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Handbook of Christian Denominations in Zambia, A Personal Perspective

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HANDBOOK OF CHRISTIAN DENOMINATIONS IN ZAMBIA

a personal perspective



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PREVIOUS BOOK: Preaching Christ in Zambia and Congo. Amazon 2019

DEDICATION

TO MY AUTISTIC SON IAN WHO AS A YOUNGSTER LOVED TO ACCOMPANY ME IN MY PICK UP VEHICLE TO DISTANT PREACHING APPOINTMENTS AND TO CLIMB TO THE HIGHEST POINT OF ANY CHURCH BUILDINGS VISITED AND GET HIS OWN PERSPECTIVE.

Contents

WE LOVE ZAMBIA!	2
GROWTH OF APOSTOLIC CHURCHES.....	3
EXPANSION OF APOSTOLIC FAITH CHURCHES	6
THE PROPHETS.....	8
THE WATCHTOWER	13
SOME TRADITIONAL MISSIONS	17
IN THE STEPS OF JOHN WESLEY.....	20
FROM BAPTISTS TO BRETHREN	24
THE PENTECOSTALS.....	32
VARIOUS PROTESTANT CHURCHES	36
CHURCHES OF CHRIST	42
ZAMBIA IS A GREAT PLACE!	49

WE LOVE ZAMBIA!

As a Fairbridge Scholar at the University in Harare Zimbabwe [then Salisbury Rhodesia] in 1965 and 1966, I had the opportunity to cross the mighty Zambezi River and make visits to the neighbouring country of Zambia. I enjoyed Zambia the people and the country and I looked forward to returning.

Zambia is a landlocked country of over 290,000 square miles, as large as France, Italy, Switzerland, Austria and Hungary combined. This land of the Victoria Falls, “The Smoke that Thunders “, is situated between nine and eighteen degrees below the Equator in Southern-Central Africa.

Angela and I married in January 1971 in the UK and moved immediately to a new life in Zambia where we spent almost twenty years. Our three children Mary, Kim and Ian were born during our time in Zambia. We loved Zambia and Zambia was our home.

The town of Livingstone is on the Zambian side of the Victoria Falls and is named after the explorer David Livingstone who visited and was impressed by the Victoria Falls in 1855. Livingstone saw thirty hippopotami and certainly, on our visits to the Victoria Falls and the Zambezi River it was our privilege to see elephants, hippopotami, crocodiles and other wild life. In addition, we enjoyed white water rafting at Victoria Falls.

Kenneth Kaunda was President of Zambia from Independence in 1964 until 1991. The son of an African Presbyterian preacher in Zambia’s Northern Province, Kenneth Kaunda saw himself as very committed to Christian principles and he invited my family and I on several occasions to eat with him at his State House residence in the capital city of Lusaka and to encourage us in our Christian outreach. His premier from 1985 to 1989 was Kebby Musokotwane who was a member of the church of Christ and with whom we would meet from time to time for encouragement and prayer. This was the second national premier with a church of Christ background with whom I was acquainted as I met Garfield Todd in 1964/5 who had been both a New Zealand church of Christ missionary and from 1953 to 1958 premier of Rhodesia [now Zimbabwe].

Frederick Chiluba was the next President of Zambia after Kenneth Kaunda and served as Zambian President from 1991 to 2002. He saw himself as a committed Christian and his declaration as President that Zambia is a Christian nation influenced the current Zambian constitution. I was a lecturer at Industrial Relations seminars in which Frederick Chiluba was a participant in the seventies and I also had contact with him through prison ministry when President Kaunda put him in detention in 1981. He regarded his time in prison as a Damascus Road turning point for him in his life and commitment to Christ.

Initially I worked in Zambia as an economist and Angela as a schoolteacher and latterly as a missionary couple. Throughout our time in Zambia, we led men and women to faith and baptism into Christ and organized them into churches of Christ. Many of the congregations are strong and flourishing to this day. My earlier book *Preaching Christ in Zambia and Congo* focuses on our missionary life during those twenty years. The present book looks at the Christian groups in Zambia, which are growing or otherwise in the twentieth, and twenty-first centuries. In some instances, the information has been gathered by sitting with their leaders around cooking fires in the evenings beneath the African stars.

I did church growth studies of Zambia in the seventies and eighties to give direction to our evangelism and church planting endeavours. This book is not a traditional church growth study but intended to be a readable introduction to Christian groups in Zambia, many of which were new to us on going to Zambia and may well be new to you. We love Zambia and we are pleased to share with you, amidst the religious kaleidoscope of Zambia, that the Gospel of Christ is being preached and through evangelism and church planting throughout Zambia churches of Christ are growing.

GROWTH OF APOSTOLIC CHURCHES

A Zambian village headman invited Angela and I to his village where we had a very enthusiastic welcome. As we discussed the Christian faith he told us that they were Apostolic. When it came time to leave, we were given the gift of a live chicken to take with us as a sign of their friendship. The chicken was a noisy extra passenger in our vehicle as we made our way home!

When a Zambian states that he is “Apostolic” he may belong to one of several religious bodies who have latter day apostles. Johanne Marange and John Masowe are regarded as twentieth century Black apostles by the movements which they founded. Then the Apostolic Church in Zambia, the New Apostolic Church and the Old Apostolic Church have all instituted successional apostolates. The Apostolic Church began with apostles in Wales and now has apostles around the world. The New Apostolic Church had its apostles mainly in Germany but now has apostles in Zambia and elsewhere. The Old Apostolic Church has mainly South African apostles.

With the exception of the New Apostolics, these groups have been introduced to Zambia since the Second World War. The Marange and Masowe Apostles are independent African church movements from Zimbabwe who expanded into Zambia from 1952 onwards. The Old Apostolics were introduced by a Zambian returning from working in South Africa in 1961 and with only one-man leadership in Zambia there has been very little church growth.

The New Apostolic message was brought to Livingstone from South Africa by a Malawian in 1928. A black apostle was appointed in 1954 in Zambia and he was the first black apostle anywhere in the New Apostolic Church. I met South African missionaries later in the early seventies. The Apostolic Church in Zambia was brought into Zambia by Danish missionaries from 1957 onwards.

When I was at the University of London in 1967, on a daily basis I would walk past in Gordon Square an impressive church edifice of cathedral proportions that was in use as the Anglican chaplaincy for the University of London. This UK grade one listed building had been constructed by the Catholic Apostolic Church and opened in 1853.

The Catholic Apostolics were a nineteenth century charismatic group in the UK who appointed twelve apostles in 1835 and did not permit the replacement of dead apostles. Their last apostle died in 1901. Apostles only could ordain priests and only apostles or priests could conduct church services. Their last priest died in 1971 and the group is almost extinct.

In 1863 the New Apostolics separated from the Catholic Apostolics in Hamburg Germany and appointed new apostles. In 1927 the Old Apostolic Church separated in South Africa from the New Apostolics over hierarchy and who are the apostles. It would seem that appointing latter day apostles can give headaches whether in UK, Germany or Southern Africa.

By 1980 the Apostolics in Zambia had over 0.5 million adherents. This has grown to more than 1.126 million by 2020. Most of this membership and growth is in the New Apostolic Church. In 2020 the New Apostolic Church, led by a chief apostle assisted by 15 district apostles, has a worldwide membership of 9.2 million of which 8 million or more than 80 percent are in Africa. The countries in Africa with large concentrations of New Apostolic membership are Democratic Republic of Congo with 3 million and Zambia with 1.1 million. This means more than six percent of the Zambian population in 2020 of more than 18 million would say that they are New Apostolic in affiliation although only a third of the membership are in Sunday church service. The Zambian New Apostolic membership figure for 2010 was higher at 1.3 million but has been reduced to 1.1 million with deceased members being taken off the membership rolls.

However, 1.1 million members in 7000 New Apostolic congregations shows much church growth. I would suggest the following factors as contributing to their church growth: An appealing come to the true church message, aggressive personal evangelism, an emphasis on church planting, a strong Zambian identity as a church with strong Zambian church leaders over many years, effective Zambian fund raising and self-reliance and church services and activities with maximum participation by everyone present. The New Apostolic Church in Southern Africa has its own television channel. It is now so noticeable on the Zambian religious landscape that the Zambian President will visit for a Sunday service, e.g. President Edgar Lungu and his wife Esther in 2019.

The Masowe and Marange Apostolic groups originate in eastern Zimbabwe and are polygamous independent African churches with a mix of Christianity and traditional African beliefs. The founding apostles Johanne Masowe [1914-1973] had three wives and Johanne Marange [1912-1963] had thirteen wives and both groups promote polygamy and appeal to those who wish to practice polygamy. There is considerable biological growth as a result of high birth rates from the polygamy. A large number of new adult members are adult males who became polygamous which is not permitted in their existing churches.

The Masowe Apostles have communities in at least fifteen towns of Zambia and have set up communities elsewhere in Central and East Africa. They were in Port Elizabeth South Africa and known as the Korsten basket makers but deported back to Zimbabwe in 1962 under the apartheid regime's Group Areas Act. Johane Masowe travelled widely visiting the communities as their apostle and in 1973 passed away in Ndola Zambia. The communities are residential and self-supporting and employment is only within the community. The communities trade with the outside world. So someone joining is adopting an alternative life style which gives a job with training and prospects but hard work. The Kenyan based Masowe Apostles have a website under the name Gospel of God Church. In 2020 the Masowe Apostles in Zimbabwe are in five groupings as a result of leadership divisions with 1000 congregations and a following which has grown from a half million in 1962 to one million in 2020.

The Marange Apostles also spread throughout Central Africa and have congregations in ten Zambian towns. Johanne Marange and his sons would travel widely to visit the congregations. Marange and Masowe Apostles are Sabbatarian with open air services wearing white robes. At least half of those participating at a service will wear badges showing that they have an office in the church. There is sometimes walking through fire. The Zimbabwean language of Shona is seen as the language of God to be used in church services and this does not appeal to the non-Shona. The stereotypes of being a Shona tribal church and lack of education are discouraging factors to many non-Shona with regard to conversion. There do seem to be some succession disagreements within the Marange Apostles.

The Marange and Masowe Apostles are against modern medicine and practice their own form of faith healing. With illnesses such as measles, AIDS and COVID circulating, some members are having the Apostle church faith healing during the day and taking modern medicine privately at night as extra insurance. In 2020 they have defied the COVID epidemic lockdown and continued with their services. There were about 5000 at an open air service in Zimbabwe in August 2020 who were dispersed for defying pandemic lockdown. Estimates are for as many as one to three million followers worldwide by the end of the twentieth century but there is no indication of how many country by country adding up to the one to three million and most would be in Zimbabwe. One estimate is that 2.5 million or 19 per cent of the Zimbabwean population would say that they are Apostolic of one grouping or another. The following for Zambia is about 13000 for the Marange and Masowe Apostles with their open air services and the men with shaved heads and beards and the women in white dresses and scarves.

The Apostolic Church emerged from the 1904-1905 Welsh Revival and was organized as a separate group in 1916 at Ammansford Wales and known initially as Apostolic Church of Wales. When I lived in Harare, capital city of Zimbabwe in the sixties there was a church building with a prominent sign facing the road saying Apostolic Church of Great Britain, which was affiliated to this fellowship. I wondered at the need to say “of Great Britain” when in Africa!

The Apostolic Church spread from UK to Denmark in 1924 and with British and Danish missionary assistance to South Africa in 1937, to Zimbabwe in 1954 and to Zambia in 1957. In 2020, there are 120 churches in the UK, 30 churches in Denmark, 30 churches in South Africa and 200 churches in Zambia. The worldwide membership is 15 million in more than 90 nations. It is intended that each national church will be autonomous and led by an apostle or apostles.

In Zambia there were 9 congregations formed on the Copperbelt in the first decade of Apostolic Church 1957-1967 and then for the second decade 1967-1977 emphasis was placed on church planting with gathering the converts into congregations and the number of congregations increased to 25 with 1400 members including churches now outside the Copperbelt. There has been a greater emphasis on leader and ministerial training with correspondence courses available from 1972 and residential courses from 1975.

What is now Kaniki Bible University College dates back to at least 1983 and has trained more than 200 preachers who also learn skills to earn their own living. So Zambia in 2020 has 200 churches which is more than the 150 churches of the original missionary sending to Southern Africa countries of UK and Denmark combined. The membership in Zambia is estimated at more than 11000.

The Apostolic Church of Pentecost has its origins in the Pentecostal revival in North America in the early 20th century and was organized in Canada in 1921. In 2011 there were 153 churches in Canada with 24000 members and 3000 churches worldwide in 16 countries. It came from Canada to Zambia in 1955 and a church was organized at Chipata in Zambia’s Eastern Province by a Canadian missionary. Then in 1957 two missionaries made Kitwe on the Copperbelt their base and by 1965 there were eleven churches at the close of their first decade in Zambia.

Between 1965 and 1967 the Apostolic Church of Pentecost had a change over from mission paid to self-supporting local preachers. In 1967 the missionaries left Zambia and moved to Zimbabwe and there were no new churches planted for five years. Then under new local leadership, the number of churches increased to fifteen by 1975 at the end of the second decade and to nineteen by 1977 with about 2000 members and were mainly on the Copperbelt.

In Zambia I interviewed a former missionary and past and present ministers of the Apostolic Church of Pentecost in my endeavours to understand how they saw the development of their fellowship in the country. Stopping of mission support for preachers and the unexpected departure of missionaries when there was so much church work to be done did not go down well with some of the members. However, new leadership with twelve or more enthusiastic self-supporting preachers kept the fellowship alive and expanding. In 2019 a major event for the Apostolic Church of Pentecost in Zambia was a national youth conference in Kitwe with guests coming from Malawi and Zimbabwe. In 2020 the main office of the Apostolic Church of Pentecost is in Chililabombwe on the Zambian Copperbelt

Where there is a will there is a way! The Catholic Apostolic Church in the UK lost its will to survive when it went into its period of silence with the death of its last apostle in 1901. Marange Apostles, Masowe Apostles, Apostolic Church of Pentecost, New Apostolic, Old Apostolic and Apostolic are the six Apostolic groups considered in this study of Zambia. Regardless of what has happened in their various fellowships, because

they had the will to do so, they have continued to exist and in some cases to expand. The most dramatic expansion is in the growth of the New Apostolics.

Positive factors for church growth when it occurred have been identified in this study of the Apostolics in Zambia as: aggressive evangelism, emphasis on church planting, effective leadership development and strong Zambian leadership, local fund raising and self-reliance and maximum participation by members. In addition, the New Apostolics have a strong one true church message.

EXPANSION OF APOSTOLIC FAITH CHURCHES

Another family of apostolic denominations are those who describe themselves as of the Apostolic Faith. In this study, eleven religious groups in Zambia of the Apostolic Faith are considered. There are two parent denominations – the Apostolic Faith Mission of American origin and the Apostolic Faith Church of British origin. Their emissaries met and discussed their common beliefs on the Southampton to Cape Town sea journey but there was no merger.

The Apostolic Faith Mission was organized in South Africa in 1908 by a team of five independent American independent Pentecostal missionaries who had been influenced by the revival at the Apostolic Faith Mission on Azuza Street in Los Angeles and by 1913 had its own South African President and leadership. The Apostolic Faith Mission is South Africa's first and largest Pentecostal church with 1.4 million members in South Africa and currently established in 35 countries of the world. It is the fifth largest religious group in South Africa representing 7.6 percent of the population. The Apostolic Faith Mission came to Zambia in 1947 from South Africa.

The Apostolic Faith Church began with open air preaching in Bournemouth England in 1907 and sees itself as the first Pentecostal Church in the UK. It became the headquarters of a network of affiliated churches in eleven countries in Southern Africa. In 1911 there were 36 congregations in South Africa who affiliated with the Apostolic Faith Church and the international chief overseer William Hutchinson [1864-1928] made a trip from Bournemouth to meet with them in South Africa. For William Hutchinson it was his second trip to South Africa as he had served as a British army sergeant in South Africa and been wounded during the Anglo Boer War. The worldwide headquarters for the Apostolic Faith Church is Bournemouth England and the Africa headquarters is Johannesburg South Africa. The Apostolic Faith Church came to Zambia in 1953.

The Apostolic Faith Mission was mainly among about 700 Afrikaans speaking whites from South Africa living and working in Zambia for its first twenty years 1947- 1967 and its white membership moved back to South Africa after Zambian Independence in 1964. German missionaries of independent Pentecostal persuasion replaced the departing South African missionaries. At the close of the next decade 1967-1977 there were 1800 adult members in 70 assemblies with about half the membership belonging to the Shona tribe of Zimbabwe. A commitment by the new German missionaries to church planting amongst the total population had paid dividends of increased membership.

Subsequently, in both South Africa and Zambia the Apostolic Faith Mission has had black national leaders. In Zambia now under its sixth Zambian bishop the membership has grown from 18000 adherents in 1993 to 800000 in 2015. The Apostolic Faith Mission in Zambia still received some missionary assistance for the opening of a new Christian school in Kitwe in 2017.

The only secession from the Apostolic Faith Mission with representation in Zambia is the African Apostolic Faith Mission, which seceded over a leadership dispute in Zimbabwe in the 1930s and came to Zambia in the 1940s. By 1977, there were 6 congregations in Zambia with a membership of 225.

Zambian preachers of the Apostolic Faith Church planted in Livingstone its first Zambian congregation in 1953 and then churches were planted northward along the line of rail to the Copperbelt. The number of congregations increased to 29 by 1972. In the following five years a further 19 new congregations were planted all over Zambia resulting in a total of 48 congregations and 2000 members by 1977. There was a strong commitment by the self-supporting Zambian preachers to plant churches.

One breakaway group buried alive some of their faithful disciples near Kalulushi on the Zambian Copperbelt in 1972 and said that they would leap out of the graves after three days. This did not happen. Those who had been buried alive were dug out of the graves as dead bodies. Following a false prophet or apostle can be deadly dangerous. This was a breakaway Apostolic Faith grouping known as Apostolic Faith of Heaven Church and by 1977 had 22 congregations with 633 members and then declined with members moving to other Apostolic Faith groups.

The Apostolic Church of Christ was begun north of Lusaka in 1964 as a result of a migrant worker returning home from Bulawayo in Zimbabwe. When in Bulawayo he had been impressed favourably by the Church of Christ and the Apostolic Faith Church and put together his own mix of the two groups which he exported to villages north of Lusaka with a membership of 150 in 4 congregations by 1977.

When I went to secondary school in England, one compulsory subject for the first two years was woodwork. One lesson I learnt was how many splinters could come from a piece of wood! The Apostolic Faith Church reminds me of those splinters. The Apostolic Faith Church in Zambia has had many breakaways and breakaways from breakaways and the background is often a story of leadership disputes and new leaders emerging with their own groupings and Apostolic Faith adherents move from one grouping to another as they affiliate with a different leader.

Some of the groupings like Apostolic Faith of Heaven Church and Apostolic Church of Christ stay small and disappear eventually from notice. Similar groups are Apostolic Faith Born Again Church which began in Zambia in 1962 and after 15 years had a membership of sixty, Holy Gospel Church which began in 1969 and within 10 years had 4 congregations with a membership of 300 and Apostolic Faith Star Church which began in 1971 and had 2 congregations and a membership of 40 by 1977. Over time more and more breakaway groups are formed. At the centenary conference of the Apostolic Faith Church, held at Hwange Zimbabwe in 2011 with 1526 delegates from 7 countries including Zambia, one task of visiting deputy chief international overseer James Blair Crawford from Bournemouth was resolving conflicts. Some good news for the Apostolic Faith Church was that they now had 50000 members in Angola.

Two breakaway groups that have developed a more significant following are Apostolic Faith Holy Gospel Church which came to Zambia from Zimbabwe in 1949 and had a membership of 17000 in 73 congregations by 1977 and Apostolic Faith and Acts Church which came to Zambia from Zimbabwe in 1958 and had a membership of 12000 by 1977. The African founder of the Apostolic Faith Holy Gospel Church did meet, in Bulawayo Zimbabwe in 1949, the international leader of the Apostolic Faith Church Hutchinson Dennis from Bournemouth England but was not willing to recognize Hutchinson Dennis as an apostle, as he was not one of the original twelve apostles, and this encouraged him to develop his own Apostolic Faith Holy Gospel Church which in 1982 had an estimated 42000 adherents in Zambia.

The Apostolic Faith [Portland Oregon] Church has been in Zambia since 1971 as a result of a preacher from another Apostolic Faith group affiliating with them. They regard themselves as the original and authentic Apostolic Faith Church and not the Apostolic Faith Church in Bournemouth England. The Apostolic Faith Church [Portland Oregon] was originally Apostolic Faith Mission [Portland Oregon] and initially linked with the Azuza Street Apostolic Faith Mission in Los Angeles. By 1977 they had a membership of 200 in Zambia.

In 2016 the Apostolic Faith [Portland Oregon] had 20000 members in 54 congregations in the USA and an additional 40000 members in a further 32 different countries. There is a major following in Nigeria with 600 congregations. There were conflicts with court cases in 2019 over leadership and church buildings in Zimbabwe. A Camp Meeting in Lusaka Zambia in 2019 brought together 2500 delegates of whom 70 plus were from other countries. In 2020 the District Superintendent for this group is in charge of Zambia and East Africa. The denomination is now well represented in the Southern, Central and Eastern areas of Zambia.

We have looked at eleven Apostolic Faith denominations in Zambia with a combined membership in 2020 of more than 837000 and I have interviewed many church leaders in Zambia in my endeavours to gather information. A hindrance to church growth has been church leadership conflict. Advantages for church growth have been African leadership and management even for those with foreign affiliations, itinerant evangelism, financially self-supporting and authentically African in culture. Many in Zambia would see the Apostolic Faith as independent African churches.

THE PROPHETS

In this chapter, five denominations who claim to have latter day prophets are examined. Three of the denominations have African prophets and two denominations have American prophets. The Lumpas and the People of Emilio originated in the nineteen fifties among the Bemba of Zambia's Northern Province. The Mormons with headquarters in Salt Lake City, USA organized their first and for a long time only congregation in Zambia in 1961, three years before Zambia's independence. Kimbanguists came from Congo and began church services in Zambia in 1970. The Worldwide Church of God had a twentieth century American prophet and tried to evangelize in Zambia from the sixties. The prophets of these denominations speak of visions inspiring them to start their churches.

The Church of Jesus Christ on Earth through the Prophet Simon Kimbangu is the largest independent African initiated church numerically with a worldwide estimated membership of 22.5 million of which 14 million are in the Democratic Republic of Congo. [DRC] or one in six of the DRC population of 84 million. The founder was Simon Kimbangu [1887-1951] in the Belgian Congo [now DRC] in April 1921. Kimbangu had been previously a Baptist mission catechist. Kimbangu is seen as a black Messiah by his followers. In October 1921 Kimbangu was sentenced to death later commuted to life imprisonment for insurrection by the colonial authorities and he died in prison in 1951.

Although banned and persecuted the Kimbanguists continued as an underground movement until the banning was lifted in 1957 and the Kimbanguists legally recognized in 1959 before Congolese independence from Belgian colonial rule in 1960. The Kimbanguist Church developed hierarchical organization under Kimbangu's three sons. Nkamba, Kimbangu's place of birth and burial, has become a place of pilgrimage called New Jerusalem. The Kimbanguist leader since 2001 is Kimbangu's grandson, Simon Kimbangu Kiangani. There has been leadership disagreement between the grandsons.

Kimbanguist rules prohibit polygamy, alcohol, smoking, drugs and eating pork or monkeys. Eating monkeys is a health hazard in Congo where the monkeys may have Ebola. In 2020 DRC declared its eleventh Ebola outbreak since records began. If you attend a Kimbanguist service, you must take off your shoes. Church buildings are painted in green and white and followers like to wear green and white clothes. In Kimbanguism white is for integrity and green is for hope.

During Belgian colonial rule Kimbanguism spread to the neighbouring countries of French Congo [now known as Republic of Congo or Congo-Brazzaville] and Angola. Subsequently Kimbanguism has expanded to wherever there are Congolese communities in Africa such as Zambia, Gabon, Burundi and South Africa and elsewhere in the world such as Belgium, Canada, France, UK and USA.

Kimbanguism is very community minded in DRC with 7100 schools, 180 medical centres, its own university and a research centre open to the public in the capital city of Kinshasa. OXFAM and USAID have been very helpful to the Kimbanguists for their construction and development projects. In DRC there is even a Kimbanguist Symphony Orchestra.

In February 1970 sixty migrant workers from DRC joined the Anglican denomination in Lusaka Zambia because their own denomination was not yet organized in Zambia. By July 1970 Kimbanguist services were being held in the Copperbelt town of Kitwe. In 1971 there were 2500 members on the Copperbelt and in Lusaka. A leadership disagreement in Zambia developed from 1973 onwards. There were 18 congregations in 1974.

The Zambian government banned the Kimbanguist Church in 1976 because of its leadership conflicts and the estimated official membership was down to 350 by 1977. The Christian Council of Zambia made formal objection to the Zambian Government with regard to the Kimbanguist banning on the grounds of freedom of religion. In the history of Kimbanguism being banned at different times in Congo and Zambia has resulted in growth in adherents.

In 1991 Zako Kiangani, a grandson of Kimbangu, was the first family member to visit the Zambian church. By 2020 the Kimbanguists have expanded from Lusaka and the Copperbelt to Southern and North-western Provinces and there are an estimated 8000 mainly Zambian Kimbanguist adherents in Zambia.

For church growth amongst Africans, the Kimbanguists have the tremendous advantage of being a large independent African church appealing to Africans. Their church culture is African. They are a self-governing, self-propagating and self-supporting movement. Many of their hymns stress the necessity of being ready for the Second Coming of Christ and CDs of their music are very popular in Africa. They can set up a Kimbanguist church in any Congolese community in the world and then expand into the wider community. For example, they set up 14 churches in Paris France alone.

Sir Winston Churchill [1875-1965] was Great Britain's premier and war time leader during World War Two. He would have been surprised to know that an African self-styled prophetess in Zambia claimed to have a secret and special Holy Book or Bible and he had the only other copy!

More than one thousand lives were lost in clashes between followers of the prophetess and government forces in the prelude to Zambian independence in 1964. Kenneth Kaunda was premier and about to be inaugurated as Zambia's first President. His father David Kaunda had been a pioneer Presbyterian missionary in northeast Zambia and the prophetess had been a Presbyterian member. President Kaunda was against the uprising that developed out of the teachings of the prophetess but in favour of freedom of religion.

The prophetess was Alice Lenshina [1924-1978]. Lenshina was a title she adopted meaning Queen and the movement was known as the Lumpa movement from 1953 onwards. The word Lumpa means Best of All. There were 100000 followers in 164 churches by 1959. Lenshina was opposed to earthly authority and her followers refused to pay taxes. Also they moved into their own thirty-eight fortified villages from 1958 onwards. They ceased cultivating their own food as they thought the arrival of the Messiah was imminent to the temple that Alice Lenshina had built in her own village. So they plundered neighbouring villages for food. Followers of the prophetess had Lumpa membership books that they thought would be passports to heaven.

Government troops suppressed the Lumpa uprising in 1964. Many of the Lumpa followers had only bows and arrows and panga knives and they found that being followers of the prophetess did not make them bullet proof against the guns of the two army battalions. The official death toll was 1111 people died during the Lumpa uprising but more died later of wounds, sickness and starvation as they fled. About 30000 Lumpa followers went as refugees to Congo and only about 7000 ever returned from Congo to Zambia during various repatriations with the final resettlement to Zambia in 1995.

Alice Lenshina was detained in various places and eventually under house arrest. Nominally she did re-join the Presbyterian fold which had become part of the United Church of Zambia. Lenshina died on December 7th 1978. Two of her daughters Jennifer Ng'andu and Elizabeth Ng'andu continued to give leadership to the Lumpas in both Congo and Zambia.

There have continued to be Lumpa followers in Zambia and Congo. The Lumpa Church continued as an underground movement with house churches while banned in Zambia. A Lumpa estimate in 1977 was that they had 20000 adherents in Zambia and still growing. A Zambia Police statement in 1977 put the Lumpa membership as in the thousands. In 1982 there were an estimated 42 000 adherents.

President Chiluba lifted the ban in 1991 and the Lumpas were formally gazetted as New Jerusalem Church. In the seventies and eighties, I would preach from time to time for the Roan township Church of Christ in Luanshya who met in a large disused Lumpa church building. The Lumpas have claimed back their church building and the Roan Church of Christ are meeting in new premises.

In 2020 there are at least six Lumpa denominations in Zambia with different leaders and headquarters operating under the names; New Jerusalem Church, Jerusalem Church, New Pentecostal Assemblies, Holy City Church, Uluse Kamutolo and Sloan Revelation Church of Christ. The combined following is at least 7000.

The big advantage for the Lumpa movement in church growth is that it has been an African religion for Africans. Their singing of Lumpa hymns can be heard from one end of an African township in Zambia to the other. The lesson for us is to preach the Gospel of Christ and not our culture.

Mormons are followers of the Mormon prophet Joseph Smith. Mormon missionaries of the Utah based Church of Jesus Christ of Latter Day Saints arrived in Cape Town South Africa in 1853. They baptized 50 converts that year and encouraged them to migrate to Utah, the Mormon Zion. Their mission endeavours were confined to the Whites. A major preoccupation after 1950 was to expand their outreach amongst the Afrikaans speaking Whites. Also in 1950 their mission work was expanded into Zimbabwe, again only amongst the Whites.

The northern expansion continued with the founding of a Mormon branch in Kitwe Zambia amongst Whites in 1961. At that time the Kitwe branch had 123 members, including children. This was the only branch organized in Zambia. A chapel was erected in Kitwe to serve the members who came for services from all over the Copperbelt. The Mormon missionaries departed from Zambia in 1966. The Kitwe branch was placed in the charge of a White member living in the Copperbelt town of Chingola. In the late nineteen sixties the

membership had declined to about sixty. In 1971 there were four members remaining and services were no longer held. In 1973 the Zambian government took over the disused Mormon chapel for use as an office block in the Copperbelt University. An academic director's desk now stands over the old Mormon baptistery. When living in Kitwe I can remember the disused Mormon chapel and later going into the same building as a university office. By 1977 there was no trace remaining of Mormon membership in Zambia as most of their White members had left the country after Zambian independence in 1964.

In 1978 the Mormons had a revelation from their prophet at that time that Blacks could be Mormon priests. This meant the Mormons could have a more effective missions outreach amongst Blacks around the world. By 2005 the Black membership exceeded the White membership in South Africa. In 2017 there were more than 64000 members in 177 congregations in South Africa. The worldwide membership is more than 16.5 million.

Mormonism was re-established in Zambia with Zambians converted to Mormonism abroad returning to Zambia in 1991. The Mormons were re-registered in Zambia in 1992 and by the end of the year had 100 members. This grew to 500 members by 1997. The first church building was completed in 1998. By 2015 there were now more than 4600 members in 13 congregations and of these 2100 members were in the 7 congregations in the capital city of Lusaka. The Mormon membership in Lusaka included three government ministers or assistant ministers. Also there were Copperbelt congregations in Kitwe, Luanshya and Ndola with new missionaries placed in those towns. In 2020 there are plans for a Mormon Temple in Harare Zimbabwe which will also serve Zambia. Mormonism has churches in only two, namely Lusaka and Copperbelt, out of Zambia's ten provinces.

From 1872 the Independence Missouri based Reorganized Mormons form a separate denomination that since 2001 has been known as Community of Christ. They disagreed with the early polygamy of the Utah Mormons which ended officially in 1890 and who should be apostles. Their worldwide membership in 2019 was 251934 in 59 countries and they had 11800 members in the Democratic Republic of Congo and 2725 in Zambia, Zimbabwe and Central Africa. They have latter day twelve apostles and two of their current twelve apostles are Zambians. Catherine Mambwe trained as a teacher at the Copperbelt University where I have had the honour of lecturing and was a high school teacher in Chingola before her appointment as the second apostle from Zambia and from Africa in 2019. When living in Zambia in the seventies and eighties I met the occasional isolated member of this group who had crossed the border from Congo but no churches. Now the group has a headquarters in Chingola serving Zambia, Zimbabwe, Botswana and South Africa.

Utah based Mormonism has only made numerical progress in Zambia and elsewhere in Africa after it dropped the ban on Black priests. The Mormon prophet's revelation that Blacks could be Mormon priests was certainly timely and beneficial for the Mormons in more ways than one!

Herbert W Armstrong [1892-1986] was famous in the twentieth century as an American radio and tele evangelist with a program called The World Tomorrow and a free magazine called The Plain Truth, which had a circulation of 8 million. He was seen as an apostle and prophet by the Sabbatarian denomination he founded which for much of its existence was known as the Worldwide Church of God with a world membership of 100000 + in 90 countries.

Armstrong's radio programs with an end of the world message were a major means of recruitment for this denomination. His programs were broadcast from a commercial radio station in Mozambique and could be heard in Zambia. However, with Mozambique's independence in 1975, Armstrong's broadcasts stopped abruptly.

In the nineteen sixties the Worldwide Church of God had a Zambian worker on its payroll and he sat in an office in Lusaka but no congregations ensued. In the early nineteen seventies, American, British or South African ministers of the Worldwide Church of God would fly into Kitwe or Lusaka, stay in a hotel and meet any contacts invited previously by mail and the hotel bath tub was available for any baptisms.

From 1974 a minister would fly into Lusaka twice a year and conduct services, e.g. for Pentecost Feast. In 1975 there were 27 people who attended the Sabbath and Pentecost services which were conducted by a visiting minister in Lusaka and the adherents came from all over Zambia. In 1976 the Worldwide Church's Feast of Tabernacles was observed for the first time with a visiting minister from Zimbabwe. Members were advised to take a vacation, or if not able to do so, only to do what was absolutely necessary at work. In addition to church meetings, the Feast's program included special dinner, special luncheon, visit to a beauty spot, football match and dance.

The congregation in Lusaka [meetings twice a year] did apply in 1977 to Radio Zambia for airtime and was refused on two grounds: no substantial Zambian following and no Zambian produced programs available. The restriction that only ordained ministers from outside Zambia could hold services prevented any indigenous church developing for this group in Zambia and with time it has disappeared without trace.

The Worldwide Church of God disintegrated into at least ten denominations subsequent to Armstrong's death in 1986 and with a loss of membership of about eighty percent. The two largest denominations that came out of Armstrongism are Grace Communion International and United Church of God. Grace Communion International took its present name in 2009, has repudiated the distinctive emphases of Armstrongism and in 2020 has 50000 members in 100 countries. The United Church of God formed as a separate denomination in 1995, seeks to follow closely Armstrongism and in 2020 has a worldwide membership of 12500 in 409 congregations. Under Zambian leadership and with the encouragement of visits from the church president and other church leaders in the USA, in 2020 the United Church of God has churches in the eastern, central, north-eastern and Copperbelt areas of Zambia and an estimated 1200 adherents. Grace Communion International has more than 6000 members in 159 congregations in 28 countries of Africa, including four congregations in Lusaka Zambia, and a third of those attending services in Africa are young people up to fifteen years of age.

Throughout the years of his preaching, Armstrong had a strong end of the world message. The end did come for Armstrong in 1986 but not for the world. Two of his derivative denominations with Zambian leadership have a small following now in Zambia.

The People of Emilio are followers of Emilio Milimo [1921-2015], a Catholic catechist who became popular in Zambia's capital of Lusaka and nearby Kabwe in 1954-5. He claimed to have a vision of the Sacred Heart and as a result he made a missionary trip to Zambia's Northern Province which annoyed his religious superiors. One of Emilio's protests in 1955, as a result of another vision, was against the practice in Zambia that men and women sit on different sides during a church service. In 1955 Lusaka, Kasama and Mansa were his three main centres. Emilio's followers complained publicly to the Catholic hierarchy that there should be Black saints too. Emilio set out across Africa to go and see the Pope in Rome but returned to Zambia after he had reached Kenya.

In 1956 the Sweet Heart Church of the Clouds, or the People of Emilio, as they were commonly called, organized their own meetings and there were about 15000 followers. By 1958 the separation was completed when they received official government recognition. Emilio built a Village of Mary near Kasama in Zambia's Northern Province. There were scandals over mixed nudist bathing by the People of Emilio for which Emilio

had received permission in another vision. The removal of seats from their bicycles as a result of adopting vegetarianism brought them into ridicule from the general Zambian public.

Emilio sent out preachers in pairs, a Brother and a Sister, who would wear an overcoat without underwear and travel always on foot. They were supposed to live as brother and sister imitating Adam and Eve before they sinned. In 1960 the People of Emilio were declared illegal, the prophet Emilio was placed under arrest and the membership at the Village of Mary dispersed.

Zambia became independent in 1964 and Emilio was again free to build up his following. In 1971 the People of Emilio were to be found in the rural towns of Northern Province, the Copperbelt towns and Lusaka. Their following was estimated at 5000, a third of what it had been a decade earlier. I can remember that the People of Emilio were easily identified by their green church uniforms.

In 1974 the Zambian Government banned the People of Emilio and they continued underground. There were, three villages in the Kasama district where house churches of the People of Emilio continued to meet. The prophet Emilio was resident in one of the three villages. The active and publicly stated membership of the People of Emilio continued to decline to about 200 in 1977 but the underground following was far higher. There continued to be police dispersal of Emilio meetings during the eighties. One estimate of followers for 1994 was 5000 but Emilio church leaders would state as many as 100000. Statistics are difficult for a group that has often been underground. The People of Emilio claimed in 2006 a membership of 11700. In 2020 there are house churches usually in rural areas in Northern, Eastern, Luapula, Copperbelt and Lusaka Provinces.

The Utah based Mormons fared better in Zambia after they dropped their ban on Black priests. The Utah based Mormons, the Community of Christ, the United Church of God and Grace Communion International have benefited by having genuine and effective Zambian leadership in Zambia which the independent African churches have from their onset. The three independent African movements of the Lumpas, Kimbanguists and People of Emilio at different times have been under government ban, survived and expanded. Persecution can be good for a church! In 2020 there are more than 34 000 in the churches with prophets in this chapter and three quarters of them are in the independent African churches which are self-propagating, self-financing and self-sustaining.

THE WATCHTOWER

Jehovah's Witnesses and certain derivative groups are usually called "Watchtower" in Zambia, so named after the group's main publication. A separate group, Independent Watchtower, has wished to preserve its independence from the Brooklyn, New York headquarters of Jehovah's Witnesses. Jeremiah Gondwe was one of the dominant leaders of Independent Watchtower. The Watchman Healing Mission is another independent derivative of Jehovah's Witnesses.

The Watchtower message came to Zambia in the early years of the twentieth century. It was brought back to Zambia in a syncretic form by Zambians returning from work in Southern Africa and then spread as an independent African denomination. It was based on the American literature of the Jehovah's Witnesses but developed independently of its missionaries. The message was embroidered with local content and would not have met with official approval from the headquarters of the Jehovah's Witnesses in Brooklyn, New York. There were stories, for example, of the White intruders being swept out of Zambia and into the sea at

Armageddon. Some Watchtower prophets preached the Day of Judgment when Whites would become slaves to Africans.

In some areas of the Copperbelt, the watchtower preachers were very helpful as witch-discoverers and banishers. They would baptize those who needed protection from witches. Messengers were sent from some villages to fetch the itinerant Watchtower preachers who had such a powerful message. For example, by 1913, they had established their reputation as witch-finders in the Kasempa district of North-western Province.

In 1917 certain Watchtower deportees from Zimbabwe were preaching in the Mbala area of Northern Province. In 1918 German forces under Von Lettow invaded the Northern Province of Zambia. The idea of the colonial world coming to an end was easy to believe. One Watchtower preacher, Sindano, preached in Northern Province that the authority of chiefs, administrators and missionaries was anti-Christ, coming to an end and to be ignored. The people should not pay taxes. Thousands of Zambians flocked to the new faith, destroyed witchcraft charms and set up Watchtower villages. Sindano was convicted in 1919 for sedition. According to the trial judge, a major factor in Watchtower's appeal was the absence of Whites and the promise of the removal of Whites.

The Watchtower villages were self-supporting, self-propagating and free from foreign control. They were an attempted answer to the problems of African rural society. By rejecting the authorities, the Watchtower believers did create new societies on a small scale – but at a price. The price was that they were cut off from the rest of the world and could not share in more general development. Furthermore, governments found it impossible to accept a denomination that did not permit its members to participate fully in the life of the nation. There were clashes with authorities from local chiefs to national government.

In the Luapula valley returning migrants formed similar Watchtower communities that were well organized by 1926. Anti-colonial and anti-missionary preaching by independent Watchtower preachers in Luapula Province reached its climax with the prophecy of the Second Coming of Christ in 1930. Lake Mweru would boil over and Whites would be cast into it. Some Zambians did not cultivate their fields in anticipation. There was some disillusionment at the failure of this 1930 prophecy but Luapula Province continues to this day to be a stronghold of the Watchtower movement. This early emphasis by Watchtower preachers on their brand of millennialism did irritate colonial administrators in Central Africa. A district commissioner in Zambia stated in 1925, concerning independent Watchtower that to him their uncontrolled missionary effort was worse than rabies.

Disgruntled miners returning to Luapula during the economic depression of 1932-3 swelled the Watchtower ranks. Then in 1934 the Belgians in Congo expelled many Watchtower adherents who settled in Luapula. In 1951 more than half those professing affiliation to a Christian denomination in Luapula belonged to the Watchtower movement.

In 1925 Toma Nyirenda was a popular Watchtower preacher amongst the Lala people in the Mkushi and Serenje districts of Northern Province. He was converted to the Watchtower cause in Malawi. Amongst his prophecies were – the advent of black American liberators, the expulsion of Whites and the seizure of their property and the inauguration of an era of free food and no taxes. Nyirenda came not only to preach but to wipe out witchcraft. He called himself the Son of God.

In 1926 Nyirenda's preaching was known in the mining town of Kabwe, with the embellishment of Whites and Blacks exchanging colours. His anti-witchcraft methods were drastic and he was hanged in 1926 for drowning suspected witches.

In the early nineteen thirties Watchtower preachers were called in to campaign against witches because among the Lila people along the Zambezi river in Southern Province. They also hunted witches in North-western Province.

In 1936 a Jehovah's Witness missionary entered Zambia with the intention of establishing Brooklyn control over the Watchtower movement. They had been denied access to Zambia for some years previous because the British authorities felt that the Watchtower movement was large enough without missionaries and a cause of headaches to them. They did not want their problems to grow as Jehovah's Witness missionaries helped the movement to expand. The Jehovah's Witness missionaries slowly but surely brought the bulk of the Watchtower movement to the Brooklyn fold. The Independent Watchtower and the Jehovah's Witnesses were two distinctive religious groups by 1940.

One variant of Independent Watchtower was accused of providing a wife overnight to a traveller as part of village hospitality. This alleged practice was attacked by Nathan Knorr, international president of Jehovah's Witnesses, in 1948. An Independent Watchtower effort to obtain recognition from Nathan Knorr failed in 1959. In 1982 the estimated Independent Watchtower following in Zambia was 10000.

Today the Independent Watchtower adherents are mainly to be found in four cooperative villages which are situated in Copperbelt and Luapula Provinces and there are about 3000 followers. A dominant leader has been Jeremiah Gondwe who began his Watchtower preaching in Kabwe in 1923 and evangelized amongst the Lamba people in the Copperbelt Province amongst other places. He was imprisoned by the colonial administration from 1929 to 1932 as a troublemaker. His preaching ended with his death in 1974 and he was buried near his home village of Tunduma in Masaiti village on the Copperbelt. In December 2019 the villagers objected to plans to move the graves of Jeremiah Gondwe and others to make way for a dam.

Watchman Healing Mission is another denomination in Zambia with Watchtower roots. In 1907 Elliott Kamwana [1872-1956] from Malawi visited South Africa and became a Watchtower adherent. He returned to Malawi preaching in 1908 and there were 10000 baptisms by 1910. Kamwana was deported, released in 1914 and deported again in 1916. By 1925 this had become a major separatist movement in Central Africa. Kamwana was released and there was a revival of Kamwana preaching in Malawi from 1936.

The Watchman Healing Mission regard Kamwana as prophet, founder and angel. In 1936 the Watchman Healing Mission spread westwards to Lusaka and afterwards to the Copperbelt towns of Ndola and Chingola. Kamwana's persuasion then spread to the Northwest Province centres of Solwezi and Mwinilunga. By 1946 the Watchman Healing Mission had spread from Zambia's North-western Province to the neighbouring countries of Angola and Congo. After Kamwana's death in 1956 another would be leader in Malawi, Robert Mnkwakwata, objected to the ban on medicines. However, the sons of Kamwana succeeded to the leadership and came preaching in Zambia, distributing membership cards to the faithful.

Kamwana's "proof" as a prophet was his successful prophecy of a war amongst Whites in 1914. Kamwana gave two different and unsuccessful dates for Armageddon; 1948 and 1995-7. The Watchman keep Old Testament food laws, practice polygamy and refuse medical treatment. Their services often in the open air include drumming. Dancing, drama and ecstasy beneath their white and red flag and attract many spectators.

In 1961 the Watchman Healing Mission had a small following in Zambia, mainly in six rural centres. About half of their membership was in Luapula and the remainder in Northern and North-western Provinces.

In 1977 the Watchman Healing Mission had about 4000 members in 80 congregations in Zambia mainly in North-western and Luapula Provinces where adherents practiced cooperative farming. An optimistic

estimate of followers in 1982 was 63000. In 2020 the leader in Zambia for the Watchman Healing Mission is bishop Obvious Chiwangu.

In July 1936 the British colonial authorities permitted the first Jehovah's Witness missionary, L.V. Phillips, to move from Cape Town South Africa to Lusaka Zambia and there were 350 Jehovah's Witnesses in Zambia.

During World War 2 Jehovah's Witnesses came into conflict with the colonial authorities in Zambia. In 1941 a ban on Watchtower publications was enforced with early morning raids and imprisonment of Jehovah's Witnesses including the missionary because of refusal to do military call-up. The Jehovah's Witnesses walked hundreds of miles to witness and continued to grow numerically.

In 1944 Zambia had a food shortage and a farm labour conscription system was introduced, thus causing a further movement of Watchtower adherents and their message. In the mining towns they had some congregations of 800 members in 1945. The Jehovah's Witnesses had a public meeting in Nkana on the Copperbelt in 1949 which 7 500 people attended.

Jehovah's Witnesses continued to grow in the nineteen fifties. Literacy training to read their literature and leadership training paid dividends. 7000 people came to an assembly in 1951 of Jehovah's Witnesses at remote Lake Mweru in Luapula and 683 were baptized. In 1954 Jehovah's Witnesses began to use films in their outreach in Zambia. Over 42 000 people saw one of their films. They even showed the film in Western Province to the Paramount Chief of the Barotse and 4300 of his people, many of whom had never seen a film before. By 1971 Watchtower films had been shown to over a million viewers in Zambia.

The nineteen sixties were the decade of Zambia's independence. A general election was held in 1962 which gave Zambia its first African government. There was conflict between the Jehovah's Witnesses and the political parties over the refusal of the Witnesses to buy party cards. So Jehovah's Witnesses and the politicians were intent on recruitment for their respective causes in 1962.

In 1964 Zambia became independent. The Jehovah's Witnesses ran into problems with the authorities over refusal to sing the national anthem, salute the national flag and permit blood transfusions. In 1965 the top missionary for the Jehovah's Witnesses was deported from Zambia as the person responsible for their peculiar practices. Smart Phiri, a converted police officer, took over as a very strong national church leader in Zambia.

In 1970 the Jehovah's Witnesses claimed that they had visited every family in Zambia at least once. From the arrival of the first Jehovah's Witness missionary until the present the numbers of Jehovah's Witnesses have increased every year. Their aggressive proselytizing with their one true church message has paid off numerically in a big way. In 1974 there were more than 217000 adherents.

Levy Mwanawasa was third President of Zambia, elected 2001 and re-elected in 2006. Before that he was Vice President 1991-4. He attended Jehovah's Witness meetings until 2001 although not a baptized member. His wife Maureen was baptized but disfellowshipped in 2001 for involvement in politics. After leaving the Jehovah's Witnesses they went to the Baptists.

In 2014 a Jehovah's Witness convention in Ndola for the Copperbelt members had 40 000 in attendance and there were 1000 baptisms. In 2019 the Jehovah's Witnesses in Zambia have more than 979000 adherents, or more than 5 percent of the Zambian population, in 3402 congregations. They conduct services in 20 different languages including English, Bemba, French, Gujarati, Mandarin Chinese and two sign languages.

Jehovah's Witnesses are one of the largest denominations numerically in Zambia. Their practice of getting the entire membership out proselytizing, their literature and services in all the many languages of Zambia, their emphasis on Zambian leadership training and their one true church message have contributed to their numerical growth. Zambian members of the Jehovah's Witnesses, for example, have learnt Mandarin Chinese and hold services in Mandarin Chinese as they seek to reach out with the Watchtower message to the growing Chinese community in Zambia.

SOME TRADITIONAL MISSIONS

The Catholic Church is the largest denomination in Zambia with about 4.559 million adherents or 33 percent of the population in 2010. The first Catholic missionaries into Zambia were Jesuits crossing near the Victoria Falls in 1879 and establishing missions among the Tonga people in Southern Province in 1902 and at Kabwe in 1927. The Catholic religious order known as the White Fathers entered Zambia from the north in 1891 and established missions in Northern and Luapula Provinces. Italian Franciscans opened up missions on the Copperbelt in 1931. Pope John Paul 2 visited Zambia in 1989.

In February 2020 the Zambian President Edgar Lungu addressed in Lusaka a meeting of the Catholic bishops of Zambia, Zimbabwe and Malawi and said the Catholic Church was a dependable partner for the government in social service delivery, advocacy for development, inclusive governance and respect for human rights and democracy. President Lungu pointed out that in nearly all areas of Zambia there is a school or health facility run by the Catholic Church.

The Catholic Church has taken an institutional approach to missions and brought into Zambia a large number of expatriate priests, friars, nuns and other religious workers to establish and run these institutions. Their missionaries have been willing to learn the African languages and to spend their lives on the mission field. Also some of their missionaries can be very innovative. I remember a Franciscan Friar in Zambia trying to ride a zebra. Zebras are not horses and the zebra objected!

The Catholic Church has appointed Zambian catechists who can be married which has helped with providing Zambian church workers. The single and celibate life required of Catholic priests, friars and nuns does not appeal to Zambian culture. A Zambian who became a Catholic archbishop in 1969 is Emmanuel Milingo. He resigned in 1983 as Catholic Archbishop of Lusaka as there had been criticism of his practices of faith healing and exorcism which attracted big crowds. In 2001, at the age of 71, he married Maria Sung, a Korean acupuncturist, in a ceremony conducted by Sun Myung Moon of the Unification Church.

In 2006 Milingo established an organization called Married Priests Now advocating acceptance by the Catholic Church of married priests and with a membership worldwide of 150000 married priests. Also in 2006 Milingo consecrated four men as Catholic bishops without the Pope's approval. He was excommunicated by the Catholic Church and in 2013 claimed 300000 followers in Africa for his Reformed Catholic Churches which allowed priests to marry. Celibacy for Catholic priests can cause problems even for Zambian archbishops.

Luciano Mbewe is a Zambian priest who advocated optional celibacy for priests and women as priests. He had difficulty practicing celibacy, fathered two children while a Catholic priest and was forced by his bishop to resign from the Catholic priesthood in 2001. In 2006 he was ordained as a bishop by excommunicated Zambian Archbishop Emmanuel Milingo. They founded the Catholic Apostolic National Church of Zambia in 2007 with a call for more Catholic priests to join them.

Luciano Mbewe was excommunicated by the Catholic Church in 2009 and is now described as Archbishop of the Catholic Apostolic National Church of Zambia which in 2020 has congregations in Lusaka and Eastern, Southern, Copperbelt, Northern and Luapula Provinces and expanded its activities as far as Uganda. The Catholic Apostolic National Church of Zambia is linked with the Catholic Apostolic Church of Brazil which was begun by Catholic Bishop Carlos Duarte Costa in 1945 and now has churches throughout the world.

The People of Emilio and the Catholic Apostolic National Church are secessions in Zambia from the Catholic Church but the Catholic Church with more than 4 million adherents in Zambia remains a mammoth institution with much influence in Zambia.

The United Church of Zambia is the largest Protestant denomination in Zambia and was formed in 1965 as a result of a merger of various groups with Presbyterian, Methodist, Congregational, English Baptist and French Evangelical backgrounds. As with United Church mergers elsewhere in the world, there were some of these persuasions who continued independently. Congregationalist missionary and explorer David Livingstone's journeyed on the Zambezi and visited Victoria Falls in 1855 and after further journeying died in Zambia in 1873 with his heart being buried in Zambia and his body carried by porters across land to Zanzibar for transport by sea to England and burial at Westminster Abbey. Subsequent to David Livingstone, missionaries set up missions in various parts of Zambia from the French Evangelicals in 1884 and Congregationalists, Methodists and Presbyterians in 1885 and Baptists in 1905.

The formation of the United Church of Zambia in 1965 resonated with the One Zambia One Nation slogan of newly independent Zambia's inaugural President Kenneth Kaunda, a committed member of the United Church of Zambia until this day. After a substantial breakaway of Pentecostal inclined believers, the United Church of Zambia in 1999 accommodated more contemporary styles of worship. The United Church of Zambia has more than 3 million adherents in 1300 congregations throughout Zambia. There are five schools, three hospitals, five rural health centres and a university under its auspices.

The Anglicans are known as Episcopal in the USA and Church of England in the UK. They are the third largest branch of Christendom worldwide with a worldwide membership of 110 million in 2020. The two larger denominations worldwide are Catholicism as the largest group and Eastern Orthodox. The largest concentrations of Anglicans worldwide are in the UK with 25 million, Nigeria with 21 million, Uganda with 8.1 million, Kenya with 5 million and Sudan with 4.5 million. Although originating in England, the Anglicans in Africa number more than 46 million and are far larger and can be far more conservative theologically than the Anglicans in the UK, In Zambia there are 0.2 million Anglicans.

The Anglicans began mission work in Livingstone Zambia in 1909 and established a mission station at Mapanza, also in Southern Province and two missions in Eastern Province in 1910-11. By 1923 there were new missions in the Kabwe area of the Copperbelt and further north in Luapula and the national membership was 814. These have continued as main areas of Anglican activity.

The main Mission assisting the development of the Anglican Church in Zambia has been the Universities' Mission to Central Africa which is Anglo Catholic in its orientation. The South African Church Railway Mission assisted in towns along the line of rail from Livingstone to the Zambian Copperbelt and to Lubumbashi in Congo.

The Anglican Church as the state church in England had a good rapport with the British colonial administration in Zambia during the pre-1964 colonial era and has continued the good relationship with the government of independent Zambia. I can remember the construction of the very imposing Anglican cathedral in Lusaka in the nineteen sixties heralding in newly independent Zambia.

Leonard Kamungu was an African minister of Anglican persuasion who began preaching in Zambia in 1911. He had one thousand in preparation for baptism in 1912. Kamungu gave a message of appealing to serve Christ and forsake witchcraft. He died in 1913 of pneumonia and malaria and his exhortations were talked about for a half century afterwards. By 1962 there were 20000 Anglicans and by 1972 there were 40000 Anglicans in Zambia. In 1972 sixty-two percent of the Anglicans in Zambia's southern diocese came from Kamungu's mission area and the balance were white Anglicans. The Anglicans have an institutional approach with three hospitals, a leprosarium and various agricultural and consumer cooperatives.

The worldwide leader of the Anglicans is the Archbishop of Canterbury Rowan Williams who visited Zambia in 2011. Dr Williams met with newly elected Zambian President Sata at State House in Lusaka and also with Kenneth Kaunda, founding father of independent Zambia. Dr Kaunda stated that, in his humble view, the Anglican Church had played an important role fulfilling the shared objective to live in peace and harmony in this our one world.

Dr Guy Scott is a well-known white Zambian of Anglican persuasion. Born in 1914 in Livingstone of British parents, he became Vice President of Zambia from 2011 to 2014 and acting President of Zambia between October 2014 and January 2015. He was made acting President upon Zambian President Michael Sata's death in office. He was the first white President of Zambia and the first white President in mainland Africa since F.W. de Klerk left office in South Africa in 1994 and was replaced by Nelson Mandela. When he was introduced as Zambian Vice President in 2012 to former American President George W. Bush, the latter thought that the Zambians were joking! He is married to British born doctor Charlotte Scott, also an Anglican.

The Continuing Anglican Church in Zambia is a separation from the Anglican Church and is led by their own bishop Andrew Mukuyamba. They wish to be more traditional and conservative than the mainline Anglicans on issues such as women priests and they are in fellowship with similar groups in North America and elsewhere. They have 19 congregations in Zambia with a membership of 2850. In contrast, the mainline Anglican Church in Zambia has about 200000 members in 2020.

There are Presbyterians in Zambia who did not merge with the United Church of Zambia in 1965, which is Presbyterian in its church government, and, in the main, they are in the Uniting Presbyterian Church of Southern Africa [UPCSA] , which has most of its members in South Africa, and the Church of Central Africa Presbyterian [CCAP], which is the largest Protestant denomination in Malawi and has most of its members in Malawi. The UPCSA, with 0.5 million members worldwide, adopted the present name in 1999 as a result of the merger of two Presbyterian denominations in South Africa and has churches in South Africa, Zimbabwe and Zambia.

Harold Munro was a Scotsman with a Presbyterian ministry amongst the White settlers of pre-independence Zambia. Out of Munro's ministry developed South Africa aligned UPCSA congregations at Livingstone in 1951, Kabwe in 1955 and Lusaka in 1957. There was a breakaway in Kitwe from the United Church of Zambia in 1959 of Whites dissatisfied with the pro integration and pro African nationalist preaching of the United Church of Zambia minister Colin Morris, who was a friend of Zambia's soon to be elected inaugural President Kenneth Kaunda, and the formation of a fourth UPCSA Presbyterian church in Kitwe. These four churches continued as a white fellowship into independent Black ruled Zambia for several years. Then Black congregations formed, mainly of Tumbuka and Nyanja people in townships along the line of rail, and affiliated to the UPCSA. By 1978 there were eleven congregations in a multiracial fellowship of more than 1900 members. The UPCSA churches in Zambia have continued to multiply and have a Zambian moderator with an estimated membership in 2020 of 12000.

The CCAP, with 1.8 million members worldwide, has two synods in Malawi and its head office is in Lilongwe Malawi, one synod in Zimbabwe and one synod in Zambia. There were Presbyterian churches especially in the eastern part of Zambia who did not feel part of the United Church of Zambia and they developed a separate church life linked with the CCAP across the border in Malawi. In 1984 the CCAP Synod of Zambia was formed with 8000 members in 16 congregations and this has grown to 75000 in 83 congregations all over Zambia in 2016.

In Zambia the CCAP has 2 rural health centres each serving 5000 people, 14 primary and secondary schools with 14000 students, more than 30 community schools serving 5000 orphaned and vulnerable children, more than 10 early childhood development centres, some home based care centres and an agricultural training program with 45 agricultural groups serving 1200 subsistence farmers. Also the CCAP has constructed over 5000 water wells throughout the eastern part of Zambia, providing clean drinking water to local communities and families. There are more than 17000 men and women in prison in Zambia. The CCAP is about to construct a rehabilitation centre in Zambia's capital city of Lusaka for former prisoners. CCAP Zambia have been remarkably active in community outreach since their formation in 1984 and especially in eastern Zambia.

IN THE STEPS OF JOHN WESLEY

English evangelist John Wesley [1703-1791] and his brother hymn writer Charles Wesley [1708-1788] with others launched the eighteenth century Methodist movement. In the UK John Wesley organized the first annual Methodist Conference in 1784 to ensure the continuation of the movement after his death. Also in 1784 and during John Wesley's lifetime, the Methodist Episcopal Church was founded in the USA. There are four denominations of Methodist background and heritage in Zambia who did not merge with the United Church of Zambia in 1965. They are African Methodist Episcopal Church, Church of the Nazarene, Salvation Army and Pilgrim Wesleyan.

The African Methodist Episcopal Church [AME] was founded in 1816 by free people of colour, from five black Methodist congregations dating back to 1793, in Philadelphia, USA in the aftermath of the American Revolutionary War [1775-1783] and developed in the nineteenth century as a preeminent black institution in the USA. Richard Allen who had been a deacon in the Methodist Episcopal Church was ordained as the first bishop. In 2020 the estimated worldwide AME membership is more than 2.5 million of which more than 2 million are in the USA and 375000 in Africa.

In 1896 the AME Church began mission work in South Africa, absorbing an independent African church that had formed a few years earlier. Between 1900 and the 1940s the AME cause spread, as a result of Africans traveling from South Africa, to other countries in Southern and Central Africa including along the line of rail from town to town and mine camp to mine camp in Zambia.

In the 1950s the AME Church in Zambia was very much in rapport with the pre Independence African nationalist movement and was seen as an independent African church. Kenneth Kaunda, later to become independent Zambia's inaugural President in 1964, was a local preacher at the Lusaka AME Church. He moved later to the United Church of Zambia when it formed in 1965.

The AME Church was third in size after Jehovah's Witnesses and Catholics, according to a 1971 survey. In independent Zambia scepticism developed over American control of the AME Church and having an American bishop in Zambia. This led to the breakaway of the African Methodist Independent Church. Between 1996 and 2004 there were restrictions placed on American bishops from performing their duties by the local

membership. For example, a newly arrived American bishop in 2000 was prohibited entrance to any AME church in Zambia. The AME membership increased from 66000 to 97000 between 2000 and 2004 as a result, as the Zambians saw it, of local Zambian initiative. In 2004 the AME district of which Zambia was a major part was reorganized and with a district membership of 105829 was the largest district in membership in Africa.

The AME Church made a significant historical shift in 2004 and, for the first time in its history, appointed three African bishops in the same year. They were Wilfred Messiah of South Africa, Paul Kawimbe of Zambia and David Daniels of Liberia. The AME in Zambia could be seen as far more autonomous with the new largest district in Zambia and an African bishop. Messiah served as a bishop in Zambia, Zimbabwe and South Africa. Kawimbe served as a bishop in Zambia and South Africa and also as a president of the AME Global Council of Bishops. For both Messiah and Kawimbe life as AME bishops was not without drama as both at different times, Messiah in 2012 and Kawimbe in 2017, were put on trial by internal AME church courts. Messiah was banned from conducting church meetings by the Lusaka High Court in 2020 during a court case with a group of church members.

The AME Church demonstrates the importance of genuine and accepted local church leadership and control.

The Church of the Nazarene sees itself as a Wesleyan body in the Methodist tradition with a strong emphasis on the Wesleyan doctrine of sanctification. In very practical terms, this definitely means no drinking alcohol and no smoking tobacco. In 2019 the world Nazarene membership was more than 2.6 million with 26 percent of the membership in North America, 26 percent in Africa and the balance spread over the rest of the world. The Church of the Nazarene was formed at Pilot Point Texas in 1908 from a merger of three likeminded denominations and a further twelve denominations joined up to 1988. The Church of the Nazarene came to South Africa in 1919 and to Zambia in 1954.

The Church of the Nazarene was started in Lusaka, Zambia's capital, as an extension of the Nazarene mission work amongst Whites in South Africa. The Lusaka church held services in Afrikaans from 1954 and survived until 1977 when the last South African members returned to South Africa in the white exodus from Zambia after Zambia's Independence in 1964.

In 1958 the Nazarenes sent a missionary to open up mission work among the African people in Lusaka. Only after Independence in 1964 were Nazarene congregations planted that survived and by 1977 there were 7 Nazarene congregations in Zambia and they were in Lusaka and the Copperbelt with a total membership of 379.

A leading African preacher amongst the Zambian Nazarenes in the seventies, eighties and nineties was John Zulu [1950-2005] who after graduating in 1973 from the Nazarene Bible College in Malawi and, based in Lusaka, he developed and opened up at least ten Nazarene congregations. Zulu had church growth eyes.

A former Collector of Taxes, Paul Mtambo has been a very strong Zambian minister and church leader for the Nazarenes from 1989 onwards and has preached in Zambia, Kenya and elsewhere. With church growth as a major goal, the Nazarenes have continued to grow numerically in Zambia. In 2012 they had 36330 members in 337 congregations of which 220 were recently planted congregations since 2000. There had been considerable expansion into Luapula, Northern and Northwest Provinces.

In 2017 the Nazarene membership in Zambia had increased to 44256 with expansion in all areas. In 2019 Nazarene membership had reached 55257 counting both full and associate members with greatest growth in Luapula and Northern Provinces. With church growth as their goal, the Nazarenes have indeed grown numerically in Zambia.

The Salvation Army was founded in 1865 by Methodist Minister William Booth and his wife Catherine in the East End of London England. It is well known as an international relief organization and its family tracing service. The Salvation Army is present in 131 countries with over 1.7 million adherents. Its beliefs are derived from Methodism and its organization is military with titles like major and lieutenant. Its present leader is General Brian Peddle who was elected in 2018.

Zambian villagers working in Zimbabwe were converted to the Salvation Army and in 1922 brought back news of the Salvation Army to their villages along the Zambezi River. A few years later two Salvation Army officers were appointed to work with them. The pioneer officers were Kunzwi Chava and Paul Shumba. Salvationist Major Chinyembe, guest speaker at the fiftieth anniversary of the Salvation Army coming to Zambia, commented on Kunzwi Chava whom he had known well: He had something in his heart and he came to bring that something to this country.

The Salvation Army established Chikankata Mission also in Zambia's Southern Province in 1945 at the invitation of the local headman Charlie Chikankata who had heard of the Salvation Army's work in Zimbabwe. In his lifetime, Charlie Chikankata, at eighty years of age in 1975, had seen the mission develop into one of the Salvation Army's largest missions with a school and hospital on site.

The Salvation Army's main emphasis in Zambia has been social services especially educational and medical. In 1966 the Army's secondary school at Chikankata had the highest percentage of success of any secondary school in Zambia. In 1967 the Army's leprosarium had four hundred patients. A big step was taken in 1969 when the Army opened a nurses' training school, the first of its kind in Zambia. By 1971 the Army's hospital was serving 800 patients per day. In 1976 the Salvation Army had 14 health centres in addition to the hospital. The focus of the Salvation Army has been upon resources to enable social service.

By 1975 there were 61 Salvation Army congregations with a membership of more than 4 000. The number of officers is greater than the number of churches because of their use of most of their officers primarily for social service and not for church planting. The main offices of the Salvation Army are now in Zambia's capital city of Lusaka which enables effective coordination with government for social service.

In 2014 the Salvation Army's international leader at the time General Andre Cox came home to Zambia. He visited the Salvation Army's Miranda Home for the Aged in Ndola, where he had lived as a young boy when his Salvation Army officer parents had served at the home. Coming to Ndola for Andre Cox was coming home!

Today Chikankata Mission, the main mission station of the Salvation Army in Zambia, has six main areas of service: Chikankata Mission Hospital, Chikankata College of Biomedical Sciences, Chikankata College of Nursing and Midwifery, Salvation Radio, Chikankata Secondary School for over 800 students and a Salvation Army corps [church]. The Zambian mission director for Chikankata Mission is Salvationist Lt Col. Frazier Chalwe. Chikankata Mission station has 2000 people living, working and going to school there. Also the Salvation Army has outreach especially in social outreach throughout Zambia. In 2020 the Salvation Army in Zambia has more than 43000 members and adherents in 415 churches and outposts.

The Wesleyan Church is obviously named after John and Charles Wesley, founders of Methodism, and was founded in 1968 when the Wesleyan Methodist Church and the Pilgrim Holiness Church merged. The Wesleyan Methodist Church had been organized by a conference at Utica, New York in 1843 after some members withdrew from the Methodist Episcopal Church to organize a non-episcopal and anti-slavery church. The Pilgrim Holiness Church had been formed in 1897 by bringing together several Wesleyan Holiness groups. The worldwide membership of the Wesleyan Church in 90 countries is 516203 of whom almost half are in North America. However, a 2015 estimate put the number of adherents worldwide at 1 million.

George Beverly Shea [1909-2013], hymn composer and gospel singer at the Billy Graham Crusades, and Thomas Welch [1825-1903], who developed a pasteurization process to prevent grapes from fermenting thus creating grape juice instead of wine, were members of the Wesleyan Church. In the UK the Wesleyan Church is known as the Wesleyan Holiness Church and in Zambia has chosen to be called Pilgrim Wesleyan Church.

Claudia Payton was a missionary for one of the groups that merged with the Pilgrim Wesleyans and set up a small mission at Siachitema in the Choma region in 1930. She served in rural Zambia for 47 years, took only one furlough back to the USA after 33 years on the field, died at the age of 94 and her grave lies at Siachitema near the remains of her old mission station. There was another mission at Chabobboma on the Zambian side of the Zambezi river which had to move with the creation and flooding of Lake Kariba in the late fifties.

Also in 1930 Ray Miller was a missionary who arrived in Choma in Zambia's Southern Province and paved the way for the Pilgrim Wesleyans to be allowed by the colonial administration to commence mission work in 1934 at Pemba toward Livingstone among the Tonga people. Four mission stations at Chabobboma, Zambia, Siachitema and Jembo were organized between 1935 and 1956. Around these central institutions were developed schools, churches, a hospital and three outlying clinics. After Zambia became independent in 1964 all fifty-five village schools were transferred from mission to government and the transfer was completed in January 1968. A school at each mission station was retained and these were handed over to the government in 1973.

As a result of the mission school's handover the missionary force was released from school administrative duties for evangelistic duties. Also it reduced a confusion of identity between school and church. The Pilgrim Wesleyan membership in Zambia was at a peak of 2522 in 1968 and this had dropped to 960 in 1975. Membership was now because they were committed to the church and not after mission school places. In 1972 their first Zambian field superintendent Jack Munsaka was appointed and the Pilgrim Wesleyans stressed the need to develop indigenous leadership. The African leadership embarked on church expansion.

From 1975 the Pilgrim Wesleyans also began to set up churches away from their traditional mission areas. Urban churches were set up in Livingstone and Choma in Southern Province, four churches and preaching points in Zambia's capital city of Lusaka, a church in Chipata in Eastern Province and in 1980 a church in Ndola on the Copperbelt.

In 1982 Jack Munsaka died and Simon Syabbamba became superintendent. By 1986 churches had been opened at Mongu in Western Province, Kasama in Northern Province and Solwezi in North-western Province. In 1988 there were 4463 members in 147 churches. In 1996 the Pilgrim Wesleyan cause spread from Zambia to Congo [DRC] with the affiliation of a group of former United Methodists in the southeast of Congo.

The Pilgrim Wesleyans increasingly expanded under indigenous leadership and principles with more churches and community outreach. In 2004 the Pilgrim Wesleyans in Zambia had 8401 members in 200 congregations and in Congo 4730 members. Also the Pilgrim Wesleyans in Zambia established outreach into Malawi and Tanzania. The Pilgrim Wesleyans in Zambia had one mission hospital namelyimba Mission hospital, three clinics namely Siachitema Rural Health Centre in Kalomo district, Jembo Rural Health Centre in Choma district and Chabobboma in Gwembe district.

The Pilgrim Wesleyans are also involved again in education with two high schools and four primary schools. Choma High School is run jointly with the Brethren in Christ while Jembo High School is run only by the Pilgrim Wesleyans. The primary schools run by the Pilgrim Wesleyans are Chabobboma, Jembo, Siachitema and Nakowa. All of these institutions are in Zambia's Southern Province.

The Pilgrim Wesleyans have a good rapport with national government. In 2016 Zambian President Edgar Lungu commissioned four newly constructed buildings consisting of the antenatal and maternity ward, radiology, outpatients' department and laboratory atimba Mission hospital and he directed the Zambian Ministry of Health to provide an ambulance and new mortuary equipment for the hospital to improve health service delivery in the district.

Dr. Alfred Kalembo has been the Pilgrim Wesleyan national superintendent since 1992 and in 2014 he preached the funeral for the late Zambian President Michael Sata, with 50000 in attendance and broadcast live on television with large screens erected in cities throughout Zambia.

One of Dr. Kalembo's major concerns especially from 2004 onwards has been caring for orphans in the Pilgrim Wesleyan Church of Zambia. By 2004 more than one million children had lost one or both parents in Zambia and more than 65 per cent of the deaths were from HIV/AIDS related causes. Claudia Peyton from the nineteen thirties onwards had taken orphans into her home at Siachitema and this developed into an orphanage. In conjunction with World Hope International Zambia the Pilgrim Wesleyan Church has seventy income generating community trusts in Zambia which support orphans.

From 2013 to 2019 another of Dr. Kalembo's concerns has been clean water to villages in eastern Zambia. To this end 37 boreholes have been bored supplying villages with clean water and village water committees have been formed for maintenance, to promote hygiene and to explore economic opportunities. More than 30 churches have been planted among three chiefdoms.

The four denominations in Zambia of Methodist heritage and outside of the United Church of Zambia are African Methodist Episcopal [AME] Church, Church of the Nazarene, Salvation Army and Pilgrim Wesleyans. Combined they have a following of more than 192000 in Zambia of which about half are in the AME Church.

FROM BAPTISTS TO BRETHREN

The Metropolitan Tabernacle is a large historic Baptist church in London England dating back to 1650. Charles Spurgeon was the most popular British preacher of his day and he preached at the Metropolitan Tabernacle from 1854 when he was 20 years of age until his death in 1892.

A member of the Metropolitan Tabernacle during Charles Spurgeon's ministry, William Phillips, went in 1901 as a missionary to Malawi, at the age of 18, With another English missionary, Henry Masters, in 1905, he travelled some one thousand kilometres on foot through swamp and forest across Zambia and set up the first Baptist mission station at Kafulafuta in the Lambaland area of what is now known as the Copperbelt. Kafulafuta had the advantage of less mosquito manifestation. Their major activities were evangelization, education, a dispensary and translation of the Bible into the Lamba language. By 1912 a boarding school had been set up.

It was hard to make converts. It was 1910 before they had their first baptism which was of Sandabunga Katanga, son of the local headman, who later became the first Zambian evangelist. It was another three years before they had their second baptism. In 1919 Phillips reported 6 converts after 16 years of missionary endeavour. Phillips did missionary work at Kafulafuta until 1926 when he returned to England on furlough, married and went to Russia as a missionary.

Mainly due to financial problems, the South African Baptists adopted Kafulafuta Mission in 1914. The South African Baptists had only one mission outreach prior to Kafulafuta and that was to the island of St Helena.

Clement Doke and Mr and Mrs German were the first South African missionaries at Kafulafuta Mission. Clement Doke left the mission field in 1924 returning to South Africa where he was a professor of linguistics and a lifelong supporter of the Lambaland missions until his death at age 87 in 1982.

In the mid-1920s mining activity increased greatly on the Copperbelt and people moved from the rural villages to town for work. In 1921 Olive Doke, sister of Clement, joined the missionaries at Kafulafuta and opened a boarding school for girls which closed suddenly when all 25 girls disappeared abruptly to go and be concubines for miners in Luanshya. Mission work has its ups and downs. Also in 1921 the oldest Baptist church building in Zambia, which is situated at Kafulafuta, was opened, indeed a place in Zambian history I have had the honour of visiting and remembering those pioneer missionaries who had trekked a thousand kilometres on foot through swamp and bush in order to set up their Mission.

Arthur Cross and Frieda Stem arrived as missionaries at Kafulafuta in 1921. They married at Kafulafuta Mission in 1923. Arthur Cross went regularly with Zambian evangelist David Kazangula into urban Ndola for preaching. By 1936 Arthur Cross had moved to Mindolo Mission in Kitwe and operated on an inter church basis with the Free Churches on the Copperbelt. After his death, his wife Frieda moved to Lusaka and was one of four founding members in 1956 of the beginning of Lusaka Baptist Church.

In 1931 three Swedish Baptist missionaries arrived to take over the Mpongwe outpost from Kafulafuta and in turn to open another mission at Mikata, 25 kilometres from Mpongwe, by 1937. A long term Swedish missionary family at Mpongwe Mission is the Holmgren family: Enar Holmgren came as a 23-year-old Swedish missionary to Mpongwe in 1937, married Anna Olsson at Ndola Free Church [now Ndola Baptist Church] in 1943 and was appointed missionary in charge at Mpongwe in 1950. Their son and daughter in law Dr Gunnar and Ulla Holmgren served at Mpongwe during the seventies, eighties and nineties. Gunnar and I were friends at university in Harare when he was a medical student in the sixties and he has always been someone with a great heart for helping people. In the later nineties Gunnar has been based at the University of Uppsala and written numerous high quality research papers.

In 1980 Zambian President Kenneth Kaunda visited Mpongwe Mission and hospital. In 1995 plans were began to hand over ownership and administration of the Mpongwe Mission and hospital to Zambian church leaders and completed finally in 2007. Mpongwe Mission is in a rural area 70 kilometres south west of the Copperbelt town of Luanshya. The Mpongwe Baptist Association, formed in 1975, has more than 160 churches and is responsible for the 100 bed mission hospital serving the local population. There is a poultry project to provide much needed protein for the hospital patients. Also, since 1975, as a response to AIDS/HIV ravaging communities, there is orphan and vulnerable child support for about 180 children in Mpongwe and surrounding areas enabling them to attend school. There is some financial and other assistance from Evangelical and Baptist churches in the UK and Sweden.

In the seventies an American church of Christ preacher Roy Lanier Jr visited us on the Copperbelt. Roy was a Rotarian and introduced me to the Rotary Club of Luanshya. On Roy's advice, I joined Rotary because of its emphases on community service and eliminating polio. Over the years Rotary has given practical assistance like ambulances and equipment to Mpongwe mission hospital and other mission hospitals throughout Zambia.

The South African Baptists from Kafulafuta opened a new mission at Fiwale Hill in 1935 and there were three baptisms at the opening service. A new road was built between Kafulafuta and Fiwale Hill to help with communication. A boys' boarding school was also opened at Fiwale Hill. In the 1940s and 1950s Fiwale Hill set up a vegetable growing and marketing scheme which helped about 200 preachers, students and families associated with the Mission. The scheme came to an end in 1956 when the mine mess ceased buying the

produce. The Lambaland Baptists membership increased from 234 in 1949 to 1209 in 1962 and those who regarded themselves as Baptist adherents were far higher and probably about 40 percent of the Lambaland population by 1972.

Subsequent to Zambia's Independence in 1964, Zambia cut ties with South Africa. Australian missionaries took over from South African missionaries in Lambaland. The South African missionaries returned to South Africa or in the case of long term missionary Olive Doke, who had come as a missionary in 1921, she retired to a mine house in Luanshya until she passed away in 1972 and was buried at the place she loved, Kafulafuta Mission. The Lambaland Baptists had some prominent Zambian preachers over the years which include Sandabunga Katanga, David Kazangula and Paul Kasonga. Olive Doke and Paul Kasonga had a very effective church outreach over decades. The Australian missionaries set 1985 as their target to hand over completely to their Zambian church leaders and did so in 1998.

American missionaries, Tom Small and Zeb Moss, from the Southern Baptist Convention [SBC] came to Kitwe Zambia in November 1959 and the name of their mission was Baptist Mission in Zambia [BMZ] after Zambia became independent in 1964 The Baptist Convention of Zambia [BCZ] was formed in 1974 and made up of churches resulting from the BMZ mission work.

There was a small breakaway in Kitwe from the BCZ in 1991 of the Free Baptist Church of Zambia over financial matters. In 1995 there was conflict between the BMZ missionaries and the Zambians of the BCZ mainly over who was in charge. Some Zambian pastors sided with the missionaries and they formed the Baptist Fellowship of Zambia [BFZ] in 1995. There was a meeting and a letter signed by both BMZ and BCZ stating a cessation of hostilities in 1997.

The Baptist Union of Zambia has its origin in what was initially the South African missionary outreach in Zambia and was officially organized in 1975 as a result of the Lambaland based Northern Baptist Union of Zambia, the Zambia Baptist Association, made up of churches previously affiliated to the Baptist Union of Central Africa before Zambian independence, and the Mpongwe Baptist Association of Zambia forming a union. In 2017 the Baptist Union of Zambia has 1150 churches and 170000 members.

The Baptist Fellowship of Zambia [BFZ] began in 1995 and has its origin in Southern Baptist mission work. [SBC] and has 2000 churches and more than 180000 members. Their goal is to plant 500 new churches by 2011.

The Baptist Convention of Zambia [BCZ] began in 1974 and also has its origin in Southern Baptist mission work [SBC] and has 1 038 churches with 143 840 members.

In 2005 the Zambian President Levy Mwanawasa, who had once attended school at Mpongwe Mission, was baptized at Twin Palm Baptist Church in Lusaka. In 2007 he spoke at Harding University, affiliated with Churches of Christ, and received an honorary doctorate.

There are other Baptist groups in Zambia. There is a small group of 5 or more Seventh Day Baptist churches, mainly in Ndola and Lusaka. Missionaries from North American based Baptist Mid Missions commenced mission work in Zambia in 1990 and by 2020 had planted 6 churches. There are 11 independent Baptist missionaries and preachers in ministry in Zambia. Also there is a fellowship of about 30 Reformed Baptist churches mainly along the line of rail and in Lusaka. Joe Simfukwe at Lusaka Baptist Church was a strong Reformed Baptist preacher from 1980 onwards and he planted 6 new churches in major towns of Zambia. Another Lusaka based Reformed Baptist preacher of note is Conrad Mbewe who is often described as another Charles Spurgeon. Since 1987 Mbewe has planted 20 churches. The Reformed Baptists emphasize new

church planting. The Reformed Baptists have opened their own university in Zambia. They do have disagreements at times between themselves over interpretations of Calvinism.

There are more than 497000 Baptist members in Zambia and the number of adherents would be far higher. From beginnings in Kafulafuta there are now Baptist churches in most provinces of Zambia. The Baptist churches are under Zambian leadership and have church planting and growth as objectives.

The Brethren in Christ Church had roots in the Mennonites and Wesleyan holiness and churches formed in Pennsylvania USA in the 1770s. They were also known as the Brethren or River Brethren in the USA and the Dunkers in Canada and practice believer's baptism by triune immersion. The majority of the members in the USA live in Pennsylvania. American President Dwight Eisenhower was raised in the Brethren in Christ. Their worldwide membership is about 160000 in 28 countries. Their hymn singing in church services at one time was a cappella but now in church services in Africa may have much musical accompaniment and dancing.

In 1897 bishop Jesse Engle of the Brethren in Christ led a party of five missionaries sailing to Cape Town where they met Cecil Rhodes of the British South Africa Company who granted them 3000 acres for a mission site in the Matopo Hills of Zimbabwe. The Brethren in Christ opened four missions in Zimbabwe: 1898 Matopo, 1906 Mtshabezi, 1924 Wanezi, 1955 Pumela and three missions in Zambia: 1906 Macha, 1920 Sikalongo and 1954 Nahumba.

Macha Mission is situated in the Choma district of the Southern Province of Zambia and began in 1906 when Hannah Davidson, an American missionary, led a group of four church workers from Matopo Mission in Zimbabwe to set up the new Mission. They established a school, a church and a clinic. In the 1950s the medical work was greatly expanded because of the work of Alan Thuma, a missionary physician, who came to Macha. The Mission now includes a 208 bed hospital, a nursing school, a malaria research centre, two secondary schools and two primary schools.

From Macha there was expansion to Sikalongo Mission in 1920 with the opening of a school. By 1928 the Brethren in Christ had 194 communicants in Zambia served by a staff of eight missionaries and thirty-two Zambian workers. A missionary from Sikalongo Mission, Myron Taylor, died as a result of a lion attack by a wounded lion in the Gwembe Valley in 1931. Through much of its history in Zambia the Brethren in Christ denomination has committed most of its resources to educational and medical services. By 1949 the Brethren in Christ had grown to a membership in Zambia of 449. This represents 12 converts a year over the two previous decades.

In 1954 a third mission station was opened at Nahumba. In 1955 the Brethren in Christ could report a record enrolment in its schools of 2769 children. Teachers were expected to hold church services in their classrooms on Sundays and many young people were baptized. Also in 1955 a church for Whites was started. In 1956 – fifty years after the mission came to Zambia – the first Zambian ministers were ordained. In 1960 school children made up the majority of the Macha mission congregation. The Brethren in Christ membership in Zambia had grown to 787. This represents 30 converts a year over the previous decade.

The year 1961 was a turning point for the Brethren in Christ in Zambia. A meeting place was built in Livingstone with at least 100 in attendance every Sunday. This was the first congregation to be established away from their traditional territory of Macha- Sikalongo near Choma. It marked the beginning of their urban work. In 1962 Choma Secondary School, another church related institution, was opened. In 1963 the Brethren in Christ membership for Zambia had passed the thousand mark -1070.

In 1964, the year of Zambia's Independence, the Brethren in Christ in the USA gave organizational responsibility to the Brethren in Christ in Zambia and an expatriate bishop was taking up residence near

Choma. In 1964 a Christian bookshop was opened in Choma. In 1966 a church was started in Choma and preaching was started in the Mumbwa district amongst Zimbabwean Brethren in Christ migrants. In 1968 a Bible College was opened at Sikalongo which enrolled married students. In 1969 a second Christian bookstore was opened – this time at Livingstone. The primary school enrolment was 8000 children.

In 1970 there were Bible extension and training courses at four different centres to develop church leaders at the grassroots level. Missionary bishop Frank Pipe stated that their goal was to build a strong self-supporting dynamic church in Zambia. In 1973 a congregation was organized at Luanshya on the Copperbelt amongst members who had migrated there. This was the first of several new churches being planted in the industrial areas of Zambia. In 1975 the Brethren in Christ membership in Zambia had reached 2078. This represented 86 converts a year over the previous decade and a half.

William Silungwe was elected to be the first Zambian bishop for the Brethren in Christ in Zambia in 1976. Under his leadership the Brethren in Christ in Zambia grew to 4395 members by 1985 with 125 congregations along the rail line from Livingstone in the south to Kitwe in the north. Theological training, church planting, Christian education, Christian literature sales, literacy, radio and television ministry and medical and educational institutions are all part of the life and work of the Brethren in Christ in Zambia. In 2003 there were 15000 members and in 2006 the church had grown to 20 695 members in 158 congregations with Thuma Hamukang'andu as bishop and to 27000 members in 241 congregations in 2012. This represented more than 690 converts a year from 1975 to 2012.

In 2009 Thuma Hamukang'andu was recognized as an international leader among the Brethren in Christ when he was elected President of the International Brethren in Christ Association. In 2017 he was at an international Brethren in Christ meeting in London England and also he was able to encourage the Brethren in Christ churches in England that had formed mainly amongst Zimbabwean and Zambian migrants to England who were Brethren in Christ members.

Charles Nseemani was elected bishop in Zambia from 2018. Dynamic Zambian church leadership with an emphasis on church planting and growth was producing good results for the Brethren in Christ in Zambia.

The Christadelphians are a non-Trinitarian end of the world denomination founded in the nineteenth century in the United Kingdom and North America by Dr John Thomas [1805-1871] who invented the name Christadelphian from the Greek words for Christ [Christos] and brothers [delphoi]. They have no common background or doctrine with the Brethren in Christ denomination and follow the religious views developed by John Thomas. The South African author Alan Paton was raised in a Christadelphian household in South Africa.

John Thomas was baptized by a church of Christ preacher, Walter Scott, in 1832. He circulated amongst churches of Christ in both America and Britain. He developed his own views and by 1864 his followers were known as Christadelphians. Initially, churches of Christ were a source of recruitment for the Christadelphians. Thomas published his ideas in his book Elpis Israel, which means Hope of Israel, and a copy is usually presented to members at their baptism.

After Thomas' death, Robert Roberts [baptized by Thomas at the age of 14] took over the mantle of leadership from his base in Birmingham England. I grew up in Birmingham where the Christadelphians were then a strong religious group. Many Christadelphians did not waste money building meeting halls at that time as the end was nigh. I note that later they have acquired their own meeting places. The Christadelphians I knew would tell me that the greater Birmingham area had the largest concentration of Christadelphians in

the world. This has definitely changed with the after world war two Christadelphian Bible Mission endeavours around the world.

There are almost 61000 Christadelphians worldwide in 120 countries and 24100 or about 40 percent of the Christadelphians are in Africa. The major concentrations in Africa are Mozambique-10000, Malawi- 7000 and Kenya- 2700.

Until the 1970s the Christadelphians had no mission work in Zambia. In 1976 three expatriate Christadelphian couples came to the Copperbelt for work, had fellowship with one another, made no converts and returned home.

In the late eighties a retired college lecturer of the Christadelphian faith from the north of England would make annual visits to Zambia to follow up with Zambian contacts mainly in Kitwe and Lusaka who had been doing Christadelphian correspondence courses with the UK. This led to the first Christadelphian converts in Zambia.

Every year from the nineties onwards Christadelphians from UK make an annual visit to Zambia and follow up with existing converts and new prospects. The Christadelphian correspondence courses are offered by mail and on line. In 2020 there are 450 members in 29 small Christadelphian ecclesiae, as they call their churches, throughout Zambia. This is an average size of 15 per congregation. The Christadelphians contribute financially to a flying doctor service and a water wells project for 30 villages in Zambia. The Christadelphians are very persistent in their endeavours.

The Brethren Assemblies were the first Restoration Mission to have a missionary in Zambia – Fred Arnot in 1882. Like Churches of Christ they claim to have roots in the apostolic age and their aim is to maintain the simple faith and practice of the New Testament church. They want to be known only as Christians and they practice believer's baptism by immersion, weekly communion and independent local churches or "assemblies" led by elders. Assemblies do not like to be labelled and so are popularly nicknamed "brethren" because of their practice of referring to each other as brothers and sisters. They were often non instrumental in their communion service. In doctrine they are often similar to Baptists.

The Brethren movement became an identifiable religious group in the 1820s in Britain. Members in the 19th century included George Muller and Thomas Barnado who founded well known children's homes in England and Joseph Scriven, author of the hymn: What A Friend We Have In Jesus. There are 2.7 million in attendance in assemblies in 117 countries around the world and about half of the attendees are in Africa. The largest concentrations are in India with more than 4000 assemblies and in Guatemala with more than 2000 assemblies. Also there are at least 1000 assemblies each in Angola, Argentina, Chad, Honduras, Nigeria and Zambia.

The Brethren movement has more than 1200 missionaries mainly from UK. North America and Australasia and they go out, often with a life commitment to a foreign mission field, on faith, supported directly by assemblies and friends at home. Amongst the many missionaries have been Anthony Groves and Jim Elliot. George Muller's brother in law Anthony Groves pioneered what became very fruitful missionary work in India from 1833 onwards. Jim Elliot was one of five killed by the Huaorani people of Ecuador in 1956 while seeking to evangelize them.

In 1882 Brethren missionary explorer Fred Arnot from Scotland arrived in Zambia, having crossed the Kalahari Desert on foot He taught the alphabet to the children of the Barotse king, Lewanika, before continuing his journeys into Angola.

The first Brethren mission station in Zambia was opened by H.J. Pomeroy in 1898 at Mambilima in Luapula Province in the north of Zambia and this was the first of nine missions in Luapula. Pomeroy met opposition including attempts on his life. Arrows were shot at him and his house was burnt down. However, it was sunstroke in 1899 that forced him to return home. The missionary couple who replaced Pomeroy gave refuge to Chief Kazembe, when he was fleeing from the British who had captured his capital, and successfully interceded with the British on his behalf. This cemented a good relationship with the Bemba people. There was a membership of 35 in 1906. Sleeping sickness forced the mission station to move to Kaleba in 1910. Zambian members began to undertake village evangelism. In 1922 Mambalima was again opened as a mission station with schools and medical work. In 1972 there were 25 assemblies in the area. In 1976 one thousand people gathered for a baptismal service at the river when 32 converts were baptized.

A Zambian member, Nicholas Mittochi, organized an assembly at Mansa in Luapula in 1915. The first missionary to Mansa, George Sims, arrived in 1919. A system of mission schools was developed which was handed over to government in 1965. In 1972 there were 20 assemblies and preaching points in the Mansa area. In addition, Mweru, served by the missionary at Mansa had 11 assemblies. In 1976 six thousand people gathered for a Bible convention at Mansa.

Kawama Mission was opened in 1929 on the malaria infested eastern bank of the Luapula River. The bulk of the mission work has been carried out by single lady missionaries as the place has not been suitable for families. In 1972 there were 16 assemblies in the area.

Luella Mission was commenced south of Mansa in 1935. There were schools, later handed over to the government, and a dispensary. In 1972 there were 5 assemblies. In 1976 the mission had a feeding program for 100 people and this resulted in a missionary making long trips in search of fish for feeding people. By December 1976 there were 15 village assemblies.

Samfya Mission, overlooking Lake Bangweulu, began in 1940. Missionary work was by canoe until 1952 when a mission motor launch came into service. There was a large school work, now handed over to the government, and a medical work. At an evening meeting of the Samfya assembly in November 1976 there were 600 people present. There is also a strong church at Kawambwa. In 1977 there were 60 assemblies in the Samfya area.

In the late seventies there were about 170 assemblies in Luapula Province. At a Bible preaching convention for Luapula Province held at Kawama in 1977, there were more than 13 000 people in attendance.

When traveling along a slave route in his explorations Fred Arnot noted a great hill in the northwest of Zambia. It was here that in 1906 Walter Fisher, experienced surgeon, opened a mission. From the top of Kalene Hill one can look north into Congo and west into Angola. The Africans, mainly Lunda, lived in barricaded villages. The mission developed a hospital, orphanage and old ladies' home. The orphanage was moved to Hillwood Farm a few kilometres away in 1928. Nearby is Sakeji School which began in 1925 initially for the children of missionaries. I have met many former Sakeji students of many different backgrounds for whom their Sakeji years were a great blessing. In 1977 there were 2 village assemblies in the Sakeji area.

In 1914 Fred Arnot, George Suckling and T.L. Rogers chose the site for Chitokoloki Mission, near the confluence of the Kabango with the Zambezi river. They opened up mission work amongst both Luvale and Lunda peoples. For Arnot it was his last expedition. A ruptured spleen forced his return to Johannesburg where he passed away. In 1917 a printing press was set up at Chitokoloki and printing of Christian materials was undertaken in both Lunda and Luvale languages. Medical and school work were organized at Chitokoloki;

also a Christian bookstore and a Bible correspondence school. In 1960 another mission was opened at Kayombo. In 1976 there were at least 4 assemblies in the area including a leprosy assembly.

Further mission stations were opened in the northwest amongst the Lunda people at Kamapanda – 1933 and nearby Kanongesha-1948 and in Mwinilunga area at Ntambu- 1932, Mujimbeji – 1933 and Lumwana- 1954. The missions were developed along medical and school lines. In 1976 there were 16 assemblies in this area. Single lady missionaries have provided most of the mission force. One lady missionary in 1976 left the Ntambu mission hospital, went to live in an African village, organized an assembly and evangelized over a forty-mile radius. The Mwinilunga assembly at this time had an attendance of 100 people.

Amongst the Luvale people in the northwest, missions were established at Chavuma- 1922, Nyamboma-1938, Zambezi- 1933, Kabompo- 1937, Lukolwe- 1943 and Loloma-1955. Some of those involved in the mission work were vocational missionaries and Zambians. In 1972 there were about 40 assemblies.

Members of the movement coming to the Copperbelt for work formed assemblies on the Copperbelt. They included Bemba people from Luapula and Lunda and Luvale people from Northwest and English speakers from the UK. Assemblies began in Chingola and Chililabombwe-1938, Luanshya- 1940, Ndola- 1943, Kitwe- 1945, Mufulira-1955 and Kabwe- 1965. Missionaries moved to the Copperbelt to assist in the evangelism and church planting. For example, a missionary couple, Jim and Dorothy Ford, moved to Kabwe in 1965 and found a fruitful ministry working with prisoners, many under sentence of death, at Kabwe prison. Beginning in 1976, the missionary from Kabwe has journeyed as far as Lake Tanganyika on foot and by boat visiting small groups of believers. A Copperbelt Bible teaching conference in 1976 had 6000 participants. There are at least 60 assemblies on the Copperbelt.

The Brethren Assemblies in Zambia have begun first in the far northern areas of Zambia and across nearby northern borders in Angola and Congo and then moved southward in planting churches on the Copperbelt and further south in Zambia's capital, Lusaka, in 1946 and from Lusaka to Karibs on the southern border with Zimbabwe with three assemblies in between. This is in sharp contrast with many other Missions who have followed a northward trajectory from South Africa to Zimbabwe to Livingstone in Zambia and then along the line of rail from Livingstone to Lusaka to the Copperbelt. Fred Arnot's missionary explorations made a big difference for the Brethren!

In 1923 the Brethren Assemblies had 12000 adherents of whom 1000 were communicants, in Luapula and North-western Provinces and there were adherents not included from Western Province. In 1977 there were 450 assemblies with more than 25000 members in Zambia. In 2019 the church growth has increased to 1 300 assemblies and 300 preaching points in Zambia with 65000 members and 105000 in attendance. In 2020 church planting is being undertaken mainly by Zambian church leaders. In 2020 the Brethren Assemblies manage 22 hospitals and rural health centres including an AIDS hospice and care centre and refugee care groups. Also there are four Brethren managed schools. One of the schools was built recently by the Chinese and the Zambian government have arranged with the Brethren Assemblies to run the school on Christian principles.

The Brethren Assemblies in Zambia have realized the importance scripturally and within Zambian culture of having qualified Zambian church elders. Short leadership training courses are organized to develop church elders.

Brethren missionaries learn the African languages and learn the languages well. For example, Jim Caldwell, who opened a mission near Kitwe in 1945, was fluent in Luvale, Lunda and Bemba languages. They publish Christian materials in the African languages. They make good use of vocational missionaries and single lady

missionaries. If a missionary's support declines he simply finds a job and moves into the vocational missionary category. Brethren missionaries go to the mission field with a lifetime commitment.

The Brethren mission stations rely heavily upon the determination and fortitude of their single lady missionaries who have been able to do far more on the mission field than would have been the practice historically in their assemblies back home. The Brethren Assemblies have had an institutional approach to missions in Zambia with schools and hospitals, as was expected by the colonial administration, but the planting of churches has been a major goal. Also they have stressed the ministry of all believers with maximum Zambian involvement.

In considering four fellowships under the heading of from Baptists to Brethren, the total number of adherents is more than 600000 and almost 500000 or 80 percent are Baptists. In all cases, there has been church growth. Having capable Zambian church leadership definitely helps church growth.

THE PENTECOSTALS

The Pentecostals in Zambia include Pentecostal denominations brought to Zambia by missionaries from other lands from the 40s and 50s onwards and independent African denominations founded in Zambia from the 80s onwards and often as charismatic secessions from more traditional mainline denominations. Pentecostal Assemblies of God in Zambia, Church of God and Pentecostal Holiness Church are examples of imported Pentecostal denominations which are now under Zambian leadership. Bread of Life Church International, Victory Ministries and Bible Gospel Church in Africa are amongst six Zambian founded charismatic denominations, considered in this chapter, and often founded as a result of secession from a more traditional denomination and/or under the ministry of a charismatic leader and preacher. In addition, many denominations, e.g. Apostolic Faith Mission, considered elsewhere in this book under the headings of Apostolic and Apostolic Faith are also Pentecostal.

The Assemblies of God is a fellowship of over 144 autonomous and self-governing national groupings of churches that together form the world's largest Pentecostal denomination with a membership worldwide of more than 69 million. Its official title is World Assemblies of God Fellowship. The Azusa Street Revival led to the founding of the Assemblies of God in the USA in 1914, the Pentecostal Assemblies of Canada in 1919, the Assemblies of God in Great Britain in 1924, the Assemblies of God in South Africa in 1925, in Zimbabwe in 1952 and in Zambia in 1955.

Prominent politicians who are members of the Assemblies of God include the premier of Australia, Scott Morrison, and the former president of Ghana from 2012 to 2017, John Mahama. Other famous members include singer and songwriter Johnny Cash and rock and roll singer and actor Elvis Presley. Well known for his outreach amongst street gangs in New York was evangelist David Wilkerson whose ministry is the subject of the movie and book: The Cross and the Switchblade.

The Pentecostal Assemblies of God in Zambia [PAOG] began with outreach in Zambia in 1948 and have been served from 1955 onwards mainly by missionaries from Canada. There was initially some South African and British missionary involvement. Jack and Winsome Muggleton were Brethren missionaries in the Zambian Northwest who became Pentecostals and were amongst the earliest mission workers. A mission station was set up on the Copperbelt in 1958 which was equidistant from the towns of Kitwe, Chingola and Mufulira. By 1968 there were 13 assemblies on the Copperbelt.

From 1966 to 1970 the Pentecostal Assemblies of God [PAOG] organized a residential Bible College at their mission station. At least 10 congregations were organized by the Bible College graduates. For example, students came to the preacher training school from villages along the road between Chingola and Solwezi and, consequently, organized 6 village assemblies.

In 1970 mission work was organized in the midlands area of Zambia from Kabwe to Lusaka. By 1971 there were 4 new assemblies – 3 of which had been organized by Bible College graduates. In 1973 outreach was started in Zambia's Southern Province, resulting in 2 new assemblies by 1977. On the Copperbelt 3 new assemblies were organized between 1975 and 1977. In 1977 the Pentecostal Assemblies of God had 9 full time Zambian preachers who received a mission subsidy. In 1978 there was a membership of 3000 in 31 assemblies in Zambia including 25 assemblies on the Copperbelt.

In 1978 the Bible College was reopened at a different location - in the centre of Kitwe – and this was welcomed by both staff and students. There were 14 committed and educated young men as very active students who preached throughout the Copperbelt every weekend and at schools and colleges during the week as they studied. In the late seventies, for Bible College students and others, Caribbean missionary Winston Broomes was a role model in his dynamic preaching style, accent and illustrations and he encouraged them to plant churches that were self-supporting, self-governing and self-propagating. The College moved in the eighties and took over the premises of the old Kitwe Race Course and was renamed Trans Africa Theological College.

An approach used by the Pentecostal Assemblies of God from the 1970s onwards was to plant a vibrant English language assembly in various towns; Lusaka- 1970, Mufulira- 1976 and Livingstone- 1977 joining the previously white assembly in Kitwe. The last white families from the Kitwe assembly emigrated in 1977 and the church building became filled to overflowing with college students for whom transport was provided. The English language assemblies had missionary or Zambian preachers who attracted large audiences and they became springboards for starting other congregations. From the seventies onwards the leadership became increasingly Zambian. Their present presiding bishop is Robertson Nonde.

In 2012 there were 1312 assemblies. The Pentecostal Assemblies of God [PAOG] have grown to a membership of 1.2 million in 1700 assemblies to be found in every town and every province of Zambia in 2017. There are 10 assemblies with a membership of more than 600 each and two assemblies with a membership of more than 1000 each. They have church growth eyes. A band of pygmies, who are originally from the Congo equatorial forest, have in recent times moved into the far north of the Luapula Province of Zambia and the PAOG have provided this pygmy group from an unreached people with a community school and preaching.

Assemblies of God in Zambia [AOG] is not part of the PAOG grouping and began in 1985 with Zambian nationals preaching and led by Fackson Tembo. They had links initially with the Zimbabwe Assemblies of God in Africa [ZAOGA] led by Ezekiel Guti. They have had some missionary assistance from Assemblies of God USA since 1997. They opened a Bible College in Lusaka in 2007 and they have three extension training centres in Lusaka, the Copperbelt and Eastern Province. Their general superintendent from 2018 onwards is Upenga Banda. In 2019 they have 130 churches in Zambia and their biggest concentration is in Lusaka.

The Church of God headquartered in Cleveland Tennessee, USA was organized formally as a denomination in 1896 and, therefore, is one of the oldest Pentecostal denominations in the world. In 2020 there are more than 9 million members worldwide in more than 40000 churches in 185 countries.

The Full Gospel Church of God began in Zambia from 1951 onwards in house fellowships amongst expatriate workers in Zambia and congregations in major towns were formed from 1971 onwards. The Full Gospel Church of God in Zambia was overseen by the denomination in South Africa from 1951 to 1964. Following Zambia's Independence in 1964, there was stagnation and decline especially amongst the white churches whose members were emigrating and some church buildings were being closed. The Full Gospel Church of God church building on Kuomboka Drive in Kitwe, for example, was sold in 1971 and became the meeting house of the Parklands Church of Christ.

From 1976 onwards, under new Zambian leadership, there was a slow recovery from stagnation. The name was changed in 1976 to Church of God [COG] and direct affiliation made with the Church of God in Cleveland Tennessee instead of indirectly via Full Gospel Church of God in South Africa.

In 2012 the Church of God membership in Zambia was more than 51000 in 481 churches. Church growth has continued. In 2020 there are 55000 members in 550 churches. The national leader is Joseph Ndashe.

The Pentecostal Holiness Church has a Wesleyan Holiness background was founded in 1911 as a result of the merger of two older denominations, originating as far back as 1895, and historically was concentrated in the south-eastern USA. The current worldwide membership, in more than 90 countries, is over 4.6 million including affiliates.

The Pentecostal Holiness Church came to Zambia in 1948 as a result of Zambians working on the mines in South Africa returning to Zambia. In 1955 the first Pentecostal Holiness church building was opened at Chilenje in Lusaka. Another church was planted in Livingstone in 1959.

Samson Phiri was preacher at the Chilenje church from 1983 until his death in 2011 and he became a well-known radio preacher which gave effective publicity to the Pentecostal Holiness Church. They have expanded to Northern, Luapula and North-western Provinces and a prominent preacher is Enocent Silwamba in Kitwe on the Copperbelt. In Northern Province they have grown from 7000 members in 1996 to currently 16000. They have a Bible College in Lusaka with extension classes on the Copperbelt and a children's home under construction in Kitwe.

In 2012 the Pentecostal Holiness Church had grown to a membership of 68000 in more than 700 churches in Zambia. In 2019 this had further increased to 107386 members in 817 churches and the national leader is Chilumba Zulu.

Emmasdale Baptist Church began as an English speaking daughter church of Lusaka Baptist Church in 1978. Emmasdale is a middle class area of Lusaka surrounded by lower income townships. Emmasdale Baptist Church changed its name to Bread of Life Church International [BLCI] as a result of the church and its minister Joe Imakando becoming charismatic in belief and practice from 1992 onwards. An extension to the Emmasdale church building was built and they began holding multiple services on Sundays to cater for the growing numbers.

The Emmasdale Bread of Life church has grown from a congregation of 120 in 1992 to 3200 in 2000 to 6500 in 2006 to 10000 on Sundays currently in Emmasdale and a new and larger church complex named Blessing Centre built which includes main auditorium, radio and television studio, clinic, bookshop and chapels. This is the largest single congregation of any group in Zambia. Congregations were set up on the Copperbelt and in Congo.

There is a weekly television program with Joe Imakando. In 2018 they produced their first Christian drama series called Turn of Fortune for Zambian television which was welcomed by the Zambian minister of tourism

and arts Charles Banda. They run a Bible and primary school and they provide shelter for orphans and vulnerable children. Also they have a home based initiative that supports people with AIDS and their families.

There are now 5 Bread of Life congregations in Lusaka, 79 congregations elsewhere in Zambia and 9 other congregations in Malawi [1], Congo [2], Tanzania [1], Australia [2], UK [2] and South Africa [1]. The membership in Zambia is more than 14000.

Grace Ministries Mission International [GMMI] began from 1994 as a charismatic secession under the leadership of Evans Chibesakunda from the United Church of Zambia. The church is currently led by Stanley Simunyola and has 3 community schools. There is a theological college called Grace Theological College and there are more than 50 congregations in Zambia. Since 1997 they have been receiving missionary assistance from Assemblies of God USA.

Bible Gospel Church in Africa [BIGOCA] is a charismatic secession in 2001 from the Reformed Church in Zambia [RCZ]. Many BIGOCA members were initially recruited from the RCZ. Nearly all of the BIGOCA assemblies are in the vicinity of the RCZ churches from which they seceded and this has created tensions. By 2010 they had grown to 273 assemblies all over Zambia and 29 of the assemblies were in Lusaka.

Christian Fellowships of Zambia [CFZ] began from 1982 onwards as a charismatic secession, with missionary involvement, from the Brethren assemblies. There was rapid growth in North-western, Northern, Western and Copperbelt provinces mainly with the acquisition of former Brethren members. Harvest Ministries, a charismatic group in the UK led by Bryn Williams, became a partner with the CFZ. Within 3 years the CFZ had 500 congregations in Zambia. In 1986 there were secessions from the Evangelical Church in Zambia [EFZ] as members moved across to the CFZ in Kitwe and Chingola.

CFZ later history has been one of fragmentation and disintegration. The Chingola secession, for example, later split four times. The number of congregations declined to 100 and then deregistered. Those remaining either became independent churches, affiliated elsewhere, or became known as Christian community churches mainly in the Mwinilunga area of the northwest.

After further studies at Christ for All Nations Bible Institute in the USA, Nevers Mumba, previously an Assemblies of God evangelist, he returned to Zambia, preached regularly on television and set up Victory Ministries [VM] and Bible School in 1984 with 18 congregations being set up all over Zambia by 1990. This included the church in Kitwe where he preached and grew in attendance from 15 to 1000. There were 52 congregations in 2012 and 53 congregations in 2016.

However, there has been decline and disintegration in the group as Nevers Mumba has put much time into politics and, in fact, became vice president of Zambia 2003-2004 and he was Zambia's High Commissioner to Canada 2009-2011. In December 2020 Nevers Mumba was detained when on a business trip to Congo but released after Zambian government intervention. Abel Thosi based in Lusaka has provided much needed leadership to the group of which Nevers Mumba remains the church president. The congregation in Kitwe has continued to be vibrant with Lubuto Nsofwa as its preacher.

The Fire Baptized Church in Zambia [FBCZ] came out of the Pentecostal Holiness Church in the eighties, initially was very evangelistic and planted 100 congregations on the Copperbelt and in nearby provinces. By the late nineties, the denomination had become stagnant, suffered from leadership struggles and membership declined.

The Pentecostal movement has great appeal with its enthusiastic preaching and contemporary worship style to Zambia's predominantly young population. The ten groups considered in this chapter would have a weekly

attendance of more than 1.4 million in Zambia. There is migration of those attending from one charismatic congregation and denomination to another, according to popularity of preacher and group, and this means that there can be double counting of members. Also a particular group can grow numerically, reach a peak, then stay at the ceiling or begin to decline. A congregation may be large in one place with a charismatic preacher but other congregations elsewhere in its grouping may struggle numerically.

The Pentecostal denominations with the largest memberships in Zambia are the Pentecostal Assemblies of God in Zambia and the Pentecostal Holiness Church.

VARIOUS PROTESTANT CHURCHES

The Protestant Reformation was from the 16th century onwards and has led to the formation of many Protestant denominations. Some key figures were Martin Luther [1483- 1546] and John Calvin [1509- 1564] who reached different conclusions. From Luther came the Lutheran churches and from Calvin came the Reformed churches. There was an evangelical movement that developed, emphasizing personal commitment to Christ, some well-known figures were Nikolaus Zinzendorf [1700- 1760], John Wesley [1703 -1791], William Booth [1829-1912] and Billy Graham [1918-2018]. Some churches or fellowships have described themselves as Evangelical. Also there have been some figures who felt the Reformation needed to go further. An example is Ellen White [1827- 1915] and her conviction on Sabbatarianism which led to the founding of the Seventh Day Adventist persuasion. This is some background for the denominations considered in this chapter.

The Seventh Day Adventist Church has its roots in the Millerite movement in the USA of the 1830s and 1840s. William Miller's prophecy failed that the second advent of Christ would be in October 1844 and this was known at the time by those concerned as the Great Disappointment. With the assistance of Ellen G. White, author of The Desire of Ages and other works, the Seventh Day Adventist Church [SDA] arose out of the Millerite failure and in 1863 was formally established in the USA. The current worldwide SDA membership is more than 21.4 million in more than 200 countries. The movie Hacksaw Ridge brings to our attention the life and bravery of SDA conscientious objector and American Medal of Honour recipient Desmond Doss.

The Seventh Day Adventist missionaries came from the USA to Africa in July 1887 and were based in Cape Town. Following the defeat by the British of Lobengwe, paramount chief of the Matabele people, in 1893, the Seventh Day Adventists were granted 12000 acres by Cecil John Rhodes and established the Solusi mission station in Zimbabwe in 1894.

In 1903 William Anderson, SDA missionary from Solusi Mission in Zimbabwe, crossed the Zambezi river and led a mission group into Zambia. He passed through Kalomo which was the capital of Zambia at that time. Chief Monze of the Tonga people welcomed the group and gave 5000 acres of land for the mission. Anderson had walked for 900 miles before he decided on a suitable location for the mission station. Rusangu Mission in Zambia was opened in 1905 near what is now the town of Monze. It is the current location of 2000 plus student Rusangu Adventist University which opened in 2002.

In 1928 missionary S.M Konigsmacher led a mission group including 13 paddlers for 600 miles along the Zambezi River from Katima Mulilo, in Namibia near the Caprivi Strip, to set up the first SDA mission station north of Kalabo in Barotseland, which is Zambia's Western Province. There were already some SDA adherents in Barotseland who had become SDA when in the Rusangu Mission area.

By 1945 there were two SDA mission stations in Barotseland and 8 mission schools. Mission funding was a problem in the 1940s and it was resolved to purchase donkeys for the missionaries and evangelists to use for transport. In 1951 Liumba Hill mission in Barotseland had a boarding school, a dispensary and a leper colony of 64 patients. A hospital was built in 1953 which is called Yuka Medical Mission hospital.

In the 1950s and 1960s there was increasing Zambianization of the SDA church and its institutions. In 1965, the year of Zambia's Independence, there were 126 churches in Zambia with 16543 members. This increased to 147 churches with 24101 members in 1972 in all the provinces of Zambia.

The Seventh Day Adventists held centenary celebrations in 2005 to commemorate their hundredth birthday of their denomination being in Zambia. In their centenary year they had increased to 497030 members in 1592 churches in Zambia. Zambian President Levy Mwanawasa and Past Zambian Inaugural President Kenneth Kaunda attended centenary celebrations at the historic Rusangu Mission, now Rusangu University. The late Cornelius Matandiko, as SDA spokesperson at the centenary celebrations, thanked Zambia and its Presidents for Zambia's religious freedom which enabled the SDAs to go door to door all over Zambia and share their message. In 2008 the SDA membership in Zambia had increased to 800000.

In 2012 international SDA general conference president Ted Wilson, on a visit to Zambia, was the guest of Zambian President Michael Sata at State House in Lusaka. In 2015 the SDA membership in Zambia reached one million. Zambian President Edgar Lungu attended the mass SDA celebration in 2015 at Heroes Stadium in Lusaka, Zambia's capital, when the one millionth member was baptized. In 2019 the SDA membership in Zambia is 1363682 in 3229 congregations. The SDA number of adherents is far higher than the membership in Zambia. According to a recent census, 3 million in Zambia said that they were SDA.

The Seventh Day Adventist Church emphasizes that it is pacifist and does not get involved in politics. However, in Zambia they have had good relationships with successive governments. The SDAs in Zambia have had an evangelism explosion which has resulted in more than 1.3 million members. Their door to door campaigning with their very distinctive and exclusive Sabbatarian message has reaped vast numerical dividends. Also they have benefited from having strong Zambian leadership.

The Seventh Day Adventist Reform Movement [SDARM] developed from a SDA schism, initially in Germany, during the First World War over different views on pacifism. The SDARM was formally organized in Germany in 1925. The Gestapo did their best to dissolve the group in 1936. Their international church presidents from 1925 onwards have been from the following countries: Argentina, Australia, Brazil, Germany, India and Germany. SDARM is active in 132 countries including Zambia.

In Zambia the SDARM has a few churches in Lusaka, Kabwe and the Copperbelt. It held a week long youth convention in December 2018 with over 250 young people present. The SDARM and the SDA Christian Fellowship, another offshoot of the SDA, are overshadowed by the 1.3 million member SDA denomination in Zambia.

When I first went to Zambia in the 60s, I would meet Nyanja speaking Zambians, often from Zambia's Eastern Province, who would say to me: "I am Dutch." They did not mean that their home country was the Netherlands, a country they had never visited. They meant that their religious affiliation was with the Reformed Church in Zambia [RCZ], previously known widely as the Dutch Reformed Church [DRC].

The Reformed Church in Zambia resulted from mission work by the Dutch Reformed Church of the Orange Free State in South Africa from 1899 onwards. The Dutch Reformed Church arrived in South Africa from the Netherlands in the 17th century and the first DRC congregation in the Orange Free State was opened in 1842.

As a result of an invitation from Chief Mpezeni, two missionaries from the Free State DRC, in the middle of the Second Anglo-Boer War in South Africa, were sent from the Orange Free State and conducted the first RCZ church service in Zambia under a tree in 1899. Ten RCZ mission stations and many smaller centres were established in Zambia's Eastern Province.

69 Free State missionaries laboured in Zambia's Eastern Province. One of those missionaries was Ella Botes who went to Zambia as a young girl. She travelled hundreds of miles on foot and was responsible for establishing a children's home, a school for the deaf and a school for the blind. The British monarch awarded her the OBE qualification in recognition of what she had achieved in her 53 years of missionary service in Zambia's Eastern Province.

Zambia became independent in 1964 and the Reformed Church in Zambia was granted full autonomy by the South African Dutch Reformed Church in 1966. The RCZ had 20000 members in 1966. In 2016 golden jubilee celebrations were held by the RCZ in the 50000 seater Heroes National Stadium celebrating full RCZ autonomy and church independence with Zambian President Edgar Lungu and former President Rupiah Banda in attendance.

From the 1970s onwards the RCZ spread to all provinces of Zambia as its members moved, often for work, to other provinces. 95 per cent of the RCZ membership in Zambia are from Zambia's Eastern Province.

The RCZ has 2 hospitals, 4 secondary schools, 11 primary schools, 2 conference centres, 1 university and has moved its head office from Katete in Eastern Province to the nation's capital, Lusaka.

The RCZ receives some mission personnel and funding assistance from the DRC in South Africa and from the Protestant Church in the Netherlands, mainly for the RCZ theological college. In 1969 the theological college was moved from Eastern Province to Lusaka and became the Justin Mwale University in 2008, with recognition from the Zambian Ministry of Education. It is named in honour of Justin Mwale, the first Zambian to be ordained as an RCZ minister back in 1929.

In 1996 the RCZ had 500 000 members in 154 congregations. There has been some loss of membership as a result of the BIGOCA charismatic secession in 2001 onwards. In 2016 the Reformed Church in Zambia was estimated to have between 0.5 million adherents and 1.2 million in between 150 and 200 congregations. There may be double counting at times between Reformed Church in Zambia and charismatic secessions by the Bible Gospel Church in Africa or the Mtendere Lusaka based Christian Reformed Church.

The South African Dutch Reformed Church set up white Afrikaans speaking congregations in Zambia from 1919 onwards to serve its members who had moved to Zambia to live and work. There were 11 congregations with 3300 members in the late 50s. With the white exodus after Zambia's Independence in 1964, these Afrikaans speaking congregations closed down leaving behind some impressive church buildings, many of which became meeting places for other Christian groups.

The Dutch Reformed Church in Zambia's capital Lusaka is the exception to the closedown and in 2021 is a multicultural congregation holding regular services in English and Afrikaans. The English language services are held by a Zambian minister and the Afrikaans language services by a South African minister. Afrikaans is the mother tongue in South Africa of the Afrikaner community who are of Dutch descent. The DRC ministers in Lusaka hold monthly services also near Kabwe and in Livingstone.

Three denominations of Dutch Reformed background in South Africa are often in South Africa called the three sister churches. They are Dutch Reformed Church in South Africa [NGK], Dutch Reformed Church in South Africa [NHK] and Christian Reformed Church in South Africa [GK]. The three denominations had churches in

the Afrikaans speaking communities before Zambia's Independence and all closed down with the one exception in Lusaka. In this summary Dutch Reformed Church [DRC] has referred to the largest Dutch Reformed denomination in South Africa [NGK].

Andrew Murray [1828-1917] was born in South Africa. His father was a Dutch Reformed minister, who was a Presbyterian from Scotland, and his mother was of French Huguenot and German Lutheran descent. He became a Dutch Reformed minister and a famous South African writer and preacher. He published more than 50 Christian books in Afrikaans and English. Robert Moffat and David Livingstone had visited his home in South Africa. He stated "missions to be the chief end of the church, "

In 1889 Andrew Murray was one of the founders in Cape Town of the interdenominational South African General Mission whose name was changed in 1965 to Africa Evangelical Fellowship [AEF]. There was support for the AEF from UK, North America and Australia in addition to South Africa. The AEF developed mission work in twelve African countries including Zambia. The AEF had a motto: God First- Go Forward. In 1998 there was a merger between the AEF and the Sudan Interior Mission [SIM].

With the assistance of the Brethren pioneer missionary Fred Arnot, the AEF's Albert Bailey in 1910 set up their first mission station in Zambia at Kisalala, 16 kilometres southeast of Solwezi, amongst the Kaonde people of Zambia's North-western Province. In 1912 a second mission station was opened on the Lalafuta river and then later moved to Musowenji.

In 1926 both Kisalala and Musowenji mission stations were closed and replaced by new mission stations at Mukinge Hill in 1927 and Mutanda Bridge in 1929. Church services were held at the mission stations and from the 40s onwards local churches were organized elsewhere. The Evangelical Church in Zambia [ECZ] received its autonomy from the AEF in 1961 and the AEF continued to give missionary assistance to the ECZ with as many as 77 AEF missionaries in 1983. Subsequent to the autonomy of the ECZ, many new ECZ congregations were planted independently of the AEF mission and missionaries. There are more than 100 ECZ churches in the Mukinge mission / Kasempa area.

Mukinge Mission is situated 800 kilometres from Zambia's capital, Lusaka, and 195 kilometres from the provincial capital, Solwezi. The first missionary couple were Mr and Mrs CS Foster who spent 35 years evangelizing the Kaonde people. Their son was Dr Bob Foster [1924-2012], born near Mukinge, who completed medical training at the University of Toronto in Canada, and returned in 1950 to his birthplace to provide medical care for the Kaonde people. He supervised much of the construction of Mukinge mission hospital himself and spent 62 years of his life in giving medical care at the Mukinge mission hospital and establishing two more mission hospitals in remote areas of Angola.

Mukinge mission hospital has a bed capacity of 202 and some rural patients may travel three days on foot to get to the hospital. Also patients may travel from distant towns to the hospital because of its excellent reputation for patient care. The hospital has 170 out patients daily. There are 1400 babies born every year at Mukinge. Also there is a nurses training program, established by Dr Foster, and a girls' secondary school at Mukinge. There are two Zambian and two missionary physicians.

Kent and Amber Brantly were medical missionaries to Liberia in West Africa. He had graduated with a Bible degree from Abilene Christian University [ACU], which is associated with churches of Christ, and then earned a medical degree from Indiana University School of Medicine. Amber is a fellow ACU graduate and a qualified nurse and they met on a medical mission trip to Honduras. The Ebola outbreak in West Africa resulted in more than 11300 deaths between 2014 and 2016. While treating Ebola patients in Liberia, he caught the virus and was the first American to be evacuated to the USA for Ebola treatment.

Kent Brantly's first public speaking engagement in 2014, after recovery and release from hospital, was at his and my alma mater, ACU. Also in 2014 he testified on the Ebola crisis in West Africa to a joint Senate hearing and met President Barack Obama at the White House. In 2015 he gave the invocation at the National Prayer Breakfast attended by President Obama and First Lady Michelle Obama. Also in 2015 the Brantlys published a book: Called for Life: How Loving Our Neighbor Led Us into the Heart of the Ebola Epidemic.

The Brantlys made the decision to return to Africa as medical missionaries in 2019. Their destination? Mukinge mission hospital. Their sending congregation both when in Liberia and now in Zambia is the Southside church of Christ in Fort Worth Texas. Dr Stephen and Amy Snell are going with them as a missionary team to Mukinge. Kent and Stephen grew up together and in summer 2012 worked with Kent's uncle Dr Frank Black at Chimala mission hospital in Tanzania, which is associated with churches of Christ. Amy grew up in a missionary family in Kenya. The Snells had previously worked at Mukinge from 2013 to 2015.

The Africa Evangelical Fellowship [AEF] founded, in Ndola on the Copperbelt, the Bible College of Central Africa in 1960 to train preachers for the Evangelical Church in Zambia [ECZ] and similar churches. The Evangelical Fellowship of Zambia [EFZ], an interdenominational umbrella organization of evangelical denominations, took ownership of the college in 1980 and the Bible College became the Evangelical University in 2015. In addition to making use of the Evangelical University, the ECZ has set up its own Evangelical Bible College Lusaka Centre training program and had its first graduates in September 2020.

Paul Mususu has been presiding bishop of the Evangelical Church in Zambia since 2009 and he is also executive director of the Evangelical Fellowship of Zambia. From his Christian perspective, he states his views on matters of political and civil society interest and receives media coverage, e.g. combatting AIDS, trans gender issues, political coexistence and not violence. The ECZ has expanded from North-western Province and has churches in many of the major towns of Zambia, including Chipata, Mongu, Lusaka and the Copperbelt and some of the churches have community service programs such as helping vulnerable children. The ECZ has more than 40000 adherents in more than 500 congregations.

The Lutheran Church of Central Africa [LCCA] began with an exploratory visit by American pastors of the Wisconsin Evangelical Lutheran Synod [WELS] in 1945 to Zambia, the arrival of WELS missionaries in 1953 and the commencement of worship services in Lusaka in 1954. The LCCA had 19 churches and preaching points and a weekly attendance of 1000 in 1957. The mission work was expanded to Malawi in 1962. There were 4 missionaries and the mission opened a Bible Institute, which later became a seminary, in Lusaka in 1964. All Zambian ministers were completely on Zambian support in 2000. There are more than 11000 members in more than 120 churches and preaching points in Zambia. In 2019 the synod chairman was Davison Mutentami. The LCCA has organized literacy programs and home based care units and helped rural communities with safe drinking water.

The Evangelical Lutheran Church in Zambia [ELCZ] began in 1983 and was registered in 1986. There are almost 6000 members in 40 congregations. Its leader in Zambia is Alfred Chama. They are in fellowship with the Evangelical Lutheran Church in America [ELCA] and the Evangelical Lutheran Church in Southern Africa [ELCSA]. The ELCZ church in Lusaka provides a safe enriching environment and two meals a day to 25 orphaned or vulnerable children. A trained teacher is assisted by one aide. The adults [parents or guardians of the children] plant and care for a garden to provide vegetables for the children. Also the ELCZ has a micro loan scheme aimed at breaking the cycle of unemployment and poverty. Entrepreneurs are loaned \$ 50 each to begin small businesses.

Gossner Mission was founded in 1837 by Johannes Gossner [1773- 1858] in Germany. He was a Catholic priest who converted to the Lutheran faith. In 1969 the inaugural Zambian President Kenneth Kaunda invited the

Gossner Mission to Zambia and they assisted the Tonga people in setting up agriculture and irrigation, schools, hospitals and churches in their new villages in the Gwembe Valley. Gossner Mission handed over their work in 1998 to the Kaluli Development Foundation which was formed for administrative self-autonomy. Gossner Mission is still a member of the board of this independent NGO and supports the management and special projects like the gender equity promotion project.

The Naluyanda community near Lusaka, Zambia's capital, has been assisted by Gossner Mission since the 80s. Training in agriculture and management has been given, Boreholes have been drilled, preschools built and teachers paid. The preschools have now been handed over to the government. Gossner Mission continues to support projects of the women's network including child care centres for vulnerable children.

Gossner Mission in Lusaka has a guest house and is situated at Ibez Hill near the American Embassy, 4 kilometres east of the city centre and 20 kilometres from the airport. It has the motto: a place to stay, to meet, to relax. Gossner Mission has a strong relationship with the United Church of Zambia [UCZ].

The Moravian Church [MC] is one of the oldest Protestant denominations, predates Martin Luther and was formally organized in 1457 in what is now the Czech Republic. One of its founders, Jan Hus, was a martyr burnt at the stake in 1415. They scattered as a result of persecution taking their Moravian faith with them. From 1722 onwards Count Nikolaus Zinzendorf based at his estate in the east of Germany assisted them in revival, and expansion internationally. In 1728 they started their mission outreach. It was in 1738 at a Moravian meeting in London England that John Wesley had that turning point in his life when, as he says, his heart was strangely warmed and he began his Methodist ministry.

Also in 1738 the Moravians established missionary work with Georg Schmidt amongst the Khoi people in South Africa and was the first mission amongst indigenous people in South Africa. In 1743 Schmidt was deported as his missionary endeavours were not appreciated by the authorities and he left behind a 26 member Moravian congregation. In 1792, with three further missionaries, another congregation was established at Genadendal with outreach to Afrikaans and Xhosa speaking people. The final annexation of the Cape by Britain was in 1806. More Moravian missions were opened in South Africa. In 1890 they had more missionaries from Germany arrive in Cape Town and in 1891 they had arrived at Rungwe in Tanzania.

The country with the largest number of Moravian members in the world is Tanzania with 737930, and the second largest is South Africa with 98000, out of a worldwide Moravian church membership of 1112120. Tanzania has 66 percent and Africa, including Tanzania and South Africa, has 86 percent of worldwide Moravian church membership. Zambia and other nearby countries have been mission fields for the Tanzanian Moravian church members.

There is a Moravian congregation at Tunduma in Tanzania on the main road and rail border with Zambia. Zambians crossed the border, attended the Tunduma congregation and then established their own Moravian congregation at Nakonde on the Zambian side of the border in 1989. The Moravian cause then spread to the Copperbelt with the first congregation at Mufulira in 1993 and then congregations in Kitwe and Ndola. They have a skills training centre in Ndola. Further congregations were established in Northern Province at Mbala, Mpulungu and along the border with Tanzania. In Zambia's capital, Lusaka, there are 5 congregations. There is a congregation at Kapiri Mposhi, the key Zambia / Tanzania road and rail junction on Zambia's main north / south line of rail and road.

The Moravian Church in Zambia has 5260 members in 17 congregations.

We have considered eleven missions and denominations in this chapter. There has been excellent provision of health, educational and other community services by some denominations, in some cases over many

years. As far as membership numerical growth is concerned, the Seventh Day Adventists stand out with their more than 1.3 million members in Zambia. Their exclusivism with their Sabbatarian message, their vigorous door to door campaigning and their strong Zambian leadership have been contributory factors to their numerical success. The Reformed Church in Zambia are a strong group numerically with at least 0.5 million members and concentrating primarily on the Nyanja speaking people has been an apparent strength for them. However, their charismatic secessions have not been of benefit to the Reformed Church in Zambia. Their autonomy and Zambian leadership have been positive factors. With the other groups, the more Zambian the leadership and the clearer the message, the better the numerical growth.

CHURCHES OF CHRIST

Churches of Christ are a fellowship of independent congregations around the world with a distinctive plea for unity that is Bible based. There is an appeal to speak where the Bible speaks and to be silent where the Bible is silent in matters of Christian faith and practice. No written creed or statement of faith is recognized other than the Scriptures. In all religious matters there must be a "thus saith the Lord." No book but the Bible, no creed but Christ and no name but Christian is a brief summary. This is a plea for restoration of the New Testament faith and practice. Consequently, churches of Christ are independent local churches led by elders with New Testament qualifications, preaching the same Gospel as on the Day of Pentecost, gathering around the Lord's Table every Sunday, baptizing new believers by immersion immediately upon their confession of faith and a strong commitment to obey the Great Commission of Jesus in evangelism and missions.

Famous 19th century preachers include Barton W. Stone [1772- 1844] and Alexander Campbell [1788- 1866] in the USA, David King [1819- 1894] in the UK and John Sheriff [1864-1935] in Southern Africa. Marshall Keeble [1878-1968], the son of former slaves, was a famous African American preacher of churches of Christ who bridged the racial divide of his time in the USA with his preaching and baptized over 50000 people. Ira North [1922-1984] was another well-known 20th century American preacher and author who ministered for over 30 years to a congregation with 13000 attendances at its highest, was editor of the Gospel Advocate, the longest running publication amongst churches of Christ and dating back before the American Civil War, and was the teacher on the nationally televised one million audiences Amazing Grace Bible Class.

James A. Garfield [1831-1881] was a church of Christ preacher who became American President and was assassinated while President. In 2021 there are four members of the churches of Christ serving in the American House of Representatives and two members in the Senate. Church members have included three national Premiers: Lloyd George was UK Premier from 1916 to 1922, Garfield Todd was premier in Zimbabwe [then known as Southern Rhodesia] from 1953 to 1958 and Kebby Musokotwane was premier in Zambia from 1985 to 1989.

Churches of Christ have 1.4 million members in the USA, 1 million members or more in both Africa and India and 0.5 million members in Central and South America. Total membership in the world is about 4 million and could be more, as it is not easy to count in a fellowship of independent congregations. In Africa there are more than 14500 congregations, more congregations now than the USA with about 12000 congregations. The membership is now greater outside the USA than in the USA. Apart from India and the USA, the six countries in the world with the largest membership are all in Africa. They are Nigeria – 332000, Malawi- 205000, Ghana- 100000, Kenya- 80000, Zimbabwe- 77000 and Ethiopia- 69000. Zambia has 170000 adherents but the membership would be smaller.

John Sheriff was a New Zealand missionary who supported himself as a stone mason in Bulawayo, Zimbabwe from 1897 onwards. He travelled from South Africa by wagon train and saw the railroad arrive later in Bulawayo. Bulawayo had been the capital of the Ndebele King Lobengula and was occupied by the colonial Pioneer Column in 1893. From Sheriff's missionary endeavours, churches of Christ spread throughout Zimbabwe and into Zambia and Malawi.

An African, Peter Masiya, was converted in 1909 by Sheriff in Bulawayo. Masiya started preaching at Mukuni village, about 8 miles east of Livingstone in 1912. This was the first church of Christ in Zambia. Other Zambian converts of Sheriff, Bulawayo Kukano and Jack Mzila, came to join Masiya in the work in 1916. Another church was established at Mujala, 18 miles north of Livingstone, where the people built a large church house. Sheriff visited the work in 1919.

In 1922 the first of the North American missionaries arrived and got to work with bricks and mortar. William N Short [1894-1980] built Sinde Mission next to Mujala, including a new church home for Mujala congregation. At the time of the arrival of the North American missionaries there were 200 members in Zambia. The pioneer preacher for churches of Christ in Zambia, Peter Masiya, died in 1924. William N. Short stayed on the mission field in Zambia and Zimbabwe until his death in 1980. Kambole Mpatamatenga was a Zambian converted to Christ early in Short's ministry in Zambia who supported himself from his farm and formed a team with Short in village church planting in Southern Province.

Within a few years the churches of Christ had established two more mission stations among the Tonga people: Kabanga mission in 1927, again with William N. Short, and Namwianga Mission with Dow Merritt in 1932. Dow Merritt [1894 -1991] had been working with his wife Alice [1893 -1941] on the Zambian mission field since 1926 at Sinde and Kabanga. During the 20s and 30s village preaching in the southern part of Southern Province was the main thrust of the pioneering missionaries. Many were baptized but there seemed to be a lack of emphasis on the formation of churches. There was one old missionary [not Short or Merritt] who said that he had baptized 1000 people between 1927 and 1941, including a very old headman who had seen David Livingstone and was over 100 years old. He had baptized lepers, a polygamist and a woman who had two husbands but he could not say if they had afterwards lived happy Christian lives or not!

In the late 1930s the missionaries began to reconsider the effectiveness of village preaching. Their preaching tours were yielding fewer responses and there was a high reversion rate. So, encouraged by village headmen, they went in for school teaching, hoping to make stronger Christians. They soon had 3000 students in 21 schools and most students were baptized. With the shift in emphasis to education, the mission began to concentrate more on winning the children of the Tonga people than on winning the adults. In 1965 there was a handover to the newly independent Zambian government of 26 village schools. In Southern Province there was an increase in actual church going members from 200 in 1922 to 1200 in 37 congregations in 1968. This should have been far higher and showed a considerable falling away of those who had been baptized.

With a greater emphasis on establishing new churches, developing Zambian church leaders and opening up new areas, the membership increased to 3065 in Southern Province in 1975. The Livingstone Central congregation appointed elders in 1971.

A missionary team stayed in the villages of the Ngwezi area and challenged the villages with the Gospel. The missionary team included Stan Shewmaker whose parents were early missionaries, James and Joyce Shewmaker, who came to Zambia in 1939. The number of congregations in Ngwezi increased from 4 in 1968 to 16 in 1973. Self-supporting Zambian preachers from Ngwezi were involved in the evangelism of the Moomba area where 14 of the 43 headmen were converted.

The number of congregations in Southern Province more than doubled in just over 10 years, 1966 to 1977, from 36 to 79. With 70 percent of the Southern Province mission force tied up with the Namwianga mission school, church planting had resulted mainly from the other 30 percent of the mission force in teamwork with Zambian preachers. There continued to be multiplication of congregations reaching a total of 268 congregations in Southern Province in 1990.

In 1952 a self-supporting British missionary, Frank Murphy, began preaching in Lusaka, Zambia's capital. Within 4 months he had baptized 33 people. By the end of 1952 there were 3 congregations in Lusaka. A year later there had been over 100 baptisms and 6 congregations were now meeting. Murphy was very annoyed when American missionaries introduced mission hired preachers. This innovation pushed the number of congregations to 15, but a hired preachers' revolt against the missionary over money led to the collapse of the religious empire and the cutting off of mission support. There were 8 congregations that survived, have grown under their own local leaderships and planted more new churches, growing to a total of 40 congregations in Central and Lusaka Provinces in 1990.

In the 1960s a missionary tried to establish an Afrikaans speaking congregation in Ndola on the Copperbelt. He was unsuccessful and departed. Chifubu congregation in Ndola was the first Zambian church of Christ on the Copperbelt, organized in 1963 by migrants from the church in Lusaka. Also some of the early members were from the British church of Christ mission work in Malawi. Also in 1963 some Tonga members from Southern Province were a driving force in the establishment of the Wusakile congregation in Kitwe. Ernest Mate, who had taught as a young man at Nhowe Mission in Zimbabwe, became a senior manager in the copper industry and was a strong and mature preacher for Wusakile and other congregations for many years. One of his sons, Charles Mate, worked as chief executive of the Lusaka Stock Exchange and serves as an elder for Lusaka central congregation.

With missionary assistance from 1967 onwards, there was further church planting on the Copperbelt. There were 3 more congregations organized in the late 60s and 20 more congregations in the 70s. In 1978 there were 850 members on the Copperbelt out of a national total of 4500 members in Zambia. In 1990 the number of congregations had grown to 55 on and around the Copperbelt.

Also there was church planting from the Copperbelt base into other provinces of Zambia – Northern in 1973, North-western in 1977, Luapula in 1980 and Western in 1983. For example, the church at Chambishi near Kitwe planted a church at Zambezi in the far northwest of Zambia. The number of congregations in North-western Province multiplied to 18 in 1990. Angela and I were in Zambia based on the Copperbelt in the 70s and 80s. In conjunction with other missionaries and Zambian church workers, there was a strong emphasis on church planting. In the 70s at least 100 and in the 80s at least 200 new churches were planted in Zambia. For example, a young American missionary John Ramsey travelled widely on his motor bike encouraging direct evangelism and church planting in Zambia and Congo and on occasions risked his life to share the Gospel of Christ. In 1980 there were more than 200 congregations in Zambia and this increased to 440 in 1990.

In 1988 alone there were at least 1900 in Zambia who made the good confession of faith in Jesus the Son of God and were baptized into Him. When baptizing in the river in Zambia one watches out for crocodiles! Contacts made through World Bible School [WBS] correspondence courses and daily Christian radio programs in 5 languages led to new congregations being planted. Raymond Limata was a WBS student in Western Province whose follow up led to the planting of 14 new churches in two years and further multiplication to 27 congregations in 1990.

Joseph Hamugande was sent by the Livingstone central congregation to the Copperbelt to assist with the evangelism explosion and he travelled widely from his Copperbelt base north to Congo, south to Zimbabwe and to all the Zambian provinces, preaching, teaching and developing church leaders. Joseph spearheaded with other Zambian instructors a leadership training by extension program which had 265 church leaders complete Bible courses and leadership training in the 80s by the instructors going to their areas to teach, regardless of how remote. One church leader was late in his remote village for instruction because he had been elephant hunting! The leadership training by extension program encouraged Zambians in the local churches to be church planters. Two of Joseph Hamugande's sons, Seth and Nixon, are preaching the Gospel in 2021 in Zambia's Southern Province and at times go to very remote areas. In 1990 there were more than 24 779 members in 440 congregations in Zambia. In 2013 this had grown to 1300 congregations with more than 70000 members and with most of the church planting by Zambians.

Wellington Mwanza was a teenager when we first knew him. He came to Christ and was baptized on the Copperbelt. He did further studies at Namwianga Mission and would help us in the 80s with evangelism and youth work on the Copperbelt and in Western and other provinces. Wellington married Irene, daughter of one of the church elders in Ndola. In the 90s he studied at Abilene Christian University, graduated with a Master's degree in Education and later became head teacher of Namwianga Christian High School from 2003 to 2006.

From 2006 to 2018 Wellington Mwanza worked as director of the Chipata Bible College. Chipata is the administrative centre of the Eastern Province of Zambia, located in south-eastern Zambia and near the Malawi border. With American sponsorship, a purpose built campus was constructed, a staff of 9 employed and preachers trained to plant churches in Eastern Province. The preaching students are taught to be preachers of the Gospel and to gain experience from existing preachers. There are 13 Chipata Bible College graduates who are sponsored preachers – 11 are preaching throughout Eastern Province and 2 are across the border in Mozambique. There are 17 students on 1st or 2nd year programs at Chipata Bible College.

Joseph Nkoma is a preacher based in the town of Lundazi in Eastern Province and when he was doing evangelism from village to village, his bicycle broke down on a bush path. Two lions looked at Joseph and his broken down bicycle and went on their way. Chipata Bible College has been involved in digging village water wells, organizing Bible lectureships and youth meetings, medical missions and, of course, distribution of Bibles. There have been many conversions to Christ. In 2013 there were more than 290 baptisms. From Chipata Bible College's outreach at least 125 congregations have been planted and there are now 300 congregations in Eastern Province in 2021.

The Bear Valley Bible Institute, under the oversight of the Bear Valley church of Christ in Denver Colorado USA has been training preachers and church workers since 1965. There are at least 34 international schools around the world which are associated with this ministry and this includes the Bear Valley Bible Institute in Luanshya Zambia. Luanshya has a warm place in the hearts of Angela and myself as we have lived in Luanshya and I would preach at the congregations in the Luanshya area in the 70s and 80s. Also our son Ian was born in Luanshya. The Luanshya Bear Valley campus began in 2015 with 9 students, is under the direction of Fred Kanangu and he is assisted by two additional Zambian instructors. In 2019 there were at least 5 new churches planted and strengthened by their graduates in Copperbelt and Luapula Provinces.

Lloyd and Pearl Henson and their son Mike were a missionary family in Southern Province from 1972 onwards and they established the Zambia Bible Training Work to train self-supporting preachers in Bible and agriculture on their farm near Livingstone. Harrison Yabe as a teenager was converted to Christ and baptized at the Chimwemwe church of Christ in Kitwe. He was one of many young men who went from the Copperbelt

for training at the Zambia Bible Training Work. After graduation he devoted his life to being a pioneer evangelist mainly in Zambia's Northern Province, where in 1990 there were 14 congregations.

In 1996, at Lloyd Henson's invitation, veteran missionary of Kenya and Botswana, Jerry Sullins, moved his preacher training school from Botswana to the Henson's farm and later to a new facility in Livingstone as the Zambia School of Biblical Studies with on average about 20 men in training. In 2003 Jerry and Edith Sullins moved back to the USA after almost 20 years on the mission field. There are three Zambian instructors at the School, one of whom is Peter Masiya, grandson of the Peter Masiya who planted the first church of Christ in Zambia in 1912. There have been more than 100 graduates from the Zambia School of Biblical Studies and they are preaching in Zambia and four other African countries.

Siamafumba School of Biblical Studies is situated near Kalomo and a Gospel Meeting there in 2009 had 2000 in attendance. In 2014 Siamafumba graduates were able to report 247 baptisms and 11 new congregations established. The Solwezi School of Biblical Studies opened in 2015 with Edward Kakuku as director assisted by two additional Zambian instructors. In 2020 there were 12 preacher students enrolled in the 2-year program. These three schools are associated with the Global Schools of Biblical Studies and the Bible Institute of Missouri.

Daybreak Mission was established by Dr. David and Lorie French from 2005 onwards and from 2014 has been situated on a 50-acre campus which is 25 kilometres south of Lusaka. Daybreak's ministries include a Bible College, three primary schools, a program for training community school teachers, medical missions outreach, care for vulnerable children and agricultural training.

Daybreak Bible College operates in conjunction with the Sunset International Bible Institute in Lubbock Texas USA and its aim is to develop self-sustaining spiritual leaders. In addition to academic studies, students are taught how to grow their food year round using drip irrigation and to raise chickens as a business. In 2020 there were 21 male and female students who graduated. There are 25 new students in 2021. Bright Himakampa, graduate of the African Bible College in Swaziland, is the Daybreak college director. Also Daybreak conducts agricultural workshops on and off campus for village farmers.

The aim of the program for vulnerable children, under the direction of David and Lorie French's daughter Kerin French Mashekwa is to assist and empower extended families to care for their own children who are in great danger of dying in the first two years of their lives. Temporary housing can be provided for up to 30 children including children with special needs.

Daybreak had 12 medical missions, focusing on optical, dental and preventive care, between 2007 and 2013 with a team of up to 60 American and Zambian healthcare workers. Preventive care includes nutrition, sanitation, food preservation, HIV/AIDS prevention and malaria prevention. The more recent emphasis has been to train the Daybreak students as village healthcare officers.

Namwianga Mission is a 6000 acre Christian centre which was established in 1932 onwards by early missionary Dow Merritt [1894-1991] with other missionaries and nationals near Kalomo in the Southern Province of Zambia. Namwianga is 80 miles north of Livingstone and the Victoria Falls. The mission has an elementary school, a high school, a teacher training college, a mission hospital and medical mission, a farm, a radio station and four children's homes. The mission is also involved in food relief and provision of water wells. There were 25 community water wells drilled in 2019. In response to devastating drought, more than 160000 people were helped with food in 2020. Also villages were encouraged to have community gardens with drip irrigation.

The Namwianga mission hospital treats more than 10000 patients a year and provides inpatient care, obstetrics and gynaecology, a mother's shelter for pregnant mothers, a state of the art surgery centre, HIV/AIDS treatment to more than 900 AIDS/HIV patients, a lab for tests and screening, a pharmacy, a treated mosquito net program, cataract surgery, cervical cancer screening, physical therapy, village under 5 clinics and village health workers.

George Benson Christian College of Education [GBCC] is the teacher training program established by missionary Dr Kelly Hamby [1940-2006] who was in charge of Namwianga Mission from 1983 to 1989. Kelly's widow Eleanor Hamby began coordinating annual medical mission trips to Namwianga in 1994 with as many as 18000 patients, in the villages of Southern Province, receiving treatment on a trip. The College is named after Dr George Benson [1898-1991] who had been a missionary to China [1925-1936], Harding University president emeritus and long-time advocate and fundraiser for Namwianga Mission. The GBCC 3-year high school teacher training program is in conjunction with the University of Zambia, has more than 300 students and enables the graduates to be employed as teachers in government schools all over the Zambia while they establish or strengthen local churches. Since 1990 GBCC graduates have planted over 250 new congregations. For example, GBCC graduate Victor Nsemu began teaching at a remote school near Zambia's border with Angola in 2015 and planted a congregation with both Zambian and Angolan converts.

Namwianga Christian Secondary School is a boarding school for more than 300 students and the Christian primary school at Namwianga has 600 students. Within 100 miles of Namwianga, other Christian schools in the Namwianga network are another Christian secondary school at Kabanga and elementary schools at Kabanga, Simpweze, Sinde and Zyangele with an additional almost 2500 students.

Namwianga Mission has provided bicycles for about 90 evangelists who support their work with their own funds and form church planting teams to go village to village. Since 2014 more than 20 new churches have been planted.

The Namwianga Mission farm generates some income for the mission operational costs, provides some food for the mission and provides some agricultural training for students. There is a herd of 200 cattle and maize is grown during the rainy season.

The Namwianga Mission General Superintendent is Itone Kaliyangile who studied himself at Namwianga Christian High School and college studies with Abilene Christian University and University of Cumbria in the UK. He has senior level experience in working for the Zambian government in police and prison management. Kaliyangile is assisted by a team of 13 Zambian administrators.

Long-time missionaries at Namwianga are Roy and Kathi Merritt. Roy is the son of pioneer missionaries Dow and Helen Merritt, was born at Namwianga in 1944 and, apart from college years at Harding University, he has been at Namwianga and involved in missionary endeavours. Roy is an elder at the Namwianga congregation and preaches there often. Kathi has lived at Namwianga since 1977 and began Namwianga's orphan care ministry. Roy and Kathi married in 1993.

In 2005 a missionary couple Brian and Sondra Davis moved from Cape Town South Africa to Mumena, Northwest Province, Zambia to begin a new church planting endeavour. Mumena is situated about 30 miles southwest of Solwezi and the Mumena Christian Outreach Centre was a result of the Kaonde Chief of the area giving the invitation which had been accepted by Kelly Hamby, former Namwianga superintendent. The Chief provided land on which homes were built for the church planting team in close proximity to the local villages. There have been thirteen or more American and Zambian missionaries and missionary families who have been part of this church planting team at different times.

Brian and Sandra Davis married in 1997 and returned to a church planting team in Benin, French speaking West Africa. In 1999 they were involved in a church planting team for inner city Cape Town. From 2005 to 2012 they led the church planting team in Mumena and after some work at the Mutare School of Preaching in Zimbabwe and returning to the USA, Brian became the Executive Vice President of World Bible School in 2015.

Members of the mission team have cooperated with local Christians in outreach to the Maheba refugee camp, home to 90000 refugees, mainly from Congo. There have been at least 19 congregations planted among the Kaonde people and a further 23 congregations across the border in Congo.

Since 2009 the local churches themselves have been involved themselves in planting new congregations and they have organized a sustainable Bible school for church leadership development. The school is called the Servants of Jesus Bible College and gathers together mature and up and coming church leaders for 4 weeks of intensive Bible study every year between the times of planting and harvesting for village farmers. In 2011 the American ambassador to Zambia, Mark Storella, visited the Mumena Christian Outreach Centre together with His Royal Highness Chief Mumena and other dignitaries. The ambassador was able to try out a bicycle operated water well pump, designed to bring water quickly and easily to household gardens in Zambia. The pump is the creation of missionary Rick Love, a graduate of Harding University.

An American campaign group from the Hillcrest church of Christ in Abilene Texas comes every year to work alongside the Mumena missionaries in Gospel outreach, medical clinics, education seminars, agricultural development sessions, entrepreneurship workshops and clean water development projects.

The emphasis on planting new churches in the 70s and 80s has continued thru the 90s until the present day. Namwianga Mission, in Southern Province, with its bush preachers on bicycles program, has planted 20 new congregations in Southern Province since 2014 and with its teacher training program training teachers/preachers for government schools has planted 250 new congregations all over Zambia since 1990. The Chipata Bible College with its preacher training program has planted 125 new congregations in Eastern Province since 2006. The Mumena Christian Training Centre has planted at least 19 congregations in Northwest Province and 23 congregations in Congo in 2005. The Zambia School of Biblical Studies in Livingstone has 100 graduates out preaching in Zambia and four other African countries. Preachers from the Siamafumba School of Biblical Studies near Kalomo have planted 11 new congregations since 2009. There were 5 congregations planted on the Copperbelt and in Luapula Province in 2019 by graduates from the Bear Valley Bible Institute in Luanshya.

Also there are many new congregations planted by Christians from one congregation taking the initiative to start a new congregation when they see the opportunity. Chester Yabe of Luanshya central congregation made a visit in 2020 to a village in Northern Province where his late father, veteran preacher Harrison Yabe, had planted a church in the 80s and found that the church was thriving and had planted another new congregation.

Daybreak Bible College, Chipata Bible College, Mumena Christian Training Centre, Bear Valley Bible Institute and Solwezi School of Biblical Studies are located in provinces other than Southern Province and demonstrate the evangelistic efforts for churches of Christ to become strong all over Zambia and not only in Southern Province. In 2019 churches of Christ had grown to 3000 congregations with almost 170000 adherents in Zambia. Zambians preaching the Gospel of Christ is bearing fruit. The time is coming for more and more Zambian preachers to go and preach the Gospel in North America and Europe.

ZAMBIA IS A GREAT PLACE!

For excitement you can try bungee jumping at the Victoria Falls which is probably one of the most scenic bungee jumps in the world. You have the majesty of the Victoria Falls around you and the mighty Zambezi River flowing beneath you. This is one of the highest bungee jumps in the world and you can do a backflip bungee at the Victoria Falls Bridge between Zambia and Zimbabwe. Tandem swings are available if you would like to take this dive with a friend into the open air surrounded by great landscapes and rushing water falls and the roar of the Zambezi River. You must be 15 years of age and there is no upper age limit. When you visit Zambia this is a definite possibility for you! Bungee jumping was on offer when we attended an all Africa missions retreat at Victoria Falls.

Victoria Falls is a mile-long curtain of water stretching across glistening basalt rock, erupting into spray and thundering into the canyons below. The white water rafting on the Zambezi River below the Victoria Falls is undoubtedly the best and biggest white water rafting in the world. You will begin your white water rafting experience in the Boiling Pot directly below the Victoria Falls and then navigate your way through rapids named The Overland Truck Eater, Gnashing Jaws of Death and Oblivion. From personal experience, Angela and I recommend to you the white water rafting at Victoria Falls as unforgettable! This could be combined with visiting Livingstone School of Biblical Studies and Livingstone central church of Christ or another congregation in Livingstone.

On your visit to Zambia, a walk on the wild side is a must for a few days, sharing the bush with elephants, hippo, lions and other wild animals in the Zambian bush. You will have a professional guide to ensure that you do not get lost. For your walking safari, we recommend to you South Luangwa Game Park and you can visit Chipata Bible College and the churches in Eastern Province at the same time.

Zambia is a great place to live and to visit. Zambia offers a variety of experiences. In this study you may feel that you have done some religious bungee jumping and white water rafting into Christendom as we have looked at 80 or so groups of Christian background in Zambia with different histories, traditions, personalities and opinions. More than 80 percent of Zambians say that their religious affiliation is Christian. The next largest group is indigenous animist with more than 10 percent and the balance are Bahai, Muslim, Hindu, Jewish or no religion. Of course, some of those replying Christian will in practice have a mix of Christian and animist beliefs, as are some of the groups visited in this study.

There are six denominations in 2021 that have more than 1 million adherents in Zambia. Three of these denominations – Seventh Day Adventist, New Apostolic and Jehovah's Witnesses are aggressively evangelistic with door to door campaigning of an exclusivist true church message. The Catholics are the largest with a third of the population as adherents, the advantages of size and manpower, a claim to being historically the true church and the appeal of schools, medical facilities and other community services in the vicinity of all Zambians.

The United Church of Zambia is the second largest denomination in Zambia with about a quarter of the population and which has had the encouragement of Kenneth Kaunda who served as the first President of Zambia from 1964 to 1991 and is seen at 96 years of age as one of Africa's elder statesmen. Christian unity is a laudable objective but a large number of Christian groups –about 80 in this study-have chosen not to merge into the United Church of Zambia and a different approach is obviously needed. The starting point, upon which all in Christendom should be able to agree, is to take the Bible as the only guide.

The Pentecostal Assemblies of God in Zambia are the other denomination with more than 1 million adherents in Zambia. They have enthusiastic preaching, lively services, warm fellowship and capable Zambian

leadership. Of the 30 or so various Pentecostal and Charismatic groups in this study, the Pentecostal Assemblies of God in Zambia come across as the most effectively organized group.

From looking at the 80 or so groups in this study, for church growth, the following are needed: a clear message, effective leadership training and strong Zambian leadership, local fundraising and self-reliance, vigorous campaigning with maximum participation by members and a commitment to church growth.

Churches of Christ are one of a further eight groups in Zambia who have 100000 to 200000 adherents as are three different Baptist denominations. Churches of Christ in Zambia have grown rapidly in recent years and now have in Zambia one of the largest concentrations of adherents in Africa and the world. However, for churches of Christ to have 1 million plus membership in Zambia requires a tenfold increase in membership from the present. The key to this growth is to practice the ministry of all believers and for every member of churches of Christ to be mobilized and share the Gospel of Christ with others. Then they can turn the world of Zambia upside down. Churches of Christ implementing the Great Commission of Christ applies whether or not you follow or agree with the statistics of this study.

Let all of us remember those words of Jesus, in Matthew 28: 18-20: All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you and, lo, I am with you always, even unto the end of the world. Amen.