



Pastor Isaac Okeyo (1886- )

ADVENTISM IN KENYA:  
A HISTORICAL PERSPECTIVE

N. Nyambi  
August 1989

By

PASTOR ISAAC OKEYO

## FOREWORD

### MY LIFE AND OCCUPATION

I was born in Kakwajuok [Kendu Bay] in Karachuonyo in 1886. My father, who was Midamba, son of Onyango, had two wives. My mother was his first wife, and I was her only son. The other children of my mother were my two sisters.

Before Pastor Carscallen came to Africa I used to help my parents look after animals and dig in their gardens. I also used to take part in the same games as my playmates then.

After Pastor Carscallen's arrival I decided to forsake worldly practices in order to learn reading and writing and to become a baptized Christian. That good choice has benefited my life and health very well up to today, when I am an old man and still a church member. I thank God for His grace that has enabled me to remain a member without backsliding since the day of my conversion.

When I joined the missionaries in 1906 I was taught reading and writing. While we were still learning, Pastor Carscallen elected me to help supervise the lady students who were staying within the mission compound.

In 1911 the first baptism was conducted and I was among that special group that were baptized as members of the Seventh-day Adventist Church.

After I had mastered reading and writing, and being now a confirmed church member, I was appointed in 1912 to start teaching, a position I held for eight years.

By the year 1920 I decided to become an evangelist, and for two years I did this work. Then at the beginning of 1922 the government appointed me as tax clerk in Karachuonyo. I served the government in that post up to the end of 1923. In the beginning of 1924 I was appointed to be the secretary of Karachuonyo in the area known today as Kasipul. During all periods of serving the government I maintained my church membership and was active in my church in co-operation with the district leaders. I terminated my government service in 1925.

In 1926 I resumed the work of evangelism. When I requested the District Commissioner about taking up the work of evangelism he did not refuse my petition. I knew then that Jesus wanted me to be His messenger.

I was ordained as pastor in 1932. Two years later, 1934, Karachuonyo wanted to make me their chief, after chief Okoth Ougo had retired. I did not wish to become chief and therefore we

## CONTENTS

|  | Page |
|--|------|
| FOREWORD: MY LIFE AND OCCUPATION .....               | 3    |
| THE COMING OF THE RELIGION TO EAST AFRICA .....      | 5    |
| In the Past: Before the Denomination Came .....      | 5    |
| The Way the Luo People Knew and Worshipped God ..... | 8    |
| The Luo Had Their Customs .....                      | 8    |
| The Coming of the White Missionaries .....           | 9    |
| The Work Started at Gendia .....                     | 10   |
| Difficulties in Understanding Some Doctrines .....   | 13   |
| 1914 World War Started .....                         | 16   |
| MEDICAL WORK .....                                   | 18   |
| THE PRESS .....                                      | 19   |
| CAMP MEETINGS .....                                  | 20   |
| GOD HAS ADDED HIS BLESSINGS TO HIS WORK .....        | 22   |
| EDUCATION .....                                      | 24   |
| AFRICANS BECOME ORDAINED PASTORS .....               | 25   |
| THE SYNOD .....                                      | 26   |
| Election of Synod Members .....                      | 27   |
| Some Synod Reports from the Year 1928 .....          | 29   |
| Synod Meetings in 1929 .....                         | 32   |
| Financial Reports for 1927 and 1928 .....            | 36   |
| Statistical Reports from Recent Years .....          | 37   |
| A TRIBUTE TO OUR PIONEERS .....                      | 40   |
| MY LAST MESSAGE .....                                | 41   |
| The Law of God Is Eternal .....                      | 41   |
| Satan Still Deceives God's People .....              | 42   |
| What Are You Waiting for Now? .....                  | 43   |
| We Need to Love God Supremely .....                  | 43   |

came to an agreement with Pastor Paul Mboya that he would become chief and I would continue serving the mission. After making that agreement harmoniously, Pastor Paul Mboya became the chief of Karachuonyo, while I conducted the ceremony for his inauguration.

In the capacity of ordained pastor I have served the Church from 1932 to 1955, when I retired. I am now one of the sustentees of the Church. Before my retirement I served the Church in different places, such as Gem in Siaya District, Uyoma, Sakwa, Mumias (where I preached to chief Mumia), Wire and many other churches in Kasipul, Kanyada and the southern counties.

I am grateful for the blessings of God. I am happy to see that my elder son, Pastor Samuel Midamba Okeyo, is an ordained pastor too. Although I am now a retired pastor he is completing some of the work that I did not manage while still serving the Church. I hope he will complete my work.

May we serve confidently till Jesus returns.

## THE COMING OF THE RELIGION TO EAST AFRICA

I take this opportunity to give more detailed explanation than I did in my first small book, showing how the Seventh-day Adventist denomination came to East Africa. This time I will touch upon many points concerning how the good news was brought to us. I wish also to explain how we lived in those days before the white man taught us the message of salvation.

In my first book I intended writing about how the denomination came and how the work was started; I stopped my explanation with the year 1924. Now I will extend the description to this time, 1988. First I will write about the time before the white men came to East Africa, and later show how the message reached and how the work of spreading the gospel is going on now.

### In the past: Before the denomination came

Even though our people knew God, they knew Him in a different way from what we find in the Bible. In the past, before the missionaries came, our Luo folk had chiefs, magicians, physicians, and scientists (who studied various conditions) as their leaders. Although they did not know how to read and write, they were orderly. They had good memory. Some were very good historians who were able to tell people about past events very accurately.

They were educated in various ways despite the fact that they did not know how to read or write. The education which they handed over to their children verbally was from past experiences.

Physicians used to treat people who became sick. They treated different kinds of diseases, even those who were poisoned. Some people used to poison their neighbours because of envy. These days we have psychiatrists who deal with mental cases. They had surgeons in the past who did not use any of the anaesthetics that modern surgeons use today. They also had paediatricians and gynaecologists.

Medical fees had to be paid in part before treatment was started. The amount to be prepaid was usually just a small amount depending on the sympathy of the physician and the state of the sick. There could be some corn, a chicken or any other thing they used then. They did not use money. After the patient had fully recovered they would agree on what would be the full amount for treatment. The treatment would sometimes cost a goat, a sheep, or, in more expensive cases, even a cow. Once the patient had fully recovered the relatives would be willing to pay the physician without any problem. After the treatment bill had been settled the physician would also give some extra treatment to make sure that the disease had been completely cured.

Physicians were accompanied by younger persons who carried the baskets which contained their medicines. The basket was known in Luo as ndai. It was not an ordinary basket, and the person bearing it was known as a "ndai bearer". Usually ndai bearers were people very much much trusted by the physicians; in fact, ndai bearers themselves often became physicians later on.

Those who treated surgically were surgeons who used to cut open swellings like boils and other infected parts of the body that had to be removed for the sake of saving life. If a person was pierced by a sword or wounded by a spear or arrow the wounded part had to be cut off to remove the poison. There were also Africans, particularly Luo, who specialized as psychiatrists.

In the past there was a belief that some, particularly women, could poison food just by looking at it while people were eating, and make any particular person she was against suffer from food poisoning and die of stomach trouble if not immediately treated by a competent specialist.<sup>4</sup> Those specialists knew the kinds of herbs needed to stop stomach trouble. They made some small cuts on the outer part of the abdomen to make the patient believe that the poisoned food had been removed from his or her stomach. The specialists were very cunning. However, they did help many people with the herbs that they gave to be crushed and mixed with water to be drunk. They were not willing to allow people to know their tricks or their herbs, for it was their means of livelihood.

Since at that time the Luo people did not have any concept of injecting medicine into the body with a syringe, whenever anyone had a malaria attack they used to make cuts on the head. They would then rub some drugs on the cuts which would allow the drugs to get into the circulatory system and the malaria patient would thus be cured. Making cuts on a patient was thus similar to giving a patient treatment by injection. Many kinds of diseases were treated by making cuts on the particular parts of the body and rubbing the drugs on the cuts.

Among the Luo there were gynaecologists and midwives. The gynaecologists helped women who had problems getting children. Sometimes such women had caught a disease through contact with their husbands who in turn had been in contact with the disease from elsewhere. The gynaecologists could sometimes find out the causes of the barrenness of such women and discover the means for curing them. A woman who was cured would pay a cow, or a cow and a sheep, or a goat.

There were also women who gave birth normally but whose babies died very young. For such cases there were women who were paediatricians. Men did not like becoming paediatricians, though there were some who practised it.

There were very many kinds of illnesses and we did not have any European doctor. When Pastor Carscallen came he tried to help people as much as he could. People suffered from malaria, sleeping sickness, leprosy, venereal diseases, tuberculosis and other diseases. Although the specialists tried to treat the diseases they could not eradicate them. Pastor Carscallen and his wife taught people a hygienic way of living. They taught cleanliness of the body, food, house, home area, and clothing. After people had started practising cleanliness changes were realized and they began to enjoy good health. The death rate decreased. People who lived close to the mission station were the fortunate ones who learned the good lessons that brought about quick changes in their health and way of living.

The people in the country were engaged in many activities. Young men used to practise fighting games in preparation for defending themselves against their enemies. They made shields of plaited sticks for defending themselves against any direct blow to their bodies. They also made shields of buffalo skins. Each young man had to possess a shield and a spear. Whenever they were acting a fight they divided into two groups, one to represent the enemy and the other the people themselves. Staging a fight was a daily practice and each time the people were eager to know the winning group. Such fighting games were practised during funeral times also.

Besides fighting games they had many other games for physical exercises which kept them fit. They were well organized. If there happened to be any weak person among them who could not do some work properly they used to rebuke such a person until he could change and become a strong person.

Opium dens were to them like schools. They smoked opium and rebuked the lazy community members at the opium dens. They did not condemn opium smoking. Such practices of opium smoking and games for physical fitness were carried on until 1915 when the District Commissioner passed a resolution that the shields had to be collected from people who owned them and burned. They were burned on Ogango Hill near Ougo's home. The District Commissioner suspected that the young men would engage in fights if their practices were not stopped. The suspicion of the District Commissioner was strengthened by an incident which took place in 1914 at Homa Bay, also known by the name of Asego Bay. Young men went with shields and spears and looted the Indians' shops. The District Commissioner realized how stubborn those organized opium smokers were.

During the time when the shields were burned, Pastor Carscallen and other missionaries had been taken to Kaimose where they were detained because they did not accept joining the military troops. The young men whose shields had been burned decided to join church activities because they saw that their defence had been removed from them. They joined the baptismal

class and were eventually baptized.

### The way the Luo people knew and worshipped God

The Luo knew and worshipped God before the white missionaries came to Africa. They called Him "Saye Nyakalaga". They believed that people do not really die, but when they die they only go to the world of spirits. They believed that the dead could come back to their homes to advise the living relatives with regards to future events. Such beliefs made them bury the dead in the houses and in shallow graves. They did that so that the dead could talk to the living relatives. Another fact which confirms the idea that the dead were alive in spirit form is that, at the funeral, the women who mourned for the dead talked to them telling him or her to take greetings to those who had died before.

They also believed they showed respect to God (in representation) through the creatures they thought deserved godly respect such as big snakes, frogs, or other creatures. If a large snake happened to come into a home the Luo could not kill it, because they thought the snake might be one of the dead ancestors who had come back to visit them in that form. They believed that the spirit of the dead was able to take the form of any creature. Such belief lead them to avoid killing or doing any harm to snakes, frogs or any strange creatures that visited their homes. Besides the belief that the dead continued living as spirits which are superior to living people, the Luo also believed that there are good and evil spirits. They accepted the idea that good or bad spirits could talk to people. The good spirits they believed could bless people or save them from any problem. The bad spirits they knew could bring a curse to a community. They believed that the spirits of dead people, in co-operation with the evil spirits, would harm the relatives who remained alive if they had been against them before their death.

### The Luo had their customs

As we learned in the Holy Bible that the Lord gave the Ten Commandments to Moses, the Luo also, when they left Egypt, took with them their customs which they practised while they were in Egypt. [The Luo, who are a Nilotic tribe, trace their ancestry along the Nile River, possibly originally as far as Egypt.] I am not sure whether they copied some of their customs from the Ten Commandments which were given to Moses, because some of the Luo customs are similar to some of the Ten Commandments. The number of the Luo customs, however, was more than the Ten Commandments. The Luo had 14 rules to guide their customs, and these maintained the perfection of the Luo community even before they received the gospel of the true God. A few of their customs which were similar to the Ten Commandments were:

3. Honour your father and mother so that you may live long.
4. You should not kill or spill blood.
5. You should not steal.
6. You should not commit fornication or adultery.
7. You should not bear false witness against your neighbour.
8. Love your neighbour.
9. You should not be an unreliable person.

I have written the above facts to show what kind of people the Luo were before the European missionaries brought the gospel to us. They were organized. They had their ways of treating the sick people. Among the Luo community there were some people who were able to foretell certain future events.

In 1912 when we took one of our teachers, Mr. Samuel Dola, to go and teach at Kanyamfwa we met a certain old man called Gor. We talked with him. He was one of those who used magic to foretell some future events. He was the son of Ogalo. He told us that somebody would come whose name is Migoi. Migoi is one who knows his death. We then taught Gor about Jesus. He told us that Jesus was the Migoi he had informed us about. He confirmed that Jesus knew His death. Among the Luo there were those who were able to perform some magical practices.

### The coming of the white missionaries

Between 1903 and 1905 the General Conference of Seventh-day Adventists met and decided to send some missionaries to Africa. Pastor A. A. Carscallen and his wife together with a certain black man named Pastor Peter Nyambo were sent by the General Conference. They came from America up to Mombasa. Travelling was still very difficult because there were no quick means of transport. After they had reached Mombasa they found that the Moslems had occupied that area. Pastor Carscallen and Peter decided to move on to Nairobi, travelling from the coast to Nairobi by railway. The coaches were pushed by the railway people because there were no engines. The missionaries did not settle at Nairobi and start spreading the gospel there. They travelled up to Kisumu, which by that time had railway connections. At Kisumu Pastor Carscallen and Pastor Peter met other missionaries of other denominations such as the bishops of the C.M.S. with whom they discussed how they should work. Bishop Wills of C.M.S. did not meet Pastor Carscallen and Pastor Peter because he came from Uganda and established a mission station at Maseno. Pastor Carscallen and his fellow Seventh-day Adventist missionaries crossed the Nyanza Gulf to South Nyanza and started the Seventh-day Adventist denomination there. At the same time Rev. Harbert Woolsey Innis started an Africa Inland Mission station at Ogada and, in 1911, another mission station at Nyaboudo in Nyakach.

Rev. Chailton went to open a Friends (Quaker) mission station at Kaimosi, while Rev. Rees of the Pentecostals started a mission station at Nyangore.

Killer protested against the African Inland Mission sect and joined Rev. Rees. Killer's behaviour caused disagreement between him and Rev. Innis.

The following are some of the Africans who joined the white missionaries in A.I.M. at Nyahera: John Ouko, Matthew, Agumba, Lazaro Obwo and others.

When the mission station was started at Nyabondo the following joined the white missionaries: Pastor Daniel Songa, John Ogodo and others.

Daniel Songa, in 1913, was the first ordained African pastor.

From Kisumu to South Nyanza Pastor Carscallen and Peter Nyambo travelled across the Nyanza Gulf by a motorboat belonging to a Mr. Spark, who was a business man. They landed near the home of Osumba, son of Simba, an elderly Luo from Karachuonyo.

Osumba was one of the Kakwajuok, old men who gave a piece of land to Carscallen for building. Before they started building they pitched two tents. One was for Pastor Carscallen and his wife and the other one was for Pastor Peter Nyambo.

In the afternoons Pastor Carscallen and Pastor Peter Nyambo would take a walk looking for a place which would be suitable for building a mission station. One afternoon they came to a place called Ogango which they realized was a very good place. They were convinced that the Lord accepted that place and that the community would give it to them for building a mission station. They talked to Osumba who consulted the clan elder Ougo, son of Onyango. He was willing to give them the piece of land they wanted, but he sent them to chief Orinda, son of Were.

Chief Orinda granted the request of the missionaries. Pastor Carscallen built the mission station at a place where they were able to see Kisumu and other places on the far side of the Nyanza Gulf of Lake Victoria.

Moslems passed Kendu Bay and went to Wagwe where they made their station but later they returned to Kendu Bay where they are operating up to the present time. This is why most of the Moslems at Kendu Bay are the Wagwe people.

### The work started at Gendia

Pastor Carscallen started by building residential houses and

the church building. The first church was built of wood and was grass thatched.

During those days when Pastor Carscallen and his team went to Kisumu by boat to bring materials needed for the work, his wife, anticipating his return by night, used to light a safari lamp and put it on a tall post outside the building to guide the motor boat to the pier.

Pastor Carscallen worked very hard at learning the Luo language. His wife knew the language before he did. After they had built the church and an office, the work could progress more freely.

*Chakwini*  
A time came when people started leaving their home areas and settling on the mission station compound. Though the gospel had reached Pare in Tanzania at an earlier date (1903), the work of spreading the gospel at Gendia progressed more rapidly.

Young men started doing a work similar to what we read about in Matthew 4:18,19. To begin with there were only two young men who were ready in Kakwajuok, that is, the clan area in which the mission station was built. The young men were Isaac Okeyo and Thomas Ojiero. Many other young men did not believe in forsaking their customs and joining this religion for fear of mockery from their contemporaries.

From Konyango, which is the clan area next to Kakwajuok, there came seven young men who accepted the faith and joined the two Kakwajuok men in 1906. They were Samuel Dola, Daniel Aroka, John Odago, Simeon Odindo, Samuel Adhiambo, Norman Yugi, and Daudi Obuya. After winning these young men for Christ other brethren also learned of the fact that a mission station had been established at Gendia and young men as well as ladies were required to join in preparing for the work of spreading the gospel. They came from Wikondiek: John Okelo, Joseph Choni, Jacob Ochuodho, Daudi Abuor, and Isaac Ogira. You can see how God started calling His people from different places.

*Chakwini*  
The gospel spread to different areas. Later other brethren, this time from Kanyamfwa, decided to come and join the believers at the mission station. They were Jacob Olwa and John Tolo. As the number of believers increased Pastor Carscallen continued building more houses. He built a hostel for the ladies which was named Ongabu. The believers at the mission station had great love for one another. I believe that if all our people would have the same kind of love as those people had then, from 1906 to 1911, Jesus would have come before now.

The hostel that was built for the ladies was a two-storey house. The upper floor was used by the ladies for sleeping and the lower for studies during day time. Pastor Carscallen arranged for the ladies to sleep on the upper floor for fear that

the ladies' parents, particularly their fathers, would come at night and take them away because they were not in favour of their daughters' studying. They knew that if their daughters continued staying at the mission station they would stop practising their customs and start adopting some new customs that included eating chicken [forbidden for women] and indulging in laziness.

The following were the first ladies who came to stay at the mission station: Hana Marindi (from Rusinga Island), Maritha Awiti, and Sara Ayaro together with Awur the daughter of Akal (from Karachuonyo). Rebecca Ogowe and Pete the daughter of Gori came from Kowak in Tanzania.

*Learning facilities*  
Mrs. Carscallen, assisted by Mrs. Morse, was in charge of the ladies who stayed in the mission station. They were taught reading and writing, then later on religious doctrines. After they had learned reading and writing they were baptized; then they were free to choose their marriage partners. These had to be Christians. Most of them were married to Christians and their husbands paid good dowry to their parents. They had fine wedding ceremonies in the church.

Other parents were encouraged when they saw that the ladies who stayed at the mission led a good life later, and they also allowed their daughters to go and stay at the mission station. From that time on people's ideas about young men and ladies who stayed at the mission station changed. They began to admire them instead of mocking at them.

Many young men and ladies flocked to the mission station and the work of teaching them reading and writing was carried out very successfully. Those who had learned reading and writing gladly accepted religious doctrines too. They were very eager in keeping worship time on Wednesdays and sunset Fridays and Saturdays.

The brethren who now could read taught their relatives how to keep the Lord's Sabbath. They taught them how to count the days up to the seventh day which is the Sabbath. Those who stayed within the mission station compound did not have any difficulties as far as telling which day was the Sabbath.

*was to help Sabbath*  
There were some symbols used for reminding people about the Sabbath day. Those who found difficulty in distinguishing the Sabbath from the other days were given seven little sticks to keep on one side of the entrance in their living room. They would then transfer one stick each day to the opposite side of the room, thus indicating the number of days up to the seventh day. The last stick was the symbol for the Sabbath of the Lord. The stick that was second to the last showed them when they would have vespers at the beginning of the Sabbath. The following day they would go to church for the Sabbath services and have vespers at the closing of the day. They used the same method for

remembering the time for worship on Wednesdays. Later on people became well enough acquainted with the Sabbath day so that they could remember the days without using the symbols.

The other symbol used for reminding people about the Sabbath was putting a flag on a very tall post where people could see it from a long distance on that day. It was hoisted at the place where people gathered for worship. The flag itself was tricoloured: black, red, and white. Black symbolized sin and ignorance; red, the blood of Jesus; and white, the knowledge of God the Father, Son, and Holy Spirit that creates in us clean hearts and sets us free from sin. Whenever people saw the flag they knew the meaning of its colours and that it was Sabbath.

On each Sabbath, many people went to church to worship. A bell was also rung to awaken people's minds. The author of this book, Isaac Okeyo, used to ring the bell and put up the flag each week.

*was frustrated*  
For the sake of attracting people to come and attend Sabbath services regularly Mrs. Carscallen used to give the ladies some salt after church was over. She also gave some salt to children whose parents never went to church, to take to their parents. This practice encouraged parents to remind their children to go to church every week, and some parents even started to go themselves after receiving the salt. After people started appreciating the value of keeping the Sabbath of the Lord holy the distribution of salt and the counting of sticks ceased. This did not mean that people stopped attending Sabbath services. They knew now how to count the days. They loved God. They went to church Sabbath after Sabbath for the sake of keeping the commandment of God whom they loved.

Our people used to build circular houses without any windows. Pastor Carscallen started teaching people how to build healthful houses with windows to let in fresh air and light. These were church members whom he taught. It was during this time that he started building a stone church with grass roof thatch. People now started building good houses with windows.

### Difficulties in understanding some doctrines

People experienced some difficulties in understanding certain religious doctrines as were taught by the various religious sects. For instance, when the C.M.C. bishops taught about taking the divine nature it was very difficult for their converts to understand what they meant. However, when the Seventh-day Adventists taught their converts the same doctrine they understood it very easily. They were taught that taking the divine nature meant living as Christ lived, following the principles of life. He did not commit any sin, yet He became a human being with everything that human beings have. It was

further explained to them that before taking the divine nature they had to forsake the old nature that did not condemn drinking intoxicating drinks, smoking, committing fornication or adultery, dancing and other activities. Divine nature, they were taught, is taken by humbling ourselves before God, as Jesus did when he was here on earth.

The other point that created argument among some converts was on choosing the names of prophets, patriarchs, and apostles from the Bible for the baptized converts to show that they had taken the divine nature. Some argued that it did not matter even if they retained their old names. Later the decision was made by the converts to choose Bible names for identifying the baptized members.

The baptized members who were at Wire Mission station were Luka Simba, Daudi Oudick, Joseph Mige, Timotheo Amolo, Jesse Njoga and Jeremiah Oigo. Wire is now a mission station under an African mission station director. The work of God kept on expanding and many people learned to read and write. The baptismal class took two years. The first year was for receiving salvation and the second one was for confirming a covenant with Christ. The converts were taught from two baptismal manuals one for the first-year and the other one for the second-year baptismal candidates. It was after a second year of thorough doctrinal teaching that the qualified candidates were baptized and confirmed as church members.

<sup>16?</sup>  
In 1911, 17 people became the first baptized members of the Seventh-day Adventist Church at Gendia. From Gendia Mission Station came Isaac Okeyo, Petro Rakula, Daniel Onyango, Daniel Aroka, Naman Yugi, Paulo Misira, Daudi Obuya, Samuel Adhiambo, Francis Okuro, and George Auma. From Wire Mission Station we have the names of John Tolo, Daudi Ondiek, Luka Simba, Joseph Mige, Timotheo Amolo, Jesse Njoga, and Jeremiah Oigo.

After that encouraging baptism many other people joined the baptismal class. The work proceeded very well. On May 25, 1912 the second baptism was conducted at Wire Mission Station. The number of those who were to be baptized increased. Because of the larger number, Pastor Carscallen decided to invite another pastor from Tanzania to come and help him baptize.

The candidates who were ready for baptism wore white robes which symbolized the clean hearts they had received from Christ. Church members who came to witness the baptism sang joyfully by the river bank. Their melodious songs attracted more people to the church who eventually were baptized.

The time was ripe for organizing churches. Other missionaries were now being sent by the General Conference. Pastor Watson was sent to Rusinga Island, where Daniel Onyango assisted him. A businessman by the name of Mr. Spark was sent to

expans

Rapedhi in Kanyadoto. He was assisted by Mark Otieno. Even though Mr. Spark did not come to Africa as a missionary, his work for the Seventh-day Adventist Church was fruitful. Pastor Armstrong worked very hard and later opened a mission institution in Kamagambo, assisted by Peter Oyier. In 1912 Pastor Carscallen opened another mission station at Nyanhwa in Kisii and Pastor Beavon was stationed here, with the help of Jacob Olwa.

Nyanhwa Mission Station, started by Pastor Beavon and assisted by Jacob Olwa, developed into South Kenya Field (currently South Kenya Conference). Jacob Olwa's name is in the Nyanhwa record as one of the workers who opened the mission station there.

~~Peter Risasi opened a mission station at Upare in Tanzania. Pastor Ezekiel Rewe and Mathayo Oyugi worked in Uganda and their names remain in the records there. The people whose names have been mentioned above worked very hard and God blessed their work.~~

At first we had four mission stations, namely: Gendia, Wire, Kamagambo, and Nyanhwa. Later Wire was amalgamated with Gendia Mission Station, and Ranen Mission Station was opened to serve instead of Kamagambo. Today those mission stations have become fields: Gendia Mission Station produced Kenya Lake Field; Ranen Mission Station is now Ranen Field.

During those days all reports from the three mission stations were taken to Pastor Carscallen at Gendia Mission Station. It compelled the pastor to visit the mission stations regularly. It was very hard work, but it was necessary. There were no vehicles then. People had to walk. A journey from Gendia to Rusinga for example would take many days. I believe many of our people will find it interesting to learn how the work of spreading the gospel started and how many mission stations were opened in South Nyanza and in the rest of Kenya. The same message was also spread to Uganda and Tanzania. People in those days travelled on foot; today it may be considered that spreading the gospel is not as difficult as it was then because of availability of transport. These days one may leave Gendia in the morning, going with God's message to Rusinga or Ranen in a matter of just two hours at most by car.

The pioneers walked on foot through thick forests, meeting wild animals such as lions, elephants, and dangerous snakes. God protected His servants for they worked well, without any loss of life. I am very grateful to the Lord because I was one of the people who spread the gospel during those difficult days. Psalm 105:1-3. These days the message is spread more readily by radio and television.



## 1914 World War started

In 1914 Great Britain went to war with Germany. It was a war which spread and became a world war, including Africa. After the war started the governments in Tanzania (then known as Tanganyika) and Kenya enlisted or recruited young men of 18-25 years old to go and help fight the war. It was compulsory for every young man to support the war even if he was a leader in a mission field. This order recruiting young men was issued from the office of the Governor of Kenya in Nairobi.

When Pastor Carscallen was informed that everyone had to be enlisted he was not happy. He decided to talk to the Nyanza Provincial Commissioner about the matter. After telling him that Seventh-day Adventist Church members are non-combatant and do not engage in military affairs, he listed the following points showing why we are unwilling:

1. Our religious principles do not allow using a gun in warfare because killing or shedding blood is contrary to our conscience.
2. We keep the seventh day holy, the Sabbath of the Lord, but engaging in war would compel our people to break the Sabbath.

Though the Provincial Commissioner listened to Pastor Carscallen he refused and said that every man had to be recruited for war. He did not stop there. He referred the matter to the Governor of Kenya and informed Pastor Carscallen about this. The pastor went to Nairobi to see the governor and put before him the points which hinder Adventists from engaging in warfare. The governor, however, was not convinced that he should exempt Seventh-day Adventists from engaging in warfare. He wanted, therefore, to make another appointment with Pastor Carscallen and, looking at the calendar on his wall, chose a convenient date when they could meet again. The day he chose was a Sabbath. Needless to say, Pastor Carscallen was not very happy with the appointment.

The pastor returned to Gendia. On the Friday preceding the Sabbath when Carscallen was to meet the governor in his office, the latter was playing hockey and met an accident. One of his eyes was seriously injured. The European farmers who were the leaders in the government then organized themselves and raised funds to enable the governor to return to England for treatment of his eye. Thus Pastor Carscallen did not go to see the governor as planned.

It was the Provincial Commissioner who informed the pastor about the accident. He then made arrangements for taking Pastor Carscallen together with the other white missionaries to Kaimosi for detention till the end of the war. That was the way the Government of Kenya used to solve such problems. The expatriates were all taken to Kaimosi (that is, all those unwilling to

participate in the war), and there they remained as detainees until the end of the war.

With the white leaders at Kaimosi it was imperative that the African take over their responsibilities in spreading the gospel. The most important work that our people did was prayer. They prayed to God to protect the leaders at Kaimosi. They also prayed that the war, which was to them the work of the Devil, should end. My main work at that time was taking reports from all the churches to our leaders at Kaimosi every month. It was not an easy task. First, it was a long journey which took seven days to make a round trip between Gendia and Kaimosi. Also, it was difficult to travel through different tribal regions because during those days there were often conflicts between tribes. However, the Lord protected me and I continued that role up to the end of the war in 1918 when the leaders returned from detention.

While the leaders were detained at Kaimosi we divided duty in this way: Isaac Okeyo was in charge of Gendia Mission; Daniel Onyango, Rusinga Island; John Tolo, Wire Mission; Petro Oyier, Kamagambo Rongo; Mariko Otieno, Rapedhi Kanyadoto; Petro Rakula, Mfangano Island; Yakob Olwa, Kisii Nyanchwa.

# These leaders are to be commended for carrying on well with their responsibilities until the leaders returned from Kaimosi. They did not baptize anyone during this time because none of the African leaders had been ordained. The next baptism took place when the white men had returned from Kaimosi in 1918 after the war. From then onwards baptism has been going on normally as it is conducted today.

In 1920 the General Conference again sent other missionaries to Africa. They decided to let Carscallen return home, and sent W. T. Bartlett to take over his position. In addition, they sent other missionaries such as Pastor Maxwell, Pastor Armstrong, Pastor E. R. Warland, and Dr. G. A. S. Madgwick together with the two nursing sisters Karen Nielsen and Carentze Olsen. All those missionaries arrived in one ship. After they reached the country they were sent to their various churches. The work progressed rapidly under the leadership of these missionaries and the number of new members and churches, particularly in the Luo and Kisii counties, increased. Schools for primary education were also built by the side of church buildings.

The time came in 1922 when Pastor Bartlett decided to start a synod. Now church officers attended sessions. It was the synod that arranged for the employment of workers and the administration of churches. The synod enabled leaders to do better work. I will give more details about the synod later.

## MEDICAL WORK

In 1920 Dr. Madgwick arrived from overseas to start medical work here. He was welcomed at Gendia, where Pastor Carscallen was stationed. After staying at Gendia for a while he learned that farther south many people were suffering from sleeping sickness. He immediately planned to go there to help save the lives of many who were dying through ignorance and disease. He opened a health centre in Kanyadoto.

It did not take very long before Dr. Madgwick discovered that the area was not very suitable for building houses. He also became aware of the fact that Kanyadoto was far out in the country where communication was very difficult. These two factors discouraged him from establishing the health centre he had started there. Gendia, being very close to the Kendu Bay pier, was a much more convenient location for him to receive medicines from overseas.

So, in 1923 Dr. Madgwick returned to Gendia and requested Chief Okoth Ougo to give him a piece of land where he could build a hospital. Chief Okoth took him to a suitable place called Nyaburi, some three kilometres south-east of Gendia Mission Station. The chief granted him that piece of land and he commenced building the hospital known today as Kendu Adventist Hospital. He started by erecting two small grass-thatched houses, later on adding some brick houses. One of the two brick buildings was an administration office, the other a ward for patients.

In 1924, the buildings now completed, Dr. Madgwick was able to carry on the work of treating patients. Some were treated as out-patients, others as in-patients, depending on how sick the individuals were and how far they had travelled to reach the hospital. Some of the first buildings erected by Dr. Madgwick were pulled down just recently.

Dr. Madgwick was assisted by two overseas medical ladies, Sister K. Nielsen and Sister C. Olsen. The two ladies learned the Luo language quickly and were later able to interpret for him whenever there was need. (Dr. Madgwick was not quick at learning Luo.)

The first African employees who helped Dr. Madgwick were known as dressers. That title did not limit their duties to dressing wounds alone: they were able to assist the doctor in many other hospital duties according to the training he had given them. Some of the first African dressers were Mr. John Njoga, Mr. Elisha Okumu, Mr. Opiyo Awino, Mr. Eliakim Onyango, Mr. Sila Malit, and Timothy Ojango, who came from Tanzania.

Dr. Madgwick was a surgeon as well as a physician, and later

built a ward for leprosy patients. Some of the lepers were fortunate enough to return home healed: such good work earned Dr. Madgwick much favour and respect. Many came to him from Kisii, Kalenjin, Kuria and even more distant areas as his fame spread ever farther. He was a doctor who loved God very much. He was also an evangelist. Despite the fact that he could preach to the patients he had a chaplain in charge of this. The word of God used to reassure patients of definite help from God and assisted many of them to recover. Most of those who recovered became spiritually interested and spread the gospel in their respective areas.

Originally Dr. Madgwick treated patients free of charge. Later on he started charging small fees for treatments. An injection for a patient, for example, would cost only twenty cents. Dr. Madgwick treated people this way until they realized the value of medical attention.

The time came when Dr. Madgwick had to return home after having worked very hard. Since Dr. Madgwick left, many overseas doctors have come and gone. However, very many people can still remember the good work Dr. Madgwick did in South Nyanza. In this area you can meet many people called Madgwick as their mothers gave them that name in appreciation for the good work done by Dr. Madgwick. Most of them are old people today.

Kendu Adventist Hospital has by now advanced much and has several wards and departments. It has a School of Nursing where nurses and midwives are trained. We have Sister Tabitha Osiany, an African lady who trained overseas, in charge of maternity. At the time of writing we have three doctors at Kendu Adventist Hospital, namely Dr. Odira, Dr. Omake, and Dr. Craft. The first two are Africans while the third is an expatriate from America. The Lord has wonderfully prospered the medical work at Kendu Adventist Hospital from its inception in 1924 up to this time. There is an airstrip at Kendu Adventist Hospital where Dr. Craft lands with his own aircraft. Whenever there is an emergency case Dr. Craft is able to transport patients in his own aircraft to Kenyatta National Hospital, Nairobi. The airstrip is one of the blessings that the Lord has extended to us at Kendu Adventist Hospital.

## THE PRESS

In the year 1912 an Englishman by the name of Mr. L. Lane came to start the work of printing books. His first request was for a piece of land where he could build a printing press. He was granted a piece of land near the other expatriates who were at Gendia Mission Station.

He built a small grass-thatched house and put two pieces of machinery in it. One was for printing and the other was for

binding books. They had no generator at that time, so all printing was done manually. Letters were arranged by hand, paper was put on them, then pressed by feet. This is how the work of printing books started here at Gendia. Mr. Lane hired some ladies to fold paper into pages to make books. The first two men employed were Harun Kecha and Ezekiel Owano.

Sabbath School lessons and other similar-sized books were printed then. The popular Luo Primer was one of these early books. Printing only 100 copies of books was slow work and would take press workers quite a long time.

With the arrival of Mr. Chapman two other Africans were employed, Gideon Nudi and Ezra Choka. The work continued to advance slowly but steadily until the time when Pastor F. H. Thomas came. He started working at the press but then joined the team on the mission station. The press which started as a small grass thatch building is now known as the Africa Herald Publishing House, a modern plant which prints books similar to those printed overseas. It has some of the most modern machinery and typesetting computers in the country. Books printed here are sent to other African countries such as Tanzania, Uganda, Ethiopia, Zaire, Rwanda, and Burundi. There are presently three white leaders and about 50 African workers in this institution.

Today (1988) the press must still use generators for supplying electric power for operating the machineries. There is hope that the government of Kenya will soon connect power and lighting to Kendu Bay and hence to Africa Herald Publishing House.

There are three presses in the pressroom, the largest being the two colour press. In the same room there are a couple of smaller Gestetner presses for doing small jobs such as receipt books and letterheads. The building itself has been greatly enlarged and houses several offices, stores, an assembly room, a board room for pressboard meetings, and a well-equipped camera room, in addition to other rooms one would expect to find in a modern printing plant.

Some books not immediately needed by the literature evangelists are stored in the press while others are sent to the Adventist Book Centre at the Kenya Lake Field office and other similar book depositories. The literature evangelists obtain their books from these book depositories to take to the people.

## CAMP MEETINGS

When the Israelites left Egypt for Canaan they held camp meetings while they were journeying. Camp meetings were for the purpose of praising and worshipping God in appreciation of His goodness. We started holding our own camp meetings in 1932,

first organized by Pastor Bartlett at Wikondiek, South Karachuonyo. During the camp meetings people stayed in booths, each church having its own booth section. Everyone had to bring some of his own food to depend on during this time. Meetings lasted for seven days. The activities during camp meeting time included reciting memory verses from scripture, singing songs, answering Bible questions and listening to sermons preached by the pastors. The Missionary Volunteer leader at that time was Pastor Maxwell, assisted by Reuben Obewa. Later, Pastor Joshua Ouma replaced Reuben Obewa.

During the camp meetings people gave their hearts to God: they devoted themselves to studying the Bible, confessing and forsaking their sins. The first camp meeting was not well attended because people had not yet understood the purpose for these meetings. But by the time the third camp meeting was organized at Gendia a great multitude of people attended the meetings. (The second meeting was held at Wire.)

Very many people were baptized during the third camp meeting, and the custom of baptizing on Friday during camp meeting time was started then. \*

Young men and women who were eagerly engaged in the Missionary Volunteer work (today known as Adventist Youth Service) influenced very many people who became religiously interested as a result of their hard work. These converts joined the Missionary Volunteers to evangelize other people too. The number of people baptized each year increased as a result of the work of the Missionary Volunteers.

From 1935 to 1938 the work of the Missionary Volunteers advanced tremendously. People came from all over Nyanza where the Seventh-day Adventist Church existed: they came from Thurgem in Agoro, Maliera (Gem, Central Nyanza), Kagwa (Uyoma), Kamagambo, Kanyadoto, Kadika (Suna), and the islands of Rusinga and Mfang'ano. All these people who came to attend camp meetings loved God very dearly and they loved one another too.

An example of the Bible quizzes they used to give during camp meeting is: "Which prophet/woman/servant of God said 'Intreat me not to leave thee...: for whither thou goest, I will go;...thy God [shall be] my God'? In which book are such statements found?" The answer to such questions would be: "That was Ruth speaking to her mother-in-law Naomi, as found in the book of Ruth 1:16-18." A church that would give such correct answers would score several points. When one church failed to give the right answer, the question would be passed on to other churches to try.

Because Pastor Thomas was highly impressed by the good work which the churches did he prepared a flag for each church, bearing the name of the church. The flags served the purpose of

identifying the churches and were much appreciated by the church members. Besides the original name of each church there was given a name of encouragement. Here are examples of such names: Gendia Church - Be Ye Like Men; Wire - Love Does Not Vaunt; Wikondiek - Pray Without Ceasing; Kwoyo - Praying Diligently; Otok - Watch Always; Dudi - Love Fulfils the Law; Kanyamwa-Rejoice Always; Thur Gem - Overcoming Evil With Good; Opanga-Be Ye Godly; Yala Church in Central Nyanza - Being Faithful to the End; Obara Church - The Truth Which Overcomes Falsehood; Manyata - Let Us Be Ready Always; Kanyimach - God Is Love; Sota - Let Us Endure to the End; Sare - We Are Fighting Against Sin; Sori - Sowing the Gospel Seed; Kadika - We Believe God; Ukiria-Our Reward in Heaven Is Great; Lange - Ambassadors of Christ; Mori - By Faith We Are Able; Gamba - We Will Confess His Advent; and Lieta - Victory Through Jesus. The flags which were given to the churches were thus labelled.

I should not forget mentioning the names of some of the brethren who were zealous for the Lord and through whom the Holy Spirit worked. These people did not hold any church post that would make them well known but they made it a custom to attend camp meetings regularly. They never missed attending and worshipping the Lord in their humble way. One of these was Noah Kwama who belonged to Kanyamwa Church. He used to shout "Holy! Holy! Holy!" each time a church had sung a beautiful song. A second individual was Sulue, son of Peter Oyier, known to all for visiting churches and attending camp meetings regularly. The third one, Kilion Sang'onda, whose parents had died shortly after he was born, lived among irreligious people who drank intoxicating drinks. He was an orphan and was blind. At the age of 15 he started going to the lakeside where fishermen offered him fish free of charge. Later he would take the fish to Dr. Madgwick who paid him some money for the fish. Through this contact Dr. Madgwick was able to teach Sang'onda the Word of God until he received the truth and was baptized. The Lord took him from among irreligious people. Brother Kilion later died in the Lord (see James 2:2-6 and Hebrews 11:4-32). Fortunately, we have the hope of meeting our brothers and sisters who have served the Lord till the end of their lives.

Attendance at camp meetings increased steadily until, by 1936, the number of people coming to the meetings was too great for one camp. A decision was therefore made that Kisii had to be authorized to have their own camp meetings, as well as Rongo in Kamagambo. From 1936 to now the number of camp meetings has increased according to the number of church members. Today Kenya Lake Field alone has more than 70 camp meetings.

## GOD HAS ADDED HIS BLESSINGS TO HIS WORK

The time arrived when Pastor Bartlett could not make all decisions alone. He needed some help. As the church membership



Ougo, father of the Karachuonyo chief



Okoth Ougo, Karachuonyo chief in the time of A. A. Carscallen



Recent images of the Okeyo family including (top) his wife and two of his sons, (middle) grandsons, and (bottom) other descendants and in-laws.

increased, so did the number of churches too. He therefore decided to organize a committee known as a synod, which we will discuss later.

As the work of preaching the gospel advanced the Christians preached everywhere. By the year 1947 we set up a church in Kericho. By that time Karura in the Kikuyu territory had been started; Pastor Jeremiah Oigo was in charge of the Karura Church. Pastor Peter Risasi and Pastor Wright opened the Changamwe Mission in Mombasa. Later (1947) Pastor Israel Okoth was taken to Changamwe. In that same year our church had started work at Bugema, Uganda and Pastor Ezekiel Riwi was taken there to lead the converts. The work was progressing steadily. We tried to help the gospel reach every part of Kenya, Tanzania, and Uganda.

Chebwai Mission in Western Kenya Province was started in the same year we reached Mombasa. We went to Gem in Central Nyanza and discovered that the C.M.S. had already started preaching to people there. However, we worked there and got some converts and started the Maliera Mission Station of Seventh-day Adventists. The Lord has greatly blessed His work and it has advanced very successfully.

Our three fields in the Kisii and South Nyanza districts (namely South Kenya Field, Ranen Field, and Kenya Lake Field) are now under the leadership of African executive directors. I would like to list the names of the African executive directors who took over from the expatriates. Kenya Lake Field was handed over to Pastor Shadrack Ong'ondo Omulo. When he went for further studies Pastor Joseph Okello Ombonya took over the directorship of the Kenya Lake Field from him, and he is still, up to 1988, the executive director of this field.

The first African executive director of Ranen Field was Pastor Christopher Odera, followed by Pastor Nyamweya Kisii, then the late Pastor Daniel Odula. The late Pastor Jackson Maiyo assumed leadership from Pastor Odula. When Pastor Maiyo died Pastor Zadok Sang'ori Amayo, then the treasurer of Ranen Field, acted as the Ranen Field executive director.

South Kenya Field in Kisii is now known as South Kenya Conference. The first African executive director during its field days was Pastor Ezron Kenani, followed by Pastor Christopher Odera, then Pastor Peter Chief. Other subsequent executive directors included Pastors Stephen Maturi, Nathan Ogeto, and Abraham Oirere. These and other pastors whose names I have not mentioned have done very good work which has resulted in increasing church membership and opening more churches in Luo and Kisii areas. The same kind of work is going on elsewhere in Kenya, as well as in Uganda and Tanzania. I may lack space in this book to give details of the progress taking place in the countries I have mentioned above. We should make sure that we maintain the steady development of the work of the Lord in every

area where we are.

Before I conclude on how the Lord has blessed the development of His work I should mention that we held our first Week of Prayer in 1936. It was known as the week of revival. People were taught that it was during this week that people were to show their gratitude to God through giving offerings and returning a faithful tithe. During the week the church leaders and officers visited the homes of the individual Christians, teaching them to observe all that Christ had commanded them.

These days the Week of Prayer is an established programme understood by all faithful church members. Some people have started appreciating the systematic benevolence plan in giving offerings to the church. The comment I would like to make about the way I see church officers visiting homes is that they should not confine themselves to Christians homes only. They should use that opportunity for preaching the gospel to non-Christians too. Thus the gospel can reach everybody everywhere and the Lord will come soon. The work of visiting homes and preaching the gospel can be done every Sabbath throughout the year. The Christian can plan at any time to go with a friend and visit at least two or three homes, preparing people for the advent of the Lord. This is the method we followed which helped us in spreading the gospel. My appeal to fellow church members is that we should visit all homes and preach to all people without any discrimination so that the work may be finished and Christ may take us to heaven. I sincerely make this appeal in the name of the Lord Jesus.

## EDUCATION

When the Europeans came they made an effort to teach people how to read and to write. They started with this kind of education because they perceived that was the way many people would receive and pass on information. Nobody was allowed (at that time) to become a Christian or a church member before qualifying in the art of reading and writing.

After Pastor Carscallen had established Gendia Mission, lessons on reading and writing were started. The first people who qualified in reading and writing were promoted as teachers to others who were as yet unlearned. Later on these teachers were made evangelists. Later yet some of these evangelists became pastors. Although there was a rule that young people were not allowed to learn English until after passing the fifth grade it still did not hinder people from mastering the art of reading and writing. All learning was done in the Luo language only.

With the increase in students the idea of starting a school at Wikondiek was introduced. Joel Omer was the head teacher posted to teach at Wikondiek. Soon other schools opened

elsewhere. In 1927 Pastor Warland started Kamagambo Training School (K.T.S.). Many of our competent people who bear responsibilities in the church or in the Government of Kenya have passed through this institution. Some are ministers in the Government of Kenya. Here are the names of some who have served in the Government of Kenya after having passed through Kamagambo Training School: Mr. Samuel Onyango Ayodo, the late Elijah Omolo Agar, Mr. Selemiah Mbeo Onyango, Mr. Isaiah Owala Orwa, Mrs. Phoebe Muga Asiyo, Mr. David Okiki Amayo, Pastor Israel Okoth, and the late Pastor Daniel Odula. Others include Pastors Christopher Obure, James Nyamweya, and Elisaphan Maobe and many other pastors together with doctors and lecturers in the universities. Some of those who passed through Kamagambo are now the executive directors of mission stations, fields, conferences, and unions of the Seventh-day Adventist Church.

Some of the African teachers who taught at Kamagambo Training School were Sila Apola and William Ogembo. They worked very hard and the students they taught were highly disciplined, responsible, and respectful.

Kamagambo has been a mixed school for boys and girls right from the time it started. It has now advanced into a High School, a Teachers' Training College and a Theological Training College. Students from different countries and tribes come to Kamagambo to study and take various courses that are available there. Kamagambo High School is currently headed by an African.

The work of building schools progressed rapidly. Wherever there was a church building there had to be a school building too. We have Karura Secondary School in Kikuyu land, Bugema Secondary School in Uganda, Chebwai Secondary School in Kenya's Western Province, where we also have our first Seventh-day Adventist University of Eastern Africa. We have many other schools which space and time will not allow me to mention in this book. One such school is Nyabola Girls' Secondary School in Kasipul. There the students are prepared not for the present life alone but also for life in the earth made new.

The University of Eastern Africa is built on the Nandi Hills, Kapsabet and is open to all students. Some may think it is intended to cater for Seventh-day Adventist youth only. Baraton (as it is popularly called, after the local place name) receives students without any discrimination of colour, tribe, nationality, race, or denomination. The first students received their degree and graduated from Baraton in 1983.

## AFRICANS BECOME ORDAINED PASTORS

The work of the Lord kept on advancing and many people became well educated. Some were able to take responsibilities in the mission work. When the white leaders saw this development

they started ordaining African pastors.

The following were some of those who were first ordained: in Luo country were Pastors Paul Mboya, Isaac Okeyo, Joel Omer, Jeremiah Oigo, Elisha Olero, Ezekiel Riwi, and James Odero. In Kisii country there were Pastors Paul Nyamweya, Abraham Oirere, Silfano Kisicho, Abel Nyakundi, and many others. We had literature evangelists also who worked very hard in co-operation with the district leaders, some of these being: Joshua Rume, Yuda Odongo, Elijah Saka, and Mark Otieno. Church institution employees - teachers, evangelists, literature evangelists and others - were given very low wages but they somehow managed better financially than people with large salaries do today.

There were teachers or evangelists with eight or 10 children but they took good care of them with the little they earned. Wages for evangelists who had not been ordained were 12 shillings per month. Teachers were paid six shillings per month. In the year 1932 the first ordained African pastors were paid 50 Kenya shillings which was considered a good sum. In those days teachers were paid 26 shillings per month. All evangelists who had not been ordained earned 36 shillings. Literature evangelists earned according to the number of books each one sold.

In 1928 many teachers were sent to Kamagambo Training School to take courses in evangelism. Some of those sent at this time included: Elisha Nyakango, Andrea Okal, Samson Ng'iendo, and Luka Amayo. Others, however, did not appreciate this offer because they did not want to study together with the young students in school.

## THE SYNOD

Before the synod came into existence one person had to do all the planning and directing of mission work. In the year 1922 Pastor Bartlett thought it wise to start a committee which would plan and direct the work of the Seventh-day Adventist Church. At the time the synod was appointed, we had three mission stations, namely: Gendia and Kamagambo in Luo land and Nyanchwa Mission in Kisii. The three mission stations were later made fields: Kenya Lake Field (which developed from Gendia Mission Station), Ranen Field (which developed from Kamagambo Mission Station, the headquarters being transferred from Kamagambo to Ranen), and South Kenya Field (from Nyanchwa Mission Station). South Kenya Field is today South Kenya Conference.

Here are some of the plans that were laid down by the synod:

1. Employment of district leaders and posting them to the districts where they would serve.

2. Making plans and directing activities in the three mission stations; for example, ways of receiving offerings and how the funds would be spent, formulating regulations for running churches smoothly, etc.

3. The synod had complete authority in making plans for ordinations, baptisms, weddings, and other functions.

4. It was the body responsible for employing and remunerating teachers and evangelists, making the school syllabus, and other similar plans.

## Election of synod members

Each mission station was to elect and send four good representatives to the synod. All literature evangelists were members of the synod. The heads of the training schools were also members, which is to say that one person represented Kamagambo Training School, another came from the Girls' Training School in Kisii, and so forth. In the first election Pastor W. T. Bartlett was elected chairman of the synod. Two secretaries were elected, one to come from Kisii and the other from Luo land. From Kisii Yusuf Simba was elected secretary and from Luo area Paul Mboya was elected to stand as representative. After a smooth election sub-committees were formed to take care of various affairs of the church at large.

The formation of the sub-committees was as follows:

### Church Council (Sub-Committee):

|                |                   |
|----------------|-------------------|
| GENDIA MISSION | - Paul Mboya      |
| Wikondiek      | - Jacob Ochuodho  |
| Kanyamfwa      | - Jacob Olwa      |
| Rusinga        | - Isaac Orwa      |
| Wire           | - Joshua Ouma     |
| Kanyamwa       | - Elijah Dande    |
| Kamagambo      | - Jairus Achola   |
| Kanyadoto      | - Clement Kotonya |
| Karungu        | - Barnaba Okeyo   |

|                  |                  |
|------------------|------------------|
| NYANCHWA MISSION | - Paul Nyamweya  |
| Basi             | - Matthew Ratemo |
| North Mugirango  | - Yusuf Simba    |

This Church Council was a sub-committee which was mainly responsible for supervising the use of tithes and offerings and how to spend various funds received.

Sub-Committee for Education:

Pastor E. R. Warland was elected chairman of this sub-committee. From Luo territory the following people were elected: Paul Mboya, Andrea Okal, Clement Oguta, and Nicanor Agonda. From Kisii they elected Jacob Atinda, Samuel Omoke, and Mark Nyasenga.

Sub-Committee for Job Affairs:

Pastor E. R. Warland was elected chairman. From among the Luos Paul Mboya and Sila Apola were chosen, while the Kisiis elected Silfano Kisicho and Yusuf Simba. There were also some other sub-committees which were concerned with communication and correspondences.

Sub-Committee Dealing with Correspondences:

The sub-committee had the following people elected for it: Pastor W. W. Armstrong - chairman, E. R. Warland, F. L. Chapman, Joel Omer, Clement Kotonya and Paul Nyamweya were the members.

In addition to the above, there was also a budget sub-committee which was concerned with the wages of the workers. The people elected for this sub-committee were Isaac Okeyo, Joel Omer, and Elijah Oigo, from Gendia. From Kamagambo were the following: Jairus Achola, Namān Oringo, and Mathayo Achola. From Kisii: J. Osoro and Yusuf Simba.

The committee members decided to organize a sub-committee dealing with affairs of finance from all sources. Pastor W. W. Armstrong was elected chairman; members included Paul Mboya and Jairus Achola (Luo), and Paul Nyamweya and Yusuf Simba (Kisii). One person could serve on several committees due to the fact that Christians who were able to bear those responsibilities were still very few. This is the way the synod was composed at that time. The idea of having sub-committees within the synod helped the development of our work considerably.

\*\*\*

It was the responsibility of the synod to deal with matters arising from the sub-committees. Funds for running the synod came from the churches (church budget funds from tithes and offerings). Initially, synod meetings were held regularly at Gendia, subsequently also at Kisii or Kamagambo. As time went on it became practicable for any church to invite the synod members by writing to the synod chairman and requesting that the meeting be held at the respective church. In such cases the church was expected to meet meal expenses for the committee members.

Meetings were usually scheduled to end on Fridays so that committee members would have opportunity to attend Sabbath services at the church where the meetings were held. It was a great pleasure for Christians to have the privilege of hosting the synod and entertaining the many guests during the meetings and on the Sabbath. There was much love in the heart of those Christians.

During those days the cost of living was still very low and many kinds of food were easily obtainable. Any time a synod meeting was anticipated each church had to send to the treasurer 50 cents for feeding the synod members. That was a lot of money at the time, but more than sufficient for taking care of such expenses.

The work progressed encouragingly under the leadership of the Holy Spirit. The white leaders kept on visiting mission stations and churches tirelessly and the number of church members and churches increased very rapidly.

Some synod reports from the year 1928

In the year 1928 Pastor Bartlett requested the synod committee members to consider sending a donation to the British and Foreign Bible Society to show our church's gratitude to the Society for selling us Bibles at a subsidized price. The committee members accepted the idea gladly. They donated 24 shillings and 60 cents which they sent to the Society through Pastor Bartlett.

*synod - organ to  
decide matters  
of church  
fore-runner of organ...*

Very many synod meetings were held and actions were taken that I cannot describe one by one in this book. I shall pick some examples to let the readers see how the synod worked. The first synod was held at Gendia on Wednesday, 24th October, 1928. Opening prayers were offered by Jairus Achola. The main item for discussion that day was marriage. After many people had presented their ideas about the matter the following resolutions were passed: That the church would not allow any young man who is a church member to marry without a wedding ceremony conducted in a church by a pastor. Secondly, if there was a young lady who wanted to be married, but who had not been baptized, she had first to be baptized before a wedding ceremony would be performed.

The other item was concerning education. Synod members resolved that Christian parents should see that their children were taken to our church schools where they would receive appropriate Bible instruction. They feared that sending the children to any school other than our church schools would mean exposing them to worldly influences or to the doctrines of other



denominations. The members noticed that if church members' children were sent to just any school they would soon forget the good principles they had been taught.

It was on that day that the synod passed the ruling that, for all Luo-speaking areas, the Luo language was to be the medium for all classroom instruction until after the students had passed class five when they would start using English. The synod members also resolved that another school should be built at Wikondiek.

At another synod meeting held on 9th November, 1928 the session was opened by singing a hymn at nine a.m. after which Brother Joel Omer prayed. Prayer having been offered, Pastor Bartlett read Philippians 2:1-24, then the secretary read the minutes. Next the chairman reported to the members when the annual Week of Prayer would start, Friday 17th December, 1928. During that time the readings for the annual Week of Prayer took only one day, not one week as now. After the chairman had informed the members of this date he asked the synod members to deliver their reports as to how they had laboured in their respective areas.

Pastor Armstrong was the first to report. He stated that when he had gone to Kericho the farmers there had begged him to ask the synod to send them a teacher to teach their workers. This pleased the synod members because it indicated that our church was recognized as one of the bodies capable of giving required knowledge. Brother Joel Omer then gave his report from Thurgem in Nyakach. He said that people needed more Bible copies, that the number they had received was too few. He also reported that the Nyakach people required a worker who was to reside at Thurgem while working among them. Reporting continued, each member describing his respective area.

Brother Elijah Dande gave a report from Kagwa in Uyoma that church attendance was increasing steadily and that many people had joined a baptismal class. He reported that the work of building a church at Kagwa was very slow due to the fact that there was not enough money. After hearing this the synod members resolved that the churches were to give donations immediately so that the work of building the church could be finished quickly.

Pastor Chapman stated that the people at Gendia needed more copies of the Holy Bible; the number of copies given them was insufficient. The work of selling books at Gendia had received very good response and each person at Gendia longed to have his or her own copy of the Bible. The synod members were very happy to learn that so many people were eager to possess their own copy of the Word of God.

Next Pastor Warland reported from Kamagambo Training School, our educational institution. He indicated, to the great joy of

all present, that of the 18 students who had written a government examination, all had passed.

On this same day Pastor Bevenson brought an encouraging report from Kisii where church membership had reached 200 people, with an additional 200 in the baptismal class. These statistics showed good development of the church in Kisii. Even now we have more churches in Kisii than in other areas. The greater effort the Kisii people have shown for church development has enabled them to have the South Kenya Conference now.

As these reports were too many to be given in one day the members had to continue on the following days. On 30th November, 1928 the meeting was opened by prayer from Brother Jairus Onduru who pleaded with God for the blessings of the Holy Spirit on the synod. After prayer the chairman gave a devotional based on Romans 7:7-25. Reports followed.

Miss Bright, in her report from our Training School in Kisii, told her listeners that women liked reading very much. What impressed her very much was that every time people attended reading classes they brought their meals along and were very punctual and regular in attendance.

On this same day we received a report from Wikondiek that learning had commenced in our new school there, though so far students had to learn under a tree. After these good reports the synod members were highly pleased and Pastor Warland gave recommendation letters to workers encouraging them to continue doing good work. At the end of that meeting people sang a Kisii hymn, closing prayers were offered, and the members dispersed to their homes.

The synod members worked hard and they kept on meeting regularly. On 2nd December a synod meeting was held at Gendia. Opening prayers that day were offered by Brother Simeon Nyajie, a hymn was sung, and Pastor Bartlett gave a talk based on Romans 8:1-17. At the end of his talk he performed the ceremony of laying hands on those who had been appointed as evangelists. The following people were involved in the ceremony: Barnabas Okeyo, Cleopa Olang', Elijah Dande, and Mathayo Oyugi who was then teaching in Uganda. His name was called among others in his absence. Others who were present were Joshua Ouma, Daniel Orwa and Samuel Aidiwo.

Now was the time for the new church elders who were to lead church members in 1929 to be elected. Two groups were always considered whenever such elections were conducted, the Luo and the Kisii segments. Those elected within the Luo group were Jacob Olwa, Joel Omer, Clement Kotonya, James Owala, and Nicanor Agonda. They were to serve all the Luo churches.

On the side of the Kisii group they nominated Paul Nyamweya,

Yusuf Simba, and Mathayo Ratemo. As one sees the number of people elected among the Kisiis, one can realize how small the Church was there at that time. Pastor Bartlett taught the committee members the principles the church elders had to follow when leading church members and appealed to all who were elected to follow these guidelines.

Every time the synod meeting was started by reading a Bible text and giving a talk based on it. The synod of 3rd December, 1928 was started in the same manner. Pastor Maxwell read the following Bible texts and gave a thrilling talk on the work that Jesus did while He was on this earth: John 14:1-3, 6; Mark 3:11; John 7:39, and Acts of the Apostles 1:4, 5. He then challenged the members to do what Jesus did while He was here. The committee members responded eagerly to the challenge. Pastor Maxwell continued by saying that they were Jesus' disciples for today, to spread His gospel to all people everywhere.

In the afternoon on that day Pastor Cuthbert instructed committee members on the art of literature evangelism, a very important work in spreading the gospel. He read Revelation 14:6,7, and commented on the good impression he had received from literature evangelists in Africa. Elijah Dande then gave an encouraging report from the book salesmen in Uyoma. Pastor Warland informed listeners that education was proceeding well at Kamagambo Training School, in Kisii, and at Gendia, while Brother Yusuf Simba praised the literature ministry in Kisii.

### Synod meetings in 1929

I have given some information about matters discussed during the 1928 synod. I would also like to give some selected facts from the synod meetings of 1929. I have decided to start with the synod meeting which took place on 15th November, 1929. Brother Johana Omboga offered the opening prayer after which Pastor Maxwell spoke on The Holy Spirit (Luke 24:49; Acts 1:4). After the talk was over he requested two people to pray for the Holy Spirit to fill the committee members.

Miss Grace Clarke gave a talk on the Sabbath School. She taught those who attended the synod that day the order in which Sabbath School classes were to be organized and instructed that all who were elected as teachers had to learn their Sabbath School lessons thoroughly before they could stand in front of any class to teach. This was a very strict rule. Besides the individual's preparation at his or her own home the teachers were to meet again under the direction of one teacher to gain a common understanding of the lesson they were going to present to the class members. In such a teachers' class they were able to ask and answer questions and agree on relevant facts to present to the members during class time. Such preparations they made early in the morning.

Miss Clarke emphasized to the committee members that a teacher who did not attend the teachers' preparation class had no right of standing before a class to teach. She added also that a teacher should ask his/her class some questions on lessons they had studied previously, to expand their knowledge of the Bible. Optimum size for each class should be 12 students only to facilitate learning. No one should go to church without thank offerings to God for His great care during the week. She mentioned some things people could bring to the Lord for offerings and even tithe: bananas, maize, eggs, beans, in fact anything that could be sold. Miss Clarke's talk that day encouraged the synod members very much with their Sabbath School activities.

On Sabbath 16th November, 1929 a very large crowd came from different churches to meet at Gendia. In that year the church membership increased tremendously, thus allowing a sizable congregation to meet with the synod members.

Church services started that day by singing a hymn after which Pastor Paul Mboya prayed. With the arrival of the lesson time Pastor Maxwell led out in the Sabbath School topic entitled Preparing the Heart to Be Holy For the Second Coming of Christ.

Pastor Maxwell preached that day too, illustrating his sermon with Job 33:3, 1 Peter 3:18, and Deuteronomy 6:4. Four people prayed at the conclusion of the sermon.

Before people dispersed to go to their respective areas Pastor Maxwell announced that he had some films he was planning to show that night for those who were interested: practically everybody, including synod members, attended the film show which depicted the land of Canaan which had been promised to the Israelites. The film made an indelible impression on the crowd of people who were eagerly watching.

On 18th November, 1929 there was yet another synod meeting. Brother Jacob Ochuodho prayed before any discussion started. After prayer Pastor E. R. Warland spoke to the synod members about The Army of the Lord Jesus (i.e., the Missionary Volunteers). He told synod members that each church should organize the Missionary Volunteers immediately for evangelistic activities, occupying young men and women in our church in a way God could approve. He made it clear to the synod that the M.V. programme was beginning in earnest in 1930 after all church members within the three mission stations had been organized. Pastor Maxwell was then elected leader of the M.V., with Brother Reuben Obewa assisting him. Pastor Warland concluded by quoting from 2 Corinthians 5:14 and Philipians 4:13.

After a break, Miss Clarke spoke to synod members; this time

There were still other guidelines on right and improper business connections for Christians. Trade with such items as alcoholic drinks, tobacco, phang (marijuana), certain beads and similar items associated with heathenism were all forbidden.

There were regulations encouraging men and women to clothe themselves in a manner which would bring glory to God's name. They were not to put on insufficient attire and hence appear shameful before the people. These regulations are still followed today by Christians everywhere who love God and keep His commandments through love.

By 1946 the field session, as it is called today, had taken the place of the synod. There is a church board in each church to see to the welfare of the individual members.

### Financial reports for 1927 and 1928

Even though there was very little money those days the Christians worked for God and for one another compelled by the true love of God - agape. They were ready and willing to return a faithful tithe and offerings to the Lord.

Below are samples of the report of the offerings and tithe in 1927 and 1928 (all figures in this section in Kenya shillings):

January to December 1927

|                |                        |
|----------------|------------------------|
| GENGIA MISSION |                        |
| Tithe KShs     | 2,044.34               |
| S.S. Off.      | 1,630.87               |
| Church Budget  | 271.20                 |
| Harvest Inga.  | 168.65                 |
| Camp Off.      | 1,423.61               |
| <b>TOTAL</b>   | <u><b>5,538.67</b></u> |

|                   |                        |
|-------------------|------------------------|
| KAMAGAMBO MISSION |                        |
| Tithe KShs        | 2,354.87               |
| S.S. Off.         | 908.38                 |
| Church Budget     | 165.47                 |
| Harvest Inga.     | 194.28                 |
| Camp Off.         | 1,798.13               |
| <b>TOTAL</b>      | <u><b>5,421.13</b></u> |

January to December 1928

|                |                        |
|----------------|------------------------|
| GENGIA MISSION |                        |
| KShs           | 2,016.87               |
| "              | 1,322.49               |
| "              | 1,154.31               |
| "              | 76.30                  |
| <b>TOTAL</b>   | <u><b>4,569.97</b></u> |

|                   |                        |
|-------------------|------------------------|
| KAMAGAMBO MISSION |                        |
| KShs              | 2,301.34               |
| "                 | 1,027.98               |
| "                 | 441.19                 |
| "                 | 260.93                 |
| "                 | -                      |
| <b>TOTAL</b>      | <u><b>4,031.44</b></u> |

|                        |                        |
|------------------------|------------------------|
| NYANCHWA MISSION KISII |                        |
| Tithe KShs             | 1,876.53               |
| S. S. Off.             | 1,077.21               |
| Church Budget          | 60.58                  |
| Harvest Inga.          | 259.39                 |
| Camp Off.              | 822.70                 |
| <b>TOTAL</b>           | <u><b>4,096.41</b></u> |

|                        |                        |
|------------------------|------------------------|
| NYANCHWA MISSION KISII |                        |
| KShs                   | 2,432.77               |
| "                      | 2,377.16               |
| "                      | 1,060.58               |
| "                      | -                      |
| "                      | -                      |
| <b>TOTAL</b>           | <u><b>5,870.51</b></u> |

### THE NUMBER OF CHRISTIANS

|                   |                                  |                     |
|-------------------|----------------------------------|---------------------|
|                   | 1927                             | 1928                |
| Gengia Mission    | 352 church members               | 643                 |
| Kamagambo Mission | 367 church members               | 445                 |
| Nyanchwa Mission  | 104 church members               | 297                 |
| <b>TOTAL</b>      | <u><b>823 church members</b></u> | <u><b>1,385</b></u> |

The financial report showed what the three missions had given in offerings; after spending some of the money there remained a balance of KShs 1,879.68. During that time their expenses went mainly on building churches and schools, and paying evangelists and teachers. The leaders were very economical in their expenditure, and at year-end were able to give a report showing they still had a very favourable balance. I highly appreciate their faithfulness in this. May the name of the Lord Jesus be glorified for His Spirit that dwelt in those faithful leaders.

In the year 1946 major changes took place. The committee known as the synod was replaced by other systems of running church affairs. Much of the work of church leadership was handed over to the nationals by the Europeans who were leading then. Many think that God loves the white man only; this is not so, and it is only a foolish person who does not know God who can think this way. Those who have studied the Bible know that God is love (1 John 4:7-8, 17, 19-21).

As we read in Genesis we can see that in six days God created everything and He loves all that He created. There is not anyone He does not love as some may think. Why was it that Jesus as a child was hidden in Africa? This fact should prove to anyone that God loves the black African as much as He loves the white man.

### Statistical reports from recent years

Having given the financial report of 1927 and 1928, I would also like to give a similar report from three more recent years,

*Handwritten signature and date: 26/3/27*

Now, as we look back on the blessings of the Lord, it is evident that God has prospered the work. Churches have increased in number and membership. We must not, however, be complacent and think we have finished the work. There are still many places where there are people who need the Word of God. We must work harder. After receiving the good reports which show the progress of the Lord's work until now I appeal urgently to our people everywhere to double our efforts until Jesus comes. As Proverbs 16:3 says, "Commit thy works unto the Lord, and thy thoughts shall be established." The good work that has been accomplished is due to the fact that we have been praying and pleading with the Lord God to bless our work. God has heard our prayers.

## A TRIBUTE TO OUR PIONEERS

We are truly grateful that the gospel has spread so rapidly since the white missionaries first brought it to Africa. However, there have been people in many other denominations who have also worked hard in spreading the Word of God, thus greatly increasing the number of different denominations. There were only a few denominations which reached our area in those early days. Today most Protestant sects are trying to unite so that they can work together. Working towards this unity was started in 1910, though no one at that time envisaged a worldwide unity. On 17th June, 1913 a committee meeting was held at Thogoto in the Kikuyu area aiming to bring about more unity; the organization subsequently became known as the Kenya Missionary Council (KMC). This body continued until 1966 at which time the name was changed to the National Christian Council of Kenya (NCCCK). It included originally eight different denominations, but by 1983 the number had reached 33.

The organization holds meetings annually. Our Seventh-day Adventist Church is not a member of the NCCCK largely because other member churches do not keep the seventh day Sabbath holy according to the commandment of the Lord.

Before I conclude writing this book I would like to express my gratitude to our heavenly Father for His tender care over us who spread the gospel and over our pioneers, many of whom now rest in their graves awaiting the second coming of Christ. They went through thick forests on foot taking the gospel to various areas, and in those same areas there are today beautiful church buildings and many of God's children.

I shall mention the names of a few of these pioneers, and I begin with the names of some of the white missionaries: Pastor A. A. Carscallen and his wife (together with Pastor Peter Nyambo, who came originally from Malawi and was hence the first African "missionary"), Pastor J. D. Baker, E. T. Bartlett, Pastor Mascal, Pastor W. W. Armstrong, Pastor E. R. Warland, Pastor E. A.

Beavon, Pastor S. C. Maxwell, Pastor L. Gabriel, Pastor Watson, Pastor G. A. Lewis, Pastor E. B. Phillips, Miss G. A. Clarke, Miss Raitt, Pastor Muderpsach, Pastor T. G. Belton, Pastor Moores, Pastor F. H. Thomas, Pastor D. K. Short, Pastor A. Matter, and others whose names I have not written here.

Pastor Duke opened the headquarters of the mission field at Ranen. I would like to thank our leaders who worked at the press, people such as Mr. L. Lane, Mr. Bull, and Mr. Chapman.

Those who worked at Kendu Adventist Hospital also deserve gratitude for the good work they did in preserving the lives and health of our people. Dr. G. A. S. Madgwick worked probably harder than other doctors at the hospital because he was the founder of the Church's medical work here. Other doctors who followed included: Dr. L. Ermshar, Dr. D. H. Abbott, and Dr. B. E. Ammundsen. We should not forget the faithful service of Sisters K. Nielsen and C. Olsen.

I would also like to mention the names of some of the black messengers who worked very hard during the days of the pioneers. These include such people (in Kisii territory) as Pastor Paul Nyamweya, Mathayo Ratemo, Samson Ongaki, Mariko Nyasinga, Yusuf Simba, Jacob Atinda, and Samuel Amoke. From the Luo area, where the Church was started, I will mention a few names of faithful workers who worked hard during a time of great darkness: Mr. Mariko Otieno, Pastor Paul Mboya, Pastor Joshua Ouma, Pastor Luka Amayo, Jacob Olwa, Isaac Orwa, Elijah Donde, Jairus Achola, Clement Kotonya, Barnabas Okeyo, Andrea Okal, Nikanor Agonda, Samuel Ondiwo, Mathayo Oyugi, Cleopa Olang', Pastor Joel Omer, James Owala, Petro Rakula, Johana Tolo, Daniel Onyango, Daniel Sewe, Petro Oyier, Joshua Rume, Elisha Nyakango, Reuben Obewa, Elijah Saka, Yuda Odongo, Pastor James Odero, Pastor Ezekiel Riwi, and others. I have the hope that when the trumpet will sound at the second coming of Jesus, those who died in the Lord will be resurrected to meet Him in the air, where I look forward to meeting them too.

## MY LAST MESSAGE

### The Law of God is eternal

The commandments of God did not start existing when they were delivered to Moses at Mt. Sinai: they were there before any matter had been created, though they were not in convenient written form before Moses' time. God's commandments reveal His eternal nature and therefore cannot change. They have neither beginning nor end. It was the violation of these commandments, the separation from God, that became the sin of the first woman and man. The foundation of the commandments of God is upon the Rock that has power to save all mankind.

boundless treasures. "But my God shall supply all your need according to his riches in glory by Christ Jesus" Philippians 4:19. What each person needs is eternal life, which is obtainable through accepting Jesus Christ as a personal Saviour. Are you not willing to receive the riches promised to those who have become subjects of the heavenly kingdom?

As we learn from 2 Corinthians 11:14, Satan is transformed into an angel of light so that he may not be recognized by God's people when he deceives them. May I caution each person to be watchful, because Satan goes to God's people everywhere as they make plans for serving Christ; he tries to persuade each church member to follow him, the "angel of light". The people of God who have given their hearts to God are the only ones whom Satan fears.

The Laodicean message applies to those who profess to believe the truths which have been given for our day. Most of God's people are lukewarm; they have a name of being God's people but they do not have the courage to be godly (Revelation 3:14-22). They are not willing to deny themselves. If we are willing to follow the message given to the last church we shall not be sent away from God's presence.

When the Sunday Law will be proclaimed, we shall overcome this last temptation, during such time we shall receive the latter rain and proclaim God's message with great power to a world full of confusion.



Mr. Elisha Midamba, grandson of Pastor Okeyo, who is supporting printing of books.

ISBN 9966-844-13-9



Printed by AFRICA HERALD PUBLISHING HOUSE  
P.O. BOX 95, KENDU BAY

1989