CHAPTER I
INTRODUCTION
Background to the Study

It is more wondourus to learn that the social, religious and linguistic diversities in India are more striking than the physical differences and several invading races had introduced several ways of life in India. This is the reason as to why Dr.V.S.Smith portrayed India as “Ethnological Museum”. The modern Indian race is the product of inter mixture of different races major religions, social structures, customs and beliefs. The mixture of all the races who invaded and settled down in India in different times gave birth to a new Indian culture, in spite of the continuance of the political, linguistic and other traditional differences but ultimately bestowed the greatness of unity in diversity to Indian culture¹.

The political unity gave rise to socio-religious unity, after the British supremacy was established over the whole of India and helped the growth of a common nationalism². During the first part of the Nineteenth century the social and cultural life of the Indian society had undergone a great change as never before. An appreciable change took place in the traditional, social, religious, economic and intellectual life of Indians during this period. The

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¹ Lun Ya, P.”Evolution of India Culture” (From the earliest times to the Present day) L.N. Agrawal. Book Seller & Publishers, Agra, 1980.P.49.
² Ibid. P. 52.
missionaries as well as social reformers of India were behind such awakening and their modernizing efforts had realized the drawbacks of the Indian society and were eager to modernize. Repelled by some of the social customs and practices many Hindus were attracted towards Christianity.  

The people of India are so accommodating that they could tolerate any religion. It is of this fact that the Christian missions came to India as early as the fifteenth century. The Roman Catholic missionaries came to the Portuguese settlements in Goa who established trading centers in the early fifteenth century. Francis Xavier a companion of Ignatius Loyola arrived in Goa in 1542. His extreme missionary activities in South India led to the conversion of many.  

In 1549 the Jesuit missionaries visited north India and continued the evangelistic work in different parts of the country. And In 1606 an Italian Jesuit Robert De Noble came to Madurai in South India and worked with upper caste Hindus with some success. The arrival of William Carey from England in 1793 at Calcutta gave birth to a New Era in the Christian missions.

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3 Ibid. P. 50.  
5 Firth, C.B., An Introduction to Indian Church History, ISPCK, Delhi, 1998.  
6 Chander, J.S. The History of Jesuit Missions in Madura, South India in 17th and 18th Centuries, Madras, 1909, pp. 13-15.
in India. “William Carey’s contribution to the missionary work in other fields such as education and social reforms, literature and the like was remarkable⁷.

The Indian mutiny of 1857 led to the taking over of the Indian government by the British Crown from the East India Company. The years that followed saw greater progress in the work of Christian Missions in India. The nineteenth century brought some great missionary educators from England. Alexander Duff⁸ in Calcutta, John Wilson in Bombay, R.T. Noble in Musilipatnam, Stephen Hislop in Nagpur, and Anderson and Brailethwaite in madras⁹, are the names to be remembered. Today there are nearly one hundred and fifty Christian colleges in India out of which fifty are for women”.

The first Anglican Bishopric was founded in 1813 with Bishop Thomas F Middleton in Calcutta. The Anglican Church missionary society carried an aggressive missionary programme in North India and made a substantial contribution in the field of education and development¹⁰. The notable Indian figures in the Nineteenth Century were Pandit Ramabai, who was born in a

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¹⁰ Ibid. p.276.
Brahmin family and became Christian and established Mukthi Mission in Maharashtra and Naryan Vaman Tilak, who attempted to see the message of Jesus Christ in the context of Life and Culture\textsuperscript{11}.

It was after 1850’s that the Christian Missions became conscious about medical Mission work in India. In 1854 the India missionary society opened a hospital at Neyyoor in South India; later the church missionary society opened a range of hospitals\textsuperscript{12}. In the second half of the nineteenth century and in the early part of the twentieth century a number of protestant societies came to India. The American Methodist Episcopal church was established in 1856, the American Lutherans and the Salvation Army began their work respectively in the first quarter and last quarter of 19\textsuperscript{th} century in different parts of India\textsuperscript{13}.

The descriptive title “Seventh-day Adventist” is the official name of a specific Christian denomination, with a specific body of doctrines of which the Sabbath and the second advent of Christ form only a part. Seventh-day Adventist church is a conservative Christian body world wide in extent

\textsuperscript{11} Pandita Rama Bai, A. Testimony, Rama bai Mukti Mission, Bombay, 1917, pp. 107-110.
\textsuperscript{12} Sherring, A. oppo.cit. pp.147-150.
\textsuperscript{13} Firth. Oppo.cit. pp. 205-209.
evangelical in doctrine and profess no creed but the Bible\textsuperscript{14}. The Seventh-day Adventist Mission, which grew out in United States during the middle part of the nineteenth century as a separate denomination indicates its two main distinctive characters: Sabbath observance on the Seventh-day and an expectation that the end of world is drawing near"\textsuperscript{15}.

Unlike the rest of the Christian denominations the Seventh-day Adventists take to heart the biblical principle of worshipping the lord on the Seventh-day of the week ie., Saturday which is the Sabbath day, the holy day unto the Lord contrary to Sunday worshippers. According to the holy Bible Genesis chapter two and verse one to three, after completing the creation work, the lord god rested from all his work on the seventh day and blessed it, sanctified it and hallowed it. Therefore, the Sabbath points to creator God who is worthy of worship on the day he rested and blessed it and separated it from the rest of the days of the week to have a special fellowship with his created beings.


Later, while establishing Israel as a nation God gave the code of
decalaw which is known as Ten Commandments. Holy Bible : Exodus 20:8-
11 narrate that the Ten Commandments are given for all humanity of all
times, they are holy and righteous and eternal. In the fourth commandment
God clearly specifies, the remainder to the humanity asking them to keep the
Sabbath day holy, He also tells the humanity how to keep it holy by
worshipping the creator God and not by working. The Lord also gives the
followers the reason why they should keep the Sabbath day holy. That is
because the creator God rested on Sabbath day and told the people to keep it
holy and therefore needed to follow the Lords command.

Further in the new testament times, the Apostles who are inspired by
the holy spirit wrote that the transgression of the law is sin and the wages of
sin is death. Apostle Peter says even if any body obey all nine
commandments and unfaithful in obeying one command he is still guilty of
violating all the commandments of God. Therefore the Seventh-day
Adventists preached and practiced in worshipping the God the creator on the
seventh day of the week i.e. Saturday which they considered it as a holy day.
Another distinctive character of the Seventh-day Adventist church is that it believes in the spirit of prophecy and that God has chosen Ellen white as a special messenger of his last day’s remnant church. The writings and the ministry of Ellen white had rightly influenced the Advent movement to be established as the Seventh-day Adventist church. The Church which was established in 1863 in North America began to spread as a world wide organization.

The history of the SDA movement was confined to the United States for the first three decades, later the pioneers believed that the Adventist message could go to all the world by preaching to many nationalities through the influence of the Adventist Literature\textsuperscript{16}.

The Seventh-day Adventist Church in India celebrated its centennial anniversary in 1993. It was in 1893 when William Lenker and A T Stroup, two literature evangelists from USA, landed in Madras and began Evangelistic work. These one hundred years have witnessed the marvelous and consistent leading of God in the affairs of this church in Indian lands.

\textsuperscript{16} Director Youth Department of SDA “Senior Denominational History”, Southern Asia Division of SDA, 1979, P.30.
Even for an institution one hundred years is a significant period of time. Through these eventful years the church has grown, local congregations have emerged in all parts of the Division, schools and hospitals have been established, many projects have been undertaken for the amelioration of suffering and poverty, literally thousands and thousands of health and spiritual literature distributed, radio programmes and correspondence courses on religious and health topics conducted, and thousands of people told of the good news of salvation in and through Jesus Christ. The Seventh day Adventist church has substantially blessed the people of Southern Asia through these years of Christian ministry. In this blessed task thousands of men and women have participated with what they had and with what they were. There are hundreds of unsung heroes in that endeavour.

In 1913, twenty years after the Seventh-day Adventist message first reached India the Adventist church had a membership of 491 and in the next twenty years the Adventist membership in India was raised up to 4945 and by the time of the Golden Jubilee year i.e, 1943 the membership grew up to
Seventh-day Adventist church in India celebrated its centenary year in 1993 by which time the membership grew up to 1,90,177, now towards the last decade the church membership in India is 14,12,645.

Therefore it is important to study the historical records of the gradual development of SDA Church. It is interesting to note that Dr. K.R Narayanan the Former president of India stated that, “Activities of the Adventists spanning One hundred years in India are examples of courage humanism and service to the people and the philanthropic activities in many crucial areas of life across the globe have endeared the Adventists to be the people of the world. Your emphasis on moral values, simple life, Stress, Management, vegetarian diet, non alcoholic, non smoking habits have current and continuing relevance”.

The SDA church is 150 years old world wide and 100 years old in the Indian scene. It is a sufficient period for Adventists to look back and find out what one may call the lessons of history, as the Adventists step into the second century of Adventism in India. The Adventist church has a creed, what we may call as fundamental beliefs which, makes the church unique.

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18 Edison Samraj, Images,” Letter from the President of India”, October 5, 1993, P 205.
and it also has an organizational constitutions as the basis of functioning worldwide

The Seventh-day Adventist church in Andhra Pradesh is ready to celebrate its centennial anniversary in 2014. It was in November 1914 that V J Benjamin returned to Andhra area – from Burma to share the SDA Message. The years 1915 – 20 witnessed a tremendous spread of the Message through the efforts of the pioneers and through public Meetings as early as 1917 in Rajahmundry, through the circulation of Telugu tracts and booklets and by opening schools in places like Lakkavaram and Narsapur in 1918 and Hospitals at Nuzivid and Bobbili 1922 and by starting the Nursing school by 1923 in Nuzivid.

The Telugu Mission which began in 1914 was organized in 1920 with 3 workers and with a Membership of 54. At the end of the 50 years in 1964

there were 65 churches with the membership of 6214 and by the end of the 75 years which is 1989 the membership was increased to 50,000\textsuperscript{21}.

The dissertation is an attempt to capture that spirit which motivated these men and women, and to show symbolically the result of their labour. It also expected to portray, the dedication of early Adventist pioneers, the suffering and sacrifice of early believers, growth and constitution of Educational, Medical and Welfare ministries, the zeal, fervor and enthusiasm shown by the youth, laity and workers in shaping this church from a small beginning to a glorious church as it exists today.

**Aims and Objectives**

The work incorporated in the thesis is unique in itself in several aspects. Although the Seventh-day Adventist church which is one of the protestant denominations which was started in the early nineteenth century in United States of America, from the beginning they have understood their Mission to be a fulfillment of the prophecy. The origin and the growth of the Seventh-day Adventist church in India and Andhra Pradesh was not brought

\textsuperscript{21} M S Prasada Rao, “Lest we forget”, Andhra Section of Seventh-day Adventists, Narsapur, 1966, pp. 24-44.
to light over the last one hundred years. Hence, the aims and objectives of the present work include:

1) To focus on the origin, growth and development of the Seventh-day Adventist Church at the world wide level and also in India with Special reference to India and Andhra Pradesh.

2) To make a comparative analysis of the doctrines of the Seventh-day Adventist church and its organizational procedures in regard with the worship of the Adventists which is Seventh-day of the week the Sabbath day and the vegetarian diet, and the sprit of prophecy.

3) To bring into light the impact of Seventh-day Adventists in various parts of India in general and Andhra Pradesh in particular in the fields of Evangelism, Education, Medical Mission and welfare service etc.

4) To highlight the areas of setbacks of the Seventh-day Adventist church in fulfilling its mission.

5) Besides the above aspects such as the factors contributing for the growth and the development of Seventh-day Adventist church in
Andhra Pradesh, the present work is also aimed to bring out the impact of the Adventist church on the Indians taking their social and economic background into consideration and the overall social, economic and spiritual changes that the Adventist church had brought to the Dalits, Adivasis, Women and Children of the state of Andhra Pradesh.

6) To identify the future course of action of Seventh-day Adventist church in view of its mandate and its strengths and weaknesses.

**Scope of the study**

The scope of the work is confined not only to the origin and growth of the Seventh-day Adventist church and also to its spread in India and Andhra Pradesh, especially in the fields of evangelism, education, publishing and medical ministry. Hence the scope of the present work include:

1) To bring to light the establishment and the fundamental beliefs and doctrines of the Seventh-day Adventist church and its world wide development and expansion
2) To focus on the comparative analysis on the belief, practice and the organizational procedures of the Seventh-day Adventist church with the other denominations.

3) Further the present study also aims at an extensive evaluation of the impact of Seventh-day Adventist church on the minds and lives of the masses in general and dalits in particular of the state of Andhra Pradesh.

**Research Methodology**

Research in social sciences, including history is an undertaking in which logical and systematized techniques are employed. For the study of the present topic, the historical method constitutes a very deep and intensive investigation into the data which is already available. Further, it involves the application of the scientific method to the historic problems. Therefore, the historical techniques of critical scrutiny and analyses are adopted in this study, drawing information from source materials such as the primary source and the secondary source. The primary source of literature is that which is contemporary literature source which fall under different categories such as reports, minutes of the committees, statistics from the year books and other
denominational journals and the secondary source of material comprises of books and commentaries, encyclopedias and so on.
Review of Related Literature

The literature available on the topic can be identified as primary and secondary sources. The primary source of literature is that which is contemporary literary work which fall under different categories such as Reports of the General Conference sessions of Seventh-day Adventists which were published once in every five years from 1863 at Washington DC”22. These reports provide valuable information about the Organizational Procedures. Minutes of the General Conference Committee published yearly in Washington DC”23 reports from the Southern Asia Division and East Central Indian Union Constituency meetings published in once every five years at the headquarters”24, reports from the Review and Herald and Adventist Review from 1863 published at G.C25, articles from Signs of the Times published monthly, Denominational News at GC 1963”, reports from

22 The Seventh-day Adventist church has published the reports annually of the General Conference session from 1863 from its Headquarters, Washington DC.
23 General Conference of Seventh-day Adventists has published the Committee Minutes annually at Washington DC which are circulated throughout the mission field which provides information about the GC Proceedings.
24 The Seventh-day Adventist mission publishes the reports of Southern Asia Division (India) and the East central India (Andhra Pradesh) Constituency session once in every five years from Hosur which provides valuable information about church business items in relation to its development.
25 The General Conference of Seventh-day Adventists publishes a journal, Review and Herald and Adventist Review from 1863 at Washington DC provides the information about the theological issues of the church.

The above literature gives information of different aspects of the Seventh-day Adventist church regarding its development. These are informative and provide year by year development of the Seventh-day Adventist church in India in general and Andhra Pradesh in particular. These reports, minutes and reviews which were prepared to record different aspects that happened at different times are well documented for the comprehensive understanding of the Seventh-day Adventist mission.

Besides these, there are good number of books written by Adventist authors which provide valuable information on the growth and development of the Seventh-day Adventist church in India especially in Andhra Pradesh27.

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26 The General conference of Seventh-day Adventists publishes the journal, “Signs of the Times” from Washington DC, which provides the news and articles about the expansion of the world wide church and spiritual insight to the pastors.

27 Seventh-day Adventist church publishes ,”Eastern Tidings & Southern Asia Tidings” from Pune in Maharashtra and Hosur in T.N which provides the statistical reports and growth of the church in India which the state of Andhra Pradesh.
There are special articles given in the SDA Bible Commentary series Volume 1-10, 1978.28


28 Seventh-day Adventist church publishes the Journal, “Adventist World” published in Korea which is international journal which provides the issues of the doctrines of the Adventist church  
31 George Knight “Millennial fever and the End of the World” Baise, Pacific Press, 1993  
In the book Great Controversy 2003 the author Mrs Ellen White narrates the history of the Christian church right from the apostolic age through the period of dark ages and to the beginning of the Seventh-day Adventist church. In the book “Christian Beliefs” 1955 Jemison explains the beliefs of the Seventh-day Adventist church.

In the book “Maturing of Adventistism” Edison Samraj talks about maturing of the Adventist Church, he deals mostly about the impact of the SDA church. The youth department director of the Southern Asia Division of SDA in his book “Senior Denominational History” explains how the missionaries from America have spread the Adventist Message to various other counties. In the book “lessons in the denominational History” the editor brings out how the Seventh-day Adventist denomination came into existence and explains about the missionary activities of the Seventh-day Adventist church. Another strong informative source about the history of

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37 Youth Department of SDA “Senior Denominational History” Southern Asia Division of SDA, 1979.
Seventh-day Adventist church is “Seventh-day Adventist encyclopedia”\textsuperscript{39} Commentary references series Vol-10.


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  \bibitem{41} Roy Jemison” Adventist Heritage “E G White Research Centre, Pune .2002
  \bibitem{43} Year Book, Review and Herald Publishing Association Hagerstown, 2007.
\end{thebibliography}
India\textsuperscript{44}. Bureau of public relations of General Conference published the book “Seventh-day Adventist Fact Book” 1967, which talks about the history and beliefs of the organization and the church activities of the Seventh-day Adventist church.

White. E.G. in the book “Fundamentals of Christian Education” 1952 framed the basic principles that need to be followed in the Christian institutions while imparting true knowledge to the students, preparing them for this world and for the world to come\textsuperscript{45}. “Gordon Paul A in “Herald of the Midnight”, 1991 talks about development of Adventism as a movement and the message had called the people to have interest, in the message of the soon coming of Jesus Christ\textsuperscript{46}. “The Prophetic Faith of Our Fathers” 1954 written by Froom Le Roy Edwins explains how the Adventists give importance to the prophetic gift in the Adventist church\textsuperscript{47}.

Editors of the book “1844 and The Rise of Sabbatarains Adventism” 1994 explains how the early Millerite movement understood the importance

\textsuperscript{44} Seventh-day Adventist church Manual Revised 1995, 15\textsuperscript{th} Edition.
\textsuperscript{46} Gordon Paul A “Herald of the Mid night” Idaho Pacific Press, USA, 1990, P.39.
of the fourth commandment and their development\textsuperscript{48} and Dan Steegt. P. Gerald in his book “Foundations of the Seventh-day Adventist Message and Mission” 1972 gives a detailed account of the foundation and the message and mission\textsuperscript{49} of the Seventh-day Adventist church.

Besides the books and periodicals which provide information about the various aspects of Seventh day Church in India and Andhra Pradesh, there are several books referred in the dissertation which provide information on the growth and development of Christianity in Andhra Pradesh to understand the nature and growth of Christianity in Andhra Pradesh. They include in the book “An Indian Looks at Mission” 1971 the author Manzoor R. Massey gives an outline of the missions in India. In the book “The History of Christianity in India” 1906, author talks about how Christianity came to India in the historical perspective\textsuperscript{50}.

The author Busmalla Benjamin in the book “Andhra Pradesh Christava Sangha Charitra” 1976 gives a detailed account of the Christian missions in

\textsuperscript{48} Dan Street, P Gerald, Foundation of the Seventh-day Adventist message and mission, Grand Raplah, 1977.
\textsuperscript{49} Ibid, P. 56.
\textsuperscript{50} Manzoor R Massey “An Indian Looks at Mission” Spectrum 3:3 1971.


Organization of the Study

The present study is divided into eight chapters. The first chapter which is introductory deals with the definition and connotation of the terms used. It provides a brief outline of the theme of the dissertation the

51 Benjamin B “Andhra Pradesh Christava Sangha Charitra” (Telugu) Secunderabad 1976.
53 Swavery “Hundred years of Christianity in Andhra Pradesh” 1942.
55 Firth C B “An Introduction to Indian Church History, ISPCK, Delhi, 1961.
background of the study its aims and objectives, scope, methodology and the limitation of the study. This chapter also provides detailed information on the literature and data categories that provides the basis for the study. Besides that this chapter gives a brief description of the division of the chapters.

The second chapter talks about the historical aspects about the establishment of the Seventh-day Adventist Mission which was started as a movement in 1840 in United States. This chapter also provides a brief outlook on the organizational structure of the church after 1863 and it also talks about the Pioneers of the Seventh-day Adventist Church. Besides that, this chapter deals with the major beliefs and doctrines of the church and shows a comparative analysis of the doctrines and it makes an outline of the constitution and the Bylaws of the Seventh-day Adventist church after its organization as a denomination.

Chapter three highlights the world wide growth of Seventh-day Adventist church. This chapter gives detailed account of the formation and expansion of SDA church in the fields of education, medical Mission and evangelism and the biographical sketches of the dedicated missionaries and their efforts in spreading the gospel. It provides the expansion of the mission
fields and their divisions and the world statistics. It also provides information on the role of Adventists in the world in relation to the world missions, literature and the Adventist Life style.

Chapter four provides a detailed account of the origin and development of the Seventh-day Adventist Mission in India. It provides the information on the life sketches of the pioneers of the Adventist Movement in India reflecting on the Organizational aspects. This chapter also highlights on the contribution of Adventist missionaries whose life and teachings made an outstanding impact in the lives of Indians. This chapter also provides information about the extent of its expansion in India in the field of medical, educational and welfare activities.

Chapter five provides a descriptive analysis on the growth and development of the Christian missions in Andhra Pradesh with a special reference to the Seventh-day Adventist Mission. It also deals with the heritage and culture of the people of Andhra Pradesh prior to the entry of the Christian Missions in the Sixteenth Century A.D.

Chapter six talks about the origin and the expansion of SDA church in Andhra Pradesh. It provides information on the growth and development of
SDA in and around the villages and districts of Andhra Pradesh. It also talks about the expansion of the SDA in the area of the mission fields. This chapter also provides information on the activities of Adventists in Andhra Pradesh in the field of Educational Services, Medical Services, Welfare Services and Literature Services.

Chapter Seven talks about the impact of Adventists in India and Andhra Pradesh in detail. It points out how the Seventh-day Adventists could influence the people of Andhra Pradesh through their teaching, preaching and life style. This chapter also provides information about the outcome of the plans and programmes laid by the SDA church.

Chapter Eight which is summary and conclusion points in detail the Seventh-day Adventist church as a whole in Andhra Pradesh the strengths and weakness and the significant contributions with the integrated efforts of the Organization.

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