded brick and burnt using firewood from the mission and build a big church with mahogany polished chairs done by locals.⁶²

Though the mission began with vigor and very active in soul winning, Satan wanted to destroy the image of the church by the misunderstanding and quarrels between Joseph Booth and Thomas Branch on leadership. Yona Matemba mentioned that, Thomas Branch's' leadership was "uninspired, unimaginative, cautious and in some ways, not very competent."⁶³ A person cannot be perfect in all. That was what others can see but all in all he tried to portray and work effectively to his knowledge to see that that the work has been kick-started.

Another challenge he faced or what others wanted to take advantage was on his relationship with other denomination by taking advantage of his colour to be a

⁶² Olsen, *History of the Origins and Progress of Seventh-day Adventist*, 496.

⁶³ Matandani, *The Second Adventist Mission in Malawi*, 32.

black American. They wanted him to cooperate with them but he was not accepting to unite with other missionaries of other denominations by becoming a member of the Council of Missions, whose goal was to establish spheres of influence because the Seventh-day Adventist Church does not practice ecumenism.⁶⁴ Though he was misunderstood by this, to him he stood in representing the church image knowing that he was sent “to promote and defend religious liberty.”⁶⁵ Many people will be reminded and know that there are people who stand for the truth and want the truth to be proclaimed though they meet obstacles but they were happy when the vision they got was fulfilled.

I was shown because of their faith that “Christ remains in a unique sense the Revealer of the saving purpose of God, who is His Father and ours.”⁶⁶ To him he had a mission to fulfil like Nehemiah of old, to see that the church of God has withstand and people are worshipping him as Ellen White wrote, “Nehemiah did not regard his duty done when he had wept and prayed before the Lord. He united his petitions with holy endeavor, putting forth earnest, prayerful efforts for the success of the enterprise in which he was engaged.”⁶⁷

Since the coming and establishment of the work in Malawi as a country, the church has 1,648 Churches while Southern Malawi alone has 1,083 Churches by June 2021.⁶⁸ The church in the South indicates that to be strong.

⁶⁴ Matandani, *The Second Adventist Mission in Malawi*, 33.

⁶⁵ General Conference of the Seventh-day Adventist Church, *Ministers Manual* (Silver Springs, MD: Ministerial Association, 2009), 69.

⁶⁶ E. C. Blackman, *Biblical Interpretation* (Philadelphia, PA: Westminster, 1957), 122.

⁶⁷ Ellen G. White, *Prophets and Kings* (Mountain View, CA: Pacific Press, 1917), 633.

⁶⁸ *SDA Yearbook 2022*, 349-351.

Schools

William H. Anderson, was one of the first missionaries to arrive in Africa. He declared in 1901 that all missionary organization's working in Africa have to be united and that the greatest approach to reach the locals was through opening of schools.⁶⁹ The country's indigenous tribes, particularly those in the countryside, were receiving education at mission stations and mission schools. By 1907 the school enrolment was increased, many of them were married middle-aged and some women were attending classes with their babies on their backs. Among them some were proved to become teachers and other mission activities.

When the next term opened in August same year, the number of students increased to over 200 students and most of them were boarders who paid their fees through mission work.⁷⁰ Students came from a long distance and other parts of the country to get education at mission school. As elderly, they had purpose in mind when joined school; they were committed to their education. With their commitment some were recruited to become teachers.

Many places showed interest of having their own schools, Mr. and Mrs. S. M. Konigmacher a newly missionary who took over from Mr. and Mrs. Rogers, took some married recruited teachers to open a new school in another village.⁷¹ Rogers himself reported that they opened 6 out-schools namely: Thava, Masenjere,

⁶⁹ William H. Anderson, *On the Trail of Livingstone* (Mountain View, CA: Pacific Press, 1919), 143.

⁷⁰ Olsen, *History of the origins and Progress of Seventh-day Adventist*, 494-495.

⁷¹ Olsen, *History of the origins and Progress of Seventh-day Adventist*, 496.

Muonekera, Chifide, Milale, and Matandani which together had an enrollment of 295 in addition to that of Malamulo mission.”⁷²

By opening of a new school to a near-by villages proved to them that the work was growing and many people around the mission received the teachings of Seventh-day Adventist church by attending to these schools. In order to avoid conflicts among missionaries of different denominations in terms of evangelism through opening their schools, they agreed that they must give themselves a distance of two miles.⁷³ This move helped missionaries to work together in achieving their goals and to establish mission stations that grew fast in that particular area. The school proved to be the number one tool for evangelism. Olsen further said that:

At the close of 1912, nearly a hundred young men were already serving as teachers or assistant teachers. Others were developing in mechanical lines, and such were used in the carpenter shop, and in building and field operations. Others take to tailoring, domestic or overseer’s work, and nearly all have shown great faithfulness in what they have undertaken.⁷⁴

Opening of mission schools witnessed the expansion of the areas of specialization in mission work and also to expand to other fields of expertise as well as helping the natives to be self-reliant like in carpentry and tailoring. Students after finishing their training or classes they were attending, when they went back to their various villages, they were able to help others as well as inviting some of their friends or relatives who showed an interest of going to Malamulo to learn as they had done. This provided a room for many to join Seventh-day Adventist Schools and the church which led it to its growth and expand to other areas.

⁷² Joel C. Rogers, “Malamulo Mission Schools,” *Advent Review and Sabbath Herald*, Oct. 15, 1908, 12.

⁷³ Matandani, *The Second Adventist Mission in Malawi*, 31.

⁷⁴ *Ibid.*

Apart from running the school and health facility at the mission, they had a farm that covered 2,000 acres. The station had its own irrigation system that helped the farm to produce all year round. It had also a dairy herd of over 100 heads of cattle that produced the best butter in the country worth over \$500 per year out of its sales.⁷⁵ In other words the mission was self-reliant and being able to feed their students and even pay their native workers. The income helped the mission to be dependable and able to extend by opening other out-schools across the Southern region, and Malamulo as their headquarters.⁷⁶

By 1911, the school was fully established. It had over 400 students that comprised 12 schools they were running. Students had reading materials, writing and grammar in vernacular languages, learning Mathematics, Geography, English, and Bible.⁷⁷ This development helped students and teachers to be following international standard which was very admiring to the school. It was even a good report to their Seventh-day Adventist headquarters on the progress the work in Southern Malawi for the newly established mission.

Opening of out Stations from Malamulo

Another milestone was the opening of another mission station at Muonekera where Malinki was in charge. In 1911, forty were ready to be baptized plus another nine students from five schools, and Peter Nyambo baptized them.⁷⁸ The first outstation from Malamulo that was headed by a white man was Matandani mission in 1908.

⁷⁵ P. C. Porter, "Malamulo Mission," *Advent Review and Sabbath Herald*, August, 1910, 101.

⁷⁶ Olsen, *History of the Origins and Progress of Seventh-day Adventist*, 495.

⁷⁷ Joel C. Rogers, "Nyasaland," *Adventist Review and Sabbath Herald*, September 28, 1911, 19.

⁷⁸ S. M. Konigsmacher, "Nyasaland," *Adventist Review and Sabbath Herald*, May 20, 1909, 19.

The station was located in the west of Blantyre with a distance of about 70 miles. The plot had 216 acres of land which was bought by the church (Malamulo) at £40. Part of the land was used as a farm and a portion for school and a church. The school had 40 students and among them 2 were male boarders.⁷⁹ Though it was argued that Chileka (Muonekera) Mission could be the second since Malinki opened it in 1907 while Matandani 1908.⁸⁰

The mission was successful in its work apart from school but also in medical work because of Mrs. Konigmacher who was a trained nurse from Battle Creek who helped people around the area with medical issues.⁸¹ The mission now was expanding to other far areas in order to reach or to be closer to the people in fulfilment of the gospel commission as well as the mission of the church.

With the opening of a new mission station, it meant that other areas were also have the impact of Adventism by enrolling more students that could not make it to Malamulo. Matandani mission opened their training center as Malamulo did. The move helped to open some schools and even churches around that area. Konigmacher wrote: “Today, we sent out eight new teachers, and made arrangements with the head teacher for a transfer of others, so as to open up six more schools. One of my teachers found twenty new sites for out-schools. These people are waiting. I have another teacher out in another direction, who is expected in any day now.”⁸² Matandani which is found in Neno district became a nucleus to other political districts in opening more

⁷⁹ S.M. Konigmacher, “Nyasaland Mission,” *Advent Review and Sabbath Herald*, October 12, 1911, 17.

⁸⁰ Banda, *Lunjika SDA Mission in North Malawi 1932 – 1995*, 16.

⁸¹ Neufeld, *Seventh-day Adventist Encyclopedia*, 15.

⁸² S. M. Konigmacher, “Nyasaland Mission,” *Advent Review and Sabbath Herald*, November 2, 1911, 12.

schools around Konigmacher when closing the year's report for 1911, he indicated that they had 42 schools and 80 native teachers and their assistants.⁸³

It is worth noting that Matandani, apart from being a school that people were taught on reading and writing, it was established as an industrial training school whereby many people came to be trained from Malawi and other countries. Matemba, in his book wrote that, "In the late 1950s and early 1960s in particular, students from as far as Botswana, Uganda and Rwanda came to attend its industrial training school."⁸⁴ This helped the work of God to go further because of its influence.

Southern Malawi has many members of Adventist, while other regions were not reached with the gospel. Missionaries were extending in all directions of southern Malawi with the message. Even the trained converts were eager to take the gospel to other areas where they were coming from as the living testimony of how the Lord was doing and also sharing of the newly Sabbath truth from the mission schools. Matemba further said that, "most of the Neno area and Mwanza district had felt the influence of the mission."⁸⁵

After Matandani, another mission station in the Southern Malawi was developed, which was called Thekerani. It was located in the southern part of Malamulo, which is the southern part of Malawi. This was another outstation of Malamulo which was opened in 1923. The mission was established by Roman Chimera and James Ngaiyaye.⁸⁶ The mission became one of big mission in the

⁸³ E. L. Tarr, "Days of Latter Rain at Thekerani," *Southern African Division Outlook*, September 15, 1937, 4.

⁸⁴ Matandani, *The Second Adventist Mission in Malawi*, 15.

⁸⁵ Ibid.

⁸⁶ Banda, *Lunjika Mission in North Malawi 1932 – 1995*, 17.

Southern region and it was guided by an expatriate. It had its own school, dispensary and a very big church.⁸⁷

Another outstation that followed was Thambani Mission which was located at the north east of Malamulo about 75 miles from Blantyre closer to Mozambican boarder. The mission was started by student's pioneers that were trained at Malamulo; James Ngaiyaye and Roman Chimera in 1929.⁸⁸

Hospitals

For the Seventh-day Adventist Church, they believe and understand that medical missionary work has the same work as that of the third angel's message.⁸⁹ In other words it has the work of saving both body and soul.

The pioneer effort is to be regarded as the medical missionary work, according to Ellen White. It will serve as a tool for eliminating prejudice. It serves as the gospel message's right arm by opening doors.⁹⁰ The Seventh-day Adventist plan the way how hospitals and these small ones operate. The idea was to create tiny hospitals for competent doctors in huge mission fields.

These little hospitals would act as hubs for medical activity. Additionally, a network of tiny dispensaries should be established, each of which would be run by a nurse or a native worker with training. These pharmacies would be built alongside mission stations and outdoor classrooms.⁹¹

⁸⁷ Bilima, *The Story of the Seventh-day Adventist Church in Malawi 1902 – 1980*.

⁸⁸ Banda, *Lunjika Mission in North Malawi 1932 – 1995*, 17.

⁸⁹ Ellen G White, *Christian Service* (Washington, DC: Review and Herald, 1944), 134.

⁹⁰ Ellen G. White, *Ellen G. White 1888 Materials* (Washington, D.C.: Ellen G. White Estate, 1987), 4:1738.

⁹¹ Bilima, *The Story of the Seventh-day Adventist Church in Malawi 1902 – 1980*, 80.

Today, Seventh-day Adventists in Southern Malawi has: Adventist Health Services in Blantyre city, Soche Dispensary Chileka Dispensary, Namasalima Dispensary, Nsambe Dispensary which are managed by Malawi Union which is the umbrella of all institution though they are in South.

Infrastructure Development

It should be noted that the history of this publishing house is part and parcel of the larger history of the Seventh-day Adventist church. The history of Malamulo Publishing House from 1926 up to 1995. Publishing house operates under the umbrella of Publishing ministry under the supervision of General Conference which its roots is seen through the vision that Ellen G. White received after a Great disappointment of October 22, 1844.⁹² She said that God instructed her that she must start writing, publish and distribute the message the Lord has given. This is what Mrs. White said to her husband, “I have a message for you. You must begin to print a little paper, and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success. From the first. From this small beginning it was shown to me to be like streams of light that went clear round the world.”⁹³

This is the beginning of publishing in Seventh-day Adventist Church. It is God who instructed her servant in collaboration with her husband. It's worth noting that the publishing ministry is one of God's tools for spreading the gospel to the farthest corners of the globe, and it does it in the most straightforward way possible, without sweating or wasting time appealing with people. Ellen G White commented to say

⁹² Bilima, *The Story of the Seventh-day Adventist Church in Malawi 1902 – 1980*, 80.

⁹³ White, Ellen G. *Life Sketches* (Battle Creek, MI: Adventist Publishing Association, 1880), 125.

that, “There are many places in which the voice of the minister cannot be heard, places which can be reached only by our publications—the books, papers, and tracts filled with the Bible truths that the people need.”⁹⁴

It was under this direction that Malawi adopted the idea of having their own publishing house. Malamulo Publishing house was established in 1926 with a small handpress.⁹⁵ Under the direction of the publishing ministries council and the territory's authorized publishing organization. Sentinel Publishing Association helped the Malamulo Publishing house with capital to expand its printing work and that was in 1934.⁹⁶

From 1965, the publishing house was named Malamulo Publishing Press, it had new equipment's like litho printing plates, photographic and process equipment that helped to print Sabbath school lessons, Voice of Prophecy lessons in Tumbuka, Swahili and Chichewa plus other books.⁹⁷ These products organized help in promoting evangelism and other books to be sold by literature evangelists. It aided other ministries in the marketing, sale, and circulation of missionary magazines and literature.

The department collaborates with the minister and other departments to devise strategies for involving people in distribution in a structured manner. The publishing house is located in the south but they report to the head office at Malawi Union the Seventh-day Adventist. For this to be fulfilled God laid the means to spread His gospel from the publishing houses through Literature evangelist. Mrs. White

⁹⁴ Ellen G. White, *Colporteur Ministry* (Mountain View, CA: Pacific Press, 1953), 4.

⁹⁵ Neufeld, *Seventh-day Adventist Encyclopedia*, 13.

⁹⁶ Neufeld, *Seventh-day Adventist Encyclopedia*, 13

⁹⁷ Neufeld, *Seventh-day Adventist Encyclopedia*, 13

emphasizes that, “God calls for workers from every church among us to enter His service as canvasser evangelists [literature evangelists].”⁹⁸

Malamulo Hospital. The organization was founded in 1902 as a mission station and transformed into a modest dispensary in 1908 under Mrs. Konigmacher who was a registered nurse trained at Battle Creek Sanitarium in United States of America.⁹⁹ Its primary goal was to spread the gospel of God via the ministry of healing.

Malamulo Hospital, which opened its doors in 1938, has included a college of health sciences as part of its teaching program. Medical assistants (MA) were first trained by the hospital in 1938, followed by enrolled nurses and midwives (ENM) in 1953, laboratory assistants (LA) in 1968, laboratory technicians (LT) in 1978, and clinical officers in 1998.¹⁰⁰

Another milestone for Malamulo hospital was the trust and support they received from other medical institutions who showed an interest of working together that “in November 1965 Malamulo Hospital became a member of the Private Hospital Association of Malawi (PHAM). In 1992 this association became the Christian Hospital Association of Malawi (CHAM).¹⁰¹ Malamulo hospital is located also in the South but they report to Malawi Union office.

Malamulo College. Is established in the south of Malawi but is managed by Malawi Union which is the umbrella of all institutions in Malawi. Since 2007,

⁹⁸ Neufeld, *Seventh-day Adventist Encyclopedia*, 20.

⁹⁹ Neufeld, *Seventh-day Adventist Encyclopedia*, 15.

¹⁰⁰ “Malamulo College of Health Sciences,” accessed 19 03 2023, www.developmentaid.org/organizations/view/314832/malamulo-college-of-health-sciences.

¹⁰¹ Neufeld, ed., “Malawi,” *Seventh-day Adventist Encyclopedia*, 16.

Malamulo College of Health Sciences (MCHS) has been a constituent college of Malawi Adventist University (MAU). Prior to that, the college was a division of Malamulo Hospital, but in 2001 it became autonomous with its own management and board. Malamulo College of Health Sciences was founded in 1908.¹⁰² The mission belongs to Seventh Day Adventist medical institution. It belongs to the family of Adventist educational institutions that spans the globe. It is located along Makwasa Road in Thyolo District, 22 kilometers from Thyolo Boma, in Malawi's southern area, around 70 kilometers from Blantyre.

Blantyre Adventist Hospital. Is another institution located in the Southern Malawi under Seventh - day Adventist Church. It is like other institutions that are managed by Malawi union office which is the umbrella of all SDA Churches in Malawi. The idea of opening the institution came when Dr. H. Erickson began to treat European and Asian patients once a week in Blantyre, Southern Malawi from 1929.¹⁰³ Because of its trust by the patients they were treated and some needs to be admitted, the board of Malamulo Hospital took an action in 1942 to enlarge the facility and in 1962 it was remodeled to suit the international standard.¹⁰⁴ It was originally built in 1974 as a six-bed hospital but today has 40 beds available. Its goal is to provide Malawians and others with high-quality, holistic healthcare as a means of partnering with Jesus Christ in the treatment and prevention of disease. The hospital's mission statement is supported by a group of 180 personnel.¹⁰⁵

¹⁰² Neufeld, ed., "Malawi," *Seventh-day Adventist Encyclopedia*, 16.

¹⁰³ Ibid., 12.

¹⁰⁴ Ibid.

¹⁰⁵ "Blantyre Adventist Hospital," accessed 19 March 2023, www.adventistyearbook.org/entity?EntityID=13650.

It is run with 15 physicians of which 8 are general practitioners, 5 specialists, and 3 dentists on staff, and the hospital currently sees 75,000 people on average every year. It runs as a self-sufficient business and makes sure that it earns enough revenue to cover its mission overhead costs and future expansion.¹⁰⁶

Hope Channel Malawi. Is a partnership between Malawi Adventist Radio and Malawi Adventist Television which makes up the majority of Malawi Adventist Media (MAM). The institution falls under Malawi Union but located in Southern Malawi. The Republic of Malawi's citizens as well as those who reside in Malawi's bordering nations are the media institution's primary target audiences.

The idea of opening the station came because of three events that involved satellite evangelism. In 1993, a satellite evangelism broadcast from South Africa featuring Fitz Henry as the speaker provided Malawi with the first televised Bible lesson series. Following was the evangelist Mark Finley-led Net 95 satellite program. In 2009, Pastor Paul Ratsara spoke at the final satellite-televised evangelistic campaign that took place in Blantyre.¹⁰⁷

In all these occasions church members were busy and the Seventh-day Adventist united in mobilizing to buy satellite material that church members and others could watch the preaching. The station received its radio broadcasting license in 2007 and was affiliated to Adventist World Radio (AWR). The station was later launched on September 2008. By 2019, the radio station was operating on 5

¹⁰⁶ "Blantyre Adventist Hospital," accessed 19 March 2023, www.adventistyearbook.org/entity?EntityID=13650.

¹⁰⁷ Charles Wilfred Thangalimodzi, "Malawi Adventist Media, SID," accessed 20 March 2023, <https://encyclopedia.adventist.org/article?id=BIA5&highlight=malawi>.

frequencies with a covering of 70 percent of Malawi and was also found on internet.¹⁰⁸

The establishment of this radio station helped the church to spread the gospel to many people not only in Malawi but across the border. Another milestone comes when the station received a Television license in 2010 which started to operate 14 August 2014 and inaugurated by 15 February 2015 as Hope Channel Malawi Television.¹⁰⁹ Hope media as one of the institutions located in the south, they report to the headquarters of the church in Malawi which is the Union.

Office Block. The first offices to operate for church issues were at Malamulo until in 1925 when the mission received an honor of taking care of other countries like Mozambique, Zambia and Malawi itself under the leadership of G. A. Ellingworth, Blantyre was chosen as the place for the Union Office.¹¹⁰ South Malawi region was the first to attain the headquarters for three countries.

Demarcation of South Nyasa Field

In 1958 when the work in Malawi was extended to other regions, the committee agreed to open two fields: North Nyasa (including, northeast Rhodesia) in Mzimba district and South Nyasa in Limbe, Blantyre district.¹¹¹ Because of the growth of work in the southern region, the committee decided to demarcate the field into two. “In 1961 the territory surrounding and including the Thekerani and

¹⁰⁸ Charles Wilfred Thangalimodzi, “Malawi Adventist Media, SID,” accessed 20 March 2023, <https://encyclopedia.adventist.org/article?id=BIA5&highlight=malawi>.

¹⁰⁹ Ibid.

¹¹⁰ Ibid.

¹¹¹ Macleard Banda supported that, although Rogers of Malamulo mission left in 1912, subsequent directors of Adventist work in Malawi stationed at Malamulo Mission and later in Blantyre advanced the work. Banda, *Lunjika SDA Mission In Northern Malawi 1932 – 1995*, 17.

Chinyama mission were separated from the South Nyasa Field and organized into Ruo Field.”¹¹²

Thekerani and Chinyama Missions were under Norman Doss's leadership. Thekerani was the bigger of the two from Malamulo Mission, the “mother mission” of Adventists in Malawi. His first job was managing 60 schools, 77 instructors, and 8 pastors.¹¹³ In other words, South Nyasa had two offices, one in Limbe and the other on located at Thekerani in Thyolo. This development helped the work to expand to other non-entered areas beyond and even opening churches under supervision of these pastors in part of lower Shire and around areas.

Pioneers

The coming of George James in 1893 laid a foundation work of Seventh-day Adventist Church in Malawi which later in 1902 when the General Conference bought Plainfield land from the Seventh Day Baptist Church and sent Thomas Branch, Pastor Watson and his family who died barely three months after his arrival due malaria, and Joseph Booth¹¹⁴

Though Pastor Watson did not stay much longer but just a brief period, he had a vision of advancement of the mission on self-reliance by “purchasing four cows for the mission to supply dairy products for the staff and students”¹¹⁵ They were also selling the milk and butter which earned more cash to sustain the mission.

¹¹² Banda, *Lunjika SDA Mission In Northern Malawi 1932 – 1995*, 17.

¹¹³Gorden R. Doss, and Allan Dannie Vyson Moyo, “Doss, Norman Laverne (1924–2015),” accessed 22 March 2023, <https://encyclopedia.adventist.org/article?id=6D00&highlight=Norman|Doss|with|History|of|Malawi>.

¹¹⁴ *History of the South East African Union Mission*, (Malawi Union Archives), 6.

¹¹⁵ *History of the South East African Union Mission*, (Malawi Union Archives), 6-7.

Apart from the missionaries Morrison Malinki who was a teacher of Seventh Day Baptist at Muonekera in Blantyre was recruited by Branch to help in the mission at Malamulo in 1904 who was converted to Adventism and got baptized in 1906 with his wife and children.¹¹⁶ Morrison Malinki became the first black man to be chosen into leaders in assisting the missionaries.

Malinki was right hand man in helping the work to advance and also being a native, his influence helped many to understand and accept the teachings and doctrines of the Adventists. He opened an outstation in his home area at Muonekera “and several self-supporting schools and became a lifetime of service to the church as a teacher and later a minister.”¹¹⁷

The coming of Pastor Joel C. Rodgers and his family who replaced the Branch family took the mission to another level by changing the name of the mission from ‘Plainfield’ to ‘Malamulo’ in relation to the ‘commandments keeping’ as trade mark of the Seventh-day Adventists¹¹⁸ He was also remembered because of his hard working and courageous spirit he showed to the mission and even encouraging to build a very good church with burnt bricks with wooden polished chairs and other mission buildings for workers at Malamulo mission.

Elder G. A. Ellingworth, is another missionary that the headquarters of Seventh-day Adventists sent in 1910, to help in advancing the work in Malawi. His commitment in serving the mission brought a trust in him to become the first president of the Church in Malawi, some parts of Zambia, and Mozambique in 1925 with its

¹¹⁶ *History of the South East African Union Mission*, (Malawi Union Archives), 8.

¹¹⁷ Neufeld, ed., “Malawi,” *Seventh-day Adventist Encyclopedia*, 15.

¹¹⁸ *Ibid.*

office in Blantyre.¹¹⁹ It is believed that he was one of the longest serving missionaries to Malawi. “He left the country in 1927 after he had given many years to the upbuilding of the work.”¹²⁰

Norman Doss was another pioneer in the Southern part who helped the mission and opening of many schools and medical facilities, and he rose even to be the president of union mission. Under his period, he even he proved to be another faithful and hard worker who “kept the financial records and paid salaries for 85 regular employees plus day laborers without the benefit of an adding machine.”¹²¹ He worked tirelessly in order to see that the work is progressing and open more mission stations in various places.

Other notable pioneers who worked tirelessly in helping the progress the work in Malawi, and served in various positions in the mission and even some were sent as missionaries to other countries like Zambia, Zimbabwe, Zaire, Botswana, South Africa, Kenya, and Tanzania: These were: Simon Ngaiyaye, Sofa Saiwa, Yolam Kamwendo, Roman Chimera, John Thomas, the Malinki’s, father (Morrison), and sons (James and Joseph), Yokoniah Sosola.¹²² These pioneers helped to advance God’s work in Nyasaland now Malawi and other neighboring countries.

¹¹⁹ Neufeld, ed., “Malawi,” *Seventh-day Adventist Encyclopedia*, 16.

¹²⁰ Ibid.

¹²¹ Gorden R. Doss, and Allan Dannie Vyson Moyo, “Doss, Norman Laverne (1924–2015),” accessed 22 March 2023, <https://encyclopedia.adventist.org/article?id=6D00&highlight=Norman|Doss|with|History|of|Malawi>.

¹²² Neufeld, ed., “Malawi,” *Seventh-day Adventist Encyclopedia*, 16.

CHAPTER 4

THE PROSPECTS AND CHALLENGES OF SOUTHERN MALAWI CONFERENCE

The Development of Seventh-day Adventist Church: A Study of South Malawi Conference has a significant impact on the Seventh-day Adventist Church in Malawi and even other parts of Africa. As one of African country, Malawi was successfully converted to Christianity in the eighteenth and nineteenth centuries through the formation of Christian Missionary Societies between Protestant Churches and the Roman Catholic Church.¹ Their approach to Malawi especially to the Seventh-day Adventist Church originates in the Southern Malawi helped to bring light to their denomination which resulted to many accepting their beliefs to other regions.

Their main focus as they establish mission stations were “generally focused on their resources in a three-pronged approach that included preaching, teaching, and healing.”² They started in the name of opening a school where people were learning. Apart from education, they focused also in healing ministry which was another arm of evangelism since in those days there were many to be healed. Deeper meaning can be found in the word “healing.” People frequently associate healing with physical recovery when they hear the word.

¹ S. Neill, and Owen Chadwick, *A History of Christian Missions*, 2nd ed., edited by Owen Chadwick (London: Penguin Books, 1990), 214.

² Jaspine Bilima, *James Malinki of Malawi: Church Leader in a Cross- Cultural Ministry*, (Berrien Springs, MI: Single Page Publishing, 2016), 31.

But it asserts that healing has three dimensions: a spiritual, a psychological, and a physical one which missionary understood and want to touch in those areas. “Healing services were, thus, conducted to heal bodily infirmities, worries and fears of the mind and broken relationship between God and the Spirit of an individual. The ultimate target of God’s healing is the Spirit.”³ Their main agenda as they ministered was to see that Malawians has accepted Christianity, for this to happen they needed to use avenues that could help in bringing souls to Christ. But they could not just start to preach, they needed to convince people through education, health and other areas.

Knowing that missionaries are also human they can have some defects, Mrs. White wrote as an advice to the missionary: “As you are to begin work in a new mission, be careful that your defects are not exalted as virtues, and thus retard the work of God.” White was aware of the fact that missionary activities were about sacred exposition of God’s Word and the truth it contains.”⁴ Historically speaking, Ellen White was well-established. She was in favor of Black people being freed. Africans should be treated as their own brothers and sisters; Ellen White urged the white missionaries.

She had a great affinity for Africans at a period when the majority of White people were demeaning to Black people.⁵ Missionaries try all possible ways through such type of counsels to work hard in helping natives. And show a kind hearted that the message can be received.

³ Joe Makaiko Banda, “The Catholic Charismatic Renewal: An Empowerment of the Laity in the Catholic Church in Malawi,” (BA dissertation, University of Malawi, 2000), 10.

⁴ Ellen G. White to C. L. Boyd, Letter 12, 1887. Ellen G. White, *Principles for Christian Leaders* (Nampa, ID: Pacific Press, 2018), 222.

⁵ Masfa, 85.

Key Prospects of the Origin and Development of Seventh-day Adventist Church in South Malawi Conference

Impact on Spiritual Life

The coming of missionaries helped natives (Malawians) on Spiritual matters since many people were brought up in African Traditional Religions. They believed that their beliefs were more powerful. They believed in the Supreme Being to be their helper in time of needs and that he even protected them from evil spirits and any calamities. Missionaries urged people to distance themselves from behaviors that draw attention away from leading a moral existence.

Africans believe that these white people or missionaries had some supernatural power more than they had. Masfa wrote that, "People came to accept the Sabbath message as a sign of peculiarity in the fight against evil spirits, demons, curses, diseases and sufferings. The villagers called upon the new evangelists for prayer."⁶ They know that after they prayed for, the challenges will disappear which helped many to accept their doctrines.

African Traditional Religion was the primary source of converts for the continent's mainline Christian denominations, including the Catholic Church, the Anglican Church, the Methodist Church, and the Presbyterian Church.⁷ Missionaries wanted to train these converts that they must take over the leadership mantle after them. Therefore, they were helping those they recognized some traits of leadership in them that they must know the skills in both the administrative and evangelistic.

⁶ Masfa, 116.

⁷ See Willem Adolph V. Hooft, *The Genesis and Formation of the World Council of Churches* (Geneva, Switzerland: World Council of Churches, 1982), 63.

Today, not only Malawi, but Africa as a whole, the Christian faith has been growing. With 631 million Christians, Africa is where most Christians reside, according to a 2018 survey.⁸ Africa is leading in growth of Christianity. Latin America, which has 601 million Christians, is the second-most Christian region, followed by Europe, which has 571 million Christians.⁹

Though Christianity was brought to Africa, now is leading. In Malawi since Adventism started in 1902, Malawi Union report of year end Executive Committee of 2021 on membership to population ratio (Adventist to non- Adventist ratio) shows that: Central Malawi Conference has a membership of 110,697 against a population of 8,123,515 with a ratio of 1:73; while North Malawi Conference has a membership of 110,420 against a population of 2,431,860 with a ratio of 1:22; and South Malawi Conference has a membership of 410,201 against a population of 8,343,064 with a ration of 1:30; yet Malawi as a country has a population of 18,898,441 with Seventh-day Adventist membership is 631,201 which portrays a ratio of 1:30.¹⁰

Education Institutions

Before African countries gained their independence, western missionaries established educational institutions and controlled them for the growth and success of their missions before they can trust to natives in leadership. Hyde affirmed to say that, “So one of the first things that we do when we take the gospel to them is to teach

⁸ Todd M. Johnson, et al., “Christianity 2018: More African Christians and Counting Martyrs,” *International Bulletin of Mission Research* 42 (2018): 20-28.

⁹ J. P. Mauro, “Africa Overtakes Latin America for the Highest Christian Population,” *Aleteia*, 24 July 2018, accessed June 7, 2021, <https://aleteia.org/2018/07/24/africa-overtakes-latin-america-for-the-highest-christian-population/>.

¹⁰ Malawi Union of Seventh-day Adventist ExCom, *2021 Year End Secretariat Report*. Accessed 31 March 2023.

them to read, and to read the Bible for themselves”¹¹ The first thing that natives benefited was to learn on how to read and write. This was a powerful tool that missionaries laid in order to be received in the African countries and even to be accepted into their culture. Another thing that made them to be accepted was the introduction of free education. People who were illiterate at a time when European states had just begun to take chances and responsibilities for public education.¹² Natives enjoyed the benefit of these mission schools.

In several locations, missions started the first co-educational schools by recruiting both boys and girls as students. The first missionaries helped to provide free medical care and were also among the first in the world to bring light that now Malawians can read some things that were not known before. In other instances, improvements in medical care and educational institutions for missionaries were exported to those nations' home nations. As forerunners of contemporary welfare states and global philanthropy, missions were heavily featured.¹³

People who were anti-colonialists were educated at these schools. While the schools' ideals shunned politics, they did produce political elites that desired independence from the ruling nations which introduced foreign education to Africa. A good example was Rev. John Chilembwe who was trained, “His mission was dedicated to the betterment of Malawians socially and economically, as well as

¹¹ J. A. Hyde, “North Nigerian Teachers Send Greetings,” *West African Advent*, January, 1951, 3.

¹² Norman Etherington, “Education and Medicine,” in *Missions and Empires*, ed. Norman Etherington (Oxford: Oxford University Press, 2005), 261.

¹³ Etherington, *In Missions and Empires*, 261.

spiritually. It gave expression to grievances, such as low wages, long hours of labor, and general mistreatment of the local people by the white people.”¹⁴

They adopted nationalist and socialist ideas while harboring ambivalence for the missions that had raised them. They frequently neglected the churches' ability to mobilize people instead choosing to collaborate with other civil society organizations. In order to reach Africans, Seventh-day Adventist missionaries established schools, just like other mainstream Christian groups. The Adventist educational concept, which seeks to transform students into godly individuals via a flawless revelation of Jesus Christ, served as the foundation for the mission schools.¹⁵

Health Centers and Hospitals

The establishment of Adventist missions throughout Africa was aided by the second potent auxiliary branch, which was the medical establishments. Even though Adventist medical missionaries lacked the necessary training to treat some of the most prevalent native illnesses, they performed significantly better than the conventional African physicians they faced. The Seventh-Day Adventists have a reputation for being health-conscious individuals.

In fact, the Seventh-Day Adventist Church places a strong focus on the connection between spiritual life and growth and physical health in its missionary efforts. Numerous hospitals, clinics, health food stores, and restaurants are also maintained by them. Again, those who become followers of their faith are required to refrain from heavier stimulants and opioids as well as to change their primary health behaviors in a way that may appear extreme to some.

¹⁴ Bilima, *The Story of the Seventh-day Adventist Church in Malawi*, 45.

¹⁵ General Conference of the Seventh-day Adventists, *Working Policy 2011-2012* (Washington, DC: Review and Herald, 2011), 249.

According to Ellen G. White's vision from 1863, church members needed to drastically alter their personal lifestyles to keep up with the advancements in medicine that are now taking place around the world, with a focus on training facilities for health education.¹⁶ The vision was the inspiration behind the current health reforms that Adventists advocate. Each and every member was obligated to follow the health principles. Ellen White commented to say that “A knowledge of physiology and hygiene should be the basis of all education effort.”¹⁷ When they live in ways that are at odds with their prayers and break the rules of health, it is not pleasing to God to ask Him to look after their health and keep them free from illnesses.

According to popular belief, sin is the main factor contributing to illness, disease, and death (Rom 6:23). This happens because disobedience to moral law is a precursor to disobeying bodily and mental rules. Church members highly value moral law adherence as one of the essential requirements for optimal health. Any rule regulating the functioning of the human body must be seen as having the same true divine origin, nature, and significance as the Bible.

God's law is broken by every imprudent deed, every negligent behavior, and every abuse of the marvelous machinery committed while disobeying his prescribed regulations in the human environment.¹⁸ Some missionaries did not fear to take medicines prescribed by local Africans when he became unwell, nor does they pose as an apostle of European well-being to the agony of Africa. They thought that Africans

¹⁶ Ellen G. White, *Selected Messages Vol. 3* (Washington DC: White Estates, 1938), 280.

¹⁷ Denis Fortin, and Jerry Moon, *The Ellen G. White Encyclopedia* (Hagerstown, MD: Review and Herald, 2013), 1026.

¹⁸ Ellen G. White, *Medical Ministry* (Nampa, ID: Pacific Press, 1963), 221.

were generally healthier than the urban populations he had known in Europe.¹⁹ In other words, they were appreciating the way natives were helping each other when they are sick in order to eradicate the sickness.

Another important aspect that missionaries did was their unity in the proclaiming of the gospel and their focus of mission. According to Masfa, “Adventist missionaries, whether medical professional, gospel ministers or other missionaries trained in engineering and other fields preached the same message with regards to health.”²⁰ When they accepted their calling, they took the banner of health message as the entry point of their message apart from education knowing that many were challenged with a lot of sicknesses. “Health institutions became windows to entering even dangerous areas with high Islamic concentration.”²¹ Those who disagreed with the message of Adventism could not be antagonistic to the medical missionary services provided by Adventist hospitals. The local population became receptive to the Adventist message and thanks to this tactic.

It is believed that these Adventist missionaries put through countless hours to ensure that Africans received the right medical care. Others never received any formal training in nursing, whereas some did. While supporting their spouses in mission operations, they all performed as skilled healthcare agents.²² Team spirit was witnessed among them. They were working towards the benefit of those they were serving and to the Lord as well.

¹⁹ Norman Etherington, “Missionary Doctors and African Healers in Mid-Victorian South Africa,” *South African Historical Journal* XIX (1987): 78.

²⁰ Masfa, 65.

²¹ Ibid.

²² Ibid., 67.

Malamulo Publishing

The Seventh-day Adventist Church's mission to call all people to follow Jesus Christ, to proclaim the everlasting gospel embraced by the three angels' messages (Revelation 14:6-12), and to get the world ready for Christ's impending return has been fulfilled with the development of the Malamulo Publishing House in Malawi. Ellen White penned that, "The church must give her attention to the canvassing work. This is one way in which she is to shine in the world."²³

Due to products from Malamulo Publishing, citizens of Malawi and other nations were familiar with sabbath observance and biblical teachings through reading books and magazines, which made it easier for the ministry to grow. In order to reach the intelligent population, white missionaries often embraced literature evangelism.²⁴ It was one of the trusted methods of evangelism that witnessed many people accepting the truth.

It is believed that majority of the rise in membership among the elites was due to literature evangelism, which concentrated on those who could read and write and who then spread their new knowledge and new faith to their family members.²⁵ Selling of books from the publishing house brought many to Christ. It is indicated that 222,973 homes were visited only in 2021 and over 15,153 pieces of literatures were given to people, with books worth MK318,353,124.23 were sold.²⁶ It is very clear to note that it is done in fulfilling the counsels that emphasized that publications must be duplicated and dispersed like autumnal foliage. Thousands of people in every nation

²³ White, *Manuscript Release 1901*, 113.

²⁴ J. L. McElhaney, "Thousands Have Been Won," *West-African Messenger* 5, no. 5 (1951): 5

²⁵ Masfa, 117.

²⁶ Malawi Union Year End Committee, 2022, MUC archives, 31/03/23.

and climate are having their thoughts changed and illuminated by these silent messengers.²⁷

School and College

Malamulo College traces its roots in way back in 1910 when Etta Austain opened a special class for girls which was expanded in 1912 with the coming Miss E Edie who emphasized on home economics, sewing, and needlecraft which in 1925 teacher training course were introduced by E. M. Cadwallader.²⁸

The Executive Committee of the Seventh-day Adventist Church's Malawi Union Mission took a decision to establish the Malawi Adventist University to turn what was the Lakeview Seminary into a Junior College as early as 1996, to offer university's four-year degree programs under, University of Eastern Africa-Baraton.²⁹ Many students are trained today in various programs that the university is offering which many in corporate world appreciate because of the students that graduate from Adventist University.

On May 27, 2007, University of Eastern Africa-Baraton and Malawi Adventist University signed an affiliation agreement. Malamulo College of Health Sciences became as a constituent college of the new University and is providing certificate and diploma programs in nursing and midwifery, lab technology, and clinical medicine and now they offer degree programs.³⁰ The Malawi Adventist University has three campuses, thus: Lakeview, Blantyre and Malamulo Campus.

²⁷ Ellen G. White, *The Colporteur Ministry* (Mountain View, CA: Pacific Press, 1953), 5.

²⁸ Neufeld, ed., "Malawi," *Seventh-day Adventist Encyclopedia*, 14.

²⁹ "Malawi Adventist University," Wikipedia, accessed on 27/03/23, www.wikipedia.org/wiki/Malawi_Adventist_University.

³⁰ "Malawi Adventist University," Wikipedia, accessed on 27/03/23, www.wikipedia.org/wiki/Malawi_Adventist_University.

Apart from helping in medical work to Malawians and those from outside from Malawi, these institutions have a big task. As many political leaders send their kids to these institutions, these schools have grown in stature in their respective nations. As employees and students publicly baptized in the Adventist faith, they transformed into centers for evangelism.³¹ This happens because the institutions hire and employ not only of their denomination but of different denomination even students.

Vocational Schools

There was introduction of vocational training school in Malawi through the Seventh-day Adventist Church in the Southern Conference. Missionaries encouraged all students as they enroll to these school to learn on industrial work like gardening, carpentry and other manual work. They took industrial work as one that contributed to Africans' economic well-being and development of independence.³² Their main focus was to help the Africans to be self-reliant in their lives and to be free from slaves that Europeans were doing to their lives.

Missionaries frequently provided the funding for the production of rice, cassava, and other regional goods. Commercial mission stations were located throughout Nyasaland. Only what we would describe as good Christian farming is done at each of these missions.³³ Students before starting their classes they went to field to learn these skills, they planted different types of crops, vegetables, sorghums, fruits, and many more “This was in every sense an industrial Mission, and the farming

³¹ Masfa, 118.

³² Harry W. Langworthy, “Joseph Booth, Prophet of Radical Change in Central and South Africa, 1891-1915,” *Journal of Religion Africa* 16, no. 1 (1986): 26.

³³ W. S. Hyatt, “Industrial Missions,” *South African Missionary* 2, no. 11 (1904): 2.

and other ideas inculcated here were to become very useful to the graduates and other associates of the school in the future.”³⁴

Voice of Prophecy

This is another important tool in evangelism that helped missionaries to win more souls through the Bible Correspondence School of the Voice of Prophecy series.³⁵ Because of the number of converts witnessed and the increase of membership added to the Church, General Conference Committee reported in 1948 meeting that the Voice of Prophecy Bible Correspondence School is one of the excellent workmanships of their work and that over 165,000 people were registered and studying the lessons.³⁶

It is one of an easy method of evangelism that any person can enroll and study Bible lessons on his or her own time. Students can be enrolled at market place, bus terminals, during camp meetings or evangelistic meetings, which later make their own decision to join the church.

According to Malawi Union Year end meeting of 2020, they reported that 68,193 people registered for VOP lessons, 21,189 graduated while 14,420 got baptized after reading the lessons and made the decision of joining Seventh-day Adventist church.³⁷ These lessons were received by many people to study because they are user friendly. Study using Voice of Prophecy to many seemed easy because

³⁴ Mac Dixon-Fyle, “The Seventh-day Adventists (S.D.A) in the Protest Politics of the Tonga Plateau, The Northern Rhodesia,” *African Social Research* 26 (1978): 456.

³⁵ G. L. Annis, “I Go to Jail,” *West-African Messenger* 6, no.5 (1952): 5.

³⁶General Conference Archives, “General Conference Executive Committee Minutes,” October 26, 1948, 1220, accessed March 24, 2023, https://documents.adventistarchives.org/Minutes/GCC/GCC_1948-10-AC.pdf.

³⁷ Malawi Union Conference, “Minutes of the Malawi Union Conference Year End Executive Committee,” (Mzuzu, Malawi: Malawi Union Conference, December, 2020).

they did not spend money to go to Bible School to study the Bible. They go to the center and get their lesson, after reading they answer and took back for marking and get another lesson without spending any cash.

Hope TV and Radio

Through the creation of an all-encompassing programming that improves lives, Hope TV Malawi seek to spread the message of the eternal faith to every Malawian. Services in the media are intended to facilitate a person's spiritual ascent. The aim of the media outlet is to promote community development initiatives with realistic and good objectives while operating effectively through the proclamation of the gospel of Jesus Christ.³⁸

The stations uphold the dissemination of moral teachings that are focused on Christ and offer all Malawians efficient community support programs.³⁹ Another important part of the Radio to Malawians and even those who are outside is that they can tune the to this Hope Tv and Radio programs and it has helped to many people. Kondwani Helbert a vendor in Limbe Market said that, listening to sermons on Adventist radio has really helped him in understanding about false prophets and end time events; he even copies and preachers what he listens to his Pentecost Church since he is one church leaders there.⁴⁰ Lilian Mhango, a house wife in Mzuzu commended the Seventh-day Adventist Church for introducing the TV; she used to be a Presbyterian but in 2018 after listening to and watching Adventist singing and

³⁸ Thangalimodzi, "Malawi Adventist Media, SID."

³⁹ Ibid.

⁴⁰ Kondwani Helbert, Limbe Commercial Center, Vendor, interview by the author, Blantyre, 13/05/23.

sermons, she shared her conviction which they led them to agree to join the Adventist Church, and later in 2019, they got baptized.⁴¹

Hope TV and Radio has more impact in reaching many people not only in the South but the whole country.

Following is some of the benefits that TV and Radio brings:

- Distance is no longer considered a barrier to reach people in their houses.
- Through television and radio programs, people have learned about the Adventist health message.
- Short television and radio messages are convenient for people using mobile phones.
- Media allows people to worship even when they fail to attend church.
- There has been mass promotion of products, Sabbath lesson guides, and books, including promotion of meetings.
- Malawi Adventist Media has helped reduce event costs. One well-organized evangelistic campaign can be preached and duplicated to many centers without actually making individual meetings.
- Malawi Adventist Media has led to a diffusion of different cultures.⁴²

⁴¹ Lilian Mhango, Mzuzu, House wife, interview by the author, Mzuzu, 14/05/23.

⁴² Masfa, 134.

Challenges of Southern Malawi Conference

Spiritual life

Though evangelistic meetings are conducted to raise the number of memberships, the biggest challenge is to keep those who are newly baptized to the church. Missionaries followed or imitated Christ like character. Showing love to all and the spirit of open hand to the needy while natives focus on tribalism and lack the spirit of helping one another is lacking. They follow the spirit of helping to those who are only closer to them or who.

Poor roads and mobility led to low number of visits that pastors are supposed to fulfil in covering the area they are assigned since it takes time to reach other places in within short period of time since many pastors manage many churches within their district. Only few pastors have means of transport which enable them to travel easily and manage their work.

When the blacks took over from the white missionaries, the assistance that they used to receive for the development and growth of work in building new structures like schools, churches, hospital and other social assistance that people used to receive as they join the church stopped. Conferences depend on collection from tithes and offerings that are not able to cater for all projects,

Church members in the past depended much on the aid from Europeans or missionaries but today since they are no longer most of them went back; Africans are on the seat they need to encourage each other on the spirit of giving and support their work.⁴³ Development of work, missions and even projects today need a lot of money.

⁴³ John Kachimanga, Member of Naizi SDA Church. Interview by author, Blantyre, 16/05/2023.

If Church members will not be faithful in returning their offerings and tithes, the work will suffer and no progress cannot be seen.

Education

Though many people in many areas and even chiefs upon seeing the goodness of education plus the good examples of those who benefited through Adventist education, the missions had operated many schools which they could not adequately finance or develop resulted into most of these schools were poorly staffed and equipped and did not hold much future for advanced education.”⁴⁴ Resources of running the secondary School were not enough and teachers were not paid. Some projects were stopped.

Concerning her identification, the church was exceedingly watchful. The government's takeover may represent a breach of the church's principles for upholding a distinct line separating the affairs of state and religion. Adventism attaches importance to the preservation of religious liberty and autonomy. This resulted into schools were handed over to the government to run instead of mission, many mission schools that were closed for lack of funds.⁴⁵ The Church could not sustain them, even the structures were in bad condition.

There is paucity of funds to run schools as there is no aid from anywhere. As a result, the mission could not pay her teachers.⁴⁶ The situation was tough to leadership. They could not do otherwise but to accept condition and release the school to be run by the government. Today in those mission stations you find church and

⁴⁴ Bilima, *Th Story of the Seventh-day Adventist Church in Malawi*, 74.

⁴⁵ Ibid.

⁴⁶ Mike Chingwalu, Teacher, Blantyre, interview by the author, Blantyre, 26/04/2023.

school at the same land but the school is operated by the government only and the church is under Seventh-day Adventist Conference.

Health Centers and Hospitals

Though many embrace them and appreciate the services of those mission schools or their health institutions. It is important to note that, contrary to popular belief, the popularity of Adventist religious goods does not equate to widespread acceptance of the Adventist religion. Technically, Adventist school students or parents—students and patients—avoid associating their patronage with the church's beliefs and services. Everyone has his own choice but the most important part was that message which they present through their services were spread.

A kind and knowledgeable staff that uphold the beliefs and principles of the Seventh-day Adventist Church enables the institution to carry out its goal of representing Christ to the community and, in particular, to those who seek out their services. This compels all workers in every institution to work effectively regardless of any challenge they may encounter for the betterment of people they are serving that at the end they must experience the love of Christ through them.

Publishing

Though many are joining the literature evangelism work in helping to be selling and distributing books, most of their leaders of the department who are directly in touch with literature evangelist; called Assistant Publishing Directors does work with them effectively in helping that they can be self-reliant in the work, instead they

do canvass alone which brings less results because of lack of expertise on how to convince a customer to buy books or magazines.⁴⁷

Another challenge that some literature evangelist especially men or women who join the work lack a stable capital that can help them to work effectively and distribute; with time and discouragement they left the work and join other line of work. With that you discover that the number of literature evangelist is not increasing, its constant for years though recruitment is happening.

Most of the churches does not have literature evangelist, leaders do not recruit new literature evangelists that the number of them can increase so that they can reach other places that are not reached with their message. Lack of motivation from their leaders is another challenge that newly recruited members are lacking from those they started way back⁴⁸

Voice of Prophecy

The budget that conferences set aside for the department is not enough to cater for printing lessons for the whole year, promotion and even arrange for graduation of those students that have finished study the lessons. In the past they union used to publish lessons in Tonga, Tumbuka and even second phase of lessons which now they don't publish and distribute.⁴⁹ To increase the number of lessons to other vernacular languages for easy to understand and appreciate the lessons and make right decisions.

⁴⁷ Blessings John, Literature Evangelist, Blantyre City, interview by the author, Blantyre, 26/04/2023.

⁴⁸ Blessings John, Literature Evangelist, Blantyre City, interview by the author, Blantyre, 26/04/2023.

⁴⁹ John Basikolo, VOP Promoter, Blantyre City, interview by the author, Blantyre, 05/06/2023.

Hope TV and Radio

Though the Seventh-day Adventist Church opened this station to help in evangelism through the programs that were arranged, the station faces many challenges since its inception. Following is some of the challenges the station is facing:

- Funding is a major problem since they voted that every Seventh-day Adventist member has to contribute K100 which only few are fulfilling.⁵⁰
- Assistance they get from their Union head office is not enough to cater all expenses
- Many people they depended upon to present their services in terms of preaching and teaching sometimes do not fulfil.⁵¹

Possible Ways to Advance the Work in Southern Malawi

Spiritual Life

It is very important to know as the church that God never intended for church development to be gauged by financial success, and He still does not do so. Rather, God wants to know how faithful and honest the church is in carrying out its obligations. Every local church has its part in helping their church members to grow. Spiritually, by bringing programs that can elevate the spiritual part of their church members.

Conference leaders must encourage Pastors to intensify in visiting church members and engage in more Bible studies though poor roads and low mobility of

⁵⁰ Thangalimodzi, “*Malawi Adventist Media*, Southern Africa Indian Ocean Division.”

⁵¹ Blessings John, Literature Evangelist, Blantyre City, interview by the author, Blantyre, 26 April 2023.

pastors in other parts which are hard to reach because of distance covered by one pastor.

The significant method of increasing number of people returning tithes and offering that can help to sustain the development of the conference since no assistance is coming from outside countries as like the missionaries when they opened the work the depended of money from outside for development in building schools, hospitals and many other projects needed.

The church must embrace the Total Member Involvement program that their headquarters has formulated. If each member utilizes his or her chances of witness to other people and invite them to their well-arranged programs, the number of memberships can increase more than they have now.⁵² Pastors and Conference leaders are to conduct more programs for this.

The Church cannot complete the task if we wait for the so-called “super evangelists” to carry out the work that has been entrusted to every individual. Indeed, there is no such thing as a superhero advocate.⁵³

Church must follow its roots in terms of self-reliance since, in 1863, there were roughly 3,500 SDA believers, and not many of whom had sizable financial means. 8,000 members (the official number) tried to run two publishing companies, a medical facility, and a college by 1875 in order to meet a growing demand for workers and finance a rapidly expanding work in North America.⁵⁴ Membership was few but they were able to do a lot of things. Very interesting part was that their

⁵² Chikondi Matekenya, Evangelist, Bangwe, interview by the author, Blantyre, 26/04/2023.

⁵³ Masfa, 173.

⁵⁴ Gerard P. Damstreegt, *Foundations of the Seventh-day Adventist Message and Mission* (Grand Rapids, MI: William B. Eerdmans, 1977), 267.

neighborhood was set up to be self-sufficient. The population had a communal way of living in terms of socioeconomics. They worked as tailors and manufacturers of pots, sandals, hoe handles, and other items.⁵⁵

Education

Since education was the main tool that missionaries used in bringing Christianity to every corner of Africa and even in the Southern part of Malawi which resulted to be a right-hand tool for evangelism. The conference should find ways of establishing schools to those unentered areas and to encourage districts to open their private school.

Church Members and Conference leaders to reminded that foreign assistance has decreased and Africa's economies have weakened since 1990. Unfair trade terms, a lack of food, and massive debt all impede sustainable growth. Many Africans' lives have become more difficult as a result of structure adjustment programs that the IMF has enforced since the 1980s to regularize African debts.⁵⁶ With this they can do more by contribution and arranging to establish schools in their local districts.

Health Centers and Hospitals

In the early days of the opening of the mission to Malawi Missionaries considers also the opening of health centers as one of the tools in opening to the people. At first people had problems in trusting western medicine, they depend on

⁵⁵ Kambuwa, S “Malawi: Ancient and Modern History” *Unpublished Manuscript* (Zomba, Malawi: University of Malawi Library, n.d.).

⁵⁶ Richard Overy, *Complete History of the World* 7th ed. (New York: Barnes and Nob, 2007), 318.

their native traditional medicine.⁵⁷ They then saw that the condition is becoming worse, it is when they rushed to mission hospitals and clinics for help. When patients were healed after receiving a better treatment it is when they start to have trust in them.⁵⁸ The mission opened many of them in various places, unfortunately, most of them have been closed in those areas. Bilima reminds us that “we can see what the medical work has done to advance the work in Nyasaland.”⁵⁹ Many can testify to the wonderful work it did and even now. Therefore, the need to find ways on opening more health Centers or hospitals in various locations easy method of reaching people with their message as those missionaries did. Especially this time when a lot of diseases are many. It can serve the purpose of ministering to more people.

Publishing

There is much potential in the Publishing ministry department of reaching many people to Christ through printing and producing.⁶⁰

- Conference leaders to see that Associate Publishing Directors are working and following their Job description.
- Local Church Pastors help in recruiting members to be Literature evangelists either full-time or Part-time
 1. The number of participants and doors that remain accessible and unlocked.

⁵⁷ Simeon Chikankheni, former Clinician, QECH. interviewed by the author, Blantyre, 14/052023.

⁵⁸ Makondetsa, Patrick, *The Church History of Providence Industrial Mission* (Zomba, Malawi: Kachere Series, 2006), 45.

⁵⁹ Masfa, 82.

⁶⁰ Blessings John, Literature Evangelist, Blantyre City, interview by the author, Blantyre, 26/04/2023.

2. The number of users who post articles on the sharinghope.com website.
 3. Number of literary centers of impact
- Annual managerial seminars are scheduled by unions for at least one publication. Learning seminars.
 - Set distinct or concurrent dates for publishing awareness seminars for union pastors, elders, and local church publishing coordinators.

Voice of Prophecy

Conferences to revise the allocation of procuring lessons that led to lesson shortages in many centers they opened.

Conference and churches to arrange a better way of having stationed Voice of Prophecy agents at 4 ways, bus terminals, supermarkets just to mention a few

To develop audio and DVD Voice of Prophecy lessons that can be accessed easily for easy reachable to those who want to study the lesson.

To establish Voice of Prophecy Video clubs in the Muslim Community

Hope TV and Radio

- As the media channel proved to be another tool of evangelism in this digital world that the world has turned to be, the Seventh-day Church in the Southern part must fully support to have various programs that can help many people embrace and own it for the betterment of masses by:
 - Increase church sponsorship and donor support so that the school has enough funding to support its programs.
 - To produce more quality-of-life-focused programming and to air more programs with a modern aesthetic.

- To continue linking our audience with nearby Seventh-day Adventist congregations.
- To continue developing and producing content that emphasizes the unique doctrines of the Seventh-day Adventist Church.
- Need to have a better and model building since the station depend on other already institution like Blantyre hospital building or Malawi Union Conference office block.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Summary

The study has interrogated the historical development of the Seventh-day Adventist Church in South Malawi Conference. It is very important to note that the work is the hands of the Africans used by God as missionaries to open our eyes that they can be part of salvation and at the same time serve one another.

As the church is growing, South Malawi Conference has had a major task of taking the gospel to other parts of the regions and even to send missionaries to open missions in foreign countries. They should not underrate themselves because God has opened many doors of its success in many ways in the past. In addition to encouraging Africans to create theologies for the new Africa, we urgently need to get ready to train them in the process so that they can use it as cross-cultural missionaries to assist the neo-pagan regions of the globe in creating their own new theologies.¹

The Seventh-day Adventist church has one of the largest and most diverse populations of any protestant religion in the world. The Millerites, a 19th-century religious sect headed by William Miller, were responsible for the founding of the church. He researched Daniel's and Revelation's prophecies. On October 22,

¹ John Dybdahl, "Adventist Responses to Mission Challenges through Theology and Contextualization," in *Adventist Mission in Africa: Challenges and Prospects*, ed. Gordon R. Doss (Berrien Springs, MI: Department of World Mission, Andrews University, 2011), 43.

1844, he was persuaded that Jesus would return a second time. He disseminated his ideas across North America.

Even though there were some cautions about setting dates for the second coming of Christ, he and his team persisted in preaching persuasively about their results. They were very unhappy when Jesus did not appear as they had hoped he would on the specified date. As a result of this disappointment, the group's various views were divided into three main schools of thought.

The first organization was Joshua V. Himes' Albany movement. This movement held that although the date of the second coming of Christ had been set incorrectly, the anticipated event had occurred as expected. "Spiritualizers" said that while the occasion and hour were accurate, it was a spiritual coming.

The third group kept reading the Bible and continued to believe in the prophecies, but they eventually realized that they were right about the timing but mistaken about the anticipated event (the coming of Christ). They were helped by their continued study of the scriptures to never establish a date for Christ's second coming but to always be prepared for it.

The Seventh-day Adventist Church in the United States of America was established and registered as an organization in 1863. John Byington, Uriah Smith, and E. S. Walker served as the church's first leaders. James White, Ellen White, and Joseph Bates are the church's co-founders.

The church grew throughout the various countries after its founding in America. The Adventist doctrine also reached the tiny African nation of Malawi in 1893 first with George James, but fully established with the purchase of Plainfield from the Seventh Day Baptist in 1902 when Thomas Branch and his

family and Joseph Booth opened the mission station of Malamulo by establishing a school headed by Mable Branch.

From a humble beginning of opening a School, we see a hospital then publishing house and opening other mission stations like Matandani, Thekerani, Chileka, Thambani; then the message was taken to Northern region, then moved further to the Central part of Malawi, thus Lakeview mission.

Through its growth and commitment of leadership Malawi is becoming in charge of supervising the work in Zambia and Mozambique, sending missionaries in Tanzania and other countries.

Conclusion

The Seventh-day Adventist Church believes that it is the remnant Church which has tasked of taking the gospel to different tribes' tongues and nations. South Malawi Conference Church through its commitment and able leadership from pioneers with their teaching has helped to spread the message. Since the coming of missionaries like George James then Thomas Branch, and Joseph Booth marks the opening of the gospel in the Southern part of Malawi.

South Malawi Conference grew and developed through opening of schools, medical work, evangelism through Bible studied, establishment of publishing house at Malamulo, community development, social services that missionaries and pioneers to natives helped the work to extend to other regions

It is true that though the work extended to other regions, South Malawi conference has been facing a challenges especially poor roads and transport system, financing the gospel workers and even tithe remitting at the conference cannot sustain the work effectively unlike the time missionaries were in leadership they were receiving assistance that helped the work grow faster.

The study on the development of South Malawi Conference which has been in existence for over 120 years has witnessed the development of other conferences like North Malawi Conference and the Central Malawi Conference. Presence of the South Malawi has greatly contributed to the growth and expansion of Adventism to the entire country as well open the work to other neighboring countries

Recommendations

The study focused on the historical development of Seventh-day Adventist Church: A study of South Malawi Conference. The researcher suggested that:

1. The Seventh-day Adventist Church at the Conference level should help in reviving and add more schools and encourage districts that can open schools of different levels, pre-schools, primary and secondary Schools.
2. Leaders of the conferences should see to it that evangelism is a priority in order to reach many souls and support pastors with good mobility that they can reach many places that are not reached due to poor road network.
3. In order to increase the returning of tithe from church members, the conference must intensify on stewardship campaigns in training and educating members on faithful returning of tithes and offerings.
4. To increase the number of health centers in the Southern Conference by having almost every district to have their own.
5. Voice of Prophecy Bible Correspondence School receive more support and funding from the Conference. If rightly utilized can bring many souls to Christ.

6. Hope TV and Radio to receive much support in terms of finances and resources from the conference and local churches in order to develop many programs that can help to reach many souls in their respective places.

APPENDICES

APPENDIX A

BELIEFS OF SEVENTH-DAY ADVENTIST CHURCH

Seventh-day Adventists embrace the Bible as their sole creed and believe that certain fundamental beliefs are taught in the Holy Scriptures. Ellen White pointed out that “present truth, which is a test to the people of this generation, was not a test to the people of generations far back.”² They claim to have twenty-eight fundamental beliefs that bound them.

These beliefs, to them constitute the church's grasp and expression of Scripture's teaching. In the official statement, the Seventh-day Adventist wrote: “Seventh-day Adventist beliefs are meant to permeate your whole life. Growing out of scriptures that paint a compelling portrait of God, you are invited to explore, experience and know the One who desires to make us whole.”³

It is believed that the followers or members Seventh-day Adventist Church were called out to uphold the commandments of God and the faith of Jesus in the end days, a period of universal apostasy. The universal church is made up of everyone who genuinely believe in Christ.⁴ Following are the beliefs according to their church manual

1. *The Holy Scriptures*: They believe Holy scriptures, both Old and New Testaments, that they are inspired, written Word of God (Ps. 119:105; Prov. 30:5, 6; 2 Tim. 3:16, 17; 2 Peter 1:20, 21).⁵
2. Seventh-day Adventists believe in a *single God*, and that this one God is made up of three co-eternal beings who work in unison. The Father, Son, and Holy Spirit have always existed and will continue to exist (Gen. 1:26; Matt. 28: 19; John 3:16).⁶

² James White, *Present Truth*, July, p. 1, 1857.

³ “What Adventists Believe about the Life, Death and Resurrection of Christ,” accessed 3 March 2023, www.adventis.org/life-death-and-resurrection-of-christ/.

⁴ General Conference of Seventh-day Adventists, “*Official Beliefs of the Seventh-day Adventist Church*,” accessed 1 March 2023, <https://www.adventist.org/beliefs/>.

⁵ General Conference of Seventh-day Adventists, *Seventh-day Adventist Church Manual 2015*. (Doral, FL: Inter-American Publishing Association, 2015), 154.

⁶ *Church Manual* (2015), 154.

3. *God the Father*: He is the eternal Father, the Creator, the Source, the Sustainer, and the Supreme of all creation (Gen. 1:1; Ps. 110:1,4; 1 Tim. 1:17).⁷
4. *The God-Son (Jesus Christ)*: In Jesus Christ, God the eternal Son became flesh. All things were created through Him, the character of God is revealed, humanity's salvation is accomplished (Isa. 53:4-6; Luke 1:35; Heb. 2:9-18).⁸
5. *God the Holy Spirit* God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption (Gen. 1,2; Ps. 51:11' Isa. 61:1).⁹
6. *The Creation*: God has laid out the truthful and contextual record of His art making in Bible. In a six-day creation, the Lord made “the heavens and the earth, the sea, and all that is in them” and rested on the seventh day (Exod. 20:8-11; Heb. 1:2; Rev. 10:6).¹⁰
7. *Nature of Man*: thus, Man and woman were created in the image of God, with uniqueness, power, and freedom to think and act (Gen. 1:26-28; 2:7; 15:3; Ps. 8:4-8; 2 Cor. 5:19).¹¹
8. *The Great Controversy*: The SDA believes that all of living beings is now embroiled in a great debate between Christ and Satan over the nature of God, His law, and His sovereignty over the world (Isa. 14:12-14; Ezek. 28:12-18; Rom. 1:19-32; 3:4; 5:12-21; 8:19-22; 1 Cor. 4:9; Heb. 1:14).¹²
9. *The Life, Death, and Resurrection of Chris* God provided the only means of atonement for human sin in Christ's life of perfect obedience to God's will, His suffering, death, and resurrection, so that those who accept this atonement by faith may have eternal life, and the entire creation may better understand the Creator's infinite and holy love (Ps. 22:1; Isa. 53; John 3:16; 14:30; 2 Cor. 5:14, 15; 19-21).¹³
10. *The Salvation Experience*: In His endless mercy and affection, God made Christ, who knew no sin, to be sin for us, so that we might be made God's holiness through Him (Gen. 3:15; Isa. 45:22; 53; Jer. 31:31-34; Ezek. 33:11; Hab. 2:4; Mark 9:23, 24; John 3:3-8; Rom.

⁷ *Church Manual* (2015).

⁸ *Church Manual* (2015), 154.

⁹ *Ibid.*, 155.

¹⁰ *Ibid.*

¹¹ *Ibid.*

¹² *Ibid.*

¹³ *Ibid.*, 156,157.

3:21-26; 8:1-4, 14-17; 2 Cor. 5:17-21; Gal. 1:4; 3:13; Eph. 2:4-10; Col. 1:13, 14; Titus 3:3-7; Heb. 8:7-12; 1 Peter 1:23; 2 Peter 1:3; Rev. 13:8)¹⁴

11. *Growing in Christ*: The belief portrays that by dying on the cross, Jesus defeated the forces of evil. He who subjugated demonic spirits during His earthly ministry has broken their power and ensured their ultimate destruction (Col. 1:13, 14; 2:6, 14, 15; 1 Thess. 5:16-18, 23; Heb. 10:25; James 1:27; 2 Peter 2:9; 3:18; 1 John 4:4).¹⁵
12. *The church*: is a group of believers who acknowledge Jesus Christ as Lord and Saviour. People are called out from the world in the same way that the people of God were in the Old Testament, and they gather for worship, fellowship, instruction in the Word, the Lord's Supper, service to humanity, and to the worldwide proclamation of the gospel (Matt. 16:13-20; 18:18; 28:19, 20; Acts 2:38-42; 7:38; 1 Cor. 1:2; Eph. 1:22, 23; 2:19-22; 3:8-11; 5:23-27; Col. 1:17, 18; 1 Peter 2:9).¹⁶
13. *The Remnant and Its Mission*: This remnant heralds the arrival of the final judgement hour, proclaims salvation across Christ, and heralds His second coming. The three angels of Revelation 14 represent this proclamation (Dan. 7:9-14; Isa. 1:9; 11:11; Jer. 23:3; Mic. 2:12; 2 Cor. 5:10; 1 Peter 1:16-19; 4:17; 2 Peter 3:10-14; Jude 3, 14; Rev. 12:17; 14:6-12; 18:1-4).¹⁷
14. *Unity in the Body of Christ*: The belief emphasizes that church is one body with many members which are called from every nation, kindred, tongue, and people (Ps. 133:1, Matt. 28:19,20; John 17:20-23 Acts 17:26,27).¹⁸
15. *Baptism*: They believe that members attest to their dead to sin and their intention to walk in newness of life by professing their faith in the dying and rising of Jesus Christ via baptism (Matt. 28:19, 20; Acts 2:38; 16:30-33; 22:16; Rom. 6:1-6; Gal. 3:27; Col. 2:12, 13).¹⁹
16. *The Lord's Supper*: Participating in the symbols of the body and blood of Jesus during the Lord's Supper is an expression of one's confidence in Him as their Lord and Savior. Christ is present to meet and support

¹⁴ *Church Manual* (2015), 157.

¹⁵ *Church Manual* (2015), 156, 158.

¹⁶ *Ibid.*, 158.

¹⁷ *Ibid.*, 158-159.

¹⁸ *Ibid.*, 159.

¹⁹ *Ibid.*, 159.

- His followers during this communion experience (Matt. 26:17-30; John 6:48-63; 13:1-17; 1 Cor. 10:16, 17; 11:23-30; Rev. 3:20).²⁰
17. *Spiritual Gifts and Its Usage*: Every member of God's church, at every era, is given spiritual gifts, which they are to use in loving service for the benefit of the whole church and of humanity (Acts 6:1-7; Rom. 12:4-8; 1 Cor. 12:7-11, 27, 28; Eph. 4:8, 11-16; 1 Tim. 3:1-13; 1 Peter 4:10, 11).²¹
18. *The Gift of Prophecy*: The Bible confirms that prophecy is one of the Holy Spirit's abilities. They think Ellen G. White's ministry served as a manifestation of this gift, which is a distinguishing characteristic of the remnant church. Her writings have a prophetic authority and give the church consolation, direction, teaching, and discipline (Amos 3:7; Joel 2:28, 29; Acts 2:14-21; 2 Tim. 3:16, 17; Heb. 1:1-3; Rev. 12:17; 19:10; 22:8, 9).²²
19. *The Law of God*: These rules serve as both the foundation for God's covenant with His people and the benchmark for His judgment. They draw attention to sin and reawaken a sense of need for a Saviour via the power of the Holy Spirit (Exod. 20:1-17; Deut. 28:1-14; Ps. 19:7-14; 40:7, 8; Matt. 5:17-20; John 14:15; 15:7-10; Rom. 8:3, 4).²³
20. *The Sabbath*: They believe that the Sabbath is a time for joyful fellowship with God and one another. It represents their justification in Christ, their sanctification, their commitment, and a glimpse of their eternal future in God's reign (Exod. 20:8-11; 31:13-17; Lev. 23:32; Deut. 5:12-15; Isa. 56:5, 6; 58:13, 14).²⁴
21. *Stewardship*: They believe that they serve as God's stewards, managing His resources, including time, opportunity, belongings, and benefits from the planet. He holds them liable for using them properly (Gen. 1:26-28; 2:15; 1 Chron. 29:14; Haggai 1:3-11; Mal. 3:8-12; Matt. 23:23).²⁵
22. *Christian Behavior*: They believe that in all facets of their social and personal lives, they are called to be a godly people who think, feel, and

²⁰ *Church Manual* (2015), 159, 160.

²¹ *Church Manual* (2015), 160.

²² *Ibid.*

²³ *Ibid.*, 160, 161.

²⁴ *Ibid.*, 161.

²⁵ *Ibid.*, 162.

- act in accordance with biblical principles (Lev. 11:1-47; Ps. 106:3; Rom. 12:1, 2; 1 Cor. 6:19, 20; 10:31; 2 Cor. 6:14-7).²⁶
23. *Marriage and the Family*: Marriage was divinely established in Eden and affirmed by Jesus to be a lifelong union between a man and a woman in loving companionship (Gen. 2:18-25; Exod. 20:12; Deut. 6:5-9; Prov. 22:6; Mal. 4:5, 6; Matt. 5:31, 32; 19:3-9, 12).²⁷
24. *Christ's Ministry in the Heavenly Sanctuary*: The actual tabernacle, which the Lord, not mankind, built, is a sanctuary in heaven. By making the advantages of His once-and-for-all atoning sacrifice on the cross available to believers, Christ serves as our minister in it (Num. 14:34; Ezek. 4:6; Dan. 7:9-27; 8:13, 14; 9:24-27; Heb. 1:3; 2:16, 17; 4:14-16).²⁸
25. *The Second Coming of Christ*: They believe that there will be an actual, immediate, palpable, and universal coming of the Savior. When He comes again, the righteous dead will be raised from the grave and transported to heaven with the righteous alive, while the ungodly will perish (John 14:1-3; Acts 1:9-11; 1 Cor. 15:51-54; 1 Thess. 4:13-18; 5:1-6; 2 Thess. 1:7-10).²⁹
26. *Death and Resurrection*: They consider death to be the price of sin. But, God, who is the only Immortal, will give His Redeemed Eternal Life. Death is an unconscious state for everyone until that time. The virtuous who have died and those who are alive will be glorified and taken up to be with Christ when He appears (Job 19:25-27; Ps. 146:3, 4; Eccl. 9:5, 6, 10; Dan. 12:2, 13; Isa. 25:8).³⁰
27. *The Millennium and the End of Sin*: They believe that between the first and second resurrections, according to their interpretation, Christ will rule in heaven with His saints for a thousand years. The wicked dead will be judged during this time, and Satan and his angels will rule over a completely empty planet that is no longer populated by live humans (Jer. 4:23-26; Ezek. 28:18, 19; Mal. 4:1; 1 Cor. 6:2, 3; Rev. 20; 21:1-5).³¹
28. *The New Earth*: They believe that God will give the redeemed an immortal home on the new earth, where righteousness resides, and a perfect setting for eternal life, love, joy, and enlightenment in His sight

²⁶ *Church Manual* (2015), 162.

²⁷ *Ibid.*, 162, 163.

²⁸ *Church Manual* (2015), 163

²⁹ *Ibid.*, 164.

³⁰ *Ibid.*

³¹ *Ibid.*

(Isa. 35; 65:17-25; Matt. 5:5; 2 Peter 3:13; Rev. 11:15; 21:1-7; 22:1-5).³²

³² *Church Manual* (2015), 164, 165.

APPENDIX B

TABLES

Table one: List of Church Officer for South Malawi Conference

YEAR	PRESIDENT	TREASURER	SECRETARY
2020	James Maunjiri	Clifton Ndalama	Smart Chimwaza
201:	James Maunjiri	Clifton Ndalama	Smart Chimwaza
2018	James Maunjiri	Clifton Ndalama	Smart Chimwaza
2017	James Maunjiri	Clifton Ndalama	Smart Chimwaza
2016	James Maunjiri	Clifton Ndalama	Smart Chimwaza
2015	Elpheus Luwani	Clifton Ndalama	Wyson Eliya
2014	Wilson Jumbe	Clifton Ndalama	Luke Limbithu
2013	Wilson Jumbe	Clifton Ndalama	Luke Limbithu
2012	Wilson Jumbe	Clifton Ndalama	Luke Limbithu
2011	Wilson Jumbe	Clifton Ndalama	Luke Limbithu
2010	Felix Namakhuwa	Evison Dambula	Moses Chawanje
2009	Felix Namakhuwa	Evison Dambula	Evison Dambula
2008	Wanford Mapiko	Evison Dambula	Evison Dambula
2007	Wanford Mapiko	D. J. Nkhoma	D. J. Nkhoma
2006	Shadreck Zoya	D. J. Nkhoma	D. J. Nkhoma
2005	Shadreck Zoya	D. J. Nkhoma	D. J. Nkhoma
2004	Shadreck Zoya	D. J. Nkhoma	D. J. Nkhoma
2003	Shadreck Zoya	D. J. Nkhoma	D. J. Nkhoma
2002	Shadreck Zoya	E. E. Gumulira	E. E. Gumulira
2001	Baxter Chilunga	E. E. Gumulira	E. E. Gumulira
2000	Baxter Chilunga	E. E. Gumulira	E. E. Gumulira
1999	Baxter Chilunga	Mrs J. Mankhusu	D. W. Kapitao
1998	Baxter Chilunga	Mrs. J Mankhusu	D. W. Kapitao
1997	Baxter Chilunga	Mrs. J. Mankhusu	D. W. Kapitao
1996	Harry G. Mtike	Mrs. J. Mankhusu	Mrs. J. Mankhusu
1995	Harry G. Mtike	Charles Wingolo	Charles Wingolo
1994	Harry G. Mtike	Charles Wingolo	Charles Wingolo
1993	Harry G. Mtike	Charles Wingolo	Charles Wingolo
1992	Harry G. Mtike	Charles Wingolo	Charles Wingolo
1991	H. B. Kanjewe	F. H. Kanjira	F. H. Kanjira
1990	H. B. Kanjewe	F. H. Kanjira	F. H. Kanjira
1989	H. B. Kanjewe	F. H. Kanjira	F. H. Kanjira
1988	H. B. Kanjewe	F. H. Kanjira	F. H. Kanjira
1987	H. B. Kanjewe	F. H. Kanjira	F. H. Kanjira
1986	H. B. Kanjewe	F. B. Kanjira	F. B. Kanjira
1985	Winston L. Masoka	T. L. Ndoliro	T. L. Ndoliro
1984	J. A Ziyenda	J. H. Kanjira	J. H. Kanjira
1983	J. A Ziyenda	J. H. Kanjira	J. H. Kanjira
1982	J. A. Ziyenda	J. H. Kanjira	J. H. Kanjira
1981	J. A. Ziyenda	J. H. Kanjira	J. H. Kanjira
1980	J. A. Ziyenda	J. H. Kanjira	J. H. Kanjira
1979	E. J. Zintambira	J. H. Kanjira	J. H. Kanjira
1978	E. J. Zintambira	J. H. Kanjira	J. H. Kanjira
1977	E. J. Zintambira	J. H. Kanjira	J. H. Kanjira
1976	P.A Parks	S. M. Samuel	S. M. Samuel
1975	P. A. Parks	S. M. Samuel	S. M. Samuel

1974	P. A. Parks	C. K. Chokotho	C. K. Chokotho
1973	P. A. Parks	C. K. Chokotho	C. K. Chokotho
1972	P. A. Parks	H. B. Bowa	H. B. Bowa
1971	Bristow A	H. B. Bowa	H. B. Bowa
1970	A. Bristow	H. B. Bowa	H. B. Bowa
1969	A. Bristow	S. M. Samuel	S. M. Samuel
1968	A. Bristow	S. M. Samuel	S. M. Samuel
1967	A. Bristow	S. M. Samuel	S. M. Samuel
1966	A. Bristow	S. M. Samuel	S. M. Samuel
1965	A. Bristow	S. M. Samuel	S. M. Samuel
1964	A. Bristow	S. M. Samuel	S. M. Samuel
1963	A. Bristow	T. H. Ravenor	T. H. Ravenor
1963	E. J. Zintambira	J. M. Zintambira	J. M. Zintambira (Ruo Field)
1962	A. Bristow	T. H. Ravenor	R. H. Ravenor
1961	J. W. Haarhoff	T. H. Ravenor	R. H. Ravenor
1960	J. W. Haarhoff	T. H. Ravenor	T. H. Ravenor
1959	J. W. Haarhoff	T. H. Ravenor	T. H. Ravenor
1958	J. W. Haarhoff	T. H. Ravenor	T. H. Ravenor

Table two: Growth of Number of Churches and Membership

YEAR	CHURCHES	MEMBERSHIP	POPULATION
2020	985	388,450	9,128,210
2019	983	370,982	9,329,690
2018	980	355,814	9,288,000
2017	974	333,993	8,612,500
2016	967	318,334	8,587,000
2015	963	299,865	8,414,500
2014	963	290,575	8,169,000
2013	963	272,867	7,941,500
2012	963	252,269	7,939,500
2011	958	238,167	7,724,000
2010	944	225,421	7,107,000
2009	942	208,891	6,815,000
2008	942	194,479	6,515,000
2007	942	185,722	6,379,000
2006	942	179,574	6,170,500
2005	943	168,180	5,969,000
2004	943	164,468	5,825,500
2003	488	150,026	5,458,500
2002	476	143,010	5,274,000
2001	432	135,828	5,192,500
2000	375	122,071	5,000,000
1999	375	109,413	4,900,000
1998	613	134,429	4,716,750
1997	613	126,885	4,716,750
1996	613	117,667	4,816,050
1995	617	107,435	4,716,750
1994	617	97,376	4,965,000
1993	620	89,205	4,315,200
1992	620	79,541	4,662,400
1991	601	72,549	4,563,200
1990	355	61,985	3,959,448
1989	355	55,754	3,959,448

1988	335	50,772	3,330,900
1987	335	47,649	3,330,900
1986	180	46,332	3,330,900
1985	165	41,446	3,330,900
1984	163	38,070	3,219,900
1983	163	34,237	3,144,041
1982	160	34,158	3,041,000
1981	154	32,530	3,041,000
1980	153	30,376	2,924,622
1979	145	28,425	2,796,326
1978	138	27,551	2,719,000
1977	138	26,924	2,516,992
1976	138	25,671	2,516,992
1975	134	24,308	2,516,992
1974	130	23,083	2,063,894
1973	130	23,083	2,063,894
1972	124	22,698	2,063,894
1971	122	21,691	2,063,894
1970	119	20,926	2,063,894
1969	111	19,752	2,063,894
1968	108	18,195	2,063,894
1967	92	16,887	1,250,000
1966	93	15,954	1,250,000
1965	93	15,954	1,250,000
1964	80	15,120	1,250,000
1963	44	9,853	1,031,000
1963	24	4,697	520,000
1962	68	13,769	1,631,000
1961	68	13,228	1,631,000
1960	68	12,332	-----
1959			

APPENDIX C

SEVENTH-DAY ADVENTIST YEARBOOK, 1958

Status of Nyasaland Union Mission when they vote for establishment of South Malawi Conference in 1958 (Seventh-day Adventist Yearbook, 1958).

Territory: Nyasaland, and Northeast Rhodesia east of Meridian 32; comprising various mission stations. Population: 2,500,000; churches, 68; members, 15,176.

Postal Address: P.O. Box 51, Blantyre, Nyasaland, Africa.

Telegraphic Address: "Adventist," Blantyre, Nyasaland, Africa.

Officers: President, A. W. Austen. Secretary-Treasurer and Auditor, F. C. Sandford.

Executive Committee: A. W. Austen, A. Bristow, J. W. Haarhoff, R. J. Harvey, J. Ngaiyaye, R. J. Pearson, W. D. Pierce, F. C. Sandford, J. Thomas.

Departmental Secretaries: Educational, Home Missionary, and Y.P.M.V., W. D. Pierce. Medical, R. J. Harvey. Temperance, F. C. Sandford. Public Relations, Publishing, Sabbath School, A. Bristow; Assistant, P. Lipanda. Voice of Prophecy, A. Bristow.

Ordained Ministers: A. W. Austen, A. Bristow, H. Longwe, R. G. Pearson, W. D. Pierce.

Credentialed Missionaries: Margaret Benedict, Ruth Foote, Margaret Johnson, Mrs. R. G. Pearson, F. C. Sandford.

Licensed Ministers: M. Chona, W. Kuyenda, P. Lipandah, C. Maluda, R. Tsoka.

Licensed Missionaries: Mrs. A. W. Austen, Mrs. A. Bristow, Mary Ford, R. J. Harvey, Mrs. R. J. Harvey, F. Hayter, Mrs. W. D. Pierce, Mrs. F. C. Sandford, A. M. Webster, Mrs. A. M. Webster, Esme Webster.

Legal Association: Seventh-day Adventist Association of Southern Africa

SEVENTH-DAY ADVENTIST YEARBOOK, 1958

Status of South Nyasa Mission (Field) when established in 1958 and Its attached Mission Station (Seventh-day Adventist Yearbook, 1958).

Established 1958, Territory: Nyasaland south of Dedza.

Postal Address: P.O. Box 51, Blantyre, Nyasaland, Africa.

Officers: President: J. W. Haarhoff; Secretary-Treasurer: T. H. Ravenor.

Ordained Ministers: Godfrey Cikoja, N. Denga, C. Gwedeza, J. W. Haarhoff, E. Jonas, E. Kamwendo, S. Kanjanga, H. Khonje, W. Luwani, T. Mkumbira, W. Njunga, J. Nkoka, J. Nseula, H. Paul, Y. Sosola, J. Thomas, K. G. Webster.

Credentialed Missionaries: T. H. Ravenor.

Licensed Ministers: F. Botoman, M. Charlie, W. Jumbe, E. Kabowa, E. Kacala, T. Khonje, G. Matanga, R. Zaya.

Licensed Missionaries: Mrs. J. W. Haarhoff, Mrs. K. G. Webster.

Cileka Mission Station

Postal Address: P.O. Box 51, Blantyre, Nyasaland, Africa. Director: John Thomas.

HeadTeacher: Fexter Nseula.

Cinyama Mission Station Postal Address: P. O. Sandama, Nyasaland, Africa.

Director: Soldier Kanjanga. Head Teacher: Wyson Sakaika.

Lake View Mission Station

Postal Address: P. O. Mlangeni, Nyasaland, Africa. Director:-Head Teacher: G.

Kamwendo.

Matandani Mission Station Postal Address: Private Bag, Blantyre, Nyasaland, Africa.

Director: K. G. Webster. Head Teacher: F. Sibande.

Tekerani Mission Station Postal Address: P.O. Tekerani, Nyasaland, Africa.

Director: ----- Head Teacher: B. Kalulu.

Thambani Mission Station Postal Address: P.O. Mwanza, Nyasaland, Africa.

Director: Yohoniah Sosola. Head Teacher: D. Mbvundula.

Zomba Mission Station Postal Address: Kamanja Central School, P.O. Zomba,

Nyasaland, Africa. Director: Nelson Denga. Head Teacher: H. James.

APPENDIX D
CORRESPONDENCES

MALAWI UNION CONFERENCE

P/BAG 327

LILONGWE 3.

JUNE 19, 2021

THE EXECUTIVE SECRETARY

MALAWI UNION CONFERENCE

P/BAG 327

LILONGWE 3.

Dear Sir,

PERMISSION TO CONDUCT RESEARCH AT UNION ARCHIVE

With much honor to write for permission, to conduct a historical search in your Conference archive. I am a student at Adventist University of Africa (AUA), pursuing Master of Arts in Biblical and Theological Program (MABTS).

I would be grateful if you allow me to carry research in your institution on the topic: A HISTORY OF SEVENTH-DAY ADVENTISM IN MALAWI: A STUDY OF SOUTH MALAWI CONFERENCE 1952 – 2020, that I can finish my writing. The scheduled period is between 21 – 24 June 2021.

Your consideration will be highly appreciated.

Yours faithfully,

.....

Levison Austain Kandoje

MABTS STUDENT, AUA.

MPINGWE SDA DISTRICT
SOUTH MALAWI CONFERENCE
P.O.BOX 926
BLANTYRE.

JUNE 5, 2023.
EXECUTIVE SECRETARY
CENTRAL MALAWI CONFERENCE
P/BAG B-516
CAPITAL CITY
LILONGWE 3.

Dear Sir,

**AUTHORIZATION TO PERFORM STUDIES AT CONFERENCE
ARCHIVE.**

I write to respectfully request permission to search your conference archive for historical materials. The Master of Arts in Biblical and Theological Program (MABTS) is what I am pursuing as a student at Adventist University of Africa (AUA).

Please allow me to conduct research at your institution so that I can complete my paper on the following topic: A HISTORY OF SEVENTH-DAY ADVENTISM IN MALAWI: A STUDY OF SOUTH MALAWI CONFERENCE 1952 – 2020. June 06 – 07, 2023 is the planned window of opportunity.

We will be grateful for your thoughtfulness.

Sincerely, yours,

.....
Levison Austain Kandoje
MABTS STUDENT, AUA.

LEVISON AUSTAIN KANDOJE
MPINGWE SDA DISTRICT
SOUTH MALAWI CONFERENCE
P. O. BOX 926
BLANTYRE.

JUNE 5, 2023

THE EXECUTIVE SECRETARY
NORTH MALAWI CONFERENCE
P. O. BOX 370
MZUZU.

Dear Sir,

PERMISSION TO CONDUCT RESEARCH AT UNION ARCHIVE.

With much honor to write for permission, to conduct a historical search in your Conference archive. I am a student at Adventist University of Africa (AUA), pursuing Master of Arts in Biblical and Theological Program (MABTS).

I would be grateful if you allow me to carry research in your institution on the topic: A HISTORY OF SEVENTH-DAY ADVENTISM IN MALAWI: A STUDY OF SOUTH MALAWI CONFERENCE 1952 – 2020 that I can finish my writing. The scheduled period is between 08 – 09 June 2023.

Your consideration will be highly appreciated.

Yours faithfully,

.....

Levison Austain Kandoje.
MABTS STUDENT, AUA.

MPINGWE SDA DISTRICT
SOUTH MALAWI CONFERENCE
P. O. BOX 926
BLANTYRE
JUNE 05, 2023

THE EXECUTIVE SECRETARY
SOUTH MALAWI CONFERENCE
P. O. BOX 926
BLANTYRE

Dear Sir,

PERMISSION TO CONDUCT RESEARCH AT CONFERENCE ARCHIVE

With much honor to write for permission, to conduct a historical search in your Conference archive. I am a student at Adventist University of Africa (AUA), pursuing Master of Arts in Biblical and Theological Program (MABTS).

I would be grateful if you allow me to carry research in your institution on the topic: A HISTORY OF SEVENTH-DAY ADVENTISM IN MALAWI: A STUDY OF SOUTH MALAWI CONFERENCE 1952 – 2020 that I can finish my writing. The scheduled period is between 15 – 16 June 2023.

Your consideration will be highly appreciated.

Yours faithfully,

.....

Levison Austain Kandoje
MABTS STUDENT, AUA.

APPENDIX E
INFORMED CONSENT

Please read this document properly before you decide to participate in this study.

My name is **Levison Austain Kandoje** from the Department of Theology at **ADVENTIST UNIVERSITY OF AFRICA (AUA)**. The title of my thesis is: **A HISTORY OF SEVENTH-DAY ADVENTISM IN MALAWI: A STUDY OF SOUTH MALAWI CONFERENCE 1952 – 2020**. The purpose of this study is to determine the conception, growth and co-ordination of the Conference. What you will be requested to do, as a participant in the study, is to fill or an answer from an interview guide or sample will be collected from you.

Be informed that the time you will spend for participating in this study will be only about 20 minutes or 1 hour. There is no risk in participating in the study. The potential benefits of the study will help students in Church History who wants to study more on the History of Malawi especially South Malawi Conference, church members, and any interested party.

Your co-operation in this work is highly appreciated

1. What actions were made to aid in the establishment and management of the South Malawi Conference today.
2. What was the main goal that contributed to the Conference's expansion?
3. What are the chances and obstacles of South Malawi Conference?
4. What elements might the Conference take into account as it develops going forward

Yours faithfully,

.....

Levison Austain Kandoje

MABTS STUDENT, AUA.

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