

# Central Uganda Conference

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Central Uganda Conference is a part of Uganda Union Mission in the East-Central Africa Division of Seventh-day Adventists.

## Current Territory and Statistics

The Central Uganda Conference offices are situated in Kampala, the capital city of Uganda, on Jinja Road, six miles northwest of Lake Victoria. As of 2020, it had 452 organized churches and 708 companies accommodating a membership of 248,072<sup>1</sup> amidst a population of 9,650,029.<sup>2</sup> The conference's territory comprises twenty-six political districts: Buikwe, Bukomansimbi, Butambala, Buvuma, Gomba, Kalangala, Kalungu, Kayunga, Kassanda, Kiboga, Kyankwanzi, Kyotera, Luwero, Lwengo, Lyantonde, Masaka, Mityana, Mpigi, Mubende, Mukono, Nakaseke, Nakasongola, Rakai, Sembabule, Wakiso, and the city of Kampala.<sup>3</sup>

## Beginning of Adventist Work in the Territory of the Conference

"You will see from this address [S. D. A. Mission, Nchwanga, P. O. Mubendi, Uganda] that we have left Pare, and that Uganda is at last entered." These were the words of S. G. Maxwell in his letter to the European Division, published by E. Kotz in the *Advent Review and Sabbath Herald* of May 26, 1927, in his article, "Readiness for Service," in which Kotz lauded this landmark achievement of the Adventist Church.<sup>4</sup>

Beginning in 1903, missionaries serving in southern Africa and German East Africa (now Tanzania), had sought to establish a Seventh-day Adventist mission in Uganda.<sup>5</sup> The council which convened at Cape Town, South Africa, from March 19 through 26, 1903, held seven meetings in which they gave serious thought to establishing a strong presence in southern and eastern Africa. Church leaders present included Joseph Booth<sup>6</sup> of the Nyassaland Mission, J. M. Freeman, from the Basutoland Mission, E. R. Anderson, from the Mataberland Mission, and W. S. Hyatt, president of the South African Union Conference. They met with other brethren in Cape Town where they considered the best approach to "get the truth before the millions of Africa." The many recommendations to the Home Board included the task of planting a mission station in the Upper Nile, which included Uganda and the Egyptian Sudan.<sup>7</sup>

In implementing the resolutions of the council, Joseph Booth took up the task of surveying the possibility of opening a station in Uganda. On March 30, 1903, Booth left Cape Town by sea on a journey to Uganda. Landing at Mombasa, he boarded a train and braved the interior. Breaking his journey at several points to make inquiries, he reached Lake Victoria and traveled by steamer, finally landing at Entebbe, Uganda. While in Uganda, Booth visited the government authorities who extended to him a warm welcome, and he perceived that the natives were both anxious to learn and receptive to the everlasting influence of the gospel. His report to the Southern African Union Conference regarding his visit to Uganda was captivating. He reported: "The authorities offer very favorable inducements to establish mission stations on the industrial plan. A splendid site for a mission station and schools in Uganda, with buildings already erected, was offered on favorable terms."<sup>8</sup>

Restless, in the same month, April 1903, Booth left for England on a mission to mobilize resources to purchase property on which to establish a mission in Uganda. His plea for funds also extended to the General Conference from whom he requested \$1,000 for the purchase of a mission station in Uganda. The General Conference responded that it was impossible to fulfill his request.<sup>9</sup>

It appears that the General Conference needed to hear this plea for funds through the appropriate channel—the church leadership in South Africa. However, the correspondence with Booth created an awareness of the fertile ground for the Adventist message in Uganda. Two years later, in his address to the thirty-sixth General Conference Session, which was held in Takoma Park on May 12, 1905, President, A. G. Daniells urged the Church to be fast in accessing "such lands as the Philippines, Madagascar, Greece, Uganda, and Persia."<sup>10</sup>

In heeding the counsel of the General Conference president to accelerate outreach, the British Union Conference, whose territorial mission assignment included German East Africa and British East Africa, called A. A. Carscallen to British East Africa. He accompanied A. C. Enns and Joseph Nyambo, who were deployed to German East Africa, on September 1, 1906.<sup>11</sup>

## Source of Mission Funding in Opening Work in Uganda

To support the deployment of missionaries to Uganda in 1906, resources were realized from America and Europe; for example, the Iowa Conference designated \$5,000 towards this mission endeavor.<sup>12</sup> The General European Conference voted to give the General Mission Board \$5,000, to be used to open mission stations in Uganda, Central Africa, and India.<sup>13</sup> The *Advent Review and Sabbath Herald* of January 17, 1907, reviewing the previous year's departure of missionaries for the fields reported that in August 1906 A. A. Carscallen of England and Peter Nyambo of Nyassaland, who was then a student in England, were appointed by the British Union to open work in Uganda.<sup>14</sup>

Earlier, in June 1906, L. R. Conradi, the president of the European Division, reported in the *Advent Review and Sabbath Herald* the location of missionaries south of the equator including Uganda.<sup>15</sup> Prior to their arrival, Brother Enns a missionary in the German East Africa, had made a proposal to Elder Conradi to begin work

among the Kavirondo near Lake Victoria.<sup>16</sup>

Reflecting on the work in the General European Conference, L. R. Conradi was thrilled by the steady progress in mission activities in Europe and Africa. He evidenced his assertions with statistical figures of resources, both financial and human, and souls won. Then, he made mention of the names of Elder A. A. Carscallen and Peter Nyambo and their work for the British Union in British East Africa and Uganda.<sup>17</sup> This team left Hamburg as scheduled on September 1, 1906, sailing to East Africa. The intent was to spend a little while with the German East African Mission and then move to Uganda.<sup>18</sup>

In the "Historical Summary" for the mission activities for the year 1906, the *Seventh-day Adventist Yearbook* noted that "September 1, G. Sander, A. A. Carscallen, and Peter Nyambo left Hamburg, Germany, for East Africa, the first-named to connect with the German East African Mission, and the two last-named to open a new station in Uganda."<sup>19</sup> The yearbook also listed the new mission stations that were opened during 1906: Java; Manila; Hunan, China; Almora, India; Uganda, British Central Africa; Kaffir Mission; Cape Colony; Kihuiro and Vuasu Stations, German East Africa; Grand Cayman Islands; and West Indies.<sup>20</sup>

On November 27, 1906, A. A. Carscallen recounted having secured a footing on the southern shores of Lake Victoria's Kavirondo Bay (now Winam Gulf)<sup>21</sup> and he was in company of Enns and Peter Nyambo.<sup>22</sup> The people who occupied the eastern portion of the Uganda Protectorate from the Mau Plateau to the eastern shores of Lake Victoria included the Bantu Kavirondo, the Nilotic Kavirondo, the Nandi ethnic group, and the Masai ethnic group.<sup>23</sup>

In the partitioning of East Africa, the Anglo-German Agreement of 1866 created two spheres of influence for the rival powers. Whereas this agreement dealt with boundaries, it did not delineate the borderline in the north—the Lake Victoria region.<sup>24</sup> Strategically located around a water body and filled with abundant resources, it became the focus of vigorous competition for occupancy by British and German agents—the Imperial British East Africa Company (IBEAC) and German East Africa Company (GEAC). In this regard, German Major Hermann was instructed by von Wissmann in 1889 to engage in the rivalry militarily "...to secure on behalf of German the territories situated south of and along the Victoria Nyanza Lake, from Kavirondo Bay and the countries between Victoria Nyanza and Tanganyika up to the Muta Nzige and Albert Nyanza, so as to frustrate England's attempts at gaining an influence in those territories."<sup>25</sup>

To ease the tension, another treaty—the Anglo-German Treaty of 1890, also known as the Heligoland-Zanzibar Treaty—set the boundary of the respective spheres in the Lake Victoria region at altitude one degree south. By this agreement, Kavirondo fell in the spheres of the British East Africa (Kenya). It was in 1902 that all of Eastern Uganda between the present border and approximately 36° east longitude was transferred to Kenya (then the British East Africa Protectorate), but it was not until 1905 that Germany relinquished its hold on it when they ceased their military rule in the region.<sup>26</sup>

It seems that in guiding Carscallen and Nyambo to Kavirondo Enns was not aware of the territorial changes ensuing the treaties. However, the General Conference, realizing that Kavirondo was no longer a territory in Uganda, but rather the British East Africa (now Kenya), consolidated it, but at the same time sought to evangelize Uganda.

## Fresh Plans to Reach Uganda

In 1908, the General Conference Committee in Europe, in a meeting held on March 14, 1908, at Hamburg, voted to devote part of the surplus in the General European treasury to opening the work in Uganda. The German Union Conference, desiring to extend the missionary operations to Uganda, asked Enns to make a trip to Uganda. Without delay, he traveled "to Uganda proper"<sup>27</sup> from Pare through Lake Victoria. He landed at Entebbe where he was received by English missionaries of the Christian Missionary Society, who offered him warm hospitality. He called at Mengo, then the capital of Uganda, where he met with the government officials who requested he bring in medical missionaries to address health issues affecting the citizens. He spent eight days in the home of Mr. Wermer, a government official. During his stay, Brother Enns visited the royal palace of the king, who invited him to dine and also requested that the church establish a medical mission in the province of Chagwe (Kyagwe). The same request was extended to him by the government physician.<sup>28</sup>

During eight days he spent in Buganda, Enns also witnessed for Christ. He writes: "I would to God that many families would come to Buganda where I left fourteen persons who desire to be rebaptized in the manner that Jesus was, and to be taught the Sabbath and advent truths of the Bible."<sup>29</sup>

## Factors Arousing Mission Interest in Uganda

Although there was much interest in Uganda during the first decade of the twentieth century, including the inclusion of the Uganda Mission in the yearbook of 1907,<sup>30</sup> it was not until 1927 when the Adventist Church in Uganda was practically planted. From 1909 through 1925, apart from the missionaries who, when crossing the southwest corner of Uganda from Rwanda on their way to Kivu in the Congo in 1924, looked forward to the day missions would stretch across Uganda, connecting East Africa and the Congo, little progress was made in evangelizing the country.<sup>31</sup>

Serious interest in Uganda was finally aroused after the Missionary Volunteer program made the book, *Uganda's White Man of Work*,<sup>32</sup> part of its Reading Course in 1911. The story of Alexander MacKay, the first pioneer missionary volunteer who was sent to Uganda sent by the Christian Missionary Society 1876 and stayed until his death in 1890,<sup>33</sup> inspired many young people.<sup>34</sup> The Missionary Volunteer program caused a paradigm shift from world mission being a peripheral concern to becoming the core purpose of the Seventh-day Adventist Church. A new practice was initiated, the "spring board plan," to invest into fields that could soon be self-supporting by

sending them missionaries.

## Other Factors to Explain the Silence Between 1908-1927

Local conditions also made it difficult to reach Uganda. As had happened earlier in South Africa, missionaries of other denominations wanted to keep Adventists out of their territory. They sent requests to the government to forbid Adventists from opening any missions for the natives in South Africa. As this part of the country was controlled by Great Britain, the request went to London. There, the government official studied the statistics received by the British Empire which monitored every denomination. The generated statistics demonstrated that Adventists were doing more missionary work than any other denomination; consequently, the request was denied.<sup>35</sup>

The experience in Tanganyika (now Tanzania) was different; the government sensing the spirit of rivalry among the denominations, adopted a policy of “spheres of influence,” in which each mission society or denomination was given a prescribed area in which to work and extend its influence without overlapping. When the Adventists arrived in 1903, they were allotted a portion in the Pare area.<sup>36</sup> Similarly, in Kenya the spheres of influence policy designated and limited Adventists to Luo and Kiisi lands. The government was loath to allow Adventist missionaries to extend into Nandi and Masai lands.<sup>37</sup>

In Uganda, the situation was volatile. The initial three faith groups—the Muslims, who came in 1840s from Zanzibar; the Anglican missionaries, led by Lieutenant Shergold Smith and Reverend C. T. Wilson from England in 1877; and the White Fathers of the Catholic missionaries, led by Father Lourdel and Brother Arnans from France in 1879—were literally engaged in fights to undermine each other and to compete for favors from the king of Buganda. The fight turned physical on Sunday, January 25, 1892, when the Battle of Mengo erupted between Anglicans from Namirembe and the Roman Catholics from Rubaga. Attacked by Captain Lugard, an Anglican, the Roman Catholics sustained grave casualties.<sup>38</sup>

To mitigate the religious conflicts, on March 30, 1892, spheres of influence were established in Buganda. The Roman Catholics were given the county of Buddu, the Muslims were allotted the county of Butambala, and the rest of Buganda went to the Anglicans. Further, on April 30, 1892, a treaty was signed confining each religious group to the allotted counties and forbidding any cross over to others’ territories. To further strengthen these demarcations, in 1900 another agreement was signed by the British colonial government to assign chiefs of affiliate faith to administer the territories.<sup>39</sup>

With this prevailing religious animosity among the faith groups, coupled with the spheres of influence already demarcated, the authorities could not allow a new faith group to be introduced and upset the awkward balance of the three original religious groups.

## Financial Support for the Commencing of Work in 1927

In the *Mission Quarterly* of the third quarter 1927, J. L. Shaw, General Conference treasurer, made a financial appeal to all Sabbath Schools everywhere to give generously during the thirteenth Sabbath in support of the work in East and Northeast Africa, which was being administered by the European Division.<sup>40</sup> For promotion of this offering, W. T. Bartlett, who was the superintendent of the East Africa Union, painted a brilliant picture of Uganda in regard to mission: "The story of Christian mission in Uganda shines with luster. It tells of savage persecution and of martyr heroism. More than any other country in East Africa, the territory of Uganda has been a scene of gospel triumphs."<sup>41</sup>

## Factors Which Accelerated the Adventist Work in Uganda

The Seventh-day Adventist mission work in Uganda accelerated due to the ground work laid by missionaries of the Christian Mission Society, who were invited by the king of Buganda, Kabaka Mutesa 1, by way of Henry Morton Stanley,<sup>42</sup> an explorer, in the mid-1870s. They opened schools ranging from catechism schools and preschools to elementary and secondary schools. senior secondary schools.<sup>43</sup> These schools improved Uganda's literacy rate, especially in the Kingdom of Buganda, through the work of the Roman Catholic and Church of England missions.<sup>44</sup> In addition, Bibles became available in the native language, Luganda. It was noted in the *Adventist Review and Sabbath Herald* that the sale of scripture in Uganda yielded over \$600 the first six months of 1903, a positive sign toward the spreading the last message.<sup>45</sup>

## Lifting the Spheres of Influence

Finally, in the latter part of 1927, after the spheres of influence were abolished,<sup>46</sup> W. T. Bartlett, president of the British East Africa Mission, and S. G. Maxwell toured Uganda from one end to the other searching for a suitable location to start work in there. Eventually, an old coffee estate, one square mile in extent, some 121 miles from Kampala was purchased at Nchwanga. This became the first mission station in Uganda proper having lost Kavirondo to British East Africa (Kenya). The same year, S. G. Maxwell and his wife left Tanganyika to open up work in Uganda. He arrived with Petro Risasi,<sup>47</sup> and they settled at Nchwanga in Mubende District. Early in 1928, this first group was joined by six chosen African workers from Kenya and Tanganyika. They included Ibrahim Maradufu, Abraham Musangi, Samson Nyainda, Paul Nyema, Jeremiah Osoro, and Hezekiah Rewe.<sup>48</sup> These pioneer workers laid the permanent foundation of the Seventh-day Adventist Church in Uganda.

The pioneer missionaries had to bear great sacrifices in bringing the Adventist church to Uganda. Mary Sachs who served as secretary treasurer of the Uganda Mission wrote

Out in the mission fields oftentimes you feel lost and forsaken, as if heathenism, superstition, yes the devil himself would have completely robbed your courage, hope, faith, and confidence. You have to forget yourself,

and bring sacrifices for others.<sup>49</sup>

## Organizational History

The Seventh-day Adventist work in Uganda was organized in 1927 under the name of Uganda Mission with offices at Nchwanga, Mubende District. S. G. Maxwell was the first superintendent. The Uganda Mission was supervised by the East African Union Mission, which was organized in 1926 under the European Division.

In opening up work in Uganda, the first approach used was to recruit African missionaries from the Tanganyika and Kenya Missions to partner with S. G. Maxwell in planting churches in this new field. To this effect, ten to twelve African missionaries and their families were sent to initiate the church in Uganda. This was in line with the “springboard” principle initiated in 1886, which held that the Christian countries being reached were to become springboards for further expansion, urging that “every true Seventh-day Adventist must be interested in the welfare of our leading missions which are organized and sustained to send the light to the regions beyond.”<sup>50</sup>

However, this method proved unfruitful in the context of Uganda, for “the people of Uganda are far more advanced than most of the people in the surrounding colonies from which we drew these recruits.”<sup>51</sup> By the time V. E. Toppenberg and Vagan Rasmussen arrived in Uganda toward the close of the year, the original African workers had returned to their home countries. To address this issue, Rasmussen embarked on a serious task of learning the indigenous language with the intention of opening up a training school as a possible solution. Nchwanga Training School was opened to meet this need. In 1929, the European Division was reorganized into the Northern European Division—assigned the territories of Uganda, Kenya, and Tanganyika, which formed the East African Union—and the Central European Division.<sup>52</sup>

## Transfer of the Headquarters from Nchwanga to Kampala

By 1930, mission work had created numerous interests across the country, and it became evident that a centrally positioned station in the country was needed. Land at Kireka, six miles out of Kampala, the capital of Uganda, was acquired on which to build the Kireka Mission Station, which served as the headquarters of the work in Uganda.<sup>53</sup> In 1930, there was one organized church with a membership of twenty-seven. By 1931, the number had of churches doubled to two and the membership rose to fifty-eight.

## Upper Nile Union Mission

Due to the desire to spread the Three Angels Message to the provinces of Bahr el Ghazal, Mongolia, Sobot, Pibor, and Upper Nile of the Anglo-Egyptian Sudan, the work in Uganda was reorganized in 1933 into the Uganda Union Mission with the Headquarters in Kampala. Uganda now included three organized churches and ninety-two baptized members.<sup>54</sup> The work in Uganda was divided into two stations Nchwanga Station, with V.

Rasmussen as director and four other workers, and Kampala Mission Station, with eleven workers and V. E. Toppenberg administering both the union and mission station. The Uganda Union Mission carried this name for one year. In 1934, the name was adjusted to Upper Nile Union Mission to reflect the territorial stretch.<sup>55</sup>

In 1934, the Kampala Mission Station was divided into two missions—the Central Uganda Mission, with the assigned territory of the kingdom of Buganda, Bunyoro, and Toro, under the superintendence of F. H. Muderspach; and the Eastern Uganda Mission, encompassing the territory of Busoga, Budama, Bugwere, Bugisu, and Teso districts under the leadership of E. R. Andersen, superintendent with offices at Kakoro. Thus, three mission stations served Uganda at the time.<sup>56</sup>

In 1943, Uganda relinquished the status of union mission when the Northern European Division was unable to shoulder her mission expenses due to the constraints of the Second World War on European countries. Uganda was assigned to the Southern Africa Division. The Southern Africa Division could not afford to take on Uganda, Tanganyika, and Kenya as separate unions. Thus, the Upper Nile Union Mission name was changed to Uganda. Tanganyika, which had been under the Central European Division, and Kenya, previously under the Northern European Division, were merged together with Uganda to form the East African Union under the supervision of the Southern Africa Division.

In this same year, Katikamu Mission Station was organized under the leadership of R. L. Garber. In 1945, a fourth station, named Rwenzori Mission Station, was organized in Western Uganda under the leadership of Magdalon E. Lind. By 1955, the Uganda Mission Field had six mission stations—Kireka Mission Station, Kakoro Mission Station, Katikamu Mission Station, Rwenzori Mission Station, Ankole Mission Station, and Gulu Mission Station. The field had a membership of 2,414 baptized members organized in sixteen churches. The field was led by F. H. Muderspach, president, and W. O. England, secretary-treasurer.

It is worth noting that in 1955, F. H. Muderspach and W. O. England guided a team of 102 to do the work of the Lord: the ordained ministers were: Dennis Bazara, Simon M. Golola, Mesaki S. Kabala, Y. Katabalwa, H. E. Kotz, D. Mukasa, E. Musoke. Eryasafu Mwanje, Erisa Semakula, and F. H. Muderspach.

The licensed ministers included Y. Bamuturaki, Z. Biraro, S. Kigozi, Y. K. Kigozi, S. Lubega, N. Minani, Zakayo Mpatata, Difasi Ngobi, E. G. Olsen, G. L. Pursley, Erisa Sanyu, and W. Woyitira. W. O. England, S. Kalette, and D. L. Stilson were credentialed missionaries. The licensed missionaries were Elsa M. Brandt, Mary Bredenkamp, A. Bukombo, W. Gingo, D. Isabirye, M. Kajubi, A. Kakote, G. Kanyike, G. Kasujja, W. Kibaya, K. Kigula, B. Kikonyogo, B. Kissa, S. Kiwanuka, Mrs. H. E. Kotz, D. Kulya, L. Lubisi, S. Lufafa, E. Luyurika, S. Mukwaya, Y. Namulamu, Z. Nyakana, K. Madonde, Y. Mbugonsa, K. Mugulo, D. Mukuma, H. Musisi, A. Mwanga, S. Ojula, Baturumayo Okia, Mrs. E. G. Olsen, Mrs. G. L. Pursley, Lona J. Rasmussen, S. Rwahera, S. Sebowo, B. Sekitto, A. Senjovu, D. Ssessanga, Dr. Mildred Stilson, W. Waisana, E. Watisa, and N. Zinda.

Church school teachers were recognized as teacher evangelists. They included G. Aligawesa, G. W. Awuye, M. Bamulumbye, E. Busulwa, Y. Bataire, B. Egonga, N. Engengu, S. Isabirye, O. Kalemere, Y. Kakulo, K. Kazibira, A.



Muwanga, A. Nangede, Y. Nampala, N. Nampalla, A. Ndyanabo, R. Rukwenge, G. Sekayita, and E. Wamala. Dolosi Kambudyu, Erinesti Kigangali, M. Mudanga, E. Mukasa, W. E. K. Musazzi, A. K. Kyenje, P. Senzira, W. Waiswa, and A. Yawe were credentialed colporteurs.<sup>57</sup>

## The Birth of Central Uganda Field

In 1982, Uganda, which had been one administrative unit, was reorganized into two fields. The Central Uganda Field, with the assigned territory of Buganda Province, Busoga Province, Acholi, Bugishu, Bukedi, Karamoja, Lango, Madi, Sebei, and Teso districts, comprised fifty-five organized churches and a membership of 8,660 with S. B. Kyambadde, president, and C. Alzola, secretary-treasurer. The Western Uganda Field, with the territory of Ankole, Bunyoro, Kigezi, Toro, and West Nile, comprised fifty-three organized churches and 7,945 baptized members under the leadership of C. M. Aliddeki, president, and Henry Kalule, secretary-treasurer.<sup>58</sup>

In 1989, the Central Uganda Field, with a membership of 26,419 and 125 organized churches, was again reorganized when the Eastern Uganda Field was separated from it. The Central Uganda Field remained with the designated territory of Apach, Kalangala, Kampala, Kiboga, Lira, Luwero, Masaka, Mpigi, Mubende, Mukono, and Rakai and a membership of 25,496 organized into ninety-six churches. S. B. Kyambadde was the president, J. Kaggya, secretary, and A. Senteza the treasurer.<sup>59</sup>

## Central Uganda Field Becomes a Conference

In 2009, the Central Uganda Field attained conference status while maintaining the same territorial boundaries. It comprised 227 organized churches with a membership of 100,510. The leadership who spearheaded this change of status included James Kagya, president; Yafesi Walugembe, secretary; Frank Kiggundu, treasurer; and committee members Busuulwa Elkam, Kigguli Herbert, G. W. Kambugu, E. Kayizzi, Justine Kitaka, Moses Kyayise, Godfrey Lubwama, John Mafabi, Juma Mahlon, Joshua Musoke, G. W. Ndawula, C. R. Nsereko, Jimmy Nyende, Samuel Kajoba, Dalton Segawa, Elijah Sendegeya, Josiah Serunjogi, Solomon Musoke, and Betty Tibaleka.

## Divisions Which Have Overseen the Work in Uganda

European Division (1927-1928), Northern European Division (1929-1942), Southern Africa Division (1943-1964), Trans-African Division (1965-1969). In 1970, the East African Union, of which Uganda was a part, was listed under unattached union territory not attached to division awaiting the conclusion of a general organization plan for the global Church. The Afro-Mideast Division (1971-1981), East African Division (1982-2002), East Central Africa Division (2003-present).

## Chronology of Presidents

Presidents: S. G. Maxwell (1927-1928), G. A. Ellingworth (1929), V. E. Toppenberg (1930-1943), C. A. Lewis (1944-1947), R. J. Wieland (1948-1953), M. E. Lind (1954), F. H. Muderspach (1955-1957), William. R. Robinson (1958-1959),<sup>60</sup> M. E. Lind (1960-), J. E. Schultz (1962-1963), D. K. Bazarra (1964-1969), R. D. Pifer (1970-1971), B. D. Wheeler (acting, 1972), R. H. Carter (1973-1974), D. I. Isabirye (1975-1979), S. B. Kyambadde (1980-1991), Christian Aliddeki (1992-1996), S. K. Sendawula (1997-1999), James Kagya (2000-2015), Samuel Kajoba (2016-present).

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1. East-Central Africa Division 4th Quarter Statistical Report, 2020.
2. "Central Uganda Field," *Seventh-day Adventist Yearbook* (Nampa, ID: Pacific Press Publishing Association, 2019), 61.
3. *Ibid.*, 61.
4. Kotz, E., "Readiness for Service," *ARH*, May 26, 1927, 3.
5. W. T. Bartlett, "Beginning Work in Uganda," *Missions Quarterly*, Third Quarter 1927, 15-19.
6. Booth had mobilized funds from the Plainfield Seventh-day Adventist Church in New Jersey and used them to establish Plainfield Mission near Blantyre (now Malamulo), and he had worked to establish several Baptist Missions before his conversion to Adventism.
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