The “Great War” had been a time of tribulation for the Tanzanian Seventh-day Adventist Church, but it still existed after these strenuous years were over. The majority of the Pare members had survived and remained steadfast, and even at Lake Victoria vestiges of the church’s short presence could still be found. Yet the denomination had experienced severe conflict with the British government, which had taken over the country’s administration in the latter part of the war. In fact, the denomination’s operations in all of East Africa were endangered. Arthur A. Carscallen, the leader of Adventist work in Kenya, had clashed with the British colonial government in Kenya because he affirmed the traditional Adventist non-combatant persuasions. Apart from the suspicion that this position provoked among the colonial rulers, the authorities indicated that they disapproved of the fact that Adventist taught Africans not to work on the Sabbath. The impression of government officials—that Adventist work in East Africa had what was then called “strong enemy connections”—further complicated the situation. In the negotiations about taking up work again in East Africa, this conglomerate of problems would have almost led to a refusal of new Adventist missionaries. Only distrustfully did the colonial office finally grant British Adventists a chance to prove their worthiness of conducting missionary work in Kenya again by April 1920.

Once being granted permission to take up missionary activities again, a group of ten British Adventists arrived the same year to staff the missions in the region. Although the administrative responsibility

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2 E. Northey, Governor of the E.A.P.—Under Secretary of State, 10 January 1920; H.J. Read—M.N. Campbell, 7 April 1920, TNA 11333/1, no. 7, 17. On the problems facing Adventists at the time of re-entry, see also 8.1.
3 “SDA Missions in East Africa: British East Africa,” n.d., File SDAE Article, EAU, 6, 8–9; “Kenya,” SDAE, 657. They were met by veteran Carscallen in Mombasa, who handed them over maps showing the locations of the missions in Kenya and Tanzania.
of the work in Tanzania had been transferred to the British Union in 1919, it took another year after the arrival of new missionaries until access to Tanzania was granted by the government in May 1921. The way being opened, Spencer G. Maxwell moved to Pare in order to take charge of the work there. William T. Bartlett, the superintendent of the East African work, travelled to the Tanzanian Lake Victoria missions with Dr G.A. Madgwick to investigate the situation. They were soon followed by missionaries Ernest B. Phillips, Roy H. Matthews, and William Cuthbert, who were to administer Ikizu, Majita, and Ntusu, the major stations.

In spite of encouraging new beginnings, two factors impaired the work under the British missionary administration: the shortage of finance and personnel. Bartlett rightly felt that accepting the burden of the Tanzanian work was a “colossal enterprise,” and that “taking over these fields will surely mean great financial strain for the churches at home.” The fact that only eight missionary couples replaced the twenty pre-war European workers with their families indicates how acute the lack of personnel was compared with previous years. This tension was certainly somewhat relieved when the British Union handed over its missions to the European Division in early 1923, which put the Tanzanian venture on a broader administrative base. Yet the constraints of funds and manpower compelled the church leadership to reduce mission stations in all areas, in Pare from four to two and finally to one, and at the lake from twelve to five, and at times to four. The far-reaching pre-war schemes thus had to be suspended, and the Germans who had initiated the Tanzanian venture with their implicit folk church plans grievingly accepted the fact that this mission field remained inaccessible for them.

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4 “Tanzania,” SDAE, 1293; J. Read [Downing Street]—[M.N. Campbell], 27 May 1921, GCA.
6 L.H. Christian—W.A. Spicer, 23 January 1923, GCA.