

ARCHIVES OF INTERNATIONAL ADVENTIST HISTORY
ARCHIV FÜR INTERNATIONALE ADVENTGESCHICHTE
ARCHIVES DE L'HISTOIRE ADVENTISTE INTERNATIONALE

1

Baldur Ed. Pfeiffer (ed.)

**Seventh-day
Adventist
Contributions
to East Africa,
1903-1983**

The Seventh-day Adventist Church initiated its mission activities in East Africa in 1903. Sending missionaries mainly from Germany, England, and Scandinavia, European Adventists began a long and rich mission tradition in the region. Not only in religion but also in the fields of education, health, literacy, medicine, and social affairs important contributions have been made. The subject presented gives some interesting insights into modern missiology.

Gershom N. Amayo, Director of Education of the East African Union of Seventh-day Adventists; Ole-Chr. Bjerkan, Academic Dean of Newbold College; Paul William Dysinger, Professor of International Health, Loma Linda University; K. B. Elineema, Senior Man-power Management Officer of the Faculty of Arts and Social Sciences, University of Dar es Salaam; Martin H. Kobialka, former missionary to East Africa; Baldur Ed. Pfeiffer, Lecturer in Church History, Theologisches Seminar Marienhöhe.

LANG Baldur Ed. Pfeiffer · Seventh-day Adventist Contributions to East Africa

PETER LANG

TABLE OF CONTENTS

Baldur Ed. Pfeiffer	
Introduction.....	9
Baldur Ed. Pfeiffer	
The Coming of the Mission to East Africa.....	11
The Coming to Africa - Preparing for East Africa - The Pare Mission - The Victoria Lake Mission - The British East Africa Mission - The Ethiopian Mission - The Impact of World War I - The Mission's Impact on the Churches in Europe	
K. B. Elineema	
The Mission's Contributions to Tanzania.....	41
Contributions to Literacy - Social Contributions - Educational Contributions - Religious Contributions	
Gershom N. Amayo	
The Mission's Contributions to Kenya.....	57
General Contributions - Social Contributions - Economic Contributions - Religious Contributions - Political Contributions	
Ole-Christian Bjerkan	
The Missions's Contributions to Ethiopian Education.....	67
Church and Monastic Schools - Mission Schools - Philosophy of S.D.A. Education - The Work-Program - The Basic School System - Vocational Training - Conclusions	
P. William Dysinger	
The Missions's Medical Contributions to East Africa.....	79
Historical Development (Era 1, 1900 - 1920; Era 2, 1920 - 1960; Era 3, 1960 - 1980; Era 4, 1980 -)Unique Contributions (Theology of Health - Hospitals - Training - Primary Health Care - Nationalization)	

Martin H. Kobiałka	
The Mission and the Future of East Africa.....	95
The Present Situation (Borders - Consti- tutions - Food Supplies - Energy - Indus- trialization - Population Growth) - The Future of the Mission (Refugees and Unem- ployment - Structural Changes in the Afri- can Family - Special Message of the Mis- sion)	
Abbreviations and Definitions	108
Selected Bibliography	109
Maps	111
Index	118

Introduction

Africa is playing a very important role in modern history. The voice of this continent, with a population of about 500 million, can no longer be ignored. In international affairs African interests are given consideration everywhere. Because of its rich mineral resources and huge market, this continent stands in the main stream of international life. Africa is most likely to become even more important to mankind in the future.

Africa is also significant for modern religions. Many new native religions sprung up in recent years and Christianity and Islam are competing for predominance on the continent. While in earlier decades man was looking to Africa from only one viewpoint, today an exchange of ideas has developed which is also releasing impulses in other parts of the world.

Seventh-day Adventists have made a major contribution to the development of modern Africa. As Gershom N. Amayo has clearly stated, modern historians have given too little recognition to the activities of the Seventh-day Adventist Mission, an argument which gave birth to this study.

In Africa today there are about 800,000 baptized church members in more than 4,000 churches. Since the denomination is still young in the sense of its population, its adherents must be figured considerably higher when the children, youth, and baptismal candidates are added. This trend is also confirmed by official census, where the Seventh-day Adventist population figures are usually higher than the actual numbers shown on the church records; a clear indication that the church has emerged as a social fact in many African countries.

The Seventh-day Adventist Mission has had less impact on the northern areas traditionally influenced by Islam, whereas in Black Africa Adventism is well established. Supported by a young and energetic generation, the church is concerned with the needs of the whole man. This is demonstrated in the church's activities in the areas of pastoral care, welfare, health care, education, community-, agricultural -, industrial development, and literacy work.

Although the entire development of the Seventh-day Adventist Mission in Africa could not be considered in this presentation, East Africa has been chosen as a sample, where the mission entered Africa in 1903, securing a continuous and diverse development starting a long and rich tradition of mission history.

This book does not present a study on the church's mission-theology or history in Africa. It is rather an attempt to evaluate its contributions to

Africa from the various angles of its mission activities. In due time some aspects may still have to be given further studies.

Special thanks is to be given to Bekele Heye, President of the Eastern Africa Division of Seventh-day Adventists, for encouraging this study. I am also indebted to the authors, who have readily contributed to this project as well as to Mr. David Johnson of Seminar Marienhöhe for taking considerable care in the correction of the English manuscript, to Mr. Freeman Gilbert for the translation of some portions, and to my wife, Mrs. Gerlinde Pfeiffer, for taking care of all the typing.

Baldur Ed. Pfeiffer

Darmstadt, 1985

The Coming of the Mission to East Africa

Baldur Ed. Pfeiffer

The Seventh-day Adventist Church is a movement of modern history. Various developments within the Protestant world of America have contributed to her birth, but the impact made by the Millerite Movement (- 1844) was most outstanding. By the time the young church was organized in Michigan in 1861/63, a unique situation had emerged, placing the church in the position of gradually accepting international responsibilities. Modern developments, such as the wide use of the press and freedom of movement within world empires, made its world-wide outreach possible towards the end of the 19th century.

In the mid-sixties it had developed into a very mobile movement in the Midwest of the United States of America, where it had inaugurated its theology, church organization, and social responsibility.¹ Here, among European immigrants, the seed of a future global mission outreach was also laid, when the Pole Michael B. Czechowsky first spread Adventism outside of America to Europe in 1864.²

But until the first officially-sent missionary followed Czechowsky to Europe, the Seventh-day Adventist Church was basically an American church. Only slowly did a world-wide mission outlook emerge which was kept within a western setting for a long time among the European settlers in eastern Europe, the Middle East, Australia, South Africa, and the Americas.

The Coming to Africa

Seventh-day Adventists entered Africa first from its two extreme ends geographically, Egypt and South Africa. Contacts between the church in America and settlers in Kimberly, South Africa, can be dated back as far as 1886,³ though the beginnings of Sabbath-keeping go back a few more years. Naturally the early developments of Seventh-day Adventists in South Africa centered around this starting point. The main concern was the stabilizing of the movement among the European settlers, English and Dutch. The fact that the arriving missionaries from the United States remained mainly within the Anglo-American culture from 1887 did somewhat hinder the developments among the Boers, the major group interested in Seventh-day Adventism at that time.

Consequently the mission in South Africa was for some time contained within the above-mentioned framework. But it gradually became the spring-board for developments farther north among the native African population, too, when missionaries developed the conviction that the mission should also be extended

to the other peoples of Africa. This led to a mission especially directed towards the people of Zimbabwe in 1894. With the permission of Cecil Rhodes, the prime minister of the Cape Colony, a mission later known as the Solusi Mission, was started in the Matabeland near Bulawayo. Thus the Seventh-day Adventist Mission entered Black Africa first in Central Africa, but also began its mission activity in West Africa the same year, where American missionaries reached Ghana at the request of the Ghanaians who had embraced Adventism through the reading of tracts of the International Tract Society. Unfortunately this early start did not enjoy a continuous mission outreach due to the retreat of the sick missionaries.⁴

The northern part of Africa was first entered via Egypt by European Adventists in 1878/79.⁵ As in South Africa the mission here first came into contact with the European population, namely the Italians of Alexandria. Though the multicultural scene caused difficulties like in South Africa, the missionaries vainly made an early attempt to reach the Egyptian society. This feeble start was, however, not given ample enough chance to mature, since the anti-western uprisings under Colonel Arabi Pasha set an early end to the mission in 1881. The leaders were massacred and the remaining members dispersed.

Later on, the Middle East was also entered via Turkey and Palestine. This again gave hope for a major outreach in Egypt. Adventists again concentrated on Egypt at the turn of the century. When the director of this young mission, Ludwig Richard Conradi (1856 - 1939), visited North Africa in 1901, the first Seventh-day Adventist Church was organized in Egypt the same year and the Oriental Union Mission inaugurated in 1902. The first cornerstone for the future engagement in North Africa, and consequently also for East Africa, was laid.

In Egypt Conradi developed the idea of going even farther into Africa, if possible as far as Ethiopia. Here the idea of an East African mission was born; setting this vision into action was now the major task.⁶

Preparing for East Africa

Though Seventh-day Adventism was introduced into Europe as early as 1864, it did not advance rapidly until it changed its center of activity from Basel to Hamburg in 1889.⁷ From here rapid progress was made all over continental Europe by the turn of the century. By then Seventh-day Adventism had become a truly inter-European movement. With the aid of Euro-American Adventists,⁸ who had

returned to Europe in order to serve their church in leadership capacities for three decades, the advancement of the mission could not be restrained within the boundaries of Europe but had to be extended to Africa, Asia, and South America as well.

The idea of entering Black Africa from Europe was born in 1901, when the vigorous leader of the European Adventist movement, L. R. Conradi, was inspecting its mission in Egypt feebly struggling for survival since 1878. Deeply impressed by the educational and medical activities of the various Protestant missions in Lower Egypt, Conradi was encouraged to likewise expand his mission up the Nile, until it would finally reach the Sudan or even Ethiopia.

After further considerations of entering Black Africa, the road to Ethiopia via Egypt was abandoned, since the colonies of European nations presented themselves as a more feasible and easier way of getting to the heart of that continent. Thus Tanzania, a German colony known as Tanganyika, was chosen. As Adventism was at that time best established in Germany, the first move forward naturally had to come from that country.

Though the Germans were latecomers, they finally established a colony in Tanganyika through the Imperial Charter of Protection granted to the German Colonization Society on February 17, 1885.⁹ Naturally German Adventists now focused all their attention on this country for implementing their mission outreach. Suddenly in 1903 this part of the world had become of importance to them; a place whose existence hardly anyone had been aware of before.

But before the small church in Germany could even think of such a project, having during the planning stage in 1902 barely 2900 members and just 3400 one year later at the time the mission was launched, much effort and energy was needed for the formation of popular support within the church. Here Conradi not only proved to have a skilled hand in finding support for this project from the church's headquarters (The General Conference of Seventh-day Adventists) in Washington, D.C., U.S.A., he also received the support of the German and the other European church-members and the approval of the German Imperial Government as well.

Conradi naturally consulted first the German Colonization Society which directed him to the German Colonial Department in Berlin. Sometime between September 4 and 6, he established his first contacts there. Fortunately, he was well received from the very beginning, being encouraged to submit a written petition to the government. Finding that the government might respond favorably

and being encouraged to personally meet the governor of German East Africa on his visit to Berlin the same year, Conradi reported to W. C. Sisley, treasurer of the European General Conference, from Hamburg on September 18, 1902, of being hopeful of obtaining the grant, of the government responding positively, and of meeting the governor, Count von Götzen.¹⁰

Before Conradi met the Count he was introduced to Dr. Solf, director of mission affairs in the German colonies. In the course of the conversation it was, however, discovered that Dr. Solf had already become acquainted with the Seventh-day Adventist Mission. While serving his government on the island of Samoa, he came in contact with the mission's medical work in Apia, which was at that time directed by an American physician, Dr. F. E. Braucht.¹¹

Count von Götzen was expected to return to Berlin by December 17, 1902. Therefore, in the meantime, Conradi returned to the Free State of Hamburg, where the headquarters of the church in Germany was officially recognized. From here a petition was addressed to the German Colonial Department in Berlin on October 22, 1902.¹²

Obviously Conradi's petition must have been favorably received, for the Colonial Department already acted on the church's request even before Conradi was able to meet Count von Götzen. Since the church had, as such, no legal foothold in Prussia, with the exception of the title of a legal association conducting educational and medical work in Friedensau since 1899, the German government requested the Free State of Hamburg for an assessment of the position of the church.¹³

In its own assessment, the Colonial Department of the German Imperial Government could only refer to its contacts with the church's medical work in Samoa, applauding its engagement in medical care. Especially mentioned, however, was the purely missionary spirit of the mission in its abstention from any political involvement. The government of Prussia was well aware of the Adventist's non-involvement in the delicate balance of power between American, British, and German interests in the Pacific.¹⁴

In its reply the Free State of Hamburg could report no negative information about the church, either. In its general assessment Adventists were classified as slightly deviating from the Lutheran teaching, the keeping of the Sabbath appearing as the most outstanding difference. It was also mentioned that the church was recognized in Hamburg as the "Association of Adventists in Hamburg". Likewise discussed was the church's "International Tract Association", which

was then responsible for the church's literature mission. That the association was self-supporting and occasionally received financial support from its headquarters in the U.S.A. was also stated without further comment.¹⁵

Finally Conradi met Count von Götzen in Berlin in the "Hotel Bristol", Unter den Linden, on December 17, 1902. The governor had been fully informed about the Adventists' intentions and heartily welcomed their mission to Africa.¹⁶ Since the colonial rush to Africa was still going strong and based on national interests, the German government naturally tried to promote the entering of German missions and German personnel. Yet the mission, as shall be noticed later on, did not build up its man-power force entirely with Germans but retained its policy of international co-operation practiced already in Europe and elsewhere.¹⁷

Right after his first contacts with the Colonial Department and later on his discussion with Count von Götzen, Conradi realized the necessity of a form of legal corporation in order to hold property in East Africa. It would be helpful in obtaining wills and legacies and collecting funds for the mission within the Empire. Apparently this was not possible at that time and the mission was first legally managed under the Association of Adventists in Hamburg. This was apparently the legal status since the first officially printed mission reports of the European Division of the General Conference of Seventh-day Adventists were published under its auspices and printed by the International Tract Association.¹⁷

Therefore, the East African Mission, like all other establishments of the church in Germany, was legally recognized under the name of Association of Adventists in Hamburg.¹⁸ Also the European Division...of Seventh-day Adventists had its headquarters in Hamburg at that time. Later a special legal organization, the "Advent-Missionsgesellschaft e. V.", was also established in Hamburg with the purpose of setting the mission itself on an independent foundation.¹⁹ The efforts in obtaining the legal status of a corporation shall be discussed later.²⁰

The encouragement thus received to enter Africa caused Conradi to mobilize the project on all fronts. As a start he obtained first-hand information from an inspector of the German Mission Society who had previously been working in Swaziland and was likewise planning a new mission outreach in East Africa. He had calculated the initial costs of his mission for the first year to be about

\$ 10,000, including travel expenses for the mission party, wages, and the costs of the construction of a mission station.²¹ The first Seventh-day Adventist expedition to East Africa was, however, only provided with \$ 6,000.

But more than this, the support of the church had to be won for this project. At various conferences Conradi was able to inspire the church for this new venture. Members spontaneously donated large sums and the general mission offerings increased by one hundred percent. Certainly, this project was favorably received and remained of major interest within the church for a long time.

Most important task of all, however, was to create enthusiasm among the theology students at the Seminar Friedensau recently established in Magdeburg in 1899. Here, likewise, Conradi began preparing the ground early, supplying the library with books on East Africa, and was as such sowing the seeds for a whole generation of East Africa missionaries later to follow.²²

While Conradi was seeking general acceptance of the plan in his church at home, he had likewise to secure the support of the church's headquarters, the General Conference, in Washington, D.C. Though Conradi was at that time responsible for developments in Europe, with special emphasis on England, Germany, Russia, Scandinavia, and the Middle East, he depended very much on the cooperation of the church's leaders in the U.S.A. for organizational and financial reasons, not to mention the necessary personnel.

The approval of the General Conference, acting also as the mission board for various S.D.A. missions around the world, was most important. The church, at that time already being accustomed to co-operating internationally, numbered in 1903 77,554 members world-wide and 9,547 in Europe. This global engagement and the strong mission involvement allowed European Adventists not to take this responsibility onto their own shoulders.

Conradi, also a member of the General Conference committee and as such a member of its mission board, was best informed about the man-power and financial resources of the church in America. The funding for overseas missions had been scarce as heavy spending was necessary on institutions at home. By that time the church was about 40 years of age, it had already developed into a denomination which needed a certain number of institutions. Aware of this situation, Conradi did therefore not expect to get much financial support for his project but rather was satisfied in receiving the General Conference's consent for the new mission. Conradi was going to take the financial burden upon himself by personally raising the money in the U.S.A. among Euro-Americans, especially the

German-Americans, with whom he had a special relationship, since he had been mainly instrumental in establishing the church among the German stock in the Midwest.

Conradi raised the money in the Midwest. Since at the turn of the century Euro-Americans were still conscious of their European heritage, speaking their mother-tongues, and printing their own denominational literature, Conradi had a channel through which he could appeal to them. The General Conference also made provisions for \$ 5,000.²³

This experience is a strong indication of the mobility within Seventh-day Adventism. Europeans having been settlers not only in America but also in eastern Europe and South Africa, made Seventh-day Adventism a truly international movement at the beginning of the 20th century. Though European Adventists made use of the available colonies, they entered Africa not on a purely national colonialistic basis but operated from the very beginning as a rather international movement. As shall be observed, the mission in East Africa was supported and financed on both sides of the Atlantic.²⁴

Before the mission was even launched and success seen on the horizon, Conradi had created such an enthusiasm through his campaign speeches and articles that the project had to get off the ground. This was mainly due to his skill in selling this project to the young and progressive church, but it was also due to his conviction that a young church needs a goal in order to be inspired.²⁵ From this point of view the East Africa Mission was as much a help in the development of the home-base in Europe as it was to the mission field in Africa. Therefore the constant flow of information on the development of the mission was more than necessary. The church-papers' reporting all important moves enabled each church-member at home to participate in making the African mission a success.

There were also theological views coercing the minds of Adventists and molding their mission outlook. Especially their eschatological outlook was a spontaneous initiative. They were also motivated by the desire to bring hope, salvation, and the basic needs to the underprivileged.

But by the time Adventists entered Africa other missions were already operating. This Adventists noticed even before touching on African soil. In fact, this was one of the reasons for not delaying the outreach any longer. It

was feared any further delay would only bring the same opposition to Adventists in Africa as they had already experienced from the major churches in Europe. Certainly, there was competition among missions. But once in Africa Adventists, as well as other missions, tried to not enter places already occupied. This was the suggested goal at least at the beginning of the East Africa Mission.²⁶

The Pare Mission

From the initial stage of planning to the entering of East Africa hardly two years had passed. During the summer of 1903 the departure of the first missionaries was announced at the general meeting of the "German Union Conference". Johann Ehlers, a student at Seminar Friedensau for one year, and the German-American nurse, A. C. Enns, were selected for this expedition. They left Naples on October 23, 1903, and arrived in Dar es Salaam on November 12 of the same year.

Though Ehlers and Enns had been instructed to settle on the east coast of Lake Victoria, the governor of German East Africa, whom they met in Dar es Salaam, advised them to move into the Pare region located halfway between the coast of Tanzania and Mount Kilimanjaro. Accordingly a cable reached the headquarters in Hamburg on November 27, 1903, reporting the founding of a mission on November 25.²⁷

European Adventists paid a heavy price for the opening of their mission. Compared with the operation of their already established missions in Europe and in the Middle East, as seen in the table below, their initial investment in Africa was more than proportional:²⁸

England	\$ 5,718
East Africa	\$ 5,000
Germany	\$ 3,100
Scandinavia	\$ 2,350
Middle East	\$ 6,500

The major reason for changing the original plan of settling near the coast of Lake Victoria was the problem of transportation. Moving inland from Tanga, the Usambara Rail took them only as far as Korogwe, some 85 kilometers. From here the missionaries had to continue on foot, but found their method of travel too

inconvenient and consequently settled in the Pare Mountains. The governor of East Africa had already recommended this and had further provided them with a letter of recommendation to the military stations granting them proper protection which, of course, influenced the decision. As a result, Ehlers and Enns were not too far out of touch with the regional colonial station Wilhelmstal (Loshuta).²⁹ Furthermore, being cautious about falling sick, they decided to remain in the mountains, the cooler region.³⁰

The decision to settle in the Pare Mountains proved to be correct in the long run. Leaving Wilhelmstal, their goal was now Kihurio in southern Pare, a region hardly entered by Europeans. Here land was available for a mission station, the chief of Mamba selling a tract for 100 rupies. On this land the first mission station was erected with the name "Friedenstal" (Valley of Peace).³¹ Later they advanced from Kihurio farther into the Pare region to Mamba-Gonja, Kisuni, Rdungu, and finally to Mamba itself.

The news of the establishment of the first mission station in East Africa was received with great enthusiasm in Europe. Eager to keep in close touch with its embryonic mission, the homebase dispatched its mission director, Conradi, to the mission frontline the following year. He had promoted this mission project by himself so far and longed to see things developing first-hand. Visiting the neighboring mission in the Middle East in 1904, he continued his inspection tour to East Africa the same year.

Keeping in close touch with its frontline mission was not only important for securing its development or maintaining the flow of communication with the homebase, but the financial involvement made it rather necessary to stay in close contact. In time the European mission, becoming ever more self-supporting, developed a sound financial basis. Failures could not be afforded and debts could not be incurred. The mission had to be established on a cash basis. All European Adventists were, therefore, encouraged to support this project. Thus the British Adventists presented all of their Sabbath School offerings collected during one year and the Swiss Adventists donated a Christmas offering of 1,000 Marks in 1902. The East Africa Mission was truly an inter-European mission project.

When Conradi arrived in Friedenstal during his first inspection tour, the construction of the station was well advanced. Bringing along four more missionaries (A. Langholf, Chr. Wunderlich, Frieda Breitling, and J. Ehlers' wife), among them a technician and a teacher, he not only enriched the crew in numbers but

also in expertise, helping to develop the mission on a broad basis from the very beginning.³²

While the mission began its activities with elementary education and basic training in handicrafts, the headquarters in Hamburg early recognized the need for advanced training of the missionaries in order to get really close to the culture of the people. Therefore, two students, B. Ohme and Ernst Kotz, were selected from among the ministerial students at Seminar Friedensau and sent to the Oriental Seminar at the University of Berlin for specialized studies. Introduced to Kiswaheli by Professor Carl Meinhof during his one year of study, Kotz was later instrumental in establishing the Chasu grammar. Since the missions capacities for granting such advanced training to all of its missionaries were limited--its own seminaries in Europe not offering much more than the elementary courses needed by pastors--most missionaries had to be satisfied with the ministerial training already received for their overseas assignment.

Immediately after his arrival in Africa Kotz began his work with the Chasu language. Between 1906 - 1908 the Chasu grammar was prepared; it appeared in the series "Archiv für das Studium deutscher Kolonialsprachen" as volume 10 in 1909.³³

Kotz's literary work among the Pare early enabled the mission to put its activity on an indigenous footing. Mastering the Pare language in publishing the Chasu grammar, translating the Gospel of Matthew, and printing literature, the mission made a major contribution to East Africa. Unfortunately World War I put an early end to this development. Kotz, taken prisoner-of-war as the other missionaries were and interned in India and Egypt by the British Forces, was not in a position to return and see his work develop. The interruption of his mission was a hindrance in the otherwise natural process of growth.³⁴

Kotz's influence was felt not only in Africa but also made its impact on Central Europe. The intercultural exchange was equally important for the homebase and the mission. As the link between these two cultural worlds, the missionary played an important role in passing on information to both sides. This became very manifest in Kotz's mission reports, where he answered expectancies of success and described the realities of the mission field at the same time. He realized the importance of reporting progress for the inspiration of the homebase but at the same time was careful enough not to draw a false picture about East Africa by passing on an unrealistic view.³⁵

Generally, the missionary felt himself caught between three fronts: the

expectations of the home church, the thinking and feeling of the world of the Africans, and the general public opinion of the secular mind in Europe and among the settlers in East Africa, which did not readily support the ideals of the mission. Towards all of these the missionary had to justify himself and his mission.

Furthermore, the missionary's position did not always remain constant but underwent continual changes. This made his task even more difficult. On his journey to East Africa his romantic hopes had already evaporated, when his first encounter with the mission field was by falling sick. Soon it was realized the world of missions was much different from what had been expected. Kotz observed that the missionary's opinion and attitude towards his task underwent constant changes, passing through a cycle from inner withdrawal to a complete acceptance of the African and his culture.³⁶

The missionary's development was also portrayed in the church papers. With his personal problems and those of the mission, the church grew at the same time. Kotz observed this development was very important to the growth of the church at home. The multiple religious and ethnic problems enriched her in giving and receiving.³⁷

The reciprocal impact made by the missions upon Europe is generally neither realized enough nor sufficiently appreciated. The mission fields enriched the European church in return, too, releasing new and creative power and challenging its youth. The Seventh-day Adventist Church in Europe could not otherwise have kept up her missionary spirit as vigorously, an insight worth considering among the stagnating churches in Europe today. The home churches were continually inspired; while giving they were also receiving.³⁸

The Pare Mission became the first great experience for European missionaries in Africa. They underwent many difficulties in addition to making mistakes at the beginning. Being taken for white sorcerers, they were first of all more feared than welcomed. Casual contacts created curiosity until the natives anticipated the real intentions of the missionaries. It was mainly the missionaries' mastering of the Pare language that secured a successful approach; at last. Both sides learned to understand each other.³⁹

The Africans did not make the missionaries' arrival easy. Different and less developed cultural settings, especially from the western view of hygiene, made the newcomer think of home. At the turn of the century the distance between the western and the African worlds was still remarkable. Yet the Africans'

eagerness to learn and ability to adjust was recognized early.⁴⁰

Finally, it was not an adventurous drive or a religious zeal that made the missionaries stay and risk their lives. According to Kotz it was mainly the love for the African that encouraged the missionaries to stay on despite the dangers mission service involved in its early stages. Without the devotion toward the Pare people and a mutual response, the mission service would not have been as rewarding.⁴¹

The missionary wife particularly felt the difficulties of mission service. Staying alone during long intervals while her husband was travelling, not to mention the single woman, she more than anyone else was forced to adapt the needs of her family to the available national resources. This became manifest during World War I, when most of the men were taken prisoners-of-war. At that time the closeness to the native language and culture proved to be especially helpful.⁴²

Much attention was given to the cultural setting of the Pare. Their family structures, marriage ceremonies, child-rearing, trades, and cults were of great interest. Cultural patterns had to be taken seriously if the mission was to become successful, Kotz argued. He even felt personally enriched by studying them closely. Certainly, despite this positive voice for the support of African culture, mistakes were made and cultural values destroyed. But only in the case of the "African's fear", did the missionaries openly declare their aim at changing his outlook in order to "liberate" him from this awe. Undoubtedly, this was a delicate matter since aiming at fear, the missionaries touched a complexly interwoven cultural system, eliminating some aspects of it while introducing the values of Christian living.⁴³

Kotz's open-minded approach to the culture of the Pare was also inspired by his former teacher, Prof. F. von Luschau, an anthropologist at the University of Berlin, who emphasized that cultures of different settings have their own values. With this anthropological insight and his personal religious motivation, Kotz viewed the African culture carefully. Consequently, he arrived at the understanding that encounter with the African cultures opened rich traditions of thought found mainly in the manifold African proverbs and stories.

Kotz, also concerned with the misbehaviour of the European colonists, lamented the wide gap between their Christian teachings and practices. He expected a future African retaliation, though delayed by the underdeveloped state of the Africans and their language divisions, allowing the colonial powers

still to rule without opposition. This tension helped in the expansion of Islam, he argued, and could not rule out a Holy War against the white man in the future. The closeness of Islam to the African culture and skin also spoke in its favor; the teachings of Mohammed appealed to the African mind. To counter this, Kotz recommended the study of African languages as the best way to reach the Africans' perception.⁴⁴

Finally Kotz credited his success to his African brethren. Andrea Senamea, an early convert, assisted him faithfully in establishing the Pare grammar. Accordingly Kotz commented: "It would have been otherwise impossible to publish the Chasu grammar within three years of study".⁴⁵ Also Hezekiele Kibwana contributed to his linguistic studies. Petero Mlungwana, his longtime secretary, was instrumental in translating portions of the Old and New Testaments, which were printed by the Advent-Verlag in Hamburg.⁴⁶ Other close associates were Aburahamu Sengoka, son of chief Many of Mamba, Danieli Mwenda, and Nesaya Fue. Their support and friendship lasted long after Kotz's departure from Africa.

At last the Pare Mission was established with its respective churches and schools. The main stations were Friedenstal, Kihurio, Vunta, and Vwasu. This success did not come about without sacrifices. Of the death toll of nine missionaries and members of their families three had died in the Pare region, while another six lost their lives on the east coast of Lake Victoria. Of the scores of missionaries laboring in Tanzania almost all of them passed through the Pare Mission.

The Victoria Lake Mission

As the first missionaries had been originally instructed to start their mission on the east coast of Lake Victoria, the idea to move closer to the lake was never abandoned. The mission wanted to work in a relatively untouched field. This being the case, the Seventh-day Adventist Mission laid plans to enter the area in 1906, since, according to Conradi, other missions had not entered the area on indigenous grounds, as they made no progress among the native languages.⁴⁷

Three years after the mission's arrival in the Pare region, it was ready to expand on westward. Enns was instructed to survey the coast around Lake Victoria. Beginning his inspection at the northern border of the lake at Schirati and moving southward to Muansa and on to Bukoba in the west, he also

crossed into Uganda and went as far as Mengo. Along his way he visited various missions on the west coast, getting information about their experiences first-hand.⁴⁸

Up to this point the mission learned much through experience being cautiously advancing as fast as new information allowed. Generally speaking, the mission was mindful in locating its stations while carefully selecting and securing funds and apt personnel. When Conradi arrived in East Africa again in 1908, he eagerly followed the footsteps of Enns' earlier survey in 1906 by likewise visiting the same places while contacting the colonial offices in Schirati, Muansa, and Bukoba. Heading for Capetown, Conradi also passed by Dar es Salaam securing the approval for the establishment of his envisioned mission stations on the east coast of Lake Victoria.⁴⁹

The Victoria Lake Mission was inaugurated in the Spring of 1909, when Enns and E. Rößler established a mission station in Busegwe. Conradi, returning one year later in 1910, could see the fruition of his plans: Several mission stations were built along the coast and on the islands in due time and a mission boat, the "Herald", made travelling much easier. With it building materials for the construction of the stations and goods for the missionaries coming from Hamburg via the Usambara Rail were transported. Also Indian merchants' making use of the boat helped reduce the costs of the upkeep and for the crew of six Africans.

The mission's experiences gained in the Pare region now proved most helpful while outgrowing its childhood. After the first baptism on April 4, 1908, it prospered tremendously. Its growth became evident in 1912, when Conradi, keeping up his two-year cycle of inspection, visited all missionaries in East Africa another time. A general workers' conference was held in Majita where, after thorough analyses, the territory of the Victoria Lake Mission was divided into the following three districts:⁵⁰

1. The mission among the Wasanaki with the towns of Busegwe, Ikidzu, Utimbaru and Schirati.
2. The mission district with the towns of Majita (headquarters of the mission), Iramba, Nyabangi, and Sizaki.
3. The mission in Usukumaland with the cities of Ntuzu, Magala, Kanandi, and Itilima.

All the missionaries from the Lake Victoria Mission were present as were the African workers. Two years later, at the outbreak of World War I, this field

was the most prosperous European S.D.A. mission. Along the three hundred kilometers stretch of the mission territory some 20 stations were either established or under construction. There were 12 main schools with about 2,200 pupils; eight further schools were in the planning stage. The mission employed 18 missionaries and 23 Africans.⁵¹

Within eleven years German Adventists had adapted themselves very well to East Africa and were well rooted at the outbreak of World War I. Combined with the four mission stations in the Pare region, there were 24 stations in existence with about 500 baptized members. Some 6,000 pupils were being taught in their schools. The mission had reached a stage where further progress was expected. From the original cost of 6,497 Marks the annual expenditures had climbed to 150,000 Marks.⁵² The homebase being very generous, even though it did not enjoy the same number of schools at home, gave rather freely of its man-power and money. Unfortunately, these enthusiastic and daring beginnings were suddenly interrupted by war, which did not pass by unnoticed in the mission fields.

The British East Africa Mission

The mission enthusiasm of German Adventists naturally spread to other parts of western Europe, too. In England denominational journals closely followed the progress of the German missions in East Africa. Even more information was passed on, since both England and Germany were administratively united in the European General Conference of Seventh-day Adventists, whose church leaders attended church-meetings in both countries regularly.

When Conradi visited Great Britain in 1906, the reports about the German East Africa Mission were well known and a desire of having their own mission in the British colony developed: The British East Africa Protectorate which had comprised Kenya and Uganda since 1902. British Adventists argued that the longer they waited the more difficult it would become to enter. The presence of eleven missions in Kenya, not including those in Uganda, added some pressure to the urgency.

The development of the British East Africa Mission ran along the model of the German East Africa Mission from the very beginning. The experience already collected speeded up the establishment of a new mission enterprise. Thus Conradi first entered into correspondence with the Chief Commissioner of the Protec-

torate introducing his plans. As the Seventh-day Adventist Mission on the island of Samoa was used as a reference for the German government, in England Conradi now referred to the Seventh-day Adventist Missions in the British colony of South Africa. Here, too, he collected government reports and studies on British East Africa, again being eager not to run into competition with other missions. Likewise he was concerned with the security of the health of the missionaries in not assigning them to relatively unhealthy situations.⁵³

Like the German one, the British East Africa Mission was started as a joint European Adventist project. The way was prepared by the German-American missionary-pioneer A. C. Enns, who was instructed to cross from Tanzania into Kenya and locate a proper site near Lake Victoria. Simultaneously an African Adventist from Malawi, Peter Nyambo, studying at the Duncombe Hall Training College in London at the time, was invited to attend the German Adventist Seminary at Friedensau in order to become acquainted with the denomination on the continent and to study the German language. His presence in Germany was also used as a demonstration of a living example from the mission field. He was a further encouragement to young ministerial students to accept the challenge of becoming missionaries.⁵⁴

The creation of a British mission was finally implemented in 1906. Enns and Nyambo crossed from Tanzania into Kenya. With the sending of Nyambo, British Adventists sponsored black African co-laborers from the very beginning. Only one year later, on Jan. 2, 1907, the headquarters could report that the first British missionary had started his work at Gendia, the region Enns and Nyambo surveyed before.⁵⁵ Here Arthur Grandville Carscallen, a Canadian, erected the Gendia Mission Station near Kisumu on the Vinam Gulf (Kavirondo Gulf), which became known as the Gendia Mission, serving the Joluo people. The mission site was certainly well located, its distance not too far away from the terminal of the Kenya-Uganda Railway that connected the Lake Victoria port of Kisumu with Mombassa on the Indian Ocean.

Carscallen's early reports were well received in England, as were his requests for more missionaries. From now on a stream of British missionaries followed him to Africa. With it he not only aroused a missionary spirit in England but also opened a long and prosperous mission history of British Adventists. Naturally, this also opened the way for entering other British colonies to them.⁵⁶

From the British mission on Lake Victoria it was hoped to enter Uganda.

This, however, was not possible at the time, since the colonial government was not favorable towards the Adventist mission. Most likely older and well established missions were not in favor of yet another mission coming. Therefore, it took some time until Seventh-day Adventist mission efforts proved themselves favorable to the colonial government, which then granted it further advancement.⁵⁷

Consequently, the mission first concentrated its activities on the Lake Victoria region. Its outspoken aim to serve the native people required first of all the thorough knowledge of their language, which was more important than erecting stations and institutions, even though the construction of mission stations was of great concern.

The priority thus given was most successfully implemented. Carscallen spent much time with Dholuo and had already completed a Dholuo Grammar and a Dholuo Hymn Book by 1911. Most of the literature was printed by the Advent-Verlag in Hamburg, but from 1913 on the young mission started printing its own material with the monthly journal, "Jaote Luo (Luo Messenger), becoming the missions first success.⁵⁸ European Adventists were certainly satisfied with these accomplishments, raising among their 2,000 members about \$ 200,000 by 1908.⁵⁹ Like the training of Kotz and Ohme, who attended the Oriental Seminar at the University of Berlin, the training of several British missionaries at Livingstone College in London proved likewise to be most effective.⁶⁰

The British mission cooperated closely with the Germans along Lake Victoria. Since both missions were in the possession of a boat, communication was easily possible. The directors Ohme and Carscallen met occasionally to exchange ideas. There were also joint meetings whenever visitors arrived from the headquarters in Hamburg and London.

Towards the end of 1912 Conradi inspected the young British mission in Gendia. By that time it had made its first impression. Fifty-six persons were already baptized and the educational work prospered. Though there existed only a charter for the stations at Gendia and Wire Hill, the native communities pressed the colonial government to allow Adventists to open a further station. This was the case on the island of Rusinga, where a vacant military station at Karungu was handed over to be used as a school. Since steamers had previously anchored

here, the mission obtained an ideal landing place.⁶¹

Thus four more stations were added to Gendia and Wire Hill by 1912: Nyanchwa, Kanyadoto, Karungu, and Got Rusinga on Rusinga Island. All stations possessed schools but there were only two churches with 65 members on the older stations. In 1913 Kamagambo Mission was added on the site of a traditional battle zone between Juluo and Abagusii. With the help of education, the two tribes eventually were pacified.⁶² These developments were only made possible by the mission's linguistic activities. By the end of 1912 Conradi had been shown the manuscripts of a grammar and a dictionary in Kavirondo. A spelling-book, a hymnal, and the Gospels were already printed in Hamburg. These facts spoke strongly in favor of the extension of the Adventist mission in British East Africa, when Conradi met Governor Belfield in Nairobi on Jan. 7, 1913.⁶³

The Ethiopian Mission

Since Seventh-day Adventists in Germany and Great Britain had been allotted their respective mission fields, similar demands arose among Scandinavian Adventists. Until 1907 they were supporting the German mission in Tanzania, sending missionaries and contributing financially. But the Scandinavian Union of Seventh-day Adventists, comprised of the churches in Denmark, Norway, Sweden, and Finland, had received its own mission territory in Ethiopia by 1907. Thus the Seventh-day Adventist Church in Europe had aimed at the major countries in East Africa.

While visiting Egypt in 1901, Conradi had already envisioned a mission in Ethiopia. Only the favorable existence of the available German colony in Tanzania had prevented him from implementing his plan at that time. But he felt the moment opportune in 1907. As in the cases of the British and German East Africa Missions, the process of establishing the Ethiopian Mission developed after the pattern described earlier: information was collected, various missions already established in East Africa were consulted, the cultural and historical setting was studied, and the public opinion of the church was prepared.⁶⁴

Ethiopia was still under its independent but powerless ruler Menelek II in 1907. The collapse of his regime was expected at any time. This tangible political vacuum was naturally watched by the European powers, whose greed for more colonies was obvious. Missionaries of various societies centering their activities along the Ethiopian borders in Eritrea, studying the Ethiopian

languages and preparing the ground for educational work, prepared themselves for the expected political changes, since up to this time foreign mission activities had not been allowed in Ethiopia.

In this vague and unpredictable situation Conradi proposed to not postpone the establishment of the mission to Ethiopia. Entering Ethiopia via Uganda or Kenya seemed to be the most favorable way. Enns had been advised similarly during his survey of the countries around Lake Victoria. This decision was not as easily made this time, for Conradi arrived at the final decision almost alone.

Finally he ruled out the entering of Ethiopia from the south, where the Galla people would have been reached first. That Conradi decided rather for the north, Eritrea, was probably prompted by the information received from the Swedish Lutheran Mission. While attending one of their meetings near Stockholm, he was made aware of the progress of the Bible translations into the Ethiopian languages, a matter of great concern to him.⁶⁵

With the dispatching of P. N. Lindgren and J. Persson in 1907, Scandinavian Adventists began a long and fruitful mission in Ethiopia, although the beginning was hard and not very prosperous. For the time being it was limited to Eritrea. Settling near Asmara, the missionaries allocated much time to the native language. Only after several contacts with the Italian governor in 1909, permission for the erection of a station was obtained. All attempts by the Finnish physician Dr. Vasenius to acquire permission for the establishment of medical work in Aksum, Adua, Harrar, Djibouti, or other parts of Ethiopia were in vain. Consequently he and the other Scandinavian medical personnel were transferred to Tanzania, where there were no restrictions existing, while the mission in Eritrea concentrated on the educational work erecting a school on the outskirts of Asmara.⁶⁶

The embryonic attempts in education were not favorably received by the Coptic community. The priests and the parents barred children from attending the mission school, since other Protestants had already made converts and an atmosphere of persecution existed. Therefore the mission reported only slow progress for a long time. Difficulties also arose in the pupils' opposition to the manual work required as a part of the educational program. As manual labor was looked down upon, the self-supporting school dared not assign more than two hours of work per day.⁶⁷

The conversion of the pupils proved to be difficult. After intensive

educational efforts the mission did not even baptize one person during the initial three-year stage, a stalemate overcome on March 27, 1914, when the first three converts, all young men, were baptized. They had been either deacons or priests in the Coptic Church and embraced Adventism after previous contacts with Protestant missions. Their Bible knowledge and interest in spiritual matters functioned as a bridge towards Adventism. With their particular backgrounds they were prepared for the special teachings of the church, such as the keeping of the Sabbath.⁶⁸

With this initial success the mission reached its turning point; further prosperity was envisioned from here on. However, in more than one way, its beginning and further development was different from the expansion of the other Seventh-day Adventist missions in East Africa, where Christianity had not yet been established.

World War I

The outbreak of World War I drew the Seventh-day Adventist Missions in East Africa into a sudden and unexpected crisis. As an international movement, European Adventists were well accustomed to supporting concerted mission projects in Africa and elsewhere. This joint functional organization, intended for the smooth transfer and exchange of people, resources, and ideas, came to an abrupt end in Europe and in the mission territories as well. In East Africa this was especially felt along Lake Victoria. There the political interests of Germany and Britain clashed in a region where German and British Seventh-day Adventist missionaries so far had been united in their mission efforts. Though the Pare region remained outside the battle zone, the missions along the lake suffered heavily during the war.⁶⁹ During the early phase of the war some German missionaries were allowed to remain on their mission compound. But as the severity of the war began to be felt in Africa, too, the colonial government even drafted missionaries into the colonial army. During this period some missionaries served in a position from which they could still keep contacts with the mission where their families resided under perplexing circumstances. To begin with, the British Seventh-day Adventist missionaries, though on the side of the winning power, came into discredit with their own government for receiving instructions and funds from Hamburg, Germany, while the Scandinavian missionaries found themselves placed in between.⁷⁰

In the course of events all German missionaries were assigned some duties by their colonial government. There were also losses of life and the mission stations in western Tanzania were heavily damaged, either in war actions or by pillage by the suffering population. But once the war scene had tipped in favor of Great Britain, British Adventist missionaries, at least, could make sure their work was not destroyed. As for the German mission stations, British missionaries could not take care of them before the war ended, and not until 1922, when the German colonies were divided between England and France and some sort of normal life returned to East Africa.⁷¹

After the war the British missionaries found the German mission stations, with the exception of those in the Pare region, in a very desolate condition. Those within the battle zone, like Utimbaru or Schirati, had been thoroughly devastated. Others had lost their members in the absence of any spiritual leadership. Certainly, World War I also became a testing ground for the spiritual strength of the African Adventists. The older missions definitely survived the ordeal much better as evidenced by the Pare Mission. There the African Adventists carried on the mission for many years without either foreign leadership or any incoming mission funds. Where the mission had become indigenous enough, the war could not dislodge it.⁷²

In some mission territories the Seventh-day Adventist Mission had fortunately been given ample time for making a lasting impression before World War I erupted. During eleven years of peaceful mission activity Africans had learned to read and write, life styles were changed, and healthful living was introduced, especially in the area of hygiene. More responsibilities were accepted in family and church life and women especially had been educated and were set on a new road in society. Thus European Adventist missionaries had enjoyed just enough time to make a major contribution to East Africa by the outbreak of the war.

In more than one way World War I proved the effectiveness of the international co-operation within the Seventh-day Adventist Church. When German missionaries were unable to return to their former missions, British, Scandinavian, and American Adventists filled the gap. Interestingly enough, however, German Adventists were given back the mission in Tanzania on Jan. 1, 1933, a time when the old links to East Africa were still strong. Unfortunately, this second mission period did not last very long, either. With World War II appearing on the horizon, German Adventists left East Africa again, not to

return this time, while the other European Adventist missions continued their growth within the context of a historically prescribed pattern.⁷³

All the parties involved suffered during the war. Most tragic was the separation of the German missionary families, which kept the women and children in Africa and the men in prisoner-of-war camps in Egypt, India, and Europe. The church's headquarters in Washington, D.C., eased this suffering as much as possible by staying in contact with all concerned, establishing links between the missionaries and their families.⁷⁴

Also the war was problematic to the leadership operating the inter-European Adventist Movement. Though the German-born Conradi was an American citizen as were many other leaders, he was free to move within some parts of Europe only as long as the U.S.A. stayed out of the war. As England and Russia were cut off from Germany, the freedom of decision making by the leadership was very much curtailed.

Even more precarious was the situation in the mission fields. Having master-minded the development of the mission in East Africa for over one decade, the leadership pondered many questions. Much energy, hope, and sacrifice suddenly seemed to have been in vain. The security of the missionaries and their families, the well-being of the African workers and believers, the situation of the mission stations, and above all, the negative impressions made by the war upon the minds of many Africans observing the so-called Christian Europeans fighting each other while being drawn into the conflict themselves more and more, were questions of greatest concern.

Though Seventh-day Adventists remained uninvolved in the war by following as much as possible the tradition of heeding the status of non-combatancy, missionaries and church-members came into great conflict while trying to implement this position which was at that time neither understood nor guaranteed by European states. Beside the personal sacrifices of the individuals the church herself also lost her freedom of movement and co-operation in Europe and consequently to a great degree in the mission fields; a trend which continued after World War II.

Contributions Made

By their coming to East Africa, Seventh-day Adventists set in motion specific developments proving to become major contributions to the peoples of

Africa. Besides spreading the Gospel, the mission made the most noticeable impact in the areas of literacy, education, health, nutrition, welfare, and as such contributed towards the advancement of the cultural, social, economic, and political development, as shall also be noticed in the following chapters.

Likewise the mission made a valuable contribution to the churches in Europe. Transmitting information and experiences to and from Africa was keeping the church spiritually and intellectually mobile. Furthermore, it presented the challenge of mastering the problems of various peoples in different cultures and languages while thus enlarging its international experience. Transmitting agencies such as sermons, lectures, articles, pictures, and numerous publications were enriching the homebase, and the personal experiences gained by the missionaries also motivated the growth of the churches at home.

In supporting a foreign mission society, the church also gained public recognition at home. This was clearly manifested when in Germany in 1914 a nation-wide mission fund was raised in honor of the 25th anniversary of the ascendancy of Emperor Wilhelm II to the throne. From this collection the German East Africa Mission received 50,000 Marks in appreciation of its activities in Africa.⁷⁵

The significance of the mission to the home church was also evident while seeking legal recognition as a public corporation in Germany. After the collapse of the German Empire in 1918, German Adventists thought the time opportune for such an application. So far all the church's organizations and institutions were sponsored by the various recognized societies created by the church, such as the Deutsche Advent-Missionsgesellschaft e. V. (German Adventist Missionary Society). Since minor denominations were not granted equivalent rights with the traditional state churches, this was the only legal framework obtained thus far. Though negotiations in Berlin were held by the Deutsche Advent-Missionsgesellschaft e. V. on behalf of the church, the granting by the German government was delayed for many years. The church finally abandoned her request with the emergence of the Third Reich and closed this chapter until after World War II. However, considering the various assets mentioned in this chapter, it may be safely concluded that the contributions made by the Seventh-day Adventist Mission were not only an enrichment to Africa but to the home churches in Europe as well.

Footnotes

¹Baldur Ed. Pfeiffer, "The Role of the Midwest in the Development of the Church", Review and Herald, 153, 26 (June 24, 1976), 13.

²Michael Belina Czechowski, 1818 - 1876. Results of the Historical Symposium About His Life and Work Held in Warsaw, Poland, May 17 - 23, 1976, Commemorating the Hundredth Anniversary of His Death. Warsaw, Poland: "Znaki Czasu" Publishing House, 1979. 553 pp.

³Seventh-day Adventist Encyclopedia, (Vol. 10 of Commentary Reference Series, Washington, D.C.: Review and Herald Publishing Assoc., 1976), p. 1364.

⁴R. W. Schwarz, Light Bearers to the Remnant. Denominational History Textbook for Seventh-day Adventist College Classes. Mountain View, California: Pacific Press Publishing Assoc., 1979, p. 225. See also Gershom N. Amayo, "A History of the Adventist Christian Education in Kenya: Illustrated in the Light of Its Impact on the Africans' Social, Economic, Religious, and Political Development" (unpublished Dissertation, Howard University, 1973), pp. 73 - 74.

⁵Baldur Ed. Pfeiffer, The European Seventh-day Adventist Mission in the Middle East, 1879 - 1939. (Vol. XXIII/161 of European University Studies), Frankfurt/W: Peter Lang Verlag, 1981. pp. 49 - 61.

⁶Letter from L. R. Conradi to E. G. White, Hamburg, Aug. 28, 1902, AEA, (Archiv für Europäische Adventgeschichte), W 7 - 3, p. 362.

⁷For the importance of Hamburg see G. Padderatz, Conradi und Hamburg. Die Anfänge der deutschen Adventgemeinde (1889 - 1914) unter besonderer Berücksichtigung der organisatorischen, finanziellen und sozialen Aspekte. Hamburg: Selbstverlag, 1978. 298 pp.

⁸Letter from L. R. Conradi to Velentiner, Copenhagen, June 15, 1903. AEA, W 7 - 3, p. 374.

⁹Gerald F. Sayers (ed.), The Handbook of Tanganyika. London: Macmillan, 1930, p. 43.

¹⁰Letter from L. R. Conradi to W. C. Sisley, Hamburg, Sept. 18, 1902, AEA, W 7 - 3, p. 368. Padderatz, op. cit., p. 261.

¹¹Conradi, Ibid. (L. R. Conradi et al.), Freud und Leid der Missionare des S.T.A. Missionsgebietes am Viktoriasee. Hamburg: Internationale Traktatgesellschaft, 1919. p. 5. W. Mueller, Im Herzen Afrikas, Hamburg: Advent-Verlag, n. d. p. 23.

¹²Padderatz, op. cit., p. 262.

¹³Ibid.

¹⁴Ibid., p. 263.

¹⁵Ibid.

¹⁶Ibid., p. 264.

¹⁷Missionsberichte der Europäischen Abteilung der S.T.A. Generalkonferenz. Hamburg: Internationale Traktatgesellschaft, 1910, 1912, 1913.

¹⁸Missionsbericht der Europäischen Abteilung der S.T.A. Generalkonferenz. Hamburg: Internationale Traktatgesellschaft, 1910, p. 20.

¹⁹Missionsbericht der Deutschen Advent-Missionsgesellschaft e. V. für das Jahr 1925. Hamburg: Advent-Verlag, n. d. 47 pp.

²⁰See page 35.

²¹Conradi to Sisley, loc. cit.

²²Ibid.

²³Conradi to Velentiner, op. cit., p. 375.

²⁴Ibid.

²⁵Ibid., p. 374.

²⁶Letter of L. R. Conradi to W. C. White, Amsterdam, Dec. 25, 1913, AEA, W 7 - 3, p. 385.

²⁷W. Mueller, "Der Beginn der deutschen Adventmission in Afrika", Advent-echo, 69, 20 (Oct. 15, 1970), p. 391. Ernst Kotz, Von Schwarzen und Weißen, Hamburg: Internationale Traktatgesellschaft, 1914, p. 5.

²⁸Letter from L. R. Conradi to Elder Daniells, Hamburg, Dec. 4, 1903, AEA: W 7 - 3, p. 378.

²⁹W. Mueller, Im Herzen Afrikas. Hamburg: Advent-Verlag, n. d., p. 24.

³⁰Letter from L. R. Conradi to Spicer, Friedensau, Jan. 30, 1904, AEA: W 7 - 3, p. 388.

³¹Mueller, "Der Beginn der deutschen Adventmission in Africa", loc. cit.

³²Ibid.

³³Ernst Kotz, Grammatik des Chasu in Deutsch-Ostafrika (Pare Gebirge). (Archiv für das Studium deutscher Kolonialsprachen, Vol. X. Berlin: Verlag Georg Reimer, 1909), 79 pp.

³⁴Ernst Kotz, Sklavens. Hamburg: Advent-Verlag, 1925, p. 208 f.

³⁵Ibid., p. 32.

³⁶Ibid., p. 35.

- 37 Ibid., p. 162.
- 38 Ibid., pp. 159 - 161, 179, 182.
- 39 Ernst Kotz, Im Banne der Furcht. Sitten und Gebräuche der Neger. Hamburg: Advent-Verlag, n. d. pp. 25, 225.
- 40 Ibid., p. 32.
- 41 Ibid., p. 114.
- 42 Ibid., p. 126.
- 43 Ibid., pp. 25, 225.
- 44 Ibid., p. 219 f.
- 45 Kotz, Skaven, op. cit., p. 188.
- 46 Ibid., p. 193.
- 47 Freud und Leid...., loc. cit., p. 7.
- 48 Ibid., p. 6 f.
- 49 Ibid., p. 7.
- 50 Ibid., p. 9.
- 51 Ibid.
- 52 Ibid.
- 53 Letter from L. R. Conradi to the Mission Board, Hamburg, April 9, 1906, AEA, W 7 - 3, pp. 392 - 394.
- 54 Ibid.
- 55 Ibid.
- 56 "Our East African Mission", The Missionary Worker, 11 (Jan. 2, 1907), p. 1.
- 57 Letter from L. R. Conradi to W. C. White, Hamburg, Febr. 1, 1909, AEA, W 7 - 3, p. 404 f.
- 58 Amayo, loc. cit. Conradi to White, loc. cit.
- 59 Conradi to White, Ibid., p. 406.
- 60 Missionsbericht. Europäische Abteilung der S.T.A. Generalkonferenz. Hamburg: Internationale Traktatgesellschaft, 1912. p. 37.

- 61 Missionsbericht der Europäischen Divisionskonferenz der S.T.A. Generalkonferenz. Hamburg: Internationale Traktatgesellschaft, 1913. p. 22.
- 62 Amayo, op. cit., p. 87.
- 63 Missionsbericht, 1913, op. cit., p. 23 f.
- 64 Letter of L. R. Conradi to the General Conference Committee, Friedensau, July 20, 1907, AEA, W 7 - 2, pp. 398 - 400.
- 65 Ibid.
- 66 Missionsbericht, 1912, op. cit., p. 36 f.
- 67 Emery J. Lorntz, "Die erste Taufe in Abessinien", Zions-Wächter, 20, 9 (May 4, 1914), pp. 248 - 249. H. Steiner, "Aus Erythraa", Zions-Wächter, 19, 11 (June 2, 1913), pp. 278 - 280.
- 68 Ibid.
- 69 Mueller, Im Herzen Afrikas, op. cit., p. 30 f.
- 70 Freud und Leid...., op. cit., pp. 46 - 54.
- 71 H. F. Schuberth, "Das Tanganjikagebiet (Deutsch-Ostafrika)", Der Adventbote, 39, 6 (March 15, 1933), pp. 81 - 82.
- 72 Ibid. Freud und Leid...., op. cit., pp. 60 - 62.
- 73 Schuberth, loc. cit.
- 74 Rudolf Th. Stein, Tagebuch 1916 -1927, AEA, N 5 - 2, pp. 237, 274.
- 75 (R. Rühling an den Minister für Wissenschaft, Kunst und Volksbildung vom 20. Okt. 1920, Abschrift), AEA, U 1 - 1, p. 1. L. R. Conradi et al., "Nationalspende zum Kaiserjubiläum für die christlichen Missionen in unseren Kolonien und Schutzgebieten", Zions-Wächter, 19, 9 (May 5, 1913), p. 252 f. L. R. Conradi, "Die Nationalspende für die christlichen Missionen", Zions-Wächter, 19, 22 (Nov. 17, 1913), pp. 531 - 532.
- 76 Einspruch des Deutschen Vereins für Gesundheitspflege vom 24. März 1927, AEA, U 1 - 1, pp. 41 - 42.

Seventh-day Adventist Contributions to Tanzania

K. B. Elineema

Before considering the contributions made by Seventh-day Adventists to Tanzania, we have to know their basic objectives first. Adventists teach that man is a creature with limited but progressive knowledge, which comes from the all-infinite creator, who is omniscient and the source of all knowledge. In order to be able to develop his endowments, man should receive a balanced education - mental, moral, social, physical, and vocational. In fulfilling this high aim of educating the whole man, Seventh-day Adventists have always put much emphasis on Christian education, healthful living, and physical fitness. This type of education is supposed to be "a preparation for unselfish service".¹ It is to be in harmony with God's ideals, who is recognized as the source of all truth and moral values.

True education...means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come.²

Emphasis has also been laid on manual labor, which is accepted as a dignity to mankind. In the Adventists' educational programme, additional instruction has been given in various fields, such as in technical and agricultural programmes, in order to provide the physical stability needed and to develop various skills.

Instructions should be given in agriculture, manufactures, - covering as many as possible of the most useful trades, - also in household economy, healthful cookery, sewing, hygienic dressmaking, the treatment of the sick and kindred lines. Gardens, workshops, and treatment rooms should be provided, and the work in every line should be under the direction of skilled instructors.³

With this concept in mind, L. R. Conradi, who was then in charge of the Seventh-day Adventist Church in Germany, began making arrangements for a mission outreach to Africa in 1902. Consequently A. C. Enns and Johann Ehlers entered Tanzania on November 12, 1903, and founded the first Seventh-day Adventist mission in East Africa at Mamba Giti, Pare. From here Seventh-day Adventists spread all over the country as the years went by. Their contributions made to Tanzania are worth discussing here.

Contributions to Literacy

The Seventh-day Adventists in Tanzania did much in wiping out illiteracy in those places which came directly under their influence. By the end of 1905

the Chasu language had been given a writing-system and a Chasu and Swahili primer (Fibel) had been written. In 1909 one thousand copies of the primer were printed.⁴ Also in that year a dictionary, a Chasu grammar, and a translation of the New Testament were completed, and the latter was published in 1912 by the Advent-Verlag in Hamburg.⁵ In the following year the Chasu Hymn Book was completed. Then in 1912 a Chasu translation of portions of the Old Testament, a book called Mafundisho ya Kitabu cha Mungu and a Chasu journal known as Mbirikiji were published. Therefore, by the outbreak of World War I in 1914, there was quite an amount of literature in circulation.⁶ In 1927 three books translated by Archie F. Bull, who was then the principal of the Seventh-day Adventist Teachers College at Suji, Pare, were published and various copies sold in Tanga, Moshi, Morogoro, Dar es Salaam, and Zanzibar. These were Baada ya kufa Nini, Mambo Makuu ya leo, and Daniel na Siku Zetu.

The colporteurs mainly responsible for the distribution of this literature were Yohana Tenaoro Nyange, Zakaria Ntemo, Julian Mabinga, Hosea Lomba, Stefano Kirigo, and Filemon Makura. The wide programme of formal schools (including 'bush' schools), the adult education programme started by Max Poenig during World War I and again fostered by Spencer G. Maxwell in the 1920's, as well as the determined effort to make converts read the Bible, contributed to a great number of the population of Majita and South Pare (Suji, Mamba, and Kihurio) becoming literate. The publication of both Pare and Swahili primers, New Testaments, song books, a dictionary, and grammar books made a revolution in the areas of Seventh-day Adventist concentration. This is due to the fact that Adventists were the earliest pioneers in those areas and that the people assimilated their teachings. The translations of the Bible into Pare, Jita, and Sukuma appealed to the taste of the indigenous people and, as such, were well appreciated.

In publishing books, Seventh-day Adventists were making use of the most dynamic methods of imparting literature to people. They could therefore reach them with various religious and secular subjects. Such literature has permeated government ministries and all the religious societies whether Christian, Muslim, or traditional. I have seen volumes of these books in national-, government-, and parastatal libraries, reading rooms, schools, and in numerous homes of people from all walks of life. Books on health and hygiene are used to reduce disease. The literature in Kiswahili in particular, besides moulding characters and solving family problems, plays an important part in fighting ignorance.

Through this massive programme for wiping out illiteracy, which has been going on in Tanzania since, many citizens have become thirsty for printed literature, although supplies are still inadequate at present. By 1980 Seventh-day Adventists had instituted a programme of putting out at least three tons of Adventist books a month.⁷ Within the month of January to August 1980 41,000 books worth 1,693,354.- shs. were sold by 450 Adventist salesmen. These efforts have done much in eradicating illiteracy in Tanzania.⁸

The Tanzanian Ministry of National Education is also making use of Seventh-day Adventist books all over Tanzania. In 1980 it purchased 3,000 copies of Afja na Raha and the same amount of Magonjwa Huletwa na nini? This literature is mainly used in adult education in every region of the country.⁹

Social Contributions

The Seventh-day Adventist health services have done much to alleviate pain for thousands of Tanzanians. At the Heri Hospital and at 30 dispensaries in the country, treatments are given to over 350,000 patients annually.¹⁰ From the Heri Hospital a mission airplane constantly supplies the dispensaries with medicine and transports urgent medical cases for treatment. Most of the medicines are subsidized in order that patients can afford them. At Heri Hospital food packages, clothing, and free treatment have also been dispensed to the public, including refugees. Many lepers have been healed.

The Department of Public Health and Tropical Medicine of Loma Linda University, California, U.S.A., has not only trained more than 100 health education assistants, who are scattered throughout nine countries in Central- and East Africa, but has also laboured to conduct training programmes for the community.¹¹ As a result kwashiokor has been greatly minimized.

Through the organization of the Seventh-day Adventist Women's Society, Tanzanian women learned the art of cooking, sewing, baby-care, housekeeping, nutrition, and hygiene. As a result better homes were founded with children enjoying greater health. Being better informed about health problems, housewives were in better positions to help their husbands. This Women's Society did not only utilize its energy and time within the church but also trained and offered help in kind and money to the needy of the entire community.

The art of singing and playing musical instruments which has been taught by missionaries since 1927 has greatly fostered the natural talent of Afri-

cans.¹² Many of the political songs used today derived their tunes from this church music.

Educational Contributions

It appears that the educational programme was the foremost activity of Seventh-day Adventists in their work for the Africans. Right from the start, they opened many schools and urged children to attend. Due to the resistance on the side of the parents to allow their children to attend schools, the missionaries collaborated with the government in making attendance compulsory. Reading, writing, and arithmetic were mostly taught by recitation and recalling the facts later. At first the Africans saw no practical contribution to the communal life in a traditional society. The missionaries stressed individual decisions rather than traditional learning. Traditional education was based on the practical aspects of life at each age group and aimed at the values of the entire society. Later on, however, the African developed a taste for the western type of education.

By 1909 Pare already had 10 schools and 16 African teachers, who had been authorized by the German government to teach. Lukuta, the most outstanding Seventh-day Adventist school during the German era, was renowned for teaching German as well as the other regular subjects. This school also excelled in agriculture. In 1907 it produced 10,500 pounds of cotton worth \$ 600.¹³ While visiting the institution, von Rothenberg, then governor of German East Africa, commented on "the efficiency and progress" of the mission school, and offered it 250 books valuing \$ 150.¹⁴

With the outbreak of World War I in 1914 there already existed 26 Seventh-day Adventist schools and 28 African teachers with 2,338 pupils in South Pare and Usambaa. In the Victoria Nyanza area, too, the educational work had also grown to the extent of 24 schools, 24 African teachers, and 2,125 pupils despite the fact that the Adventist mission had only begun there 6 years later in 1909.¹⁵ The German missionaries, therefore, had produced a literate society which mainly served the Seventh-day Adventist Church and the public in general as evangelists, teachers, and clerks and stimulated the taste for a money economy.

During World War I the schools in Pare were closed for a short time in 1916, when the missionaries had to leave their stations and 28 African teachers

were taken to Loshoto and detained there. After being released on Nov. 3, 1916, the latter continued their work in Pare for six years without any salary or assistance from overseas. This was possible because they were well-trained native teachers and had the spirit of service.¹⁶ With the exception of four Pare teachers, who carried on with the school work in Usukuma, the members, teachers, and pupils of the rest of the mission stations in the Victoria-Nyanza area were scattered and educational progress stopped until the arrival of the post-war missionaries.

With the coming of the post-war missionaries from Britain, the educational work took on a different outlook. The problems of supplying qualified teachers and up-to-date buildings as teaching facilities arose. The quality of students and teachers was stressed and two Teacher Training Colleges emerged at Suji in 1924 and Ikizu in 1927. The first nine qualified teachers came out of Suji in 1927 and the first batch from Ikizu in 1934. Government grants-in-aid were being received by Seventh-day Adventists since 1927.

A special emphasis was now placed on the education of women. Accordingly Suji graduated its first qualified woman teacher in 1931, whereas Ikizu graduated its first women in 1946. Seventh-day Adventists were in the forefront of the education of women in those days.¹⁷ They not only ran co-educational schools but also started a separate girls' boarding school at Usukuma in 1928. The director of education in this region highly commended the Adventist work for "having established an important landmark in the progress of female education."¹⁸

The two colleges (Suji and Ikizu) also produced capable workers and laymen. Some served the Seventh-day Adventist Church, while others found employment in the public sector. The standard and quality of students rose in the early 1930's. Almost 100% of those taking the Teacher Training College examination passed, with the students of the Adventist schools showing better results than those of the government schools.¹⁹

Also in 1927 a technical school, specializing in tailoring, carpentry, and boot-making, was started by Archie F. Bull at Suji. The students were also required to take classes in arithmetic, religion, and drawing. The courses lasted three to four years, whereby successful candidates were awarded certificates. The government, too, awarded them an outfitting of tools.²⁰ The technical school gained such fame that it consequently received orders for uniforms and shoes from the government at Same and Tanga.²¹

Other crafts taught included masonry, agriculture, sewing, papermodelling, and thatching which were required of all the students. They were also taught the playing of musical instruments. Through these graduates entrepreneurs and small factories sprang up around the mission and spread out into the interior.

In 1933 Tanganyika was taken from the British missionaries under the "Northern European Division" and handed back to the German missionaries under the "Central European Division". With the outbreak of World War II, however, the Germans had to leave again. From then on the Adventist work in Tanganyika was administered by the "South African Division". From this time on Tanzania has received its missionaries from various European countries and the United States.

The girls' school at Suji, Ikizu, and Ntusu have had a greater impact on Tanzania than can be stressed here. These schools combated the illiteracy of women, which had always been higher than that of men. The girls were thus able to take up professions and positions of leadership in teaching, the women's society (UWT), nursing, administration, and development programmes. Through their knowledge of the arts of cooking, sewing, embroidery, child care, and hygiene, they have also become better mothers in their own homes. Still other women became an asset, when they helped their husbands in their work and/or added to the income of the family. An outstanding example of such Seventh-day Adventist women is the late Miss Lea Mnyuku. Graduating in the early 1930s, she left Pare in order to teach at Usukuma.

Similarly, Mrs. Namkunda Kashimiri (now retired) served in many schools in Pare, Musoma, and Mbeya. Some of these women played an important role in society, the government, the parastatals, the church, and in the private sector. In the Victoria-Nyanza area the earliest women teachers, such as Esther Sagira, also contributed their whole lives to the task of bringing enlightenment to their society. Some of these ladies even up-graded themselves to the university level and are now holding high positions in the country.

The Seventh-day Adventists operated a total of 192 temporary and permanent schools between 1905 and 1963. These consisted of 46 in Pare and Usambaa, 48 in Usukuma, 90 in the Mara region, one in the Kigoma region, and seven in the Mbeya region. In addition to these, they operated two teachers' colleges and two industrial schools. A secondary school has now been in operation since 1960. The results of Seventh-day Adventist education are well-noted in both Pare and in the Mara region.²²

The Seventh-day Adventist Scholarship Plan, based on the sale of denominational literature, was greatly instrumental in these achievements. It has helped many students to go through private schools.²³ Among them were Koheleth Katondo, Timothy Samuel, Samuel Boy, Daniel Marwa, and John Kisaka, who used this plan to attain higher education in various universities overseas. Two of these, Mr. Katondo and Dr. Marwa, are now working for the Organization for African Unity (OAU) and Dr. Kisaka is at the present the principal of the Tanzania Adventist Seminary and College (TASC) at Arusha.

Further graduates of Seventh-day Adventist schools include Paul Bomani, Tanzanian Ambassador to the United States; Mark Bomani, the first Tanzanian Attorney General; Mishael S. Muze, the Commissioner for National Education; Philemon Sarungi, Head of the Department of Orthopaedics and Trauma of the Faculty of Medicine; Zawadi Machure, Chief Medical Officer at the Tanzania Harbours Corporation; Daniel F. Mtango, Head of the Department of Epidemiology and Biostatistics of the Faculty of Medicine at the University of Dar es Salaam; A. Mgeni, Director of Preventive Medicine in the Tanzania Ministry of Health; Alfeo Nikundiwe, former Dean of the Faculty of Science at the University of Dar es Salaam; and Nimrudi Lugoe, Tanzanian Higher Commissioner in Zimbabwe. There are many other high-ranking officials serving in government, parastatals, and the public sector as clerks, teachers, educators, cabinet members, managers, and employees, who have received their education in Adventist schools and are law-abiding servants.

Religious Contributions

The main aim of Seventh-day Adventists is not only to prepare people for this world but also for the world to come. Thus all missionary endeavours are geared to the conversion to Christ. Since the time the missionaries arrived in Tanzania in 1903, they have constructed chapel-buildings for worship and religious instruction.

When the mission started, there was strong resistance from the Africans who valued their traditional life of local dances, initiation rites, drinking, smoking, and polygamy. Africans also had their traditional religions, either ancestral or shrinal, where they paid homage to various religious symbols. Thus the missionaries turned to the young children who were in schools, as well as to the few people who agreed to attend their religious meetings. These were

usually employees of the mission. For that reason it took them five years to attain their first converts. The first six candidates were baptized at Kihurio on April 4, 1908, and these were followed by two on June 29, 1908. Concerning their problems, Enns stated:

We are confronted with disappointments from day to day One day we are made happy and hopeful by having six or eight youth apply for instruction in the Word of God, with the view of baptism. After a few days we are made sad to learn that their real object is to receive some small gifts, or to be taken under a shelter.²⁴

The approach towards girls was even more difficult. They were required by their parents to be shut up and initiated in all the manners of their custom as soon as they reached a marriageable age, a ceremony lasting at least three months.²⁵ This made it hard for them to become Christians. At the same time, candidates for baptism were threatened with expulsion from their community by their chief, and their sorcerers told them of terrible disasters awaiting them.²⁶

Despite these problems, the mission in Pare grew tremendously. In 1909 new missions were opened along the Victoria-Nyanza, followed by the first baptisms of two candidates at Majita on December 11, 1911,²⁷ of six candidates at Bussegwe on December 14, 1912,²⁸ and of ten candidates at Utimbaru on April 23, 1914.²⁹ The missionaries' years of hard labor and combatting sickness had finally brought their desired fruit.

Finally, in 1913 the Pare people had caught the zeal of the missionaries and produced their own first missionaries who left for Usukuma, Victoria-Nyanza with their families.³⁰ The four Pare teacher-evangelists arrived at Usukuma on March 11, 1913. These were Petro Mlungwana Mkwavi (their leader), Isaya Fue, Filipó Sekisago, and Daniel Mwenda.

Also in 1913 the "Young People's Missionary Society" was organized at Kihurio (Pare). This catered to the interests and activities of young people and was geared to further the Gospel as well as to teach them nature studies. At this time Pare had 221 church-members, 27 teachers, and 21 schools. Before the missionaries were taken as prisoners-of-war in 1916, the membership of the Seventh-day Adventist Church had swelled to 274 adult members in Pare and 126 in Victoria-Nyanza, a sum total of 400. At that time there were 12 mission stations manned by 21 missionaries.

After the missionaries left Pare, the mission was left under the direction of Pares: Ezekiel Kibwana (their leader), Daniel Teendwa, Petro Sebughe, and Abraham Msangi. Three of these were ordained church elders; they were men of

ability.³¹ We are told that during the war "the Pare missions did not suffer in any like measure. Here well-trained native teachers and evangelists held the work together after the white missionaries had been interned."³² This was possible because the German missionaries had laid a solid foundation.³³ Under the guidance of these Pares, schools and churches were operated until the post-war missionaries arrived in 1921. They found 246 faithful baptized Christians, or with the non-baptized members 341 believers.³⁴ Also at Usukuma, four Wapare teachers stood by the mission. After the armistice they obtained permission from the government to begin school again.³⁵ The mission in other districts had, however, deteriorated during the war.

The missionaries' success in converting and baptizing chief Reuben Shazia of Suji and Daudi Sekimang'a of Mamba in the Pare area led to a quick increase in Adventist membership in those chiefdoms.

The motivation for conversion was varied. There were those who joined the church because of the sincerity of the missionaries, such as F. H. Muderspach, who spent all his time and funds for the sake of his African "brothers". At his death even Muslims held a special service at their mosque and the Roman Catholics sent a delegation to his graveside, declaring him a true "saint". But a number of converts also came to the church with the hope of attaining a better standard, some material benefit such as education, better dwelling houses, or equipment. Some people told me that they were baptized in order to be accepted into Adventist schools; some attended church after having been given clothes and still others did so in order to please the missionaries, because they were employed by the mission.

Various techniques were utilized in gaining converts: catechismal classes, congregational sermons, evangelistic campaigns lasting from two weeks to three months, the "Correspondence Bible School" based at Nairobi and Morogoro, the annual revival meetings known by Adventists as 'camp-meetings', house-to-house visitations, the selling or distributing of religious literature, and the religious instruction given in schools and medical institutions.

Seventh-day Adventists have flourished mainly among the Majita, Pare, and Ha ethnic groups. Utimbaru, Usukuma, and Mbeya have seen some moderate development. The doctrines of this church, however, failed to convert the Zanaki and Ikizu ethnic groups. From the mid-fifties to the present Seventh-day Adventists in Tanzania have ceased to be a rural church and have spread rapidly into the cities and towns all over mainland Tanzania. At the close of 1962 they had

grown to an adult membership of 15,756.³⁶ By 1984 the adult membership was close to 52,000 members.

Footnotes

¹P. S. Marsa, "Advantages of a Christian Education", Southern African Division Outlook, (Dec. 15, 1946), p. 2.

²Ellen G. White, Education (Mountain View, Calif.: Pacific Press Publishing Assoc., 1952), p. 13.

³Ibid., p. 218.

⁴Letters from E. Kotz to W. A. Spicer of Sept. 30, 1909. Record Group 21, Foreign Incoming Letters 1909 k, General Conference Archives, Washington, D.C.

⁵Seventh-day Adventist Encyclopedia, (Vol. 10 of Commentary Reference Series, Washington, D.C.: Review and Herald Publishing Assoc., 1966), p. 1294.

⁶William A. Spicer, Our Story of Missions (Mountain View, Calif.: Pacific Press Publishing Assoc., 1925), p. 234.

⁷Interview with L. Russell Thomas, Manager of the Tanzania Union Book Depository, by the writer on Oct. 18, 1980.

⁸Interview with Z. Kusekwa, Publishing Director of the Tanzania Union, by the writer on Nov. 19, 1980.

⁹Notes from L. Russell Thomas, Manager of the Tanzania Union Mission House Book Depository, Oct. 19, 1980.

¹⁰General Conference Statistical Report, 1980. General Conference Archives, Washington, D.C.

¹¹Beatrice Short Neal, "Public Health Education Project in East Africa", Review and Herald 140, 50 (Dec. 12, 1963), 18.

¹²Archie F. Bull, "Evangelizing in Pare, East Africa", Review and Herald, 106, 25 (June 20, 1929), p. 17.

¹³L. R. Conradi, "In the Heart of Africa", The General Conference Bulletin, 1909, p. 54. General Conference Archives, Washington, D.C.

¹⁴Letter from L. R. Conradi to W. A. Spicer of January 27, 1908, see also L. R. Conradi, "In the Heart of Africa", loc. cit., p. 55.

¹⁵General Conference Statistical Report, 1914. General Conference Archives, Washington, D.C.

¹⁶M. N. Campbell, "The Ravages of War", The General Conference Bulletin, (May 18, 1922), p. 118.

¹⁷See "Resolutions and Expressions of the European Division of African Women Education", 1928. General Conference Archives, Washington, D.C.

¹⁸Letter from A. M. Isherwood, Director of Education, to the Suji Education Secretary, Letter No. M/40/336 of Nov. 3, 1931.

¹⁹Letter from Sydney W. Beardsell to the writer on Febr. 23, 1981, cf. Letter from Tanga Central School Headmaster to the Suji Education Secretary No. 43/3/16 of Oct. 20, 1932.

²⁰Letter from A. N. Baker, Headmaster of Tanga Government Central School, to Suji Education Secretary, No. 43/128 of Oct. 6, 1931. Letter from A. M. Isherwood, Director of Education, to the Seventh-day Adventist Education Secretary, No. SE/25/34 of July 13, 1933.

²¹Letter from Same District Officer to the Principal of Suji College on June 26, 1932.

²²Josiah M. Muganda, "The Impact of the Mennonite Mission on Mare Region, Tanzania 1934 - 1967" (unpubl. Master's thesis, Howard University, 1978).

²³Tanzania Union Publ. Council Minutes, Nr. 546, Dec. 23, 1961.

²⁴Seventh-day Adventist Encyclopedia, loc. cit., p. 1293. Letter from A. C. Enns to W. A. Spicer on June 15, 1908, Record Group 21, Foreign Incoming Letters 1908 - E, General Conference Archives, Washington, D.C. The General Conference Bulletin, 1909, p. 55. A. C. Enns, "German East Africa", Review and Herald, 86, 12 (March 25, 1909), p. 14.

²⁵Enns, Ibid.

²⁶S. G. Maxwell, "The Pare Mission", Review and Herald, 101, 6 (7. Febr., 1924), p. 18.

²⁷Missionsbericht. Europäische Abteilung der Siebenten-Tags-Adventisten Generalkonferenz, Hamburg, 1912. pp. 41, 43.

²⁸L. R. Conradi, Missionsbericht der Europäischen Divisionskonferenz der Siebenten-Tags-Adventisten, Hamburg, 1913. p. 25 f.

²⁹op. cit.

³⁰L. R. Conradi, "In the Heart of Africa", Review and Herald, 86, 21 (May 27, 1909), p. 9.

³¹Guy Dail, The European Annual Division Reports, 1912.

³²Letter from T. E. Bowen to Guy Dail on Sept. 5, 1917, Record Group 21, General Correspondence File, 1917, General Conference Archives, Washington, D.C.

³³M. N. Campbell, "The Ravages of the War", The General Conference Bulletin, (May 18, 1922), p. 118 cf. W. T. Bartlett, "Tanganyika", The Missionary Worker, (Oct. 26, 1921), p. 2.

³⁴Seventh-day Adventist Encyclopedia, (Vol. 10 of Commentary Reference Series, Washington, D.C.: Review and Herald Publishing Assoc., 1976), p. 1460.

³⁵Wilfried Fenner, "The Beginnings of the Seventh-day Adventist Work", 1975. (On a recorded tape now in the possession of the author).

³⁶E. B. Philips, "Busegwe Mission Station", Review and Herald, 101, 40 (Oct. 2, 1924), p. 12.

Seventh-day Adventist Contributions to Kenya

Gershom M. Amayo

General Contributions

The world-wide Seventh-day Adventist Movement chose to enter Kenya in 1906,¹ after it had been engaged in missionary activities outside its home-base, North America, for thirty-two years. John N. Andrews, leaving America for Switzerland in 1874, became its first foreign missionary. In 1894, exactly twenty years later, the Adventists founded their first mission station among the African population. Solusi Mission in Bulawayo, Rhodesia, was established in the Matabeleland. In 1958 this center was further developed into the first senior college serving the African population. Adventist activities among the European population of South Africa, however, had already started in 1887, when the first Adventist missionaries reached Cape Town in reply to an invitation extended by Peter Wessels and G. J. van Druten in 1886, the first converts in that region.

Kenya was entered approximately twenty years after the Adventist Movement had started its involvement on the African continent. When the Adventists first reached Kenya in 1906, their work had already started in the Union of South Africa, the Kingdom of Lesotho (Basutoland), Zimbabwe (Rhodesia), Zambia, Malawi, Sierra Leone, Ghana, Algeria, Egypt, and Tanzania. The British Union Conference of Seventh-day Adventists with its headquarters in London, sent Arthur A. Carscallen, a Canadian graduate of Newbold College, England, and Peter Nyambo, a Malawian teacher who had gone to Britain for advanced studies, as the first missionaries to Kenya. During the latter part of 1906 they founded Gendia Mission Station, located about two miles from Kendu Bay, Karachuonyo, South Nyanza District. Therefore, the Adventist Mission in Kenya started among the Joluos, the second largest African ethnic group in the territory.

Under the leadership of Carscallen, the Adventists established seven mission stations between 1906 and 1913: Gendia, Wire Hill, Nyanchwa, Kanyadoto, Karungu Bay, Got Rusinga, and Kamaganbo. In spite of the severe setbacks caused by World War I, the Adventist Movement had laid a firm foundation in South Nyanza by 1919 from which it could make further advancements. All of the mission stations grew to be important centers of education. Before the outbreak of World War I, Dholuo, the Luo language, was put into writing. Carscallen had brought out the earliest Dholuo Primer by 1911, and by 1914 Jaote Luo, the Luo Messenger, one of the earliest monthly journals in Dholuo. It was circulated

not only within the Adventist community but also among the other Christian societies already working among the Joluo.²

Between 1920 and 1932, the Adventist Movement was fully established in the Gusii District³ under the leadership of Eric A. Beavon, an English missionary, and Yakobo Olwa of Kakdhimu, West Karachuonyo. Similarly, Kanyadoto was rebuilt and established during the ministry of Worsely W. Armstrong; Gendia Mission Station under the leadership of William T. Bartlett; Kamagambo Mission under the administration of E. Roy Warland. Under the latter's leadership Kamagambo emerged as the chief center of Adventist education in 1927 and was likewise acknowledged by the Department of Education of the Kenya Government as one of the most progressive centers of education.⁴

The Kamagambo Training School continued to be the most important center of Adventist education during the administrations of the subsequent principals: E. Roy Warland (1921 - 1936), Sidney W. Beardsell (1936 - 1947), Virgil E. Robinson (1947 - 1953), Rex Pearson (1953 - 1957), Frederick E. Schlehner (1957 - 1958), W. Warren Oakes (1959 - 1960), and Rais A. Marx (1961 - 1965). In its curriculum development, it developed into full primary and secondary schools for both girls and boys by 1963. Its teacher-training programme produced hundreds of teachers who were responsible for the promotion of the Adventist elementary and intermediate schools all over Kenya. It produced pastors who established the Adventist Movement in all parts of Kenya and the rest of East Africa. It attempted to provide education which was geared towards the discipline of all the human faculties: physical, mental, and spiritual. It sought to influence the community through vocational and evangelistic programmes.

Between 1921 and 1940, under the leadership of Dr. George A. S. Madgwick, a graduate of the School of Medicine, London University, the Adventist Movement developed one of the most effective health programmes in Kenya. Founded in 1925, Kendu Mission Hospital grew to be the chief center for Adventist health education. It contributed greatly to the physical, mental, and spiritual well-being of the inhabitants of Kenya.⁵

Through the efforts of African teachers and pastors as well as the foreign missionaries, Adventism expanded to the rest of Kenya outside of South Nyanza. This expansion started in 1927, the very year in which the first African and foreign missionaries of the Adventist Movement entered Uganda. Central Kenya Mission was established in 1933 under the leadership of Worsely W. Armstrong, Jeremiah Digo, and Elija Owino. The Coast Mission with Changamwe as the center

was founded in 1934 by William C. Raitt of England and Peter Risasi of Pare, eastern Tanzania. Chekwai Mission in Northwest Kenya was established in 1937 under the leadership of M. Cochrane Murdoch from England.

Up to 1942, the Adventist mission in Kenya had been supervised and sponsored by the Northern European Division with its headquarters in London. Because of this, the majority of the early missionaries to Kenya came from Great Britain. At the General Conference session in 1941, the supervision and sponsorship of the work in East Africa was switched to the Trans Africa Division, formerly known as the Southern African Division. Before being transferred to Salisbury, Rhodesia, in 1958, the Trans Africa Division headquarters was located in Cape Town.

Under the pressure of the winds of change blowing across tropical Africa, the period between 1953 and 1963, the last decade of Kenya's uhuru, sensed the obligation of developing the Africans for more responsible positions. It was a trying time for Adventist education in Kenya, for the voluntary organizations lost their dominant role in the work of education under the pressure of the Beecher Report of African education. The Adventist schools in South Nyanza were withdrawn from the government grants-in-aid. Because of the complaints registered by the Adventist community in South Nyanza, most of the schools in that district again resumed their activities under state aid.⁶

The development of the African leadership was encouraged by the appointment of Africans to the positions which were formerly dominated by Caucasians such as station directors, field secretary-treasurers, and presidents. Special leadership programmes were conducted at the training institutions: Kamagambo, Bugema Adventist College (Uganda), and Solusi College (Zimbabwe).

On the eve of Kenya's uhuru the Seventh-day Adventist community in Kenya comprised 229 local churches with a total membership of 39,657 baptized believers. There were 469 Bible Schools with 75,108 members. The total number of the elementary schools was 243 with an enrollment of 13,976 pupils. Kamagambo Secondary School and Teachers' College had 287 students. Over fifty per cent of the students attending Bugema Adventist College were from Kenya.

Social Contributions

The message of the Adventist Movement was first of all spiritual. But its world-wide missionary programme was also to promote the standard of living among the African people. Thus in the course of its activities it contributed towards the social development of the African population.

First, the Seventh-day Adventist Mission reached Kenya when the majority of the African population was still illiterate. Dholuo and Ekegusii had not been put into writing yet. The early Adventist missionaries worked hard in order to develop a written form of these languages so that the groups could be enlightened intelligently. While other Christian missionary societies, such as the C. M. S., A. I. M., and the Church of Scotland, played their significant roles in this aspect among the Juluos of South Nyanza and Abagusii, the Seventh-day Adventist Mission was the pioneer in the work of education and the advancement of literacy. The earliest Dholuo and Ekegusii primers were brought out by the Adventist Mission.⁷ Not only were the Adventist primers used in Adventist schools, but other Christian organizations received their supplies from the Advent Press, too. Up to the present time, the Adventist Dholuo Primer is being widely used outside the Adventist school system in Nyanza. The African Herald Publishing House, Gendia Station, continues to publish it and distributes it to other schools, including the South Nyanza District Government school system.

In addition to developing the readers, the Adventist missionaries from England mastered the local languages; hence they were able to make translations of a number of volumes published by the Adventist Movement in English. The Adventist Mission participated in the translation of the Bible into Dholuo, both the Old and the New Testaments. The first Ekegusii New Testament was predominantly the work of Gilbert Lewis, the successor to Eric A. Beavon, who was responsible for the first translation of Matthew into Ekegusii.⁸

The publications circulated by Adventist colporteurs had a great impact on the Africans in Kenya. Books circulated dealing with problems such as the home, family, and health contributed as such to the social development of the homes of the young people. A monthly magazine, the Zikiliza, was circulated by the tens of thousands. Thus the colporteurs helped as such in the development of

many homes. The African had learned to spend his time more usefully than in drinking, smoking, dancing, and fighting. He was encouraged to replace such habits by useful work.

Missionaries had noticed that many children were dying in infancy. This was also the case among the Wabagusii who tended to be healthier than the other African groups. Most of the women interviewed between 1920 and 1930 had lost more than half of their children by death through accident or illness. Missionaries participated, therefore, in the elimination of plagues spread by rats through rat-hunts organized in the villages wherever the rats were found to be multiplying. The Nyanzwa Mission students were instructed in the construction of better houses by using better thatch. The principles of healthful living and hygiene were taught in each of the Adventist schools and churches.⁹

Through health programmes the Adventist Movement has contributed to the physical, mental, and spiritual well-being of the people of Kenya, especially in Nyanza Province. The impact of Kendu Mission Hospital is of interest. Thousands of patients have travelled long distances, sometimes by-passing government institutions, for they have confidence in the services rendered in the Christian spirit. The nurses at Kendu Mission Hospital have always occupied their rightful positions in Kenya as well as in the other East African states.

Through its teachings, the Adventist Movement has contributed to the bond of unity that now prevails among the African people, especially in the ranks of believers. Kamagambo Training School was erected on a site that was a battle ground between the Abagusii and the Juluos. It was offered to the Adventists with the understanding that they would devise the ways and means of bridging the gulf between the two hostile tribes. For years Kamagambo has not only managed to have Abagusii and Juluos on one campus, but tribes from all over Kenya and other parts of East Africa have been living together in the same dormitories, eating in the same dining halls, assembling in one church for worship, and meeting in the same classrooms. While there is still some hostility, a wide gap has been bridged.¹⁰

Economic Contributions

Concerning the Adventist role in the Africans' economic development, it is vital to understand that the movement did not reach Kenya or any other country in order to make business. Rather education provided by the Adventist Movement developed men and women to engage in various occupations. They owed their qualifications in full or in part to the Adventist schools.

The Adventist Movement in Kenya employs hundreds of Kenyan citizens in the various institutions it operates. There are those who earn their living through the selling of the publications already mentioned. Some of the successful colporteurs are earning their full livelihood through the scheme of literature distribution. The colporteur scholarship plans initiated by the Seventh-day Adventist Church have helped a good number of the African youth in earning their ways through high schools, colleges, and even through graduate studies in Adventist universities in the U.S.A. Before being authorized to sell the Adventist publications, the students are given thorough training in the dignity of the work and how to be successful. The discipline the students gain while engaged in the work is itself an education of the highest worth.

The students enrolled in the Adventist centers of learning have always been involved in work programmes. Adventist education has always maintained the idea that students should be more occupied in doing some practical work than engaging in sports and games. The majority of those who have graduated from Adventist institutions have demonstrated this spirit of diligence in labor. The students of Kamagambo were required to participate in the work programme.¹¹

Religious Contributions

As to the role of the Adventists in the Africans' religious development, the Christian concept of God was the burden of the mission. The Bible is the Word of God. The Seventh-day Adventist Church is well known for its orthodox concept of God and its belief in the authority of the Scriptures as the standard of truth and practice. The closer one comes to living according to the instruction and counsel of the Scriptures, the more meaningful one's Christian religion becomes and one's spiritual perceptions develop. It was, therefore,

not just a question of heathenism versus Christianity; the Adventist Movement won many from heathenism. Rather it was a question of a deeper religious life.

By exalting the wisdom, love, and power of God as the Creator and Re-creator of mankind, Christian education naturally lessened the fear of evil spirits and witchcraft. It further contributed to the weakening of the old-style African doctors. The Christian religion as portrayed in the fifth commandment tended to strengthen family ties and moral principles. The Christian religion as taught by the mission attempted to undermine the dowry system and polygamy in Kenya as well as in the other parts of Africa.¹²

Seventh-day Adventists have been holding to the doctrine of salvation by grace through faith. They, however, also stressed the fact that faith in its true sense is demonstrated by deeds of love, kindness, charity, and obedience. The cultivation of the spirit of service which had been grasped by the Africans was one of these aims. The Adventist educational institutions brought forth pastors enthusiastic in their faith for the spirit of service to mankind.

Political Contributions

Political views entered sparsely into the picture of Seventh-day Adventist activities. If they were raised, they most likely came to the forefront through education. Thus the students in Kamagambo were taught to obey all the laws of the government, unless they contradicted Bible teachings. The Adventist citizens, therefore, knew that they had a solemn obligation to pay taxes faithfully. They were also taught the rules of soil erosion and conservation.¹³

Unfortunately, many more have been kept out of the mainstream of public life because of their firm stand on the observance of the Seventh-day Sabbath. A faithful Seventh-day Adventist would not accept any job which requires any work on the Sabbath-day. As long as Kenya and the other African countries do not introduce the five-day-week, faithful and qualified Adventists will continue to be excluded from the main stream of public life.

Footnotes

¹For a more detailed study on Seventh-day Adventists in Kenya see: Gershon N. Amayo, "A History of the Adventist Christian Education in Kenya: Illustrated in the Light of Its Impact on the Africans' Social, Economic, Religious, and Political Development, 1906 - 1963" (unpublished Ph.D. thesis, Howard University, 1973), 379 pp.

²A. A. Carscallen, "British East Africa," Review and Herald, (September 17, 1914), p. 12.

³G. Ernest Webb, "Report of a Visit of Inspection paid to the S.D.A. Mission School, Kamagambo, South Kavirondo." (June 17, 1927). p. 2; Typescript by E. R. Warland, February 20, 1973, in the files of the author; Kenya Colony and Protectorate, Education Department, Annual Report, 1928 (Nairobi: Government Printer, 1929), p. 10; Kenya Colony (Nairobi: Government Printer, 1928), p. 70.

⁴G. A. S. Madgwick, "Building a Hospital in Kenya Colony, Africa," Review and Herald, (July 15, 1926), p. 2; G. A. S. Madgwick, "The Kendu Mission Hospital," Review and Herald, (November 17, 1932), p. 11.

⁵EAUM, "Survey and Report of Committee on Government Education Grants in Aid as Adopted by the East African Union," (Nairobi: East African Union Mission, April, 1955), (mimeographed).

⁶A. A. Carscallen, "The Needs Among the Kavirondo People," Review and Herald, (February 11, 1919), pp. 13 - 14; also based on correspondence between Pastor Eric Beavon and the author, March 31, 1973.

⁷Ibid.

⁸Based on correspondence between Pastor J. N. Hunt and the author, March 26, 1973.

⁹A. A. Carscallen, "British East Africa," Review and Herald, (February 29, 1912), p. 14.

¹⁰Ruth V. Gorle, "Post-Matriculation at Solusi," Southern African Division Outlook, (December 14, 1958), p. 3.

¹¹Based on interview between Pastor Pedersen and the author, March 5, 1973.

¹²Based on personal correspondence between Miss Catherine Jean Schud and the author, February 28, 1973.

¹³Ibid.

Seventh-day Adventist Contributions to Ethiopian Education

Ole-Christian Bjerkan

Ethiopia, with her three thousand years of history, is one of the oldest nations in the world, but she is also one of the youngest in the sense that she still belongs to the "developing nations". Nowhere else within the Ethiopian culture is this paradox more evident than perhaps in the field of education, and within the African continent her situation can be said to be unique.

Without any interference from colonial powers, with the exception of five years of Italian occupation (1937 - 1941), Ethiopia has had her complete freedom for thousands of years to develop her own culture and institutions. The Ethiopian monastic and church schools are by all reckoning among the oldest in the world. The first public government school was opened in 1908 and the first Ministry of Education was organized in 1943.¹

Most studies on the development of education in Africa begin with the arrival of the missionaries and/or of the colonial civil powers. Only rarely an acknowledgement is made to some forms of education that existed in African societies before the arrival of foreign educators.

The colonial designs of Africa's educational structures were conceived in the educational offices of Paris, London, and Brussels, refined by dozens of local governors, and executed by thousands of local educators. The educational product of this process was something new and different, a system essentially, but not purely, European in character. It became, not only the system destined to educate most of the present generation of Africa's leaders, but also to be the base for Africa's educational development in the future.

In many respects Ethiopia has quite a different educational background from what has been outlined here. Her educational and social development differ so considerably from the general African setting that many Africanists hesitate to include Ethiopia in their studies.² What makes Ethiopia different from the rest of Africa is basically her Christian history with sixteen centuries of cultural and civilizing influences. Out of this culture developed the first Ethiopian school system within the Ethiopian Orthodox Church, which existed centuries before the coming of modern missions.

Due to an early influence of Christianity, Ethiopia has quite a different cultural background than many African countries, but the educational problems facing Ethiopia are very much similar to those faced by other African nations; the difference is rather of degree than of kind.

Church and Monastic Schools

In Ethiopia an educational system existed many centuries before the coming of the modern missionary. Until the twentieth century, the Ethiopian Orthodox Church had been the only formal educational agency. The church alone assumed the responsibility for educating its own clergy as well as some civilian leaders and members of the nobility. There is no written evidence of the time when the church began its formal teaching in its schools and monasteries, except from the fruits of a definite literary education that are found in early Geez literature and in manuscripts of the thirteenth and fourteenth centuries.³

Church school education in Ethiopia does not mean, as with the rest of Africa, education given by missionaries in the mission schools. It is the education provided by the Ethiopian Coptic clergy in local monastic schools where instruction was given in what can be called a religious counterpart to our western "three R's": religion, reading, writing.

Church education in the past as at present can be divided into two levels, consisting of the teaching of reading and writing. This was achieved through a series of practice materials designed to help the student learn the letters and identify the 210 symbols that constitute the Ethiopian alphabet.⁴

The reading material was taken from the Epistles, the Gospels, and the Psalms. From reading at a slow rate, then through a stage of chanting the text in a slow and rhythmic fashion, the student's reading capacity went on to a loud and fast reading of the material. The ordinary level was supposed to be covered in one year, and upon completion of this stage the student was able to read and write the Ethiopian script.⁵

The advanced level was only for a selected few who had an intense desire to serve the church. For the average student the end of the ordinary level was the end of his formal education. The enrolment in the advanced level was for boys only, unlike the ordinary level, as only men could enter the priesthood or otherwise serve the church directly.

The graduates of the advanced level became "debateras" (i.e. cantors) rather than ordinary priests. The advanced level gave instruction in three different schools: (1) "Zema Bet" (School of Music), (2) "Kene Bet" (School of Poetry), and "Aquaquam Bet" (School of Church Dance). Through these schools, the Ethiopian Church has not only preserved its Christian traditions, but it has also been able to combine the old Christian liturgy with the old African

heritage.⁶

Up to recent times, this type of church education flourished among the peoples of the Amhara and Tigray origins, in the northern and north-eastern parts of Ethiopia. Very little of this kind of education and the cultural process that went with it penetrated the western and southern sections of the country, which were conquered and united with Ethiopia during the last century. Though some modern educator may regard the church schools as unduly fossilized and unprogressive, they have continued to play an important part in the nation's cultural life. All through the history of Ethiopia, while the country had been isolated from the rest of the Christian world and challenged by Islam, the church has acted as the guardian and preserver of traditional Ethiopian culture.

The church did not, however, consider education as the essential part of its apostolic mission, as was the case of the Amhara-Tigray Christian group, but did very little to evangelize other ethnic groups through education. With the growth of modern secular education, the role and influence of church education have inevitably declined.

The traditional education in Ethiopia which has been in the hands of the Ethiopian Orthodox Church from the fifth or sixth century A.D. has been losing ground since the first government schools were established at the beginning of the 1920's and since the later creation of the Ministry of Education and Fine Arts in 1943. Because of their conservative attitude, the church schools did not develop into "cathedral" schools of secondary and higher learning as in European countries, but rather served their own narrow interests. The church schools have been reluctant and slow in adopting the Ministry's curriculum for elementary schools, and many of these schools were for long operating in the traditional way and had imbedded in them some of the oldest traditions in Ethiopian culture.

Yet lately more and more of the church schools are adopting the government curriculum, and with the increasing rate of educational expansion and modernization of the Ethiopian culture and way of thinking, there is the danger that a preserver of Ethiopian traditions may die out with the crumbling of the original church school curriculum. Within this curriculum, Ethiopia still has some of those traditional and national values which so many African nations have lost or are searching for.

Mission Schools

The mission schools brought to Ethiopia some of the things the Ethiopian Church in its conservatism could not supply. Mission schools had been opened by Portuguese Jesuits during the second half of the sixteenth century and the first half of the seventeenth century, but their impact upon the population seems to have left no mark, and this beginning of missionary education was wiped out with the forced departure of the missionaries themselves.⁷

A second great missionary effort was started in the second half of the nineteenth century by Protestant and Catholic missionaries. A boys' school at Alitlena dates back to 1847, and another at Gouala was founded in 1898. Besides religious instruction, the curriculum included history, geography, and mathematics. Some of the Ethiopians educated by the missionaries have held quite influential posts under the Emperors Menelek II and Haile Selassie I.⁸

For historical reasons the missionaries were still regarded with considerable suspicion. The Swedish Lutheran Mission, however, which started schools in the capital of Addis Ababa and at Harar, was quite successful in winning Ethiopian support in the field of education. This was mainly due to its interest and effort in producing books and literature in the Amharic language. The mission schools also brought a more practical approach to education than had been the case with the church schools.⁹

The Swedish Lutheran Mission was followed by the American Presbyterian Mission, and during the 1920's different denominations and churches entered the country and established schools. In the beginning they concentrated their efforts in and around the capital, Addis Ababa, but later moved into the southern part of the country where the Ethiopian Church did not have as great an influence as in the north and north-west.

As the influence of the Ministry of Education grew stronger, the mission schools adopted the curriculum of the ministry, but still emphasized the philosophies of their education. The mission schools were operating in Ethiopia before the government schools were established and for decades they were the only alternative to the church schools, and in many ways offered a more progressive form of education.

Philosophy of Seventh-day Adventist Education

Those who established Seventh-day Adventist education in Ethiopia about a century ago were continuing a long tradition of the Judeo-Christian culture which held that the church must be concerned with the totality of man's life, both temporal and eternal.

The basic thesis of the Seventh-day Adventist philosophy of education is expressed as follows:

True education means more than a preparation for the life that now is. It has to do with the whole being and the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come.¹⁰

The church's acceptance of the Gospel commission supplies the motives for its world-wide teaching ministry and its educational institutions at all levels are among the essential instruments of the church for the fulfilment of its teaching mission.

The church operates more than 4,000 elementary and secondary schools, colleges, and universities throughout the world. These institutions offer high-quality general, professional, preprofessional, and vocational education. As a motto for many Seventh-day Adventist schools, one finds the "three H's": head - heart - hand. Against this background one may have a look at the contribution made by Seventh-day Adventist schools in Ethiopia.

The Seventh-day Adventist Church began its work in Eritrea in 1907. This project consisted of a mission station and an elementary school. It was sponsored by the Scandinavian Union Conference of Seventh-day Adventists. Due to this one finds that the pioneers as well as later missionaries carried Scandinavian names like Lindgren and Persson from Sweden and Grundset and Toppenberg from Norway and Denmark.

During the year 1912 the school in Asmara had about 30 students, but it was reported that the parents made it difficult for the children to attend the school.¹¹ In 1911 the Akaki Secondary School came into being. It was located close to Addis Ababa on the main road south and the dormitory facilities made it a popular school for some of the "aristocracy" in Addis Ababa. Due to the high standard of education offered one could meet "Akaki Boys" many years later as high officials in the Emperor's government.

Hand in hand with the educational developed also the medical work. Prince

Teffari Mekonnen, later Emperor Haili Selassie, was more than willing to support the educational and medical work of the church. In 1929 a hospital and a school were inaugurated at Dessy on land given by the prince. The same thing also happened in Debre Tabor three years later and at Gimbi where hospitals and schools were opened.

In 1932 the Empress Zaudito Memorial Hospital was taken over by the church and later a school of nursing was added.

In 1965 a brand-new 100-bed Empress Zaudito Memorial Hospital was inaugurated in Addis Ababa, built by the Seventh-day Adventist Church's world organization, including a nurses training school which was paid for by a grant from the Norwegian government.

As one can see, the medical and health work developed hand in hand with the educational endeavour. Attached to each mission station there was at least one elementary school and a small health clinic.

Up to the 60's there had mostly been overseas personnel in charge of the missions as well as the larger medical and educational centers. The Seventh-day Adventist membership was, at the beginning of the 60's, about three thousand.

Up to this time the educational activities had mostly been concerned with the elementary and secondary schools of which there were sixty-five and five in operation respectively. The Ethiopian Union Conference now felt the need for starting a training college for denominational workers.

The site chosen was a place with the name Kuyera, a beautifully situated secondary school in the Rift Valley in the Lake District. The land with a few buildings had been given to the church by the Emperor right after the Italian occupation ended in 1943. During the war the place was used as an orphanage for children who lost their homes during the war.

The author of this article was asked in 1963 to go to Ethiopia to be in charge of the existing secondary school at Kuyera and supervise the construction of new dormitories, kitchen-dining hall, library, office blocks, new elementary school buildings, as well as to plan a college programme within the fields of theology, business, administration, and teacher training. During the following six years, the enrolment tripled and under the name of the Ethiopian Adventist College, the institution in 1969 had about eight hundred and twenty-five students enrolled from elementary to college level.

The Work Programme

The work programme is a part of the Seventh-day Adventist philosophy of education. Accordingly, it is believed that true education is a harmonious development of the physical, mental, and spiritual capacities of man. In order to give the students a chance to develop their physical capacities quite a strict work programme is usually found within most Seventh-day Adventist schools. Therefore one also finds most Seventh-day Adventist boarding schools located in the countryside. This programme is even more important at the boarding schools in the developing countries, where land is available to make farming and gardening possible for students to engage in. With additional students to feed and many students who could not afford to pay for their school fees, the college developed an intense work programme. Beside farming and gardening, other industries were developed such as the making of furniture and building-blocks. These industries in addition to cleaning, landscaping, and maintenance work done by the students as a part of their school fees, made the Ethiopian Adventist College well-known as an ideal educational institution, visited by officials from the Ministry of Education and from time to time by the Emperor himself. Even students who could pay their whole school fees had to work a minimum of two hours per day.

The Basic School System

During the planning stage of the Addis Ababa Conference in 1961, Ethiopia had an estimated 3.8% of its estimated age group 5 - 14 years (elementary) attending school. Next to Niger with a percentage of 3.3, Ethiopia was next to the bottom of the forty-three independent nations in Africa at the time. This led to an intensive campaign against illiteracy in Ethiopia. It took different forms, but at the Adventist Secondary School in Kuyere, later Ethiopian Adventist College, a movement among the secondary students had already developed in 1956 known as the Basic School System. In short, this system meant that a student in grade 11 or 12 was expected to go out to teach in the Basic Schools for one year. The village where he went had to take care of his accommodation and supply him with his food. Coming back to school, he got one school year free of charge except for his two hours of compulsory work. The whole arrangement was organized by the students and the one who started the whole

movement is at present the President of the Ethiopian Union of Seventh-day Adventists. Later on, the idea was adopted by other schools and also backed by the Ethiopian government.

Today, one finds this system to be compulsory at all government schools. From 1960 to 1965 there were from nineteen to twenty-five schools operated by students from Ethiopian Adventist College with a yearly enrolment of about 1,200 to 1,800 students. The name Basic Schools came about due to the fact that they were supposed to take care of the basic needs of knowledge in reading, writing, and reckoning. They usually were operated for students in grades one, two, and three.¹²

In some cases where community interest and teachers were available, classes could be extended to grades four and five. For all grades and in every year, the students also had a class in religious knowledge.

Vocational Training

Besides the professional training as pastors, ministers, book-keepers, treasurers, and teachers offered at Ethiopian Adventist College, some training in farming, gardening, carpentry, block-making, and school furniture industries was also given at other elementary and secondary schools. As the need for more specialized professional training became obvious, more definite plans were made. With the aid of NORAD (The Norwegian Aid Development) Ethiopian Adventist College was able to construct and furnish a building for a two-year motor mechanics training. A vocational teacher from the U.S.A was the first one to be called to build up this department. Over the years, from six to twelve motor mechanics have been turned out by this department while at the same time the institution's workshop has become a place where local farmers can get their tractors and trucks repaired.

The latest report the author has received in letters from the college is that the present enrolment is about 850 students.

As of today there are very few denominational workers in Ethiopia coming in from the outside as missionaries. Graduates from Ethiopian Adventist College and some of them with further training in England or the U.S.A are in charge of the church all over Ethiopia today. The educational and evangelical work is still going strong.

Conclusions

After a small beginning in Eritrea, when three persons were baptized in 1914, the membership of the Seventh-day Adventist Church has grown to about 35,000 in 1983. To a large extent this growth is due to the educational activities which have trained laymembers, evangelists, pastors, and teachers.

The Seventh-day Adventist Church has not only contributed to the Ethiopian school system, but has had an impact upon Ethiopia's development in the following ways:

1. Many government and church leaders have gotten part of their education in Seventh-day Adventist schools, and carried with them some of the educational philosophy and objectives of Seventh-day Adventist education.

2. Students attending Seventh-day Adventist schools had to take part in practical work while studying. Later this also became an ideal for the government schools.

3. The Basic School idea, which later developed into illiteracy campaigns by the government and local communities, began within Seventh-day Adventist schools.

4. Through its programme of nurses and "dressers" (nine months' medical aid) training, the church has had an influence upon the development of the national health service.

5. Through its training programme of motor mechanics, it has supplied some of the desperate need for professional mechanics in a developing country.

6. Through its Christian influence upon the minds of tens of thousands of young people, the Seventh-day Adventist schools have certainly been and still are a strong factor in bringing hope and prosperity to one of the least developed countries in East Africa.

Footnotes

¹For a more detailed study on the development of Ethiopian Education see O.-C. Bjerkan, "Plans, Targets, and Trends in Ethiopian Education" (unpublished Ph. D. thesis, University of Maryland, 1970), 315 pp.

²Richard Greenfield, Ethiopia: A New Political History. New York: Frederick A. Praeger, 1960), p. 24 f.

³Sylvia Pankhurst, Ethiopia: A Cultural History. (Middlesex, Engl.: Lalibella Printing Press, 1955), p. 145.

⁴Mulugeta Wodajo, "Postwar Reform in Ethiopian Education", Comperative Education Review, III, No. 3 (Febr. 1959), 24 - 27.

⁵Ibid.

⁶Edward Ullendorf, The Ethiopians: An Introduction to Country and People. (London: Oxford University Press, 1960), pp. 98 - 99.

⁷Atnafu Mekonnen, Ethiopia Today. (Tokyo: Radio Press, 1960), p. 247.

⁸Thomas Jesse Jones, Education in East Africa: A Study of the African Education Commission (New York: Phelps-Stokes Fund, 1924), p. 327.

⁹Mekonnen, loc. cit.

¹⁰Ellen G. White, Education. (Mountain View: Pacific Press Publ. Ass., 1952), p. 13.

¹¹Missionsbericht. Europäische Abteilung der S. I. A. Generalkonferenz. (Hamburg: Intern. Traktatgesellschaft, 1912), p. 36 f.

¹²"Principal's Five-year Report to the College Board", Addis Ababa, 1965.

Medical Contribution to East Africa

P. William Dysinger

The contributions of S.D.A.'s to health care in East Africa have been many, including a demonstration of Christian compassion, an introduction of modern medicine and quality health care, early health manpower training, an organization for primary health care, and the pioneering of public health education. Their contribution was brought about by their theological belief that man cannot be whole (or healthy) without attention being paid to his mind and body as well as his soul. The application of this philosophy resulted in the development of seven hospitals and health training institutions, a large outreach in rural dispensaries, and an emphasis on promoting health (as well as treating illness) in the four countries of East Africa: Ethiopia, Kenya, Tanzania, and Uganda. This report cannot be all-inclusive but does attempt to describe the broad framework and the unique contributions of S.D.A. mission medicine as it developed in East Africa.

Historical Development

Three distinct eras are evident in reviewing the history of S.D.A. medical work in East Africa. The first era was characterized by the medical ministry as an adjunct to preaching the gospel and few spent more than a small portion of their time actually treating the sick. The second era ushered in the full-time medical missionary and the building of hospitals and health care institutions. The third era recognized the need to extend the influence of the gospel of health beyond the institutions and is characterized by the development of primary health care and an emphasis on preventive medicine. A fourth era is predicted in which every church will be recognized as a kind of health center and every member of the church will recognize the importance of health both in the development of his spiritual as well as his physical life.

Era 1, 1900-1920. Dr. David Livingston who died in 1873 and whose last journeys were in East Africa was not only the first recorded mission doctor in East Africa but also the one who set the original pattern of medical missions where health care was but an adjunct and not the principal goal of the mission endeavor.^{1,2} The first recorded S.D.A. medical missionary in East Africa was A. C. Enns who landed in Dar es Salaam on November 12, 1903. Enns was a trained nurse, but his major contributions were not in medical lines but in establishing mission stations, first in the Pare Mountains of East Tanganyika (now Tanzania), then on the N.E. shore of Lake Victoria at Gendia in Kenya, and finally at

Majita near the S.E. shore of Lake Victoria in Tanganyika.³

In 1909, among the first resident missionaries in Eritrea (now Ethiopia) were two medically trained persons: V. E. Toppenberg, a nurse, and Dr. F. W. Vasenius, a physician from Finland. They helped establish the first S.D.A. mission station in Ethiopia on an old Italian homestead one mile out of Asmara, but there is no record of their medical work. They both later transferred to the Victoria Nyanza Field (Tanganyika) and it is there recorded in 1912 that Dr. Vasenius gave more than 800 treatments to the sick in the Busegwe District, but health care was clearly not their principal work.⁴

The medical needs were such that they could not be ignored. Ellingworth reported it thusly:

We have pathetic cases of women coming to our missions to give birth to perhaps their sixth or seventh or even ninth child, not one of the previous ones being alive. They feel they are 'bewitched', but they have heard that babies born on our missions live... I am proud and thankful to say, as a tribute to our sisters, that at least 90% of the babies born on our stations, where the mothers stay a little while to learn how to care for them, are alive and well... Occasionally the mothers come to show their child, and a great proportion of these give their hearts to God.⁵

Branson early recognized that "in every place where we have been able to establish medical work, even work carried on by nurses or by missionaries who were not trained medical workers, but who had the rudimentary principles of simple treatments in the care of the sick, it has greatly increased the influence of our work."⁶ Maxwell illustrated it from Uganda: "No amount of preaching would remove these impressions (of superstition and prejudice), but the ministry of love is doing so. Brother Anderson (a nurse), from Skodsborg Sanitarium (Denmark), has taken hold of this work with good success. He averages 1,000 patients a month."⁷

Where needs were so great and trained medical personnel so few, every missionary was expected to be able to treat the sick and establish a dispensary. A 1937 report illustrates:

The medical work in Tanganyika is represented by six dispensaries, one on each of our mission stations. It can be both amusing and disconcerting to see the faith the people have in the missionary. They do not ask what his diploma is, but judge by results. Our medical workers are getting results that bring hundreds of sick and suffering to our dispensaries each day. And such pitiable dispensaries as we have! The best consists of two small rooms, one of which serves as a dispensary and the other as a ward for the critically ill... Our worst is a small dark room, having practically no equipment... The knowledge of the suffering and fear under which

the native people live, wrung from a government official the question, 'Can you not open more dispensaries to relieve this suffering?'

Era 2, 1920-1960. The second medical mission era began when medical workers were sent out to work exclusively in medical lines. While this endeavor was largely motivated by the medical needs of the local populations, it is only fair to point out there were also medical needs among the missionaries. Anderson put it this way: "We need them (doctors) not only to help the native people, but to help our own missionaries... so our missionaries, when they become sick, may have skilled medical attendants to save them from death or from having to leave the field, as many of them are obliged to do."⁹

Dr. G. A. S. Madgwick from England pioneered this aspect of S.D.A. medical work when he arrived in Kenya in March, 1921.¹⁰ In 1925 the Kendu Mission Hospital was opened in a rural area near the N.E. shore of Lake Victoria. A few years later it was stated in a publication on the general progress and development in the colony of Kenya that "the efficiency of the medical work of S.D.A.'s is beyond all question."¹¹ It is also probably correct to say for all of East Africa what was said for Ethiopia, "modern medicine came to Ethiopia... with the arrival of missionary doctors, nurses, and midwives."¹² In 1927, Dr. G. C. Bergman pioneered S.D.A. medical work in Ethiopia, first opening the Taffari Makonnen Hospital in Dessie in 1929 and then moving on to Addis Ababa where he was the first medical director of the Empress Zauditu Memorial Hospital when it opened in 1932. In 1934, the Haile Selassie I Hospital was opened in Debre Tabor. All of these hospitals begun in Ethiopia are in large part due to the generosity of the then Emperor, Haile Selassie.¹³

Just after World War II, the last three hospitals in East Africa were developed. In 1947, Dr. Claude Steen opened the Gimbie Hospital in western Ethiopia; in 1950, Drs. Mildred and Donald Stilson opened the Ankole (name later changed to Ishaka) Hospital near the Ruwenzori Mountains of Uganda; and in 1953, Heri Hospital was opened by Dr. W. H. Taylor in the highlands of western Tanganyika.

This medical era with its expansion into the operation of seven hospitals in East Africa is notable for several characteristics: 1) All the hospitals, except for the one in Addis Ababa, were located in rural areas where little or no other medical care was available; 2) the hospitals are and have been, largely self-supporting by their fees for service. The Emperor donated land in Ethiopia and other donations have been made available, but largely the medical program of the S.D.A. Church was self-sustaining in its early years; 3) despite these

limitations, it succeeded remarkably in pioneering high standards and quality medicine; 4) it early recognized the need for community outreach by the establishment of satellite dispensaries; 5) and training endeavors were early recognized as important. Two hospitals, in particular, pioneered in nurse training recognized by their national governments--Kendu Hospital in Kenya and the Empress Zauditu Memorial Hospital in Ethiopia.

This era ends as national governments increasingly succeed in establishing their own government hospitals and as it becomes increasingly difficult to operate modern hospitals without significant subsidy. By 1975, three of the church operated hospitals in Ethiopia had been turned over to the government to operate, leaving, in 1982, four hospitals operated by the S.D.A. Church - one each in the four countries.

Era 3, 1960-1980. This era clearly overlaps with era 2, and even era 1. It is characterized by an increased emphasis and support for ambulatory care, or in modern terminology, "primary health care", and it includes an increasing emphasis on preventive medicine and specific disease control. It was a natural out-growth of the early dispensaries established on almost every mission station, but also as hospitals were established they quickly recognized the need years before the Alma Ata Conference established the international goal of "Health for All by the Year 2000", S.D.A.'s in their own ways were seeking to take modern health care to those who could not easily come to the hospital. This outreach could not succeed, however, until there were local nationals trained to operate the dispensaries. For example, in 1962 Kendu Hospital reported it was operating seven dispensaries, each staffed by an African graduate male nurse it had trained. These were located in needy isolated places. They were supervised by monthly visits from a doctor from Kendu and reported seeing a monthly average of 3,000 patients--the same number of out-patients seen at the hospital each month--but all persons who would otherwise receive no medical care due to the lack of other nearby facilities.¹⁴

By the late 1950's it was also increasingly recognized that "no disease has ever been conquered by attempts to treat every affected individual."¹⁵ The presence of a hospital does not necessarily change the local way of life or improve the health of the community it serves. The recognition of a need to become directly involved with the community in efforts to motivate improved health behavior stimulated a new project at Heri Hospital (Tanzania). This

project was preceded by two health surveys of the Ha tribe (1956, 1957) by investigators from the S.D.A. Church operated Loma Linda University in Southern California, U.S.A.¹⁶ As a result of these surveys, the Loma Linda University Division of Public Health and Tropical Medicine's Research and Assistance Program launched a pilot project, largely privately financed, to develop and initiate a program in health education for the S.D.A. Church in East Africa.¹⁷ This new training program was initiated in 1962 for local African church workers selected by their respective mission committees. These hospital workers, teachers, ministers, and others whom the church wished to receive training returned to their previous positions of responsibility with additional knowledge and skills in health which lead to their increased efficiency and effectiveness as church workers. In November 1963, recognizing its value, the Trans-Africa Division of S.D.A. voted to continue the project as a regular training program of the church and it continued to be financed and operated by the church at Heri Hospital until 1975 at which time it was merged with the new Arusha Adventist Seminary which launched a new two-year curriculum combining health and theology in a practical training of pastors. More than 100 graduated from the 10-month training program operated at Heri Hospital for 13 years. These have served in at least nine countries in Central and East Africa, more than 50% serving as pastors and church administrators; about 25% associated with hospitals or church operated dispensaries; the remainder working as teachers or in other capacities. With a very minimal investment and requiring almost no new budgets, this program stimulated a large interest and emphasis in health education which spread through a large area of Central and East Africa.¹⁸

In 1970, Gladys Martin was appointed by the S.D.A. Church as a full-time health educator, the first one outside a training institution employed by the church in East Africa. Taking a special interest in family health and supported by family planning grant, she initiated a successful program which still continues in southern Ethiopia, providing maternal and child care and family planning services. In 1974, the S.D.A. Church operated Loma Linda University, U.S.A., was awarded a contract by the U.S. Agency for International Development (USAID) to provide technical assistance to the Ministry of Health of the Government of Tanzania in their effort to develop a national program of comprehensive, integrated mother and child health services. This seven year contract involved the development of public health nursing in the country and the development of a new cadre of workers called a Maternal and Child Health

Aide (MCHA), as well as the development of a national infra-structure and support services so these could be placed in the 2,600 rural dispensaries operated by the government. Eighteen schools were established to train the MCHA's who now provide basic maternal and "under five" health services throughout the country, including midwifery, immunization, nutrition, general health education, and family-planning services.¹⁹ Some 20 nurses and 6 physicians from Tanzania were sponsored for at least one year of study at Loma Linda. Subsequently 5 physicians from Kenya, as well as others from other countries in East Africa, have studied in this church operated university and have returned to work in Public Health in East Africa.

Other developments in this era included the establishment of the first urban ambulatory care center by the church in 1966 in Nairobi, Kenya. It is staffed by two physicians and two dentists, as well as nurses and other para-medical personnel. A particularly strong health education program has been carried on in this center both for its patients and for the community. It has achieved national recognition for its efforts to assist those who wish to stop smoking, improve nutrition, and general fitness. In addition to its downtown office, it also operates a satellite dispensary in the industrial area of Nairobi. A subsequent urban health center was established in Arusha in 1976. It also provides both medical and dental services to patients in this important town in northern Tanzania.

A final development to be mentioned in this era is the establishment in 1978 of the first national health care corporation organized by the church in East Africa. It was organized to provide better coordination and improved services to the hospital and the thirty dispensaries operated by the church in Tanzania. Previously administered by small units of the church, the very widely scattered dispensaries did not have adequate direction or supervision and found it difficult to maintain high standards. With the new organization, a full-time medical director was appointed to supervise and up-grade the dispensaries and their personnel. Grants were obtained to initiate training and employment of personnel able to provide maternal and child health services and to emphasize preventive care as a community service of the church.²⁰

Era 4, 1980. While much has been accomplished in developing a primary health care approach and in promoting health by the S.D.A. Church in East Africa during the years 1960-1980, a 4th era is postulated as now beginning. It is characterized by every church becoming a health education center and every

church member ready and able to share with his neighbor the simple, but good news that clean living and good choices in one's daily diet and habits of life produces health. This approach is influenced by the world-wide recognition that large-scale health improvement can only come about as individuals (and thus population groups) recognize that they individually are responsible for their present and future health by the daily choices they make as to their personal life style. Health cannot be forced on anyone by either the government or any health care provider. This, coupled with the Christian motivation which recognizes that the body is the temple of God, designed for His glory and not to be defiled,²¹ plus the recognition that health of body is a great aid to improved mental and spiritual capabilities, is a powerful force. The 250,000 S.D.A. church members in East Africa will have a powerful influence in promoting "Health for All by the Year 2000" if they do no more than share their personal experience and simple knowledge with their neighbors who can see the improvement that has come in the church-members' life and family.

Unique Contributions

The special contributions of Seventh-day Adventists in their health programs in East Africa can be summarized under five headings: Theology of health, hospitals, training, primary health care, and nationalization.

Theology of Health. Basic to any Christian mission endeavor is its theology or understanding of God. Seventh-day Adventists believe that God is love (1 John 4:16) and that this is manifested in a desire for abundant life for man. "I am come that they might have life, and that they might have it more abundantly." John 10:10. This love of God cannot ignore sickness and suffering, hence the healing ministry of Christ and, more recently, of the S.D.A. Church in East Africa. Love to God is shown by the way we treat our fellow man. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:41; Isa. 58.

Separation from God leads to death and suffering. Lucifer led in rebellion against God and brought death and suffering by leading Adam and Eve into sin in the Garden of Eden (Gen. 3). God has ever been seeking since to bring man back towards his original created state. Physical healing is a manifestation of this desire, as is God's plan to help man avoid sickness. That God is interested in more than just our spiritual health is shown by such verses as

3 John 2: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

The relationship between physical and spiritual health is shown in Paul's writings:

I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Romans 12:1. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. 1 Cor. 3:16,17. Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. 1 Cor. 6:19, 20. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. 10:31.

The understanding that we give glory to God by not only how we treat our neighbors, but also by how we treat our bodies, is a powerful motivation for preventive medicine. Doing anything to harm our bodies is recognized as a violation of the moral law of God, "Thou shalt not kill." Ex. 20:13. Those who love God, and because of that love seek to follow Him and His commands, can expect the blessing of health.

If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee. Ex. 15:26. Bless the Lord, O my soul, and forget not all His benefits...who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. Psalms 103:3-6.

Hospitals. The first and most significant direct contribution of Seventh-day Adventists to East Africa was the establishment and operation of seven hospitals. These, with the exception of the Empress Zauditu Hospital in Addis Ababa, were all rurally located in areas that had no other medical care facilities nearby. As such, they evidence the concern of the church to provide medical care in under-served and poor areas. They obviously were not established for financial gain or profit. The extent of their contribution in Kenya, Uganda, and Tanganyika is shown by statistics from 1966 which show approximately 10,000 admissions in the three hospitals (more than 75,000 patients days), 53,000 out-patient visits.²²

At the time of their establishment, 1925-53, they set standards of quality and efficiency not then present in the government hospitals. This was largely due to the expatriate doctors and nurses who gave freely of themselves

as well as their medical skills. In time, however, government facilities and staffing have increased and improved. In few areas does general economic development show more progress in the past 25 years than in the improvement of national medical care.

While the early investment of the church in medical care institutions was filling the greatest need at that time, this is no longer true. Governments can now build and staff institutions that surpass that which churches can support. It is increasingly clear that the place of churches is not to compete with governments in the provision of general medical care, but to supplement that which government provides. Relating to hospitals, it is clear now that their present contribution is not simply their presence, but their training programs, community outreach, and other specialized service not available in the government hospitals.

Training. In both Ethiopia and Kenya, Seventh-day Adventist hospitals pioneered in nurse training recognized by their governments. In 1948, Kendu Hospital in Kenya opened a training school for Assistant Nurses--a course recognized by the Nursing & Midwives Council of Kenya. This institution has trained nurses and midwives who have served widely in Kenya and other countries in East Africa, in both hospitals and in dispensaries.

In 1950, the S.D.A. Church opened one of the first nursing schools in Ethiopia. Six males and six females comprised the first class. In that same year, the capping exercise is described as the "first of its kind ever held in Ethiopia." The Minister of Public Health was present and spoke at the service.²³ The new Empress Zauditu Hospital was built and opened in 1971 largely to provide a better facility for training State Registered Nurses. External funds from Germany built and furnished the new School of Nursing at the new hospital. The graduates from this school have been well accepted abroad, as well as in Ethiopia.

Other institutions have provided training of Nursing Assistants and Dressers to prepare locals to function hospitals and other medical care settings.

In 1962, a new emphasis was established at Heri Hospital in Tanganyika (now Tanzania). With external funding a new health education school was established to train Health Education Assistants. Persons to take this one year training program were chosen by the S.D.A. Church administrators and included some medical workers and teachers, but the largest group were minis-

ters (pastors). These came, with their families, to receive a practical education in health promotion and with the definite understanding they would return to their previous or similar responsibilities, and not expect to work full-time in health education. These graduates are now scattered widely in East Africa and several other countries, and by their example and teaching have exerted a strong influence in health promotion. Several are now serving in positions of administrative influence with the S.D.A. Church. It was of this program that the national Director of Preventive Services in one of the East African countries referred to when he encouraged his government to provide more practical training like that which the S.D.A. Church had been providing.²⁴

This training program which originated at Heri Hospital has now been incorporated into the Arusha Adventist Seminary. Here, and elsewhere in East Africa, Health Evangelism is now a recognized part of the training of ministers of the gospel. It is increasingly recognized that it is inefficient to work for the souls of men while ignoring the needs of the bodies in which the souls reside. In fact, one of the most useful avenues to the soul is via ministry to the body.

Primary Health Care. The goal of the World Health Organization since the Alma Ata Conference in 1978 has been "Health For All by the Year 2000". Embodied in this is the recognition that medical care as administered through institutions and qualified doctors and nurses is not now available to the majority of the populations of the developing countries. The recommended solution is to train health auxiliaries who are able to deliver in small dispensaries and village health units simple medical care and preventive services to rural areas and other underserved communities beyond the reach of medical institutions. Ideally, a referral and supervisory system is included in all such approaches to primary care.

In this area, also, Christian missions have pioneered. It was seen in the early dispensaries established on each S.D.A. mission station. It is particularly seen in the outreach in public health clinics and dispensaries operated by each of the mission hospitals. In the S.D.A. system, this has been particularly prominent in both Kenya and Tanzania where the hospitals have established a number of out-posts which are staffed by auxiliaries who are regularly visited by medical supervisory personnel and who engage in both clinical and preventive care. In Tanzania, some 30 S.D.A. church operated

dispensaries have been organized under a single administration with a full-time medical director who spends much time in supervising and continuing education. With the assistance of a family planning grant, an active maternal and child health, nutrition, health education program has been added to the services otherwise available.

In 1974, because of Loma Linda University's experience in church mission programs and the competence within its School of Public Health, U.S.A.I.D. contracted with the S.D.A. church operated university to provide technical assistance to the Tanzania Ministry of Health in its development of a rurally oriented national Maternal and Child Health (MCH) program. Since then, the MCH organization from the Ministry of Health down to each of the more than 100 districts has been developed, 18 schools to train MCH Aides have been established, and more than 2,000 Aides have been graduated to staff the more than 2,000 Rural Dispensaries scattered throughout the country. Close-working relationships between government and mission programs were early established and all medical institutions in the country have accepted the importance of the MCH program to promote health in their communities.

Two other church-operated primary care programs are worthy of note. In 1966, the Nairobi Health Center was established in the heart of that city. It provided preventive-oriented ambulatory medical and dental care and has achieved considerable prominence in both the city and the nation because of its health education programs in nutrition, weight control, stop-smoking, and stress reduction programs. While catering to a more affluent population, it has shown the extraordinary influence preventive programs aimed at the community can have. The Arusha Health Center has operated since 1976 and has particularly specialized in dental care to the large population in northern Tanzania which doesn't have much dental care available to it.

Nationalization. As in most of Africa, the S.D.A. Church medical mission program began with expatriate doctors and nurses from Europe and North America. These served well, but it was early recognized that the church needed to encourage advanced training of Africans. The schools mentioned in the previous section were only a partial answer. The need for physicians was not met for several years. The first African doctors to work in the S.D.A. medical institutions in East Africa received their training in Europe or at the first medical school in East Africa, Makerere University in Uganda. It was not until the 1960's that medical schools were established in each of the countries in

East Africa. Despite the difficulties of availability of medical training for African young people, by 1972 two African S.D.A. doctors were serving as Medical Directors of their respective hospitals--Dr. F. Mtango at Heri Hospital in Tanzania and Dr. S. I. Biraro at Ishaka Hospital in Uganda. Dr. J. Omwega is now the Health Director for the East African Division of S.D.A. in Nairobi, and Dr. C. Chamba now serves as Union Health Director in Tanzania.

The church, in its medical program, has shown itself in the forefront in seeking to prepare nationals for positions of responsibility. It recognizes that the national, adequately trained, can fill a position and have an influence that can be unequalled by the expatriate. The road to full nationalization, however, is long and slow, but the church early showed ready and willing to travel the road.

That the S.D.A. church has been well accepted in East Africa is shown by a membership which in 1983 totaled 500,000.²⁵ In no small part this membership is due to the church's ministry to the whole man--physical and mental as well as spiritual. This ministry shows a unique God who can be loved and adored by His human children. The success of the S.D.A. Church in East Africa is at least partially due to the success of its health and medical programs. Although this brief sketch only begins to detail the contributions of the Seventh-day Adventist Church in East Africa, it is clear its health programs have made a major contribution towards national and human development in Ethiopia, Kenya, Tanzania, and Uganda.

Footnotes

¹Lewis P. Bird, "Medical Missions in the 70's - New Places and New Roles," World Vision Magazine, (April, 1970), pp. 19-20.

²P. William Dysinger, "Modern Medical Missions," Spectrum, (Summer, 1971), pp. 33-46.

³"An Outline of Mission Fields," (3rd ed.), 1915. Published by Mission Board of S.D.A., Takoma Park, Washington, D.C.

⁴"An Outline of Mission Fields," (5th ed.), 1927.

⁵G. A. Ellingworth, "Mission Work in Tanganyika," Review and Herald, 114, 10 (March 17, 1937), pp. 10-12.

⁶W. H. Branson, "Our Medical Work in Africa," Review and Herald, 103, 57 (Nov. 25, 1926), pp. 10-12.

⁷S. G. Maxwell, "Medical Works Opens Doors in Uganda," The Missionary Worker, 34, 4 (Feb. 22, 1929), p. 1.

⁸Ellingworth, loc. cit.

⁹W. H. Anderson, Review and Herald, 103, 52 (Oct. 21, 1926), p. 2.

¹⁰G. A. S. Madgwick, "Extension of Medical Work in Kenya Colony," The Missionary Worker, 29, 16 (Aug. 8, 1924), pp. 4-5.

¹¹W. G. Turner, "Medical Work in East Africa," Review and Herald, 115, 26 (June 20, 1938), p. 20.

¹²Irving Kaplan, et al. (ed.) Area Handbook for Ethiopia, (Area Handbook Series, D A Pan 550 ff, 1971), p. 171.

¹³Seventh-day Adventist Encyclopedia, (Vol. 10 of Commentary Reference Series, Washington, D.C.: Review and Herald Publishing Assoc., 1966), pp. 46, 376, 464, 492, 519, 652, 1289.

¹⁴Dr. W. A. Perepelitza, "An African Medical Safari," Review and Herald, 139, 42 (Sept. 6, 1962), pp. 19-20.

¹⁵John Gordon, quoted by Nevin S. Scrimshaw, "Myths and Realities in International Health Planning," American Journal of Public Health, 64, 8 (August, 1974), pp. 794.

¹⁶S. A. Farag, et al., "Health Problems of the Waha, Part I - II," Medical Arts and Sciences, (3rd Quarter, 1958), pp. 116-122 and (1st Quarter, 1959), pp. 41-45.

¹⁷S. A. Farag, et al., "Health Problems of the Waha, Part III and IV,"

Medical Arts and Sciences, (4th Quarter, 1962), pp. 109-114 and (1st Quarter, 1964), pp. 42-46.

¹⁸P. William Dysinger, et al., "Health Problems of the Waha, Part V," Medical Arts and Sciences, 26, 3-4 (1972), pp. 43-55.

¹⁹Richard H. Hart, "Maternal and Child Health Services in Tanzania," Tropical Doctor, 7 (October, 1977), pp. 179-185.

²⁰Personal Communication with Kenneth Hart, first Medical Director.

²¹1 Cor. 3:16, 17; 1 Cor. 6:19, 20.

²²Report #73 by H. E. Rice to R. F. Waddell, Nov. 29, 1966.

²³E. E. Roenfelt, Review and Herald, 127, 15 (April 13, 1950).

²⁴Personal communication with the author.

²⁵Seventh-day Adventist Yearbook, 1983. Washington, D.C.: Review and Herald Publishing Association, n. d.

The Mission and the Future of Africa

Martin H. Kobialka

The Present Situation

The Political Situation. The borders of the young independent states of Africa have their origin in the colonial period. They are not natural, ethnological, nor geographical, but artificial and often arbitrary borders that have either torn whole tribes apart or have united hostile tribes against their wishes. These borders had to be accepted by the new national governments and were the cause of a whole series of problems. Thus, newly beginning tribal feuds led to devastating results. The political instability resulting from such arbitrary setting of borders does not bode well for the future of the inhabitants and their mission.

The new governments were to assume a democratic form of government as the former colonies were given their independence. Democracy, which took western lands centuries to develop, was papered over the arbitrarily-united African tribes. Democracy as a straitjacket did not fit into the natural tribal order of Africa. At best, a federation between the autonomous African tribes together with their tribal areas would have been attainable. The colonial powers missed this opportunity due to their lack of basic psychological and ethnographical knowledge.

Today the one-party systems do need a large force of well-equipped soldiers and police to maintain their power both at home and abroad. And because of this, the arms expenditures of the 'Third-World' countries are ever growing. In 1981, they amounted to about 90 billion US dollars, which comes to three times the total amount of all development aid. They are rising faster than those of the industrial countries and comprise 16% of worldwide arms expenditures. (In 1965, it was only 6%).¹ Since the weapons are steadily becoming obsolete and must be replaced, one can reckon with an escalation of the arms expenditures in the countries of East Africa. Those profiting from the political needs of the young nation of Africa through these weapons deals are the industrial countries.

The Nutritional Situation. The German Federal Ministry for Economic Cooperation gives the following opinion in its 1981 yearly report, "World Nutrition":

The production of foodstuffs basically suffices for nourishing the total world population. However, the problem lies in the unequal distribution of them. In the highly developed western industrial countries large and still growing surpluses are available, the marketing of which

has also become a problem itself. On the other hand, many developing countries cannot take advantage of the world market not only because of a lack of foreign currency reserves and a lack of purchasing power on the part of the population, but also because of insufficient transportation, storage, and processing capacities.

The main reason for malnutrition in the developing countries is not the lack of production or the failure of supply sources, but the lack of purchasing power. Deliveries of foodstuff from the countries with surpluses, whether donations or sales, can help to eliminate acute emergencies on a short-term basis, but they are not a long-term solution and only bring the developing countries into lasting dependency. Besides that, continuing donations are very problematic in agricultural developing countries: a great portion of the foodstuffs does not reach the suffering population; there is the danger that necessary steps to increase production will be discontinued. Through the foodstuff deliveries the danger arises that the cheap or free delivery of foodstuffs will compete with their own agricultural product.²

The nutritional situation in East Africa was especially critical last year as 11% less food per capita is being produced than ten years ago. Several factors are the cause of this. An example is Tanzania.

The Tanzanian government drew up a program, the Arusha Declaration, to combat underdevelopment, announcing it at Arusha February, 1967. On page 17 it says:

Since the economy of Tanzania depends, both now and in the future, on agriculture and cattle-breeding, the Tanzanians will be able to live well independent of foreign aid if they utilize the land correctly. Land is the basis of human existence and all Tanzanians should utilize it as a valuable investment in the future. Because the land belongs to everyone, the government must see to it that it is used for the common good, and not for the profit of individuals or small groups.

A nationalization law regulated the implementation of this decision in detail: Land, forests, mineral resources, water, oil, and electricity also international banks, insurance companies, and all industrial corporations were taken over by the state. The foreign firms were asked to sell 51% of their holdings to the state, but they were allowed to retain the remaining 49%. In order to realize this goal, President Nyerere set up the so-called 'Ujamaa-villages'.

Ujamaa is an old Swahili word meaning "community living". It is an attempt to combine the traditional greater African family with the socialist cooperatives. Between 80 and 2,500 people live together in these Ujamaa-villages. In the work-sharing program not only large, communal fields are cultivated, but also small, private ones. This development was not always without

its problems.

In spite of the continuing 5-year plans, the country is in serious economic difficulty which is also caused by "outside factors" such as rising oil prices and worsening trade relations for Third World countries. Deliveries of food from the western countries and an emergency aid program are now helping Tanzania. The future goal in the battle against malnutrition must be an increase in productivity in the country itself, above all in agricultural productivity.

A future task of the Adventist Church will be to help in the prevention of further famine. Therefore Adventist universities should establish branch campuses in developing countries in order to train agriculture teachers and to help the population on as broad a basis as possible. This would represent an additional social task for the mission, whose main responsibility is the preaching of the Gospel. But according to the example of Jesus, the Gospel includes not only preaching, but also healing and helping.

Fortunately the Adventist Church was able to establish in East Africa the University College of Eastern Africa in Kenya and the Adventist University of Central Africa in Rwanda. Besides the education of pastors and theologians for the Adventist churches of all of East Africa, these universities should train the leaders especially needed. This would include above all agricultural scientists, technicians, and engineers, economists and administrative experts, architects and construction engineers as teachers at other smaller institutes training the largest possible number of students. Departments of ethnology and anthropology should play a counseling role just as effectively as the department of education and sociology. The motto for this social work would be the Biblical phrase: "And seek the peace of the city..." (Jer. 29, 7).

From the point of nutrition three countries are in special need of aid: Uganda, Rwanda, and Burundi. Rwanda is the most densely populated area of Africa. Here the most urgent problems are the providing of adequate food supplies for the people, the development of the educational system, and the development of an agricultural infrastructure. Also the situation in Ethiopia could be described as fatal. Here famine can only be prevented through an emergency aid program. The Adventist Church in addition to its deliveries from ADRA (International Adventist Development and Relief Agency), could instruct the population in the building and cultivation of small gardens as private initiatives.

Energy Industry. The lack and cost of energy is looked upon as one of the key problems of the future. It is not only an East African problem, but a global one. A special department should be set up in the newly established universities to study the problem of energy in the future and its application to the conditions of East Africa. To what extent the needed machine power can be replaced by the muscle power of draft animals in both transportation and cultivation should be studied, too. Saving energy in both industry and agriculture should be the object of a new study as well as the discovery of new energy sources.

The Industrialization, Raw Materials, and Trade. There is a world-wide tendency in industry to automate through the use of micro-electronics and robots leading to the elimination of jobs. Since almost every third person in the East African countries is unemployed, a labor-oriented re-adjustment of industrialization would be the necessary solution. The task of the Adventist universities of East Africa must be to establish contacts with industrial firms in the cities and to start research projects in order to achieve an antithesis to automatization. Even if the goal as a whole seems to be set too high, the achievement of partial fulfillment would justify the effort. As far as raw materials and their trade is concerned, it must be discovered which raw materials have better marketing chances so their production could be intensified. Another area to be checked is what ceramic materials could be processed better in small industries and cottage industries in the interior in order to improve the lot of the people. This aspect of cottage industries and the resulting increase in jobs should be given special consideration. Another area of study should concern itself with the prospects of work for the unemployed. New ways and means must be found in this area. Unemployed youth as well as the "tin cities", the slums of the outskirts of the large East African cities, should be given special attention.

Population Growth. Of the 7 - 7.5 billion who will be living on this earth in the year 2000, 30% (814 million) will be living in Africa. The average annual growth rate of 2.9% in Africa is the largest ahead of Latin America with 2.7%. Especially the countries of East Africa are at top. Kenya has an annual growth rate of 3.4% in population. Tanzania also has 3.4% and Uganda has 3%. Following next are Rwanda and Malawi with 2.8% each, then Ethiopia with 2.1%, and finally Burundi with 2.0%. Kenya, which now has about 18 million inhabitants, will have almost 30 million by the year 2000.⁵ The problems in

East Africa are significantly multiplied by this fast population growth. The problems of nutrition and employment are of the greatest importance followed by the problems of medical treatment and education. The question that now arises is as to the role the mission can play in educating the people about birth control.

Those who know the Africans' way of thinking, their culture and religion will recognize this as being a difficult problem. There are two determining factors. First there is the African's concept of history and community, or should we say the common origin and heritage of the African. The African has a special approach to history. In him it is a deciding factor for the present. In this way, history is never simply the past, but it clarifies what is happening today and how this today is to be formed. Not only the present is the product of the past in the sense of cause and effect; the past continues to be present in the 'today', so that one is living with it. In the consciousness of tribes as well as the individual clans it deals with a continuous representation of their ancestors' times. This is where the reiteration rites get their actual meaning from.⁶

African religious beliefs in spirits or ancestral cults are spread over almost all of Africa. Accordingly a person does not consist of a soul and a body, as in Greek dualism, but has three or four souls. To the African concept, the first spirit is the hereditary part from an ancestor. The second one is the personal soul and the third one is that little bit of the Creator which lives in the body of each individual. Only the man has the fourth spirit. It is identical with the concept of fate. The African believes that after death he will live on in another form and will continue to remain with his relatives. If he does not have any children, something inside of him dies and he cannot continue to exist within the community. Father Zoa, later Archbishop of the Cameroon, expressed it like this:

The African's understanding of life includes a faith in another better world. He believes in the existence of spirits and in the further existence of his dead ancestors. For us, happiness means to be reunited with these dead ancestors, who have been separated from their descendants. Happiness comprises the continuation of the group on earth.

The concept of eternal bliss is living on within the group of relatives (even after death). Birth control or prevention stands in diametrical opposition to this concept. The African's goal and ideal of life is a large family of children. The second factor is the African's community concept. The late president of Kenya, Jomo Kenyatta, expressed the facts in the following words:

The key to African culture is the tribal system. Its foundation is built on the family unit and peer groups. Both of these together form the character and determine the position of every man, of every woman and of every child in the Gikuyu society. No one is an individual as such, responsible to only himself according to the Gikuyus' understanding. Rather his uniqueness is only of secondary importance. To the others he is, first of all and above all, a relative or a member of the family and a member of his peer group. This fact is elementary to existence--not only in a spiritual and economical sense, but in a biological sense as well. The fact that in the Gikuyus' language individualism is used in connection with black magic shows how essential family ties are as the basis of the Gikuyu concept of good and evil.

Therefore the forfeiture of ancestor worship is also a forfeiture of tribal unity. Because of this, each ethnologic-sociological treatment of the social changes of Africa will necessarily have to include the theological aspect. This must also be viewed from the present urbanization process in the African cities with its radical social and mental changes.

J. V. Taylor writes, "Can somebody who is one person, one blood, and one spirit with both his grandfather and grandson find his way to Christ without these?"⁹ This is a question which the church must still deal with.

Plans for the Mission in the Future

The Work with Refugees and the Unemployed. The Adventist Church is challenged to be especially active in these areas with large numbers of refugees. The UN estimates approximately 4,3 million refugees in all of Africa, of which 608,000 are from Ethiopia, 230,000 from Burundi, 150,000 from Tanzania, 113,000 from Uganda, and 10,000 from Rwanda.¹⁰ Besides helping to ease the physical needs of food, shelter, and work, the Adventist Church also sees the spiritual needs among these thousands of uprooted people. The loss of the concern for relatives and friends, the lost feelings of security in the community, and the bleak prospects for the future form a strong challenge for the Adventist Churches to help in these countries. Ways of remedying this mental anguish world include the forming of initiative groups and Christian congregations in the concentrated centers of refugee distress.

A further field of work for an untiring, inventive talent is formed by the growing unemployment in the lands of East Africa. While the unemployment rate in the industrial countries averages about 8%, the unemployment rate in the

developing countries of East Africa has climbed to over 30%. Young people have been especially hard-hit by this. In cooperation with the respective government authorities, the youth leaders of individual Adventist churches as well as the youth secretaries of the Conferences and Unions could conduct youth camps and youth-training camps with projects for defined goals in mind. Courses and day schools even in the cities could lessen the depressing and demoralizing effects of youth-unemployment. The Adventist Church can especially attack this problem in its schools, in its elementary schools as well as its high schools. In cooperation with the proper government authorities, it would certainly be possible in many areas to provide the unemployed youth with certain areas of land for the construction of small but effective gardens for the cultivation of fruits and vegetables. Whole colonies of gardens for the youth could be started in this fashion. In the same way cottage industries could be established through training courses for certain handicrafts. With this goal in mind those elementary and high schools which have not yet been nationalized should also have a part of practical training of the youth. The measures and enterprises in agriculture and industry already mentioned above are also to be included here.

The Mission in the Structural Change of the African Family. The price of a bride plays a great role in the founding of an African family. Earlier it bound two clans together as a gift of friendship. At the same time it formed the social security of the young family, comparable to today's social security. Through the tearing apart of clans as a result of the arising industrial society and through the monetary system taken over from the Europeans in place of bartering, the bride price lost its blessings and became more and more a scourge. The black Archbishop Zoa writes:

In many African countries the bride price is a disaster. It is no longer sacred and tends more and more to become a blatant commercial custom that is determined by the law of supply and demand. People have correctly said that the way marriages are made in several African countries is a monstrous exploitation of the young men by the aged. Is it possible for this Africa to keep its daughters in inhumane custody and to deny them that goal for which it itself is fighting and for which it begs them also to fight for, the right to self-determination? The right to marry the men they love without conditions being laid upon them other than those which morality, intelligence, religion, and the best advantage to the partner which they place upon themselves. Of what use is political independence when it sanctifies the slavery of our sisters. It is unthinkable that these young nations permit a condition to continue in which two young people who sincerely love each other are prevented from marrying because they are

dependent on the avarice of a third party. The bride price is a scourge and a hindrance to Africa's further development.

In view of the unemployment problem and refugee suffering, these words of Father Zoa are especially relevant. This question is also fiercely discussed in Zimbabwe. In the fall of 1980, an open address by a college lecturer kindled a pitched battle in the press. He had spoken for the abolishment of polygamy and the bride price. Minister Ropa, Minister of Youth, Sports, and Leisure in Zimbabwe, expressed himself similarly:

As far as polygamy is concerned, the case is clear. Ninety-nine percent of the women are against it and have only waited for someone else to oppose it. However, it is different with the bride price. First we have to convince our elders and that is not easy. However, we have already changed ourselves and will also educate our children differently. We have been taught about that in our camps. The bride price must be done away with. But there is still much enlightening to be done.

In its educational work, the Adventist Church has worked toward the abolishment of the bride price from the beginning. The abolition of the bride-price is included in the so-called church handbook as a recommendation and guideline for all of the congregations. But it is also urgently necessary to advise the newly-wed couples as to the mutual responsibilities, the inviolability, and the sanctity of marriage in marriage seminars. The young pairs should also be given help through instruction on how to set up a family budget. In marriage seminars to be conducted regularly in all the churches, the fact that love in families and marriages should be continually growing and shouldn't wither must be stressed. When a Christian marriage is based on love, then the discontinuation of social security through the bride-price will be no loss.

Also the call of many young African nations to abolish polygamy has always been an essential part of Adventist mission practice. In the guidelines for baptismal instruction and acceptance into the Christian congregation, a polygamist is instructed to dismiss all of his wives except the first one before his baptism. In light of the African concept of community this certainly is a hard demand. Considering that the dignity of the woman is raised in monogamous marriage and that the misfavor, jealousy, envy, and intrigues of a polygamous marriage cease, it does not then seem to be such a hard demand. Furthermore, the structural change in African society makes monogamy necessary. The financial possibility of the African worker's ability to pay a second bride price is taken from him through increasing industrialization with its salaried work and

unfortunately with its unemployment, too. After proper consideration the monogamy established in Paradise will also prove to be a blessing to the new African society.

The Special Message of the Adventist Church. According to its own understanding, the Adventist Church, the largest missionary organization within the Protestant world, is an eschatological mission. The message of the end of the world and of Christ's return to make all things new corresponds to the East African circumstances in two aspects. First of all, the Black's way of thinking is vertically inclined. The horizontal continuance of time of past, present, and future is not relevant to him. In the historical understanding of the African mentioned above, the past and the future flow together into the present. The ancestors who lived in the past, now live on in the present with the present generation. According to the African understanding, this will also remain so in the future. The African knows little of salvation and nothing of a coming Kingdom of God. He accepts the blows of fate as natural. He suffers without hope. The salvation through Jesus Christ today which frees us from dependency on ancestral spirits, especially on the evil ones who bring sorrow, sickness, and distress as well as the personal dependency on character-weakness and wrong behaviour in the past is the realization of the text in the Gospel of John, "... if the Son sets you free, you will be free indeed". This freedom correctly understood in the African sense is the liberation to serve one's neighbor. Powered by the love of Christ, the Gospel becomes the foundation for a new and real fellowship in the Christian family and congregation. A main challenge to the Adventist Church for the future is the promotion of the concept of Christian fellowship and a practical church life.

Africa is also not spared from the atomic threat and the potential self-destruction of humanity through nuclear energy. Here the message of the Adventist Church is a challenge of the times. We are not faced with atomic extinction, but the return of Christ to establish His kingdom. The preparation of the individual African in his community for his encounter with Jesus Christ's visible and audible return is the mission of the Adventist Church and its reason for existence. Also, its highest and most important goal and its happiness is in overcoming all difficulties through the indwelling of the love of Christ. Through this love the Adventist Church of East Africa is growing faster than the

population rate. Today there are 165,000 baptized adults and more than 800 churches in Kenya, in Tanzania 52,000 in more than 300 churches, in Burundi 20,000 in 75 churches, in Rwanda 130,000 in over 565 churches, in Uganda 22,000 in some 140 churches, in Ethiopia 34,000 in about 130 churches, and in Malawi 54,000 in around 220 churches. Church growth here along with that of South America is the strongest in the world. The indigenization of these young African churches is advancing so steadily that the mission in East Africa does not need much more personnel from overseas, but rather more financial means. The real hope for the future for East Africa, for the world, and for the Adventist Church is the coming Kingdom of God. The New Testament closes with this hope, "Behold! I come quickly" (Rev. 22, 20).

Footnotes

¹Gustav Fochler-Hauke (ed.), Der Fischer-Welt-Almanach. Frankfurt/M.: Fischer-Bücherei, 1983. p. 109.

²Ibid., p. 827.

³Erhard Meueler (ed.), Unterentwicklung. Wem nützt die Armut der Dritten Welt? Arbeitsmaterialien für Schüler, Lehrer und Aktionsgruppen. Rowohlt, 1974. Vol. II, p. 68.

⁴Fochler-Hauke, op. cit., p. 106.

⁵Ibid., pp. 383, 686.

⁶Hans Bürkle, Theologie und Kirche in Afrika. Stuttgart: Evangelisches Verlagswerk, 1968. p. 194.

⁷Ibid., p. 287.

⁸Ibid., p. 203.

⁹John Vernon Taylor, The Primal Vision. Christian Presence Amid African Religion. London: SCM Press, 1963. p. 127.

¹⁰Fochler-Hauke, op. cit., p. 689.

¹¹Bürkle, op. cit., p. 262.

¹²Immenseer Missionare (ed.), Bethlehem Jahrbuch 1982. Vol. 54, p. 87.

Abbreviations

AEA Archiv für europäische Adventgeschichte
S. D. A. Seventhday Adventist
\$ All Dollar signs refer to U. S. Dollars

Definitions

Conference S. D. A. churches organized in conferences
Unions S. D. A. conferences organized in unions
Divisions S. D. A. unions organized in divisions
General Conference S. D. A. divisions organized in the General
Conference of S. D. A.

Selected Bibliography

Amayo, Gershon N. A History of the Adventist Christian Education in Kenya: Illustrated in the Light of Its Impact on the Africans' Social, Economic, Religious, and Political Development, 1906 - 1963. Unpublished Ph. D. thesis. Howard University, 1973.

Anderson, Harry. Auf den Pfaden Livingstones. Hamburg: Adent-Verlag, 1929.

Bjerkan, O. C. Plans, Targets, and Trends in Ethiopian Education. Unpublished Ph. D. thesis. University of Maryland, 1970.

Drangmeister, Luise. Als Lehrerin im afrikanischen Busch. Hamburg: Advent-Verlag, 1938.

Freud und Leid der Missionare des S. T. A. Missionsgebiets am Victoriasee. Hamburg: Internationale Traktatgesellschaft, 1919.

Hanson, Herbert M. and Della. For God and Emperor. Mountain View, Calif.: Pacific Press Publishing Association, 1958.

Kobialka, Martin H. Mehr als Brot. Wesen und Werk der Adventmission. Frankfurt am Main: Akademische Studien, 1975.

Kotz, Ernst. Grammatik des Chasu in Deutsch-Ostafrika (Pare Gebirge). (Archiv für das Studium deutscher Kolonialsprachen, Vol. X). Berlin: Verlag Georg Reimer, 1909.

Kotz, Ernst. Im Banne der Furcht. Sitten und Gebräuche der Neger. Hamburg: Advent-Verlag, n. d.

Kotz, Ernst. Sklaven. Hamburg: Advent-Verlag, 1925.

Kotz, Ernst. Von Schwarzen und Weißen. Hamburg: Internationale Traktatgesellschaft, 1914.

Markus, E. G. Im afrikanischen Busch. Im Kampf gegen Krankheit und Aberglauben in Ostafrika. Zürich: Advent-Verlag, n. d.

Missionsberichte der Europäischen Abteilung der S. T. A. Generalkonferenz. Hamburg: Internationale Traktatgesellschaft, 1910, 1912, 1913.

Missionsbericht der Deutschen Admissionsgesellschaft e. V. für das Jahr 1925. Hamburg: Advent-Verlag, n. d.

Mueller, W. Auf Missionsreisen in Süd und Ostafrika. Hamburg: Volmer und Bentlin, 1939.

Mueller, W. Der Dienst der Mission. Hamburg: Volmer und Bentlin, 1946.

Mueller, W. Erlebtes und Erlauschtes in Abessinien. Hamburg: Advent-Verlag, n. d.

Mueller, W. Im Herzen Afrikas. Hamburg: Advent-Verlag, n. d.

Pfeiffer, Baldur Ed. The European Seventh-day Adventist Mission in the Middle East, 1879 - 1939. (European University Studies, Vol. XXIII/161). Frankfurt am Main: Peter Lang Verlag, 1981.

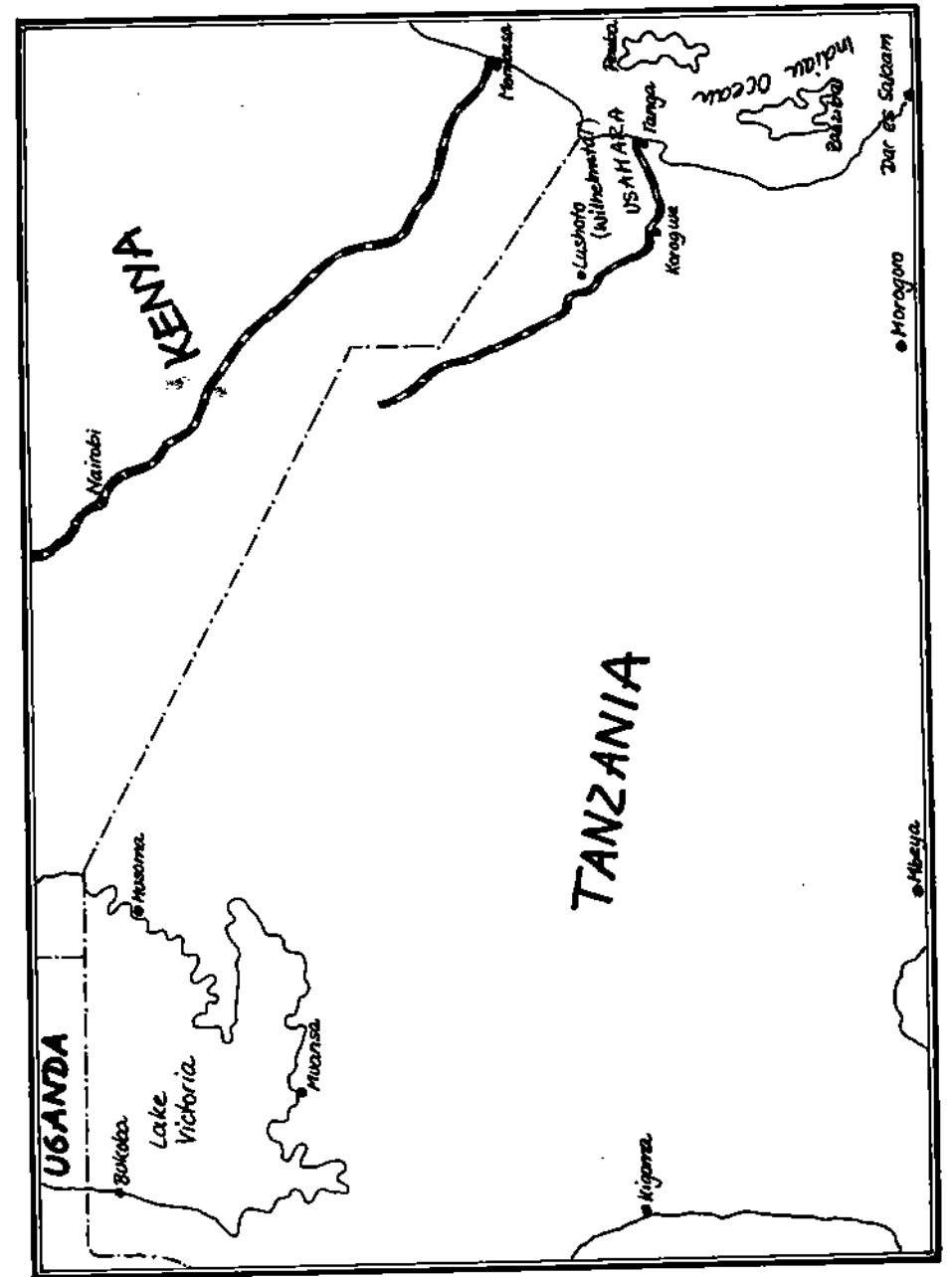
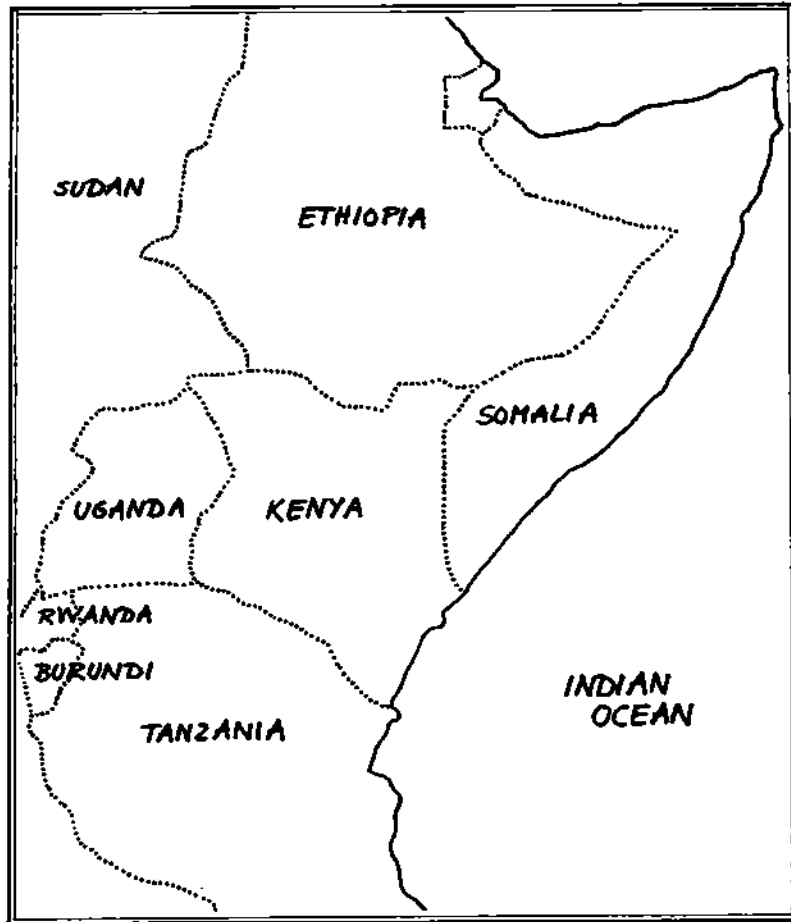
Seventh-day Adventist Encyclopedia, Vol. X. Washington, D. C.: Review and Herald Publishing Association, 1976.

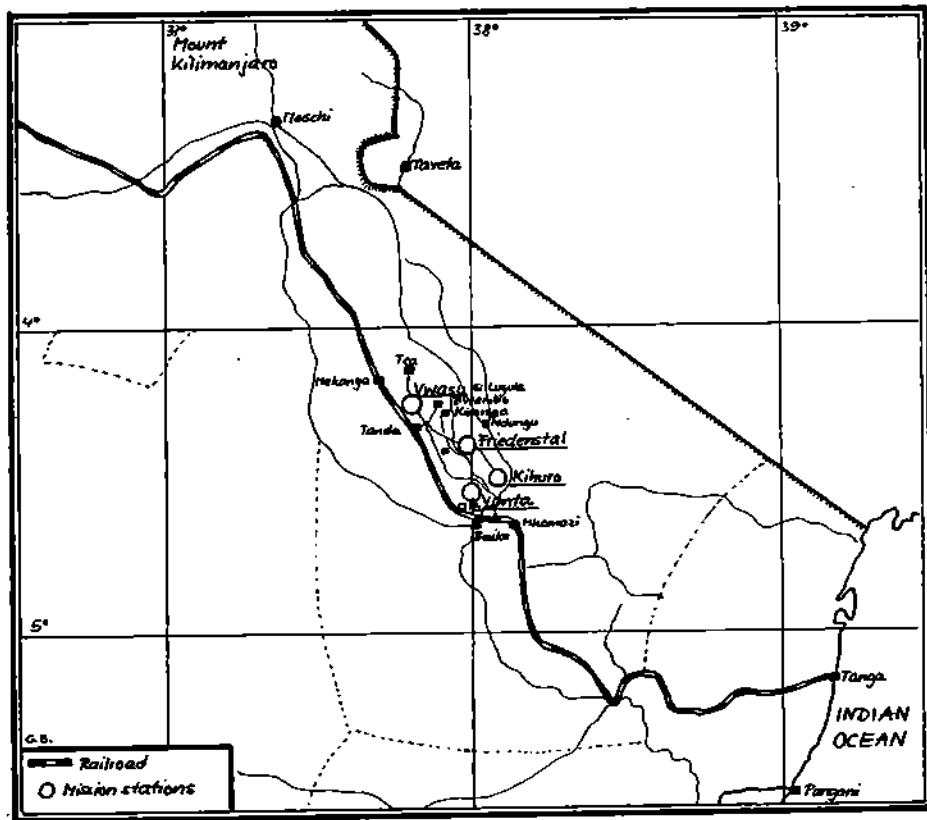
Seventh-day Adventist Yearbooks, 1903 -1984.

Toppenberg, Valdemar E. Africa has my Heart. Maintain View, Calif.: Pacific Press Publishing Association, 1958.

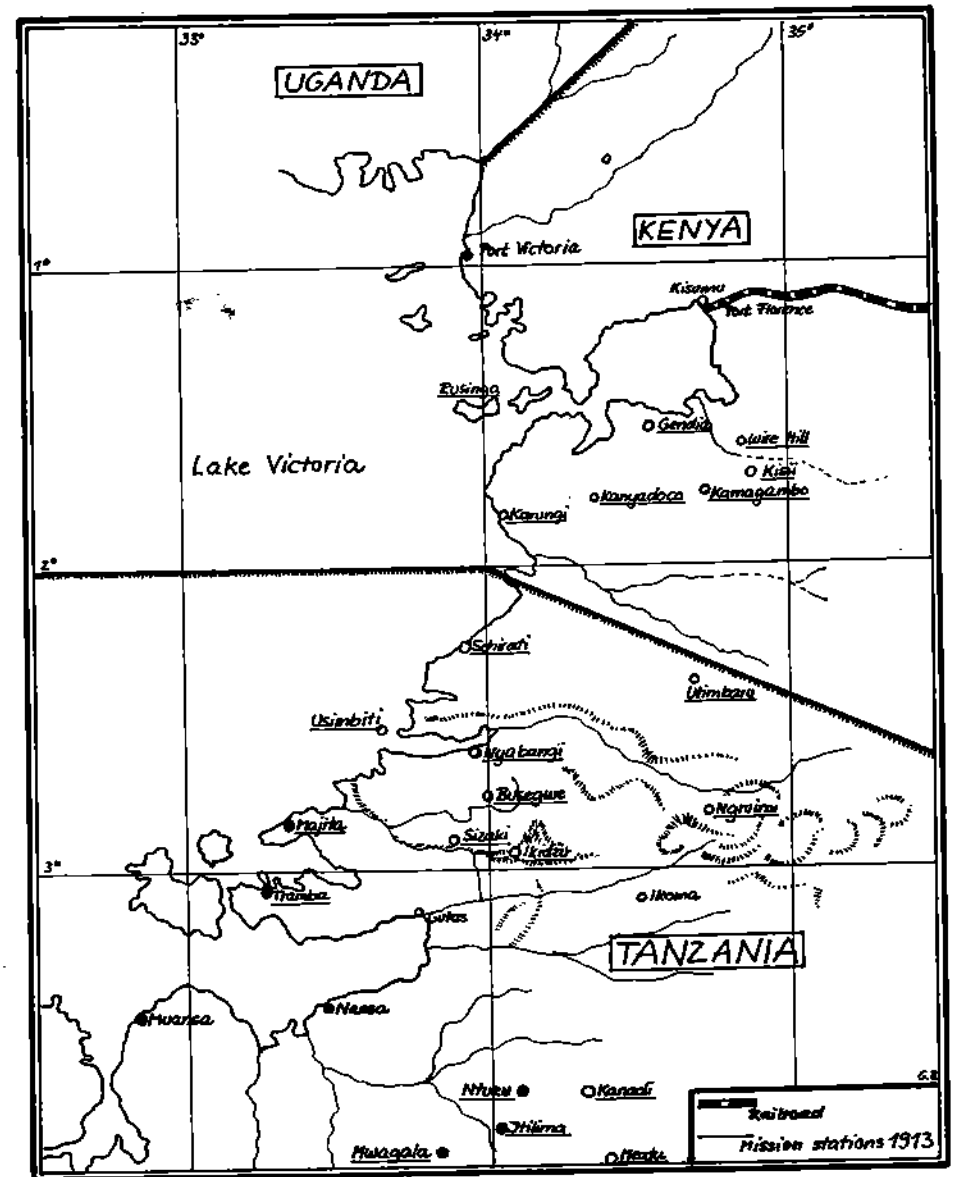
MAPS

East Africa	112
Tanzania	113
Pare Mission, 1913	114
Lake Victoria Mission, 1913	115
Ethiopian Mission	116
Ratio of S. D. A. to Population, 1980.	117





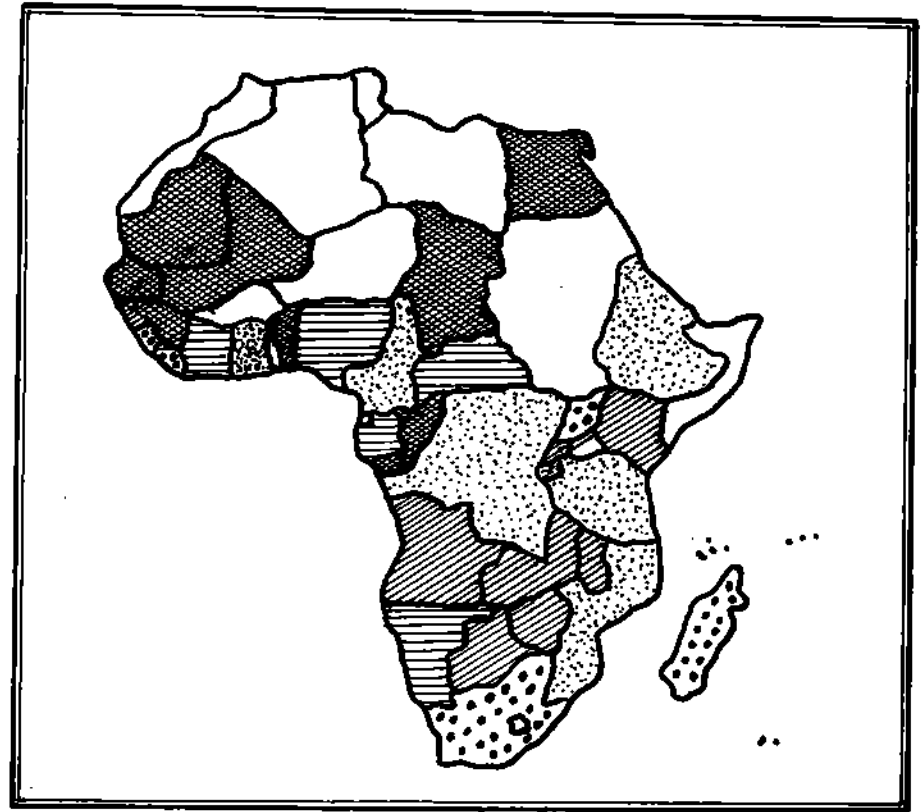
PARE MISSION



LAKE VICTORIA MISSION



ETHIOPIAN MISSION



	1 :	250
	1 :	500
	1 :	1 000
	1 :	10 000
	1 :	100 000
	1 :	1 000 000

Ratio of S.D. A. to Population, 1980

INDEX

ADRA (International Adventist Development and Relief Agency) 99
 Adventist University of Central Africa 99
 Anderson 82
 Andrews, J. N. 59
 Amayo, Gershom N. 9
 Arabi Pasha 14
 Armstrong, Worseley W. 60
 Arusha Declaration 98
 Bartlett, William T. 60
 Beardsell, Sidney W. 60
 Beavon, Eric A. 60, 62
 Beecher Report 61
 Belfield, Governor 30
 Bergman, G. C. 83
 Biraro, Dr. S. I. 92
 Bomani, Mark 49
 Bomani, Paul 49
 Boy, Samuel 49
 Branson, W. H. 82
 Braucht, Dr. F. E. 16
 Breitling, Frieda 21
 Bull, Archie F. 44
 Carscallen, Arthur Grandville 28, 29, 59
 Chamba, Dr. C. 92
 Conradi, Ludwig Richard 14-21, 26-31, 34, 43
 Czechowsky, Michael B. 13
 Drueten, G. J. van 59
 Ehlers, Johann 20, 21, 43
 Ellingworth, G. A. 82
 Enns, A. C. 20, 21, 25, 26, 28, 31, 43, 81
 Fue, Isaya 50
 Götzen, Count von 16, 17, 20, 21

Grundset 73
 Haile Selassie I, 72, 74, 83
 Kashmiri, Namkunda 48
 Katondo, Koheleth 49
 Kenyatta, Jomo 108
 Kibwana, Hezekieli 25, 50
 Kirigo, Stefano 44
 Kisaka, John 49
 Kotz, Ernst 22, 25, 29
 Langholf, A. 21
 Lewis, Gilbert 62
 Lindgren, P. N. 31, 72
 Livingston, David 81
 Lomba, Hosea 44
 Lugoe, Nimrudi 49
 Luschau, F. von 24
 Mabinga, Julian 44
 Machure, Zawadi 49
 Madgwick, Dr. George A. S. 60, 83
 Makura, Filemon 44
 Mamba, Chief of 21
 Martin, Gladys 85
 Marwa, Daniel 49
 Maxwell, Spencer G. 44, 82
 Marx, Rais A. 60
 Meinhof, Prof. D. Carl 22
 Mekonnen, Teffari 74
 Menelek II 30, 72
 Mgeni, A. 49
 Mkwavi, Petro Mlungwana 50
 Mlungwana, Petero 25
 Mnyuku, Lea 48
 Mohammed 25
 Msangi, Abraham 50
 Mtango, Daniel F. 49, 92

Muderspach, F. H. 51
Murdoch, M. Cochrane 61
Muze, Mishael 49
Mwenda, Danieli 25, 50
Nikundiwe, Alfeo 49
Ntemo, Zakaria 44
Nyambo, Peter 28, 59
Nyange, Tanavro 44
Nyerere, President 98
Oakes, W. Warren 60
Ohme, B. 22, 29
Oigo, Jeremiah 60
Omwega, Dr. J. 92
Owino, Elija 60
Pearson, Rex 60
Persson, J. 31, 73
Poennig, Max 44
Raitt, William C. 61
Rhodes, Cecil 14
Risasi, Peter 61
Rochenberg, von 46
Röbler, Ernst 26
Ropa (Minister of Youth of Zimbabwe) 104
Sagira, Esther 48
Samuel, Timothy 49
Sarungi, Philemon 49
Schlehuber, Frederick E. 60
Sebughe, Petro 50
Sekimang'a, Daudi 51
Sekisago, Filipino 50
Sengoka, Abrahamu 25
Shazia, Reuben 51
Sisley, W. C. 16
Solf, Dr. 16
Steen, Dr. Claude 83

Stilson, Dr. Donald 83
Stilson, Dr. Mildred 83
Taylor, J. V. 102
Taylor, Dr. W. H. 83
Teendwa, Daniel 50
Toppenberg, V. E. 73, 83
University College of Eastern Africa 99
Warland, E. Roy 60
Wessels, Peter 59
Wunderlich, Christian 21
Vasenius, Dr. F. W. 31, 82
Zoa, Father 101, 103