CHAPTER – IV

GROWTH OF CHRISTIANITY IN INDIA
WITH A SPECIAL REFERENCE TO SEVENTH DAY
ADVENTIST CHURCH
SECTION - I

1. Religions of India:

Religion has played an important role in the formation of Indian culture and today still controls every activity of the people. About two thirds of the population are Hindus. Hinduism, a religious philosophy resulting from the amalgamation of concepts held by the Indo-Aryan invaders and the Dravidians, dates from the sixth or seventh century B.C. The sacred books of the Hindus, the Vedas, were produced more than a thousand years before Christ. The most prominent characteristics of this philosophy are (1) the doctrine of transmigration of souls, (2) division of people into castes (Brahmins – Scholars and priests; Kshatriyas – warriors and rulers; Vaisyas – traders and artisans; and Sudras – farmers and laborers; and below these outcastes, “the untouchables, who performed the most menial tasks), and (3) the obligation of every man to do his duty in the state in which he was born. These doctrines account largely for the inherent religious conservatism in India and the reluctance to accept new teachings.

1 Department of Education “Lessons in Denominational History, General Conference of Seventh-Day Adventists, Washington DC, USA, 1944, P.232.
Hinduism constitute biggest religions in India with about 81% of population while other religious groups represented in India are Moslems, about 15% population; Sikhs, a group holding a reformed Hinduistic philosophy, numbering about 1% adherents; Jains, Buddhists and zorastrians whose religions began in six centures B.C., constitute 0.5% and Christians, about 2.5% adherents.

THE EARLY CHRISTIAN MISSIONS IN INDIA

According to tradition, Christianity came to India in as early as the first century AD. Apostle Thomas is supposed to have landed on the southwest coast of India at a place called Muzinis (modern Cranganoor, north of Cochin in the state of Kerala in South India) in AD 52\textsuperscript{2}. His work led to the establishment of seven churches on the Malabar Coast (Kerala State). Evidently from Kerala he traveled east to the area of the modern city of Madras. Finally he is supposed to have suffered martyrdom at a place called Mylapore near Madras where there is a place called St. Thomas Mount dating to centuries back, and a Roman Catholic Church\textsuperscript{3}.

\textsuperscript{3} Ibid, pp. 126-128.
While clearcut evidence is lacking to confirm this tradition, there are strong indications in favour of it. A Christian community known as St. Thomas Christians has existed on the Malabar Coast from very early times, and they strongly hold that Apostle Thomas founded the church there. We have clear evidence of the existence of a Christian community in Malabar from the early part of the fourth century AD\(^4\). The strong trade relations that existed between the Middle East and the Malabar Coast and the existence of a Jewish community there even before the beginning of the Christian era add further weight to the tradition. In fact, Apostle Thomas is supposed to have come searching for Jews.

**Roman Catholic Missionaries**

Vasco da Gama from Portugal landed in Calicut, a port near Cranganor on the southwest coast in the summer of 1498 and thus brought Roman Catholic Christianity to India. Till that time our knowledge of St. Thomas Christians of Kerala is scanty and fragmentary.

\(^4\) Mingana, A. The Early spread of Christianity in India, and the Far East, Manchester University Press, 1925, pp. 75-77.
The Portuguese soon established trading centers in places like Goa and to these settlements Catholic missionaries came⁵.

Francis Xavier, a companion of Ignatius Loyola, arrived in Goa in 1542⁶. His extensive missionary activities in South India led to the conversion of many. In 1549 three Jesuit missionaries visited Emperor Akbar in North India and stayed in the Mughal court for a few years holding discussions with the emperor and others. In 1606, an Italian Jesuit, Robert de Nobili, came to Madurai in South India (Madras State) and worked especially among the upper caste Hindus by imitating their mannerisms and customs⁷. This followed by two communities, Romo-Syrian and Jacobite who continued side by side in India in several parts of India and attained some success in conversion of Indians to Christianity⁸ until such time the protestant missionaries started their work under the British Government.

Protestant Missionaries

Early in the seventeenth century the British and the Dutch came to India as traders and established their centers in various places along the

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⁵ Firth, oppo. Cit. pp. 49-51.
⁸ Keay, F.E., A History of the Syrian Church in India, ISPCK, Delhi, 1951, pp. 54-55.
western and Eastern coasts. These centers had chaplains to care for the spiritual needs of the traders. However, they did not show much interest in evangelizing the local population.

**Early Christian Missions in India**

In the Seventeenth century the Danes acquired Transquebar as a trading post in southern India and there the first Protestant missionaries went soon after. Some years later, in 1706, the Duch king of Fredrick II sent two missionaries from Germany, named Ziegenbalg and Plutschau, who landed at Tranquebar, and having mastered the Tamil language in spite of many difficulties, they established schools and preached in the villages. Before Ziegenbalg died, in 1719, he translated into Tamil the whole of the New Testament and the Old Testament up to the book of Ruth. It seems that this was the first translation of any Scriptures into an Indian language.  

During the eighteenth century the great figure in missionary history of South India was Christian Frederick Schwartz. He lived along with the people, going from village to village, preaching to all classes. He went to the Hindu temple cities of Trichinopoly, Madurai, and Tinnevelly.

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with the gospel, and as a result of his work they became strong holds of Christianity\textsuperscript{10}.

William Carey, born in England in 1761, did for the north of India what Schwartz had done for the south in the cause of missionary endeavour.

In 1793 Carey and a physician named Thomas were appointed to India as missionaries of the “Baptist Society for Propagating the Gospel Among the Heathen”. Since at that time the East India Company, which controlled India, did not favor missionary activities, Carey eventually settled in Serampore, a Danish possession, and began mission work in earnest\textsuperscript{11}.

In 1800, Carey was joined by Joshua Marshman and William Ward creating the Serampore Trio. William Carey’s contribution to the missionary work and other fields such as education and social reforms, literature and the like was remarkable. In 1806, Henry Martyn came from England and especially contributed to the work among the Muslims. His translation of the New Testament in Urdu was a remarkable achievement.

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\item Firth, Oppo.cit. p. 151-155.
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During the next 34 years Carey and his colleagues translated or published the Scriptures in 40 languages and dialects. They also established a printing house so that the printed page could reach the many parts of India that were not accessible to direct missionary activity. After by an act of Parliament in 1833, the British Government opened India to missionaries of any nationality and it has resulted in the Protestant missionary endeavors in India on a large scale\textsuperscript{12}.

The nineteenth century brought some great missionary educators from England. Alexander Duff in Calcutta, John Wilson in Bombay, Robert T. Noble in Masulipatnam, Stephen Hislop in Nagpur, and Anderson and Braithwaite in Madras are names to be remembered\textsuperscript{13}. Today there are nearly 150 Christian colleges in India out of which nearly fifty of them are for women.

**Anglican Bishopric**

The first Anglican Bishopric was founded in 1813 with Bishop Thomas F Middleton in Calcutta. The Anglican Church Missionary Society carried on an aggressive missionary programme in Northern India. The Basel Mission which had cooperated with the Church Missionary Society began its separate work in 1834 and made a substantial contribution in the field of industrial, education and development\textsuperscript{14}. They

\textsuperscript{12} Ibid, pp. 155-156.
\textsuperscript{13} Firth, oppo.cit. pp. 184-186.
\textsuperscript{14} Ibid, pp. 244-246.
established major industrial units in Mangalore. In 1841, the Welsh Presbyterians started working among the Khasi people of Assam.

The first American group in India was the American Board of Commissioners for Foreign Missions which came to Bombay in 1813. In 1835, John Scudder came to Madras and set up the first medical mission in India. This developed into the now famous Christian Medical College, Vellore\textsuperscript{15}. American Presbyterians worked in Punjab and in the United Provinces, now Uttar Pradesh. Among them Charles W Forman was the best known missionary.

Missions from the continent of Europe (other than the old Tranquebar Mission) and most of those from the U.S.A. came after 1833, when another revision of the charter removed restrictions which had hitherto operated against non-British Societies. The first of the continental societies was the Basel Mission\textsuperscript{16}, which began its work in South Kanara on the west coast in 1834. Other continental missions which came in the first half of the nineteenth century were Gossner’s Evangelical Lutheran Mission (Bihar, 1839) and the Leipzig Lutheran Mission (Tranquebar and Tamilnad, 1841). Of American missions the first was the American Board.

\textsuperscript{15} Ibid, p. 205.
\textsuperscript{16} Ibid, p. 261.
After gaining a footing in Bombay in 1813, as has just been said, it extended its Marathi Mission to Ahmednagar in 1831, and began its Madura Mission in South India in 1834. Other missions from the U.S.A. which began to work in India in the first half of the century were those of the American Presbyterians (Punjab, 1834; U.P. 1836), the American Baptists (Andhra Pradesh and Assam, 1836) and the American Lutherans (Northern circars, Andhra Pradesh, 1842)\(^7\).

**Later Protestant Groups**

In the second half of the nineteenth century and in the early part of the twentieth, a number of Protestant societies came to India. The American Methodist Episcopal Church was established in 1856 which opened up extensive work especially in Northern India. The Salvation Army began their work in 1883, especially for the underprivileged groups. A former member of the Indian Civil Services, Frederick Booth-Tuchar, was a notable early leader\(^8\).

Among the aboriginals, the Gossner Mission in Chota Nagpur, the Santal Mission, the work among the khonds of Orissa, the gonds and

\(^{17}\) Ibid, p.p. 238-239.

bhill of Central India, the Khasis and Lushais, and the Nagas of Northeast were met with success both by the Protestant and Catholic Missions\textsuperscript{19}.

By 1900 there were at work in various parts of India 73 denominations or missionary societies, with a combined Protestant membership of nearly one million. The Christian population of India by 1920 was estimated to be three-and-a-half million. Of these about two-thirds were Roman Catholics. Much of the work of the Christians was carried on through their institutions: schools, colleges, training institutions, clinics, hospitals, orphanages, vocational and industrial training centers, and homes for the aged and destitute. In 1947, several Protestant denominations such as Anglican, Methodist, Presbyterian, Dutch Reformed, and Congregationalist joined together to form the Church of South India\textsuperscript{20}.

\textsuperscript{19} Firth, Opp.cit. pp. 267-269.
\textsuperscript{20} The constitution of the church of South India, CLS, Madras, 1952.
SECTION – II

THE SEVENTH DAY ADVENTIST MISSION IN INDIA

BEGINNINGS : 1890 – 1895

It is not known precisely when the SDA teachings were first introduced into India, or when evangelism began. It is known that in 1890 S. N. Haskell and P. T. Magan crossed India from Calcutta to Bombay on their mission survey journey around the world. Traditionally the beginning of SDA work in India has been dated from 1893, when William Lenker and A. T. Stroup, the two colporteurs from America, landed in Madras and began canvassing for SDA work among the English speaking inhabitants of the major cities of India, traveling the length and breadth of the country in the course of two succeeding years. However, in his first report, written on his way to India, Lenker stated that “while in London, my heart was made to rejoice to learn that the truth has gone before to India, and that good work has begun with encouraging omens21”. A year later he reported the death of sister Anna P. Gordon at Bombay, one year

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before their arrival to Madras. He identified her in his communication as a “faithful worker” and a teacher of SDA doctrines in India\(^\text{22}\).

In the same report Lenker mentioned that in the autumn of 1894 there were five workers in India, presumably colporteurs, one each at Madras, Mysore, and Hyderabad, and two at Calcutta, of whom three came from Australia\(^\text{23}\). M.E. Olsen mentioned that only two from Australia, a retired British India Army captain by the name of Masters, who returned with his wife to India after they had become SDA’s. However, in her recollections, Georgia Burrus Burgess identified them as coming from New Zealand\(^\text{24}\).

The early colporteur work met with outstanding success, the people welcoming SDA publications and at times buying duplicate copies and also volunteering to sell to their friends. Lenker reported that his first year’s sales amounted to Rs.4,000, and that other colporteurs had met with similar success. Very early, the people asked that the books be translated into the local languages, one man volunteering to translate them into Tamil\(^\text{25}\). A pamphlet containing Bible readings on the life of Christ,

\(^{22}\) Review and Herald 72:5, Jan 1, 1895.

\(^{23}\) Oslen, M.E., Origin and Progress of Seventh-day Adventists, p.517.

\(^{24}\) Eastern Tidings, 36:2, May 9, 1941.

\(^{25}\) Review and Herald, 71:84, Feb. 6, 1894.
prepared by S.N. Haskell, was translated and published by an independent Protestant mission at Poona in 189426.

In an article entitled “A Comprehensive Survey of the Early Work in India,” L.G. Mookerjee, writing in 1941, mentions another early development: that before any Seventh-day Adventist work was opened in India, Dr. J.h. Kellogg of Battle Creek, Michigan, U.S.A., was supporting a Bengali Christian, B.N. Mitter by name, who was connected with the American Baptist Mission. When D.A. Robinson came to India, arrangements were made, and the Seventh-day Adventist Mission took over B.N. Mitter and family in their work at the orphanage in Calcutta 27.

2. Starting Regular Mission work:

The first regular SDA worker to reach India under appointment by the Mission board was Georgia Burrus later became Georgia Burgess, a young Bible instructor from California, who arrived in Calcutta on Jan. 23, 189528.

It had been planned that she would accompany D.A. Robinson, the leader of the projected missionary to India, but when he was delayed

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26 Review and Herald, 72:5, Jan.1, 1895.
in England, Georgia Burrus proceeded alone, aiming to work as a self-supporting worker until the regular mission could be established, the Mission Board paying only her fare. Captain Masters and his wife met her at the dock and helped her establish herself in a strange land\textsuperscript{29}.

Georgia Burrus found lodgings during her first year in Calcutta at the YWCA home, where her vegetarian diet called forth much favorable comment and brought her a reduction in the charge made for meals. Engrossed in the study of the Bengali language, she found little time to work for her support, and consequently was soon short of funds. On learning this her teacher volunteered to continue instructing her without a fee, but at that time she received a letter from someone in Africa whom she did not even know, promising her financial support for one year\textsuperscript{30}.

On Nov. 8, 1895, Dores A. Robinson and another Bible instructor, Martha May Talor, arrived in Calcutta, and opened a regular SDA mission in a house on Bow Bazar Street, rented and prepared for them by Georgia Burrus.


\textsuperscript{30} Ibid, P.564.
In March, 1896, a school for Hindu girls was opened on the first floor of the mission house under the supervision of Georgia Burrus and May Taylor, with a well-educated Bengali woman as a teacher. The schoolwork helped the young women to master the language and provided the opportunity to visit the homes of the students, where they could teach Christianity to the women secluded in the zenanas (women’s quarters) of large families. It was while visiting the zenanas in the neighbourhood of the school that Georgia Burrus met Nanibala Biswas, who later became the first SDA convert from Hinduism, and adopted Burrus as her last name, after the one who acquainted her with Christianity\textsuperscript{31}.

Then about the beginning of December, 1896, Robinson began conducting regular Sunday night meetings in the mission hall on the topic “The Christianity of Jesus Christ; What It Is and What It Is Not,” and held several temperance meetings as well. From the beginning the meetings were intended for the English-speaking Indians rather than for the Europeans, though both groups were present. As the meetings progressed the attendance increased. When the mission house was closed for repairs after an earthquake, a theater was secured, and from July

\textsuperscript{31} Youth Department, “Senior Denominational History”, Southern Asia Division of Seventh-Day Adventists, 1979, P.34.
through the next winter the meetings were held there, the audience contributing enough to cover the expenses\textsuperscript{32}.

Also in 1896 the SDA publishing work began in India in Calcutta. In that year the International Tract Society, which gave its address as 154 Bow Bazar Street, issued the first brochure of the International Series, a four-page tract entitled “Can All Be Saved?” Later in that year an article by Ellen G. White, “The Coming of Christ,” was published as a tract in the Bengali language. The printing on these first publishing ventures was done by the commercial presses in Calcutta. The publishing work was aided by the local converts. One of them, A. C. Mookerjee, translated and printed SDA tracts into Bengali at his own expense\textsuperscript{33}.

In 1896, three nurses – Samantha Whiteis, Margaret Gree, and G. P. Edwards – with Edwards’ wife, arrived. A month later O.G. Place, M.D., came and opened treatment room for the middle-class Hindus on the first floor of the mission house. Soon he also had a number of Indian young men and women in training as assistants and nurses. Meanwhile,

\textsuperscript{32} Ibid, P.35.
\textsuperscript{33} Ellen G White, “Counsels on Coporteur Ministry”, Pacific press publishing Association, California, USA, 1942, P.122.
as the schoolwork expanded, a second school was opened on March 3 in the same year at the request of parents in the neighborhood, taught by Kheroda Bose, a young Christian widow recommended by Baptist missionaries. Shortly afterward she became the first Indian convert. In the spring the schools had about 70 students, but in the autumn, about 200 girl pupils, ranging in age from almost babyhood to about 10 years, the age when girls customarily left the school to be married\textsuperscript{34}. 

In July of that year an orphanage called the Home for Destitute Indian Children was opened with about 30 youngsters, most of them boys, in a house adjoining the mission compound on Bow Bazar Street.

Soon several European and Indian families joined the SDA’s, among them, the Bel chambers, the Meyers, and the Mookerjees, according to an account given by L.G. Mookerjee\textsuperscript{35}. These various accessions occurred in 1896, although the first mention of these converts in the Review and Herald appeared only some two years later, in May, 1898, by which time Robinson could report four European families and four or five Bengali families among the new members.

\textsuperscript{34} Don F Neufold, Oppo.cit. p. 564.
\textsuperscript{35} Eastern Tidings 36:7, May 8, 1941.
In mid-March of 1898 William A. Spicer, who had been connected with the publishing work in England for a few years, arrived at Calcutta. Almost immediately he set out to establish and edit the Oriental Watchman, an evangelistic magazine of the Indian Mission. The first issue of 1,500 copies, published in May, was distributed free. Soon colporteurs from overseas arrived to sell it, notably Ellery Robinson from England, who worked in Bengal and Bombay; R.W. Yeoman, who worked in southern India and in Ceylon; I.D. Richardson, who went into the northwest and into Kashmir; W. W. Quantock, who traveled through East Bengal and the Central Provinces; and Herbert B. Meyers, a recent convert, who took the magazine to Burma and the Malay States\(^{36}\). Their work swelled its paid circulation to 4,000 copies monthly at an annual subscription rate of Rs.1-8-0.

About the time that Spicer arrived, the mission published tracts in English, Bengali, and Hindi, which they distributed with the help of coolies who went to different sections of the town, leaving at every home the tracts in appropriate languages with a small handwritten note, “I think these will interest you”\(^{37}\). Among the large books sold by the colporteurs

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\(^{36}\) Eastern Tidings, 36:4, May 8, 1941.
\(^{37}\) Don F. Neufield, Oppo.cit., p. 565.

3. Spreading to New Areas:

In late 1898 or early 1899 the first SDA mission station in the Indian countryside was opened at Karmatar, about 170 miles northwest of Calcutta. The work began as a medical dispensary, but in the winter of 1899-1900 the orphanage was moved to a farm at Karmatar and was renamed the Orphanage Industrial School. In charge of the school was D.A. Robinson and F.W. Brown, the latter a former missionary of another denomination, who arrived in 1899.

During the summer of 1899 Robinson held a series of evangelistic meetings in a town hall at Darjeeling, in the site of the government offices during summer months, situated in the foothills of the Himalayas North of Calcutta. In the autumn of that year reports came

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from northwest India that Sabbathkeepers had sprung up there as the result of the work of colporteurs\textsuperscript{39}.

When an epidemic of smallpox broke out among the children soon after the transfer of the orphanage, the SDA work in India suffered its first causalties in the death of Robinson and Brown. Thereafter the medical work at Karmatar was discontinued, and instead the workers were concentrated at Calcutta, where a sanitarium was developing.

In 1899 the first church school for the English speaking children was opened in the mission building at Calcutta under the supervision of May Taylor and Mrs. Brown; however, it appears that the school functioned only one year and then was discontinued for a while.

**Expansion of SDA Work (1900-1910):**

Between 1900 and 1910 the SDA work spread throughout India, developing in the east, reaching the west, becoming established in the south, and extending to the north-west, where the headquarters were established to bring them nearer to new fields. After the death of Robinson, the leadership of the work fell to Spicer, the only ordained SDA minister in India. In 1901 Spicer was recalled to the General Conference.

\textsuperscript{39} Youth Department, “A Senior Denominational History”, Southern Asia Division of Seventh-Day Adventists, 1979, P.35.
and was succeeded by J.L. Shaw, former president of the Claremont Union College, in South Africa. Soon after his arrival he reported the organization of the first SDA church in India, at Calcutta.\(^{40}\)

Throughout the decade the number of workers increased. New mission stations were opened, new medical enterprises were begun, the educational structure was strengthened, the foundations for many of the present institutions were laid, and the number of SDA publications was enlarged. In 1902 the workers in India, who had come from different backgrounds and had little opportunity for association with one another since their arrival, gathered for their first training and refresher institute at Calcutta, in order to exchange experiences and to strengthen the evangelistic work.\(^{41}\) The proportion of women medical and colporteur workers during that early decade in India was perhaps greater than that in any other SDA mission field. The names of Georgia Burrus (later Mrs.Burgess), Anna Orr, Anna Knight (a Negro American teacher, colporteur, and nurse), Thekla Black, Grace Kellogg, and some others, recur again and again in the missionary accounts from India. Interest in the work in India was demonstrated also by the women of the

\(^{40}\) Ibid, P.36.

Southwestern Union Conference in America, who endeavored to create a fund for the support of zenana workers\textsuperscript{42}.

In 1904 the first general meeting of workers in Southern Asia was held at Calcutta. At that time there were 130 SDA’s in that area. At first the work was conducted in English and Bengali, but by 1907 the Hindi, Santali, Urdu, and Tamil languages had been added. In 1909 there were 230 SDA’s in the territory of the Indian Mission including Ceylon\textsuperscript{43}.

The young people’s work also received attention, and in 1909 the MV Standard of Attainment course in Bible doctrines and denominational history was introduced to the Young People’s Societies.

**Eastern India:**

In 1900 the second SDA station in India was opened at Simultala, some 30 or 40 miles west of karmatar, where W.A. Barlow, a former missionary for another Protestant body who became an SDA in 1900, opened an industrial school for the Santali people. At first Barlow assumed financial responsibility for the work there, but in 1903 the station

\textsuperscript{42} Don F. Neufold Seventh-Day Adventist Encyclopedia, Vol.10, Review and Herald Publishing Association, Hagerstown, USA, P.566.

\textsuperscript{43} Ibid, p. 567.
became a part of the regular mission program of SDA’s\textsuperscript{44}. In 1904 the first three Santali converts were baptized. In 1905 Barlow sent one of his students to teach in a school at Babumohal, a village some distance away, where Barlow built a chapel and a school building.

In 1902 an attempt was made to establish a station at Chandernagore, some 30 miles north of Calcutta. A clinic was opened; however, after a short time the supervising nurse was moved elsewhere. In 1909 the first meeting of the Bengali church members was held at Gopalganj station, which had been opened in 1906 by L.G. Mookerjee\textsuperscript{45}.

\textsuperscript{44} Ibid, p. 567.
\textsuperscript{45} Youth Department, Senior Denomination History, Southern Asia Division of Seventh-Day Adventists, 1979, p.36.
Western India:

According to L.G. Mookerjee, among the early resident SDA workers in western India were a physician, Lucinda Marsh, who practiced at Bombay in 1906, and C.A. Hansen, who began preaching in Bombay in 1905, but who was forced to leave India the next year because of ill-health\textsuperscript{46}. About two years later, in 1908, George F. Enoch came to the area. Mookerjee related that after learning the Marathi language Enoch selected Panve, near Kalyan, to the north-east of Bombay, as the site of his station. There in 1911 he operated a girls’ school with 43 students, half of them from Jewish homes. At the same time he translated tracts into the local language, and in 1910 translated Steps to Christ, by Ellen G. White, into Marathi. In 1913 he published a “fairly large” book of Bible readings.

In 1911, when other workers joined Enoch in West India, a Sabbath school was conducted at Lonavala, some 36 miles northwest of Poona.

Southeran India:

\textsuperscript{46} Eastern Tidings, 3618, Sept. 1, 1941.
SDA work in the south of India began after certain Sabbath-keeping Tamil merchants, who had met an SDA evangelist in Colombo, Ceylon, in 1904, invited SDA ministers to visit them. In 1906 J. S. James was assigned to that field and in 1907 went to Bangalore to study the language. In December, 1907, Shaw, Enoch, and James went to the district, near the southern tip of India on their first visit to the Tamil Sabbathkeepers. While the missionaries were there, the leaders of this Sabbathkeeping community asked SDA’s to open a school and a mission among them. James settled there in March, 1908, living for a while in a schoolhouse in the middle of the village47.

In order to help the many sick in that area James and his wife opened a dispensary on the veranda of their house. During their first year an epidemic of cholera broke out, and the missionaries spent most of their time working for the sick. In 1908 Belle Shryock, a nurse, joined the workers. On two acres of land outside the village, given by the people, a brick-and-mortar residence was erected in 1909, the first mission bungalow built in India with SDA mission funds48.

From the beginning of the work in the south, a number of national young people were trained to help the missionaries in medical, educational, and evangelistic work. One of these, E.D. Thomas, a well-educated youth whose father was connected with the Church of England training school at the nearby village of Nazareth, became James’s helper and interpreter. On April 2, 1910, James baptized the first converts from this area, 14 men and 6 women, Thomas among them. From then on the work continued to grow rapidly.

North West India:

In the second half of the first decade of the twentieth century, SDA work extended into the north-western areas of the country. In 1906 L. J. Burgess and his wife (the former Georgia Burrus) pioneered evangelistic work in the Hindi language in Almora, a town north-east of Delhi, not far from the Nepal border, and near Naini Tal, the summer center of many Protestant missions, where evangelistic work in English had been conducted by Brown some years previously. There they translated SDA tracts into Hindi and Urdu. The next year they moved to Dehra Dun, farther to the northwest, and three years later, in 1910, opened an industrial school for Garwahli youth in that vicinity. S.N. Haskell told
the readers of the Review and Herald that the Burgesses chose to conduct their pioneering work without charge to the Indian mission budget, and financed their expenditures by the sale of subscriptions to the Bible Training School magazine while on furlough in America\textsuperscript{49}.

In 1907 a property was purchased in Mussorie, in the foothills of the Himalayas above Dehra Dun, about 120 miles north of Delhi, for a school which later came to be known as Vincent Hill School, a sanitarium, and a place where the workers could go for a rest from the hot and humid climate of coastal cities and the torrid heat of the interior\textsuperscript{50}. Late in 1907 the work of the Calcutta Sanitarium was transferred there.

In 1909 Lucknow became the site of the printing house and of the mission headquarters, and early in 1909 the first organized Hindustani SDA church in the mission was established there.


\textsuperscript{50} Ibid, p. 567.
Medical Work, 1900-1910:

Medical work continued to develop throughout the decade. In 1900 the treatment rooms in Calcutta, operated for some time on Wellesley Street by Dr. R.S. Olive Ingersoll, were moved to a larger place at 51 Park Street, and there came to be called the Medical and Surgical Sanitarium. In the next year the institution was moved to still larger quarters at 50 Park Street, and there became known as the Calcutta Sanitarium. The vacated quarters were occupied by the newly established Sanitarium health Food Company, which continued the preparation of health foods begun in a small way by D. A. Robinson early in the history of the medical work in India. In 1901 the Karmatar dispensary, which had suspended operations after Brown’s death, was reopened with May Quantock (the former May Taylor) in charge. She was succeeded by Thekla Black. Dr. R.S. Ingersoll came twice a month to take care of the more complicated cases. In 1902 a medical station was opened at Chandernagore, some 30 miles north of Calcutta, where Samantha Whiteis and Grace Kellogg, a newly arrived worker, administered simple treatments.

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52 Ibid, P.235.
In January, 1903, the Calcutta Sanitarium became self-supporting. At that time it was reported that a nursing class was being taught. In 1907 the Calcutta Sanitarium was reduced to treatment rooms, and the main medical work in India shifted to the more healthful climate of Mussoorie, where Dr. H.C. Menkel opened the Mussoorie Sanitarium in 1908 and operated it till 1910. In 1906 Dr. Lucinda Marsh conducted medical work in the city of Bombay, but she became ill after a few months and left the area. In 1908 treatment rooms were opened in Lucknow.

As a rule medical work was conducted at all SDA missions and even where the missionaries were not medically trained. The demand for medical assistance was so great that simple treatments were everywhere given.

**Educational Work, 1900-1910:**

SDA education in India during the first decade of the twentieth century expanded from one school at Karmatar, the Orphanage Industrial School, to at least five in various areas of the country. In 1900 Barlow opened a school at Simultala, where about a score of Santali young men were trained in various trades and in better methods of farming as well as
in evangelistic and teaching methods\textsuperscript{53}. In 1902 a boarding school was opened for the English speaking students at Karmatar, under the supervision of Thekla Black. Anna Orr was the teacher of the first group of 12 students. It appears from the records that it was an elementary school and that after two or three years it was moved to Calcutta, where it met for a time in the home of one of the workers\textsuperscript{54}. There does not seem to be any mention of this school between 1905 and 1910. The 1905 Statistical Report lists one elementary and one intermediate school in the India Mission, with a total enrollment of 25. In 1904 one of the first Santali converts, a young man trained in barlow’ school, went to teach at the newly established Babumohal mission school some distance from the Simultala mission.

The beginning of schoolwork in southern India dates from 1909, when according to the Outline of Mission Field, a school, started at first with non-SDA teachers, was opened under the supervision of James at Nazareth near the community of Sabbathkeeping Tamil Christians\textsuperscript{55}.

In 1910 an industrial school was opened by L.J. Burgess and his wife in the vicinity of Dehra Dun, in northern India. This was listed in the

\textsuperscript{54} Ibid, p. 17.
Yearbook until 1926, first under the name of Garhwal Industrial School, and later as “Open View” Mission School.

**Publishing Work, 1900-1910:**

SDA’s began their publishing work almost as soon as the mission was established. For a number of years they conducted it under the name International Tract Society. The first printing press owned by SDA’s in India was set up in 1903, when the Watchman Press was established at 38 Free School Street in Calcutta. Its largest project was to print the Oriental Watchman, the circulation of which reached 5,000 copies a month in 1902. At the first general meeting of workers held at Calcutta in December of 1904 it was decided to move the print shop to karmatar, where it remained until 1909, when it was moved to Lucknow in northern India\(^{56}\).

After the press was established, the quantity of literature available for the Indian readers steadily increased. In 1901 the Mission Board reported nine tracts available in the national languages of India. Many of these were translated by the converts and printed at their own expense. In 1903 Barlow reported that the new mission press had printed

\(^{56}\) Don F Neufold, oppo.cit. p. 941.
2,000 copies each of the three tracts that he had translated into Santali, and that three more were ready for the press. Sometime in 1904 an Indian in the southern part of the country translated SDA tracts and articles from the Oriental Watchman into Kanarese and had them printed at his own expense, without having met an SDA. In 1902 the English-language health magazine printed in England (whether there was a special Indian edition is not quite certain) was introduced and its circulation grew rapidly among the vegetarian Hindus, who welcomed it and were intrigued by the health principles that it advocated. In 1904 the Review and Herald reported that Steps to Christ, by Ellen G. White, was available in Bengali. In 1910 Dr. Menkel founded the Herald of Health.

The church organ Eastern Tidings (now *Southern Asia Tidings) was founded in 1902. At first it was mimeographed, but after 1903 it was printed. In 1909 the first SDA evangelistic magazine in an Indian language, Yuga Lakshan, in Bengali, was founded at Calcutta, with L.G. Mookerjee as editor.

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58 Edison Samraj, Oppo.cit. p. 17.
Organisation of the India Union Mission (1910):

Until 1909 the work in India, Pakistan, Burma, and Ceylon was administered directly as a detached mission by the General Conference. Then for a brief period it was administered by the Asiatic Division, but by 1910, when the work had spread throughout these countries, it was thought best to decentralize the administration. In a reorganization the Indian work was divided into four missions: the Bengali Mission, comprising the Bengali, Oriya, Santali, and Assamese language areas; the North India Mission, comprising the Hindi (Hindustani, Bihari, Rajasthani, Punjabi, and Sindhi) language areas; the South India Mission, comprising the Tamil, Telugu, Kanarese, Malayalam, and Singhalese language areas; and the Western India Mission, comprising the Marathi and Gujarathi language areas. These, together with the Burma Mission and Ceylon (then a part of the South India Mission) were formed into the India Union Mission. J.L. Shaw, superintendent of the work in India since 1901, became the first union superintendent\(^59\).

After the reorganization, the work advanced in ever-increasing tempo. In 1914 the total number of SDA’s in the India Union Mission was

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about 450. Five years later, in 1919, when the India Union Mission (which between 1915 and 1918 had been a part of the Asiatic Division) was reorganized into the Southern Asia Division, there were 978 members.\footnote{Ibid, p. 18.}

**Progress of SDA Work After 1910:**

Progress of SDA work was rapid in the south India after 1910 as Christianity was already made its greatest impact by other denominational activities. Consequently, the people were better prepared to accept the SDA doctrine. A number of strong national workers developed there. For example, after a Tamil language magazine, whose title is translated “present Truth”, began publication in 1912, a group of nine Tamil colporteurs were trained and sent out to present the SDA publications to their fellow citizens. One of them, Suvisasha Muthu, pioneered in Kerala. An entire village where he had worked was later converted and a church was established there; thereupon the village changed its name to Adventpuram, “the place of Adventists,” and later became the center for the work in that area. In the spring of 1917 the first
national SDA minister in India, E. D. Thomas, who had worked with James and Lowry from the beginning in southern India, was ordained\textsuperscript{61}.

To train men, several schools were established in the course of time. In 1915 Gentry G. Lowry established a high school at Coimbatore for the Tamil young people, which, after several changes in location, developed into Spicer Memorial College and Lowry Memorial High School\textsuperscript{62}. A school at Narsapur, on the east coast of southern India on the Godavari River delta, was opened in 1921 by T.R. Flaiz. Five or six years after H.G. Woodward, a former worker of other denomination had joined SDA’s in India and opened the Malayalam mission in southwestern India. A school was opened at Kottarakara in 1925. In the same year the Tamil School at Prakasapuram offered high school courses for the first time. Besides there were many village elementary schools staffed by national teachers.

Also in 1925 two hospitals were established in South India: one at Nuzvid, Andhra Pradesh, near Vijayawada, in the delta of the Krishna River, and another at Narsapur\textsuperscript{63}. In the early 1930’s a third hospital was

\textsuperscript{62} Ibid, p. 44.
\textsuperscript{63} M S Prasada Rao, oppo.cit. p.12.
opened at Bobbili, southwestern Orissa, about 60 miles north of Vishakhapatnam in Andhra Pradesh, near the eastern coast. After World War II only the Giffard Memorial Hospital was still in operation, but later, about 1950, a clinic was conducted for several years at the city of Tiruchirappalli on the Kaveri River called as Nalwazhi Clinic.

In 1940, the church members in southern India received their own church organ, the Southern India Observer. In 1948 Marga Darsi (Pathfinder”), a health journal in the Telugu language, was founded, and in 1950 another health journal Kerala Deepam (“Light of Kerala”), now called Arogyabodhini (“Health Teacher”), was begun in the Malayalam language.64

In 1941 the predecessor of the Bangalore Middle School was founded, and in 1953 the E. D. Thomas Memorial High School was formed out of the high school division of the James Boarding School and established on its own campus at Kudikadu, near Thanjavur. The growth of the educational work was shown in the enrollment figures of the schools appearing in the Statistical Report. The 1925 Report listed a total of 30 schools in the South India Union Mission, with an enrollment of 819.

Five years later, in 1930, there were 25 schools, with 1,033 students. Ten years later, in 1935, there were 24 schools, with 900 students. In 1940 there were 24 schools, with 900 students. In 1940 there were 24 schools, with 1,063 students; in 1950 there were 29 elementary schools, with an enrollment of 1,111, and 4 secondary schools, with a total of 370 students; and in 1963 there 33 elementary schools, with 998 pupils, and 7 secondary schools, with 1,199 students.\footnote{Ibid, P.570.}

Church membership in South India also grew. In 1911 the total for the South India Union was 124. At the end of 1931, the membership was 1,408. Another 20 years later it was 5,207, and in 1963 it was 14,255.

**Progress in Western India:**

After the organization of the India Union more workers arrived to develop the work in western India. Among them were M.D. Wood, a former missionary for another denomination, who opened a school at Kalyan, near Bombay, while his wife, a medical missionary, operated a dispensary there, beginning about 1912. She also taught nursing at the Marathi Training School for Nurses which was established about 1915 at
Kalyan but apparently closed shortly afterward\textsuperscript{66}. In the same year G. W. Pettit came to conduct evangelism among the English–speaking people in Bombay, assisted the next year by F.H. Loasby. In 1914 a church was organized in Bomaby. In 1915 Roland E. Loasby began village evangelism in the vicinity of Lasalgaon, a town 150 miles northeast of Bombay. In 1921 the Kalyan School, relocated at Lasalgaon, became a training institution for the Western India Union\textsuperscript{67}.

Also in 1921 the headquarters of the Southern Asia Division was moved to Poona, Maharashtra. Three years later, in 1924, the Oriental Watchman Publishing House was moved there also, and since then the division headquarters and the publishing house have shared the Salisbury Park compound which was named in memory of H. R. Salisbury, second superintendent of the India Union, who lost his life while returning to India during World War I.

In 1936 medical work was begun in Surat, in Gujarat State critically a small clinic was opened which later, in 1942, by popular

\textsuperscript{66} R W Kedas, “Adventist Movement of Western India”, Western India Union of SDA, Frank and Earnest Brothers, Salisbury Park, Pune, 2005, p. 82.
\textsuperscript{67} Ibid, p. 83.
request and with financial assistance from local sources, became the Surat Hospital.

In the course of World War II the college section of the Spicer Junior College was moved from Bangalore to its present campus at Kirkee, near Poona. The progress of educational work in western India is shown by the figures that appeared in the Statistical Report. In 1911, a year after the organization of the India Union, western India had 2 church schools with 68 pupils; by 1936, there were 7 church schools, with an enrollment of 134; and in 1963 there were 16 elementary schools, with 486 students, 2 secondary schools, with 177 students, and one senior college, with 291 students.\(^68\)

Church membership in the area, which in 1911 was 20, was 517 in 1936, and 1,843 in 1963. In 1955 the union paper, Gateway Messenger, the organ of the Western India Union, was begun. This union is distinctive in that, it was the first to elect a Indian national M.D. Moses in 1962 as its president.\(^69\)

**Progress in Northern India:**

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\(^68\) Don F Neufeld, Oppo.cit. p. 570.

\(^69\) R.W. Kedas, Oppo.cit. p. 52.
Evangelistic work in northern India began in the upper valley of the Ganges about the time the India Union headquarters were transferred to Lucknow in north-central India in 1909. After 1910 S.A. Wellman, M.M. Mattison, I.F. Blue and others promoted the development of SDA work. About 1911 Vera Chilton began work among the Hindu women at Lucknow, and soon thereafter a residence for Christian women was constructed so that those who were driven out by their relatives for accepting Christianity could have a place to live. About the same time an Urdu-language school was conducted at Dehra Dun by Alice O’Connor, a resident of India, a convert who had an excellent knowledge of Urdu. Later she joined with two nurses, Misses Kurtz and Shryock, in the operation of a school and dispensary at Najibabad, near Dehra Dun. In 1914 treatment rooms were opened at Simla, a summer resort in the foothills of the Himalayas, by H.C. Menkel, a physician, who operated treatment rooms at Simla, in the mountains, during the summers and at Delhi, on the plains, during the winters.

In 1915 one of the earliest training schools for Indian workers was established at Lucknow under the name of Indian Christian Training.

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School. In 1919 M.M. Mattison opened a girls’ school at Lucknow. At first the work centered around the headquarters at Lucknow, but later a secondary center developed at Hapur, about 30 miles east of Delhi, where a North India Boys’ School was established in 1917, which later became a training school for the Northwest India Union71. In 1911 an English-language school was opened at Mussoorie, where most of the children of the overseas workers in Southern Asia since then have received their secondary education and for a time some college education, 1379.

The work was not carried on without opposition or persecution. In 1911 a national, John Last, an earnest evangelist, was beaten to death by a mob in a city of Patiala in Punjab72.

**Progress in Northeast India**: The work in the province of Bihar was begun with the orphanage at Karmatar in 1899 and was later carried to Ranchi, where the North East India Union Training School was situated from about 1920 until the 1930’s 1052. In 1917 the first Bengali worker, L.G. Mookerjee, was ordained to the ministry. The work continued to develop in the 1920’s when R.J. Borrowdale and W.B. Votaw conducted

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71 Ibid, P.35.
72 Ibid, P.39.
village evangelism throughout the area. About 1930 a hospital was opened at the Karmatar station under the supervision of H.G. Hebard, which, however, was soon closed. An elementary school opened in 1936 at Khunti, about 20 miles south of Ranchi, had initial difficulties, but became a strong factor in the SDA work in the northeastern part of India. After medical work in the area had been carried on largely in several dispensaries, R.V. Shearer in 1949 opened a small hospital at Ranchi, which since then has grown to 56 bed capacity.

In 1927 E.R. Osmunson went to Cuttack, in the delta of the Mahanadi River, and began the study of the Oryia language preparatory to opening a mission station at Khurda. Because of primitive conditions, the missionaries lived in a tent for almost a year before their home was ready.

The work east of the Brahmaputra River was pioneered by Burgess and his wife. Planning to retire in India, they settled near Shillong, in Assam, and there aroused an interest. Later, in 1941, a training school was established in that part of India. In 1949 W.G. Lowry,

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74 Ibid, P.7.
a second-generation worker in India, entered the area of the Lushai Hills in Assam, on the southeastern border with Burma, and in 1950 established an industrial boarding school at Aijal.\textsuperscript{75}

The official organ of the church in north-east India was the Northeast Broadcast. In 1951 the name was changed to Northeast Union Visitor.

**Publishing Work:** As noted earlier, the publishing work in India began soon after a mission was established there, with tracts and a monthly magazine in English, the Oriental Watchman\textsuperscript{76}. Later were issued a number of tracts on religious themes, developed gradually after the formation of the India Union Mission, by which time there was also a monthly health journal, Herald of Health, and a Bengali evangelistic quarterly Yuga Lakshan ("Signs of the Times"). In 1912 an evangelistic quarterly magazine called the Present Truth was begun for the Tamil readers. The 1915 Yearbook listed also Hindi and Urdu Signs of the Times. During World War I the publication of English language magazines was suspended. By 1920 there were eight periodicals in the

\textsuperscript{75} Department of Education, “Lessons in Denominational History”, General Conference of Seventh-Day Adventists, Washington DC, USA, 1944, P.233.

\textsuperscript{76} Ibid, P.234.
national languages of India issued by the SDA publishing house at
Lucknow: Juga Lakshan, a Bengali bimonthly; Pralai Kalana Chincho, a
Gujarati quarterly; Kalyug ke Chinha, a Hindi bimonthly; Pralai Kalachi
Chinha, a Marathi quarterly; Nikalkala Sattium, a Tamil quarterly;
Nishinati-I-Quiyamat, an Urdu bimonthly; and quarterly issues of Present
Truth in Malayalam, Telugu, and Kanarese\(^77\).

The largest SDA book in the national languages at that time was
Bible Readings. In the early 1920’s experienced colporteurs were brought
from overseas to sell large English-language subscription books, such as
by Uriah Smith, and “Heralds of the Morning”, by Asa O. Tait, and in
1924 the first subscription book designed for sale by Indian colporteurs\(^78\),
“Health and Longevity”, by Dr. A.C. Selmon. Colporteurs soon thereafter were selling health books in
all the principal dialects, but the sales of religious books were small. “Our
Day in the Light of Prophecy”, by W.A. Spicer, was among the first
religious books published probably during the late 1920’s or in the early
1930’s. Before 1945 one Hindi and four English printings of a book by

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\(^78\) Ibid, P.571.
R.B. Thurber, “Toward a Better Day”, were sold, and also two printings of an abridgment of “The Ministry of Healing”, by Ellen G. White, which was published under the title Health and Healing. Since then sales of religious publications have been increasing, as colporteurs have gained experience. In 1962 Counsels for the Church (an abridgment of Testimonies for the Church, by Ellen G. White) was published in Hindi⁷⁹. In 1964 SDA’s were printing in 24 of the languages of India, Pakistan, Ceylon, and Burma.

**Later Developments:**

In 1950 SDA’s began to use another avenue of communication – radio evangelism, which was begun with several weekly broadcasts over Radio Ceylon. Even though at the beginning the Bible correspondence school could not be announced, the public was made aware of it through the newspapers. Within a decade and a half the Voice of Prophecy School enrolled 2.4 million who were studying their lessons in 15 languages.

Though Radio Ceylon later was closed to purely religious broadcasts, The Radio Doctor, a program of health evangelism, was continued\(^{80}\).

After Goa was incorporated into India in 1962, N.G.Mookerjee began work there by giving Bible Studies.

In 1964 India’s Spicer Memorial College was the site of a division-wide youth congress. Almost 1,000 delegates were in attendance. Later in the year, India’s first course in the Five-Day Plan to Stop Smoking was conducted at Bangalore.

**Organization of SDA Work in India:**

In 1915 the India Union Mission became a part of the Asiatic Division, but in 1919 the whole was again reorganized as the Southern Asia Division of the General Conference\(^{81}\). A number of smaller missions were formed at that time, while the larger geographical subdivisions became union missions. The territory of India comprised the Northeast India Union Mission (Bihar, East Bengal, West Bengal, and Santal missions), the Northwest India Union Mission (the Bombay, United

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\(^{80}\) George R Knight, “A Brief History of Seventh Day Adventists,” Review and Herald Publishing Association, Hagerstown, USA, 1999, P.144.

Provinces, and Punjab missions), and the South India Union Mission (Malayalam, North Tamil, South Tamil, South Telugu, and north Telugu missions). The work in Ceylon was organized as a mission within the South India Union in 1922. After World War II the work was again reorganized to take cognizance of the division of former British India into Ceylon, Pakistan, and India. In 1949 the territory of West Pakistan was made a separate union; in 1950 Ceylon was separated from the South India Union, and in 1956 East Pakistan was separated from the Northeast Union.

Early Leaders of the Seventh-day Adventist church in India.

Pastor J. L. Shaw - Union Superintendent, India- 1910 - 1913. Pastor J. L. Shaw became the first superintendent of the India Union Mission in 1910, although he had worked for nine years in India previous to this. He gave much spiritual encouragement to the missionaries at a time when the work was in its infancy, and when the workers were often perplexed over

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83 Ibid, P.572.
the many difficulties and discouragements they faced. In his ministry during those early days the true spirit of the early pioneers can be seen.

On his way to the General Conference on April 6, 1909, he sent this message to the workers: "May God greatly and abundantly bless you all with health and a large measure of His Holy Spirit. Hold to the work in hand with increasing confidence and hope in God. Make His Word your daily source of food, and I entreat of you, let nothing keep you from the place of secret communion with God; there lies your power and sufficiency. It is in the mountain and then among the multitude that counts in the work."

On the eve of his departure to the States the second time, in what turned out to be his farewell to India, Pastor Shaw wrote, "We say to poor fellow workers, go forward in the work with faith in God. There is a harvest of souls in waiting. Leave no stone unturned in winning souls to the truth. Think not of the difficulties to be surmounted, but of the worth of human souls, and the soon coming of our blessed Master." 

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86 Ibid, p. 10.
The General Conference Committee deemed it best not to return Elder Shaw to India on account of poor health, and he wrote to the brethren in India concerning this, "This of course, has been a trying experience to me. My feelings are in India. It seems like taking my right arm away, to be held from joining back."

**Professor H. S. Salisbury - Union Superintendent, India-1913-1915:**

Professor Salisbury came to India with a very wide experience, having worked in a number of mission fields as well as in the States in connection with our educational work, being a keen student of ancient history and Hebrew. India felt to gain much by his counsel, and even after his untimely death, the brethren pressed on with every advance move which he had outlined before he left the country. The great burden of his heart was to see the great needs of India supplied. As he left the shores of India on September 10, 1915, from Colombo, he assured the brethren that the reason for his going was primarily to obtain more help for India. On his return journey from America via England to India, his boat, the S. S. "Persia," was torpedoed off the cost of Crete in the Mediterranean Sea. This ended Pastor H. S. Salisbury's two short years of service in India. Yet during that short time he had greatly endeared himself to the hearts of the
people. Of him it was said, "He was a man of tried ability, an unfailing friend"\textsuperscript{87}

**Pastor J. E. Fulton-President, Southern Asia Division-1920-1921:** At the General Conference session held in San Francisco, U. S. A., in 1918, India was separated from the Asiatic Division of which it had been a union since 1915, and was placed under the supervision of a vice-president of the General Conference. In response to a request from the India Union Mission Committee, the General Conference Committee approved of a number of union missions being organized within its territory. Pastor J. E. Fulton, who was previously president of the Asiatic Division, became the first president of the Southern Asia Division. The field was organized at the Ranchi Biennial Meeting held December, 1919—January 1920\textsuperscript{88}.

**Pastor A. W. Cormack.-President, Southern Asia Division-1923-1934.**

Before his appointment to India, Pastor Cormack had been conference president of the Victoria-Tasmanian Conference in the Australasian Division. After a number of years' service in the Southern Asia Division, he expressed himself thus concerning the work: "Our needy field presents to us many problems that defy human solution. Our need of men and

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\textsuperscript{87} Edison Samraj, oppo.cit. p. 23.

\textsuperscript{88} “Eastern Tidings”, November 2, 1921, P.6.
money and facilities presses heavily, and workers are frequently at a loss to know what to do. Then discouragement threatens and efforts are weakened. At this time let us remember that 'the greatest victories gained for the cause of God are not the result of laboured argument, ample facilities, wide influence, or abundance of means; they are gained in the audience chamber with God, when with earnest, agonizing faith men lay hold upon the mighty arm of power'. As he left the shores of India on the S.S."Mooltan" after eleven years of service, he wrote: "Because of the experiences of these eleven years India, the workers there, and her people, will ever remain "our field," "our workers," and "our people."

**Pastor N.C.Wilson-President, Southern Asia Division-1935-1940.** Prior to his appointment to India, Pastor Wilson had laboured in Africa for nine years where he was president of the South African Union Conference. On his arrival in India his was a message of courage and good cheer. In his first message to the people he wrote, "God's command to the hosts of Israel today throughout the world and very definitely in Southern Asia, is that given anciently, ‘Be strong and of good courage.’ Speak unto the children of Israel that they go forward,' and we must obey, for in so doing

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we shall be rewarded with Heaven’s special blessing and victory. Let every worker and believer in our Division heartily and courageously respond to the great call of the hour for an advance move, this is God’s call and we must respond. After having completed nearly six years of service in India it was said of Pastor Wilson on his departure: "The years of his administration have been prosperous years for Southern Asia. The spirit of evangelism now so widespread in our field; the development of city properties and church buildings; the building up of our institutions; these and other tangible results of Brother Wilson’s presence will be remembered and long appreciated by his former associates in Southern Asia.

*Pastor G. G. Lowry-President, Southern Asia Division-1941-1942:* Pastor Lowry came into office at a time when owing to the Japanese victories in the East the fate of India was in the balance. The burden which he carried for the work and workers at this time of crisis proved too great a physical strain for him, and while spending a week-end with Sister Lowry who was on hill-leave at Mahableshwar, the beloved president who had already given thirty-two years of service to India in different parts of the

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field, passed to his rest as the result of a stroke. This closed his short terra of just under a year as president of the Southern Asia Division.

**Pastor A.L. Ham-President, Southern Asia Division - 1943.** Before his appointment, Pastor Ham had served twenty-nine years in the China Division, being superintendent of the South China Union Mission prior to his leaving. In 1941 he was made a prisoner of war and was interned for six months by the Japanese in Hong Kong, when he was evacuated from China to America. After a brief rest he came out to India to find the field greatly depleted of workers-thirty-nine foreign workers having left out of a force of eighty-nine, and it has been his arduous task to carry on in these difficult times. In 1944 the various unions were divided into a number of missions, each headed by an indigenous worker. At present a strong evangelistic programme has been planned and evangelistic institutes are being held to strengthen the workers\(^91\).

**Mission fields of Southern Asia Division**

The Southern Asia Division is divided into eight Unions and they are East-Central India Union, Northeast India Union, Northern India Union, South-

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Central India Union, Southeast India Union, Southwest India Union, Western India Union, Andaman & Nicobar Island Region.

1. **East-Central India Union** was organized in the year 1929 and was reorganized in the years 1956, 1970, 2002; 2008. Its territory is the Indian states of Andhra Pradesh and Orissa, and the district of Yanam in the union territory of Pondicherry. Its Mission Fields are The Hyderabad Metro, North Andhra, Orissa, South Andhra, Southeast Andhra, and West Andhra Sections, and the Guntur, North Orissa, North Rayalaseema, Northeast Andhra, Northwest Andhra, South Rayalaseema, and Vishaka Metro Regions. By January 2007 it has 2182 Churches, with 8,73,065 membership, of 122912583 population.

2. **Northeast India Union** is organized in the year 1984, and its Territory is The Indian states of Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, and Tripura. Its Mission Fields are the Khasi Jaintia and Mizo Conferences, the Garo and Manipur Sections, and the Arunachal Pradesh, Assam, and Nagaland Regions. By Jan 2007 it has 168 Churches, with a 43,187 membership, of 42,368,392 population.

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3. **Northern India Union** was organized in the year 1919; and was reorganized in the years 1938, 1955, 1970, 1983, 1991, 1998. Its territory is The states of Bihar, Chhattisgarh, Haryana, Himachal Pradesh, Jammu and Kashmir, Jharkhand, Madhya Pradesh, Punjab, Rajasthan, Sikkim, Uttar Pradesh, Uttarakhand, and West Bengal, and the union territories of Chandigarh and Delhi. Its Mission Fields are the Jharkhand-Bihar, Madhya Bharat, North Bengal, North India, South Bengal, and Upper Ganges Sections, and the Chhattisgarh, Delhi Metro, East Jharkhand, Eastern Uttar Pradesh, Haryana, and Western Uttar Pradesh Regions. By Jan, 2007 it has 320 Churches, with a 1,22,574 membership, of 656,389,993 population.\(^3\)

4. **South-Central India Union** was organized in the year 2001 and was reorganized in the year 2003. Its territory is The Indian states of Karnataka and Goa, and the union territory of Daman and Diu, its mission fields are the Bangalore Metro Conference, the Goa-West Karnataka, North Karnataka, and South Karnataka Sections, and the Kolar-Chinthamani and

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\(^3\) Ibid, P.342.
Raichur-Bellar Regions. By Jan, 2007 it has 231 Churches with a membership of 63,792; of 59,707,654 population\(^\text{94}\).

5. **Southeast India Union** was organized in the year 1919 and was reorganized in the year 1970, 2000; 2002. Its territory is the Indian state of Tamil Nadu, and the district of Pondicherry in the union territory of Pondicherry. Its mission fields are the North Tamil and South Tamil Conferences, the Chennai Metro, Erode Nilgiris, Sivagangai Ramanathapuram, and Thanjavur-Karkikal Sections, and the Kancheepuram-Chengalpet, Pudukottai-Thirumayam, Theni-Periyakulam, and Villupuram-Thindivanam Regions. By Jan, 2007 it has 328 Churches, with a membership of 95,618; of 67,774,486 population\(^\text{95}\).

6. **Southwest India Union** was organized in the year 2000; and was reorganized in the 2003. Its territory consists of the state of Kerala, the district of Mahe in the union territory of Puducherry, and the union territory of Lakshadweep; Its mission fields are the Alappuzha-Pathanamthitta, Idukki, North Kerala, and South Kerala Sections, and the

\(^{94}\) Department of Archives and Records “General Statistical Report by Division” Southern Asia Division of SDA, 2007, P.2.

Malabar Region. By Jan, 2007 it has 214 Churches, with a membership of 32,429; of 34,196,975 population\(^96\).

7. **Western India Union** was organized in the year 2000, its territory is The Indian states of Gujarat and Maharashtra, and the territory of Dadra and Nagar Haveli; its mission fields are the Gujarat Conference, the Central Maharashtra and North Maharashtra Sections, and the Mumbai Metro, Saurashtra, South Gujarat, South Maharashtra, and Vidarbh Regions. By Jan, 2007 it has 190 Churches, with 105,471 membership, 165,491,293 population\(^97\).

8. **Andaman & Nicobar Island Region** was organized in the year 1989; its territory is Andaman and Nicobar Islands. It has 1 Church with membership of 4,930. **Nepal Field** was organized in the year 1989 and was reorganized in the year 1991, 2003, its territory is Nepal. It has 14 Churches, with 6,485 memberships, of 26,997,000 population\(^98\).

**Development and Expansion**

The Southern Asia Division consists of Bhutan, India, Maldives and Nepal. The total population of its division field is 110,603,5486. The

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\(^{96}\) Ibid, P.390.

\(^{97}\) R W Kedas, “Adventist Movement of Western India”, Western India Union of SDA, Frank and Earnest Brothers, Salisbury park, Pune, 2005, P.132.

total number of languages spoken are 320. However the Christians constitute a little over 20 million that is 2.4% of the total population. The Seventh-day Adventists membership is around 1003536 as of June 2005 and 1161865 as of 2007. During this period many changes have taken place because of the growth of the work and increase of the membership. Many new fields have been created and new unions have been organised. The Southern Asia Division now consists of five conferences (Self supporting units) 27 sections, 38 regions thus making of 70 field units in seven unions and one region with 2996 churches having a membership of 116186599.

Apart from these mission fields, the division has other institutions such as the Adventist media center at Pune, Maharastra. A great evangelistic work is done through this media centre. Adventist communication centre was originally known as the voice of prophecy. The VOP services formally began in 1947 with A E Rosene as its first director 1950 saw the beginning of the first vernacular school in Hindi. Though the VOP study was started as an English bible school other languages were also followed. They include English Sinhalese in Srilanka in 1950. Malayalam in 1953, Telugu and Marathi in 1955, Kannada in Bangalore in 1956, Bengali in 1956 and health course at Pune in 1958.

In the early years of Voice of Prophecy at Pune served the Indian population with the messages from the Bible in 1950 of April 30 the first broad cast was aired and in 1951 health messages were also include in the radio programmes and in 1976 the voice of prophecy at Pune was given its present name adventist communication centre (A.C.C) today this centre produces radio programmes for Adventist world radio (A.W.R) in Hindi, Malayalam, Marathi, Tamil and Telugu. In two its studios presently E B Mathews is the director for this media centre. This media centre had helped in the development and expansion of Seventh-day Adventist church in India\textsuperscript{100}.

Through Literature

Oriental Watchman Publishing house is another important avenue through which the Adventist truth has reached to the doors of many people. Seventh-day Adventist publishing work began in India in the year 1896. Under the name international tract society. The society began by issuing a number of tract in the international series. In 1896 it

\textsuperscript{100} George R Knight “A brief History of Seventh-day Adventists”, Review and Herald Publishing Association, Hagerstown, USA, 1999, P.136.
began a publishing a magazine titled the oriental watchman, at first the magazine was printed by commercial printers in Calcutta\textsuperscript{101}.

Oriental Watchman Publishing house was established as a result of the vision of a band of people who had faith to believe the council which they have received from the Lord through the years we have seen the dream fulfilled as we have noticed the growth of publishing house and increase in circulation of magazines and books in many varied languages of India. The publishing house had served our land for over hundred years with devotion to the improvement of the life style of the people. The O.W.P.H has been committed to the production of literature tat will contribute to excellence in spiritual, moral, mental, social and physical dimensions of our being\textsuperscript{102}.

In 1903 the watchman house was founded and was housed by the mission office in Calcutta in July of the year it turned out its first issue of the oriental watchman. In 1905 the press was moved to Karmatar, Bihar and remained there until 1909 when it was transferred to Lucknow. The growth of the church membership and the subsequent increased in the


\textsuperscript{102} George R Knight, Oppo. Cit. p. 138.
need for publications made larger press building necessary. In 1911 a special fund was given by the churches in United States to build headquarters for Indian Union office at Lucknow. About this time the watchman became known as the international tract society, the name of the press was changed in 1919 to the Seventh-day Adventist publishing house. In 1924 the publishing house was moved to its present location at Salisbury Park at Pune and named the oriental watchman publishing association. Six years later in July 1930 the house was renamed as Oriental Watchman house, a name under which its still continues to serve the church in Southern Asia Division

The house prints in 17 languages: Assamese, Bengali, English, Garo, Guajarati, Hindi, Kanarese, Khasi, Lushai, Malayalam, Manipuri, Marathi, Nago (Ao), Naga (Thankhul), Oriya, Tamil and Telugu. Most of the printing for the Southern Asia Voice of Prophecy Bible correspondence school, Radio Commission and all its branches is done by this house. Six monthly health and evangelistic magazines-Oriental Watchman and herald of Health (English). Our Times (English Evangelistic Magazine), Arogyabodhini (Malayalam), Margadarshi

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103 Don F Neufold, oppo.cit. p. 942.
(Telugu), Nalwazhi (Tamil) and Swasthya Aur Jeevan (Hindi) are printed and published by the house.

The standard books published in English, as well as in some of the languages of India are:  The New Health and longevity, by A.C. Selmon, revised by P.S. Nelson (1964) Eating for Health M.C. Jones, Tested Ways to Health, H.C., Menkel; All ablut the baby, by Belle Wood Comstock; our Children, by Flora H. Williams; Guide to better Living, compiled by Oriental Watchman Publishing House; story time (a set of ten small books), by Mrs. A.E. Rawson and L J Larson; and also steps to Christ, Counsels to the Church (a compilation) and Life of Christ (story of Jesus) by Ellen G White104.

Healing Ministry

The medical mission work in India was started at Calcutta in the year 1895 with a small sanitarium and a treatment room with nurse training. Dr. O. G. Place and his wife Dr. G. P. Edwards and his wife with the help of two nurses Samantha Whitesis and magi green American medical

104 Ibid., P.945
missionaries had pioneered this work in Calcutta\textsuperscript{105}. Medical work continued to develop in India through this decade. In 1998 the medical work was transferred to east Calcutta under Dr.R.S.Olive and Dr.V.L.Mann ad his wife came to Punjab and Lucknow and started the medical work in 1912. The first vernacular medical work was started in carmatar by Miss Samantha the third dispensary was started at Gopal gunj. Bengal by L.G.Mookerjee Dr.Mrs.Adrin Clark developed the work in 1923\textsuperscript{106}.

By 1937 Surat hospital was started by Dr G George Nelson. The medical work continued to develop through the period presently the Adventist international India Trust has ten medical institutions they are :- Seventh-day Adventist Hospital Ranchi, Simla Sanitarium Hospital, Simla, Seventh-day Adventist Hospital Ottapalem, Adventist Hospital Thanjavur, Mattiosn Memorial hospital Hapur, Seventh-day Adventist Medical Centre Bangalore, Aizawal Adventist Hospital, Pune Adventist

\textsuperscript{105} Youth Department, “Senior Denominational History” Southern Asia Division of Seventh-day Adventists, 1979, P.82.

\textsuperscript{106} C D Mathews, “Southern Asia Division Directory”, Department of Records & Archives, Southern Asia Division of Seventh-day Adventists, 2009, PP.116-120.
Gifford Memorial Hospital

The hospital was established in 1925 by a trust agreement concluded between Sree Rajah Sobhanadri Apparao, Zamindar of Telaprole, and the India Financial Association of Seventh-day Adventists. Under the terms of the agreement, largely negotiated by T.R. Flaiz. The Zamindar turned over to the association control of approximately five acres of land, three uncompleted hospital buildings, and Rs.10,000 in cash. It was the wish of the donor that the hospital be named after his friend, Gifford, an officer of the British India Army.

The hospital was opened on September 15, 1925. A.E. Coyne, M.D., was superintendent; a staff of 12 included a midwife, a compounding (a medical assistant with some training in Pharmacy), two dressers, three attendants, two gardeners, a caretaker, a laundryman, and a sweeper. The bed capacity was 21. In 1929, the number of beds was increased by 12, and by 1942, the hospital had 45 beds.

\[107\]^1 I bid. P.121.
From the beginning of the hospital’s operation, informal nurse’s training had been given, at first by Mrs. Coyne and later by Dr. Emma Hughes. In 1928, the managing Committee authorized the setting up of a three-year nurse’s training program and a two year compounding training course, each with prerequisite of eight-standard education (about second year of high school). Training was begun the next year and continued until 1942. After the reopening of the hospital in 1945, the first recognized higher-grade certificate course in nursing began in 1946. Government recognition by the Madras Nurses and Midwives Council was granted in 1947 but was made retroactive to 1946. The one-year matriculate-level course in laboratory technology and a midwifery course for nurses was begun in 1952.\(^\text{108}\)

**Simla Sanitarium and Hospital**

A 31-Bed General Hospital and sanitarium, operated by the Northwestern India Union of the Southern Asia Division in the town of Simla, India, at the Southern Edge of the Himalaya Mountains, about 200

\(^{108}\) M S Prasad Rao “Lest We Forget” Andhra Section of SDA, Narsapur, 1966, P.82
miles north of Delhi. It is equipped with physiotherapy, surgical, and
genereal medical department, and has a mobile unit\textsuperscript{109}.

In 1914, H.C. Menkel, one of the Pioneer SDA Physicians in
India, opened treatment rooms at Simla and in New Delhi, in which he
combined medial work with his evangelistic service. He operated these
rooms for 28 years, working in Simla during the hot season and in New
Delhi during the winter months. Many government officials, including
the British viceroy of India, were patients in the Delhi and Simla
Institutions. The medical work carried on there was often referred to by
the names “Hydro” and the “Good Health League.”

**Ranchi Hospital**

The Ranchi SDA Hospital is a 56 bed general hospital operated
by the Northeast Union of the Southern Asia Division. It is situated at the
town of Ranchi, southwestern Bihar State, about 200 miles east-southeast
of Calcutta, India. In 1964, the staff numbered 59. Nearly all the
professional nurses on the staff were graduates of the Gifford Memorial
Hospital School of Nursing and Medical Technology, and one of the

\textsuperscript{109} Don F Neufeld, “SDA Encyclopedia”, Commentary references Series Vol-10, Review
and Herald Publishing Association, Hagerstown, USA, 1966, P.1196.
physicians on the staff was a graduate of the Christian Medical College, at Vellore, India\textsuperscript{110}.

The hospital was opened in 1949 by Dr. R.V. Shearer with two untrained national helpers, in the remodeled office buildings of the Northeast Union. By the end of four years the bed capacity had reached 31, the staff had increased to 20, and the hospital had begun operating on a sound financial basis and had become known throughout the Chota Nagpur area. In the succeeding years bed capacity was increased by turning the larger rooms of the buildings into wards and by bricking in the verandas. A new block of six deluxe private rooms were completed and were occupied in 1957. Among the new buildings erected were a church, which was dedicated in January 1959, and a nurses’ dormitory, which was dedicated in December 1961. A Physical Therapy department was added in December 1957 and a blood bank was opened in April 1961. A great witnessing and evangelism programme is done through this hospital.

\textbf{Surat Hospital}

\textsuperscript{110} Ibid, P.1042
The Surat Hospital is a general 52 bed hospital in the city of Surat, Gujarat State, India about 150 miles North of Bombay. This hospital is operated by the Surat Hospital Trust Association of Seventh-day Adventists (holding trust association formed by the Western India Union to solicit and receive funds for the construction of the hospital). It has X-ray, Surgery, Laboratory and Physiotherapy departments and a pharmacy. SDA Medical work began in Surat in August 1936 when Dr. George A Nelson operated a small clinic on Station Road. This was moved in 1937 to a rented Bungalow in Nanpura, where accommodations were made for a few inpatients. As the small enterprise flourished, additional nurses were employed\(^\text{111}\).

**Educational Ministry**

SDA work in India shows a tremendous growth in the areas of educational institutions. Right from the beginning Seventh-day Adventist education in India during the first decade of the twentieth century expanded at one school at Karmatar the orphanage industrial school to atleast five various areas of the country. In 1900 Barlow opened a school Simultala where about a score of santhali young men were trained in 1902

\(^{111}\text{Ibid., P.1052}\)
a boarding school was opened for the English speaking students at carmatar. Between 1905 and 1910 this school was moved to Calcutta. According to the Statistical report of 1905 there was one elementary school and one intermediate school in Indian Mission. In 1910 and industrial school was opened by L J Burgess at Deharadun in Northern India Union. Presently the Southern Asia Division operates five colleges they are: - Spicer Memorial College, Pune, Flaiz Adventist College, Rustumbada, METAS Adventist College, Surat. Lowry Adventist College, Bangalore, North East Adventist College, Meghalaya. 

Flaiz Adventist College

Flaiz Memorial Higher Secondary School is Co-Educational, residential school operated by the Seventh-day Adventists. The School was founded by Dr.T.R.Flaiz a dedicated missionary a dedicated missionary and was opened on July 18, 1921 as a middle school in its present location at Rustumbada, Narsapur. For some time it was as Telugu mission school and later as Narsapur Boarding school. In course of time classes were added and the school became a full fledged High School. Later the school management sought affiliation with the council

for the Indian School Management certificate Examinations (New Delhi) and sent its first batch of students in 1978. In 1989 the first batch of students appeared the ISC examinations. In August 2000 the school was upgraded to a degree college affiliated to Andhra University.¹¹³

**Lowry Adventist College**

The History of Lowry Adventist College began in 1915 when Elder G.G. Lowry established it in Coimbatore in 1916, the name Higher Secondary School was changed to South India Training School. In 1921, the school moved to a rented quarters in Bangalore Cantonment. In 1931, another boarding school was started at Basavanagudi, Bangalore for the benefit Kannada speaking people. Due to several people reasons it was closed down in 1932 and its student body was invited to become part of South India Training School at Krishnarajapuram.¹¹⁴

In 1946 the school property was relinquished by the Government and the school was moved for the last time to this location. It was named after Dr G.G. Lowry to honour the memory of this noted

¹¹³ Flaiz Memorial Higher Secondary School of Seventh-day Adventist, “Prospectus ” Creative Printers, Narsapur, 2008,P.2

educationist and social worker of the Seventh-day Adventist church in Southern Asia Division. In the years that followed this institution underwent a gradual change to become one of the premier educational institutions of the Seventh-day Adventist in Southern Asia Division. Still enriched and nurtured by a century old heritage, the school metamorphosed into a teachers training institute in 1972, a Junior College in the year 1977 and in 1998 to a Degree College of undergraduate studies affiliated to the University of Bangalore in 2006 started the college of Nursing which is affiliated to Rajiv Gandhi University of Health Sciences Bangalore, Karnataka, India\textsuperscript{115}.

**Spicer Memorial College**

The College is a successor to the South India Training School, established at Coimbatore in Southwestern Madras State under G.G. Lowry as Principal. This was one of the first two training institutions established by SDA’s in India in 1915 for the education of SDA youth and for the training of workers for denominational service in India, Burma, and Ceylon.

\textsuperscript{115} Ibid., P.726.
In 1917/18 the South India Training School was moved northward to Bangalore, a more central location for South India, and it began to offer some college courses in 1920, after the reorganization of the India Union Mission into the Southern Asia Division in 1919 resulted in the closing of the other training school. Two years later, in 1922, the South India Training School was moved to Krishnarajapuram, a village seven miles from the city of Bangalore where an estate had been bought and buildings constructed to accommodate the institution, and in 1937 the school was recognized as the co-educational junior college for the Southern Asia Division. Its name was changed to Spicer College, in honor of W.A. Spicer, who had been one of the early SDA leaders in India. Later it became known as Spicer Junior College\textsuperscript{116}.

**Boarding Schools**

The Seventh-day Adventist Boarding schools located in the Southern Asia Division are E.D.Thomas Memorial School in Tanjore District Tamilnadu. James Memorial Higher Secondary School in Prakasapuram in Tamilnadu. From Southeast India Union Flaiz higher Secondary School in Andhra Pradesh, Seventh-day Adventist Higher

Secondary School in Nuzvid in East Central India Union Seventh-day Adventist Higher Secondary School on Kottarakara and Seventh-day Adventist High School in Idduki, Seventh-day Adventist Higher Secondary School in Thrinuvelli South West India Union Manipur Boarding School in Manipur from Northeast India Union Raymond Memorial Higher Secondary School in West Bengal, Seventh-day Adventist Higher Secondary School in Ranchi, Seventh-day Adventist English School in Jarkhand from Northern India Union, Seventh-day Adventist English High School in Maharastra in North India Union\(^{117}\).

Apart from these colleges the Division operates 262 schools including 13 boarding schools of which 126 are elementary 79 secondary schools and 44 higher secondary school .The total enrollment of all these schools is 109072 and the total number of teaching staff is 5567 .These statistics stand testimony to the enormous amount to the educational work of our church in Southern Asia. In most cities our church is known by our schools. Education in India has become a very competitive business in spite of various shortcomings over one lakh studying in Adventist institutions and the amount of influence of the Adventist

\(^{117}\) Don.F.Neufeld, Oppo.cit. PP.563-567.
church and message on these students and the families that they represent is quite high. Total Number of Primary Schools 105, Total number of higher Secondary Schools 132, Total number of Training & Seminary Centres 15, Total Number of Colleges 8.

**Roorkee High School**

The present Roorkee School, which was established in 1927, is a successor to the North India Christian Training School, operated first at Hapur under Floyd W. Smith’s direction from about 1920 to 1924 or 1925, then transferred to Lucknow, and moved to Roorkee about 1927 or 1928. It offered theological and normal training in English, Urdu, and Hindi\(^{118}\).

The School opened on November 6, 1927, near Roorkee, as an Urdu Training School. In 1935, the school became coeducation with the admission of 14 girls from the Punjab Mission Girls’ School, Chichoki Mallian Punjab. In the late 1930’s the name of the school was changed to Roorkee High School though for a while in the 1940’s it was listed in the yearbook as the Roorkee Secondary Boarding School.

**Assam Training School**

\(^{118}\) Ibid, P.1096.
The School is an outgrowth of an elementary church school that was opened in Shillong soon after SDA’s came to Assam in 1935 to establish permanent work. At first the high school students from the area were sent to Burma Union high school in Meiktila, Burma, but in 1940 a site in the Khasi Jaintia Hills district of Assam was selected and an application was made to the government for a grant of land on which to erect a training school. Pending the grant, early in 1941, O.W. Lange and six teachers opened a high school in rented quarters in the town of Jowai, four miles from the chosen site, and 27 students enrolled in that year.

At the close of 1941, the government granted a 30-year lease, with option of renewal, on 320 acres of mixed forest and rolling hill land. On February 2, 1942, the foundation stone of the administration building was laid. Meanwhile, temporary thatched buildings were put up for the school (at first called Jowai Secondary Boarding School). During the next several years a Principal’s bungalow, a second teacher’s bungalow, two dormitories, and five teachers’ cottages were constructed. Canvassing for
SDA Publications was a part of the training early in the history of this school\textsuperscript{119}.

**James Elementary Boarding School**

James Elementary Boarding School is a coeducational elementary boarding school operated at Prakasapuram, Tinnevelly District, Madras State, India, by the Tamil Section of the South India Union in the Southern Asia Division. It is named for J.S. James, who with his wife pioneered in the area among a group of Tamil Sabbath keepers in 1908. A small day school was opened in 1909, in the charge of a Mrs. Joseph. In 1912 the school, then called Tamil Day and Boarding School, and taught by E.D. Thomas, had 92 students, including 12 boarders. It served as a middle school for several terms.

Beginning 1925, high school work was offered for about 18 years, under several names: first Tamil High school, the Prakasapuram High School, later Prakasapuram Secondary Boarding School, later Prakasapuram Secondary Boarding School and still later James Secondary Boarding School. In 1953 overcrowding of the campus caused the transfer

\textsuperscript{119}Ibid.P.70.
of the High School grades to Kudikadu where E.D. Thomas Memorial High School was established\textsuperscript{120}.

\textbf{Lasalgoan High School}

The school was founded in 1920 by R.E. Loasby at Kalyan, 30 miles northeast of Bombay, but was relocated at Lasalgoan in 1921. It began as a full high school under the names of Marathi Boys’ Boarding School and Marathi Training School. In the 1930’s it was known as Bombay Union Training School and as Western Indian Mission Training School. It later underwent several changes, both in curriculum and in name. Since 1956, it has been known as Lasalgoan High School\textsuperscript{121}.

In 1944 the high school section was transferred to the newly established Spicer College Campus at Poona, leaving the Lasalgoan School as an elementary boarding school. In 1951 the Western India Union Committee voted to build it up to full high school level again. In 1959 a course for training teacher evangelists was added in the Marathi Language.

\textsuperscript{120} Ibid, P.627.
\textsuperscript{121} Youth Department “Senior Denominational History”, Southern Asia Division of Seventh-day Adventists, 1979, P.62.
Narsapur High School

The school was opened in 1921 as the Telugu Intermediate School (later listed as Telugu Secondary School in 1928, and Telugu Mission High School, 1929-1930), in temporary Thatch-roofed huts by T.R. Flaiz, then superintendent of the Telugu Mission. The early students themselves helped make and burn brick for the first permanent buildings. In 1925, when the enrollment reached 45, the school received its first full time principal, C.A. Schutt. In succeeding years the plant was enlarged and modernized several times; electricity was installed in the late 1950s\textsuperscript{122}.

In the 1930s the school was listed in the Yearbook as the Narsapur High School, but in 1947 the high school classes were discontinued and the students sent to the Lowry Memorial Higher Secondary School, which served the whole union. In the late 1940x and early 1950’s the school was listed as the Narsapur Secondary Boarding School. In the early 1950s the school again offered full high school work and its students were prepared for the Andhra Pradesh State

\textsuperscript{122} M S Prasad Rao, “Lest We Forget”, Andhra Section of SDA, Golden Jubilee issue, Narsapur, 1996, P.52.
Matriculation examination, since 1956 it has been listed under its present name.

IMPACT AND SIGNIFICANCE OF THE SDA CHURCH

Seventh-day Adventist church in India began in the 1893 made a tremendous impact on the minds of the Indians. The strict discipline followed by the foreign missionaries and the Indian pioneers had greatly impressed the local Indian people some of the major factors contributed to the tremendous impact in the Adventist life style and the vegetarianism dietary habits that they have propagated and practiced123.

The growth and development of the Adventist church was on all spheres such as in the field of Education in the Medical field, in the field of literature and through welfare activities. In as much as the Adventists made a significant programme in all these areas it was possible for the church to be spread faster and grow faster.

Seventh-day Adventists followed a simple and clean life style and advocated the same to its bearers. The life style message propagated the healthful living and absentness from tea, tobacco and alcohol

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123 R.W.Kedas, “Adventist Movement in Western India”, Western Indian Union of SDA, Earnest & Frank, Pune, 2005, P.150
beverages. And by the advocates Vegetarian diet by pointing the effects of animal meat and milk Adventists had set up a great impact on Indians.

Seventh-day Adventists established educational institutions even before the attempt to spread the truth. The Adventist system of education helped many families and the church to grow faster. Infact Adventist church is known more through their educational institutions. Along with the schools, Adventists made equal progress in the field of medical institutions by establishing dispensaries which are later developed to big hospitals. Thousands of families from villages and towns are reached through the educational and medical institutions. Through the printing and circulating literature the Adventist church could make a tremendous influence on the people. Thousands of people were contacted through the health magazines in Indian languages and the health books like “Your Guide to Health” and “Health and Longevity”.

Welfare activities were of another source where the Adventist made impact on the Indian. Through the institution called Indian Medical and Educational Welfare Service and Relief and Risk Management agency, the poor and the needy are well cared for. Through the awareness programmes and rallies the message was propagated. Through all the
above mentioned activities the Seventh-day Adventist movement in India made a tremendous impact on the lives of Indians\textsuperscript{124}.

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\textsuperscript{124} Ibid. P153.