CHAPTER – III

THE GROWTH AND DEVELOPMENT
OF CBM IN ANDHRA
The Canadian Baptist Missionary work among the Telugu people of North Coastal Andhra was initially organized and conducted by two independent missionary organizations from Canada such as Onterio and Quebec society from 1874 and the Society for Atlantic Provinces from 1875. They continued as separate organizations for 37 years i.e. upto 1912 during which period these organizations kept their own separate identity, not only in the administrative and financial aspects, but also in sending their own missionaries and organizing their own mission fields. During this period the missionaries of both the fields laboured very hard in the alien land of Andhra for the glory of His kingdom, and spent lots of money, braving the climate and comforts. The important aspect of this period was the establishment of different fields, schools, hospitals, theological and industrial institutions etc.

On account of the merger of these societies as one society known as the Canadian Baptist Mission, in India in 1912, work continued for 35 years i.e. upto 1947. Thereafter the dissolution started from Mission to Church and all the properties including the churches, schools, hospitals and other evangelistic and vocational institutions gradually came under the control of native laity and clergy.

On the basis of the linguistic differences in the territorial expansion of the church, such as Telugu and Oriya, only a small portion of Northern border lands such as Ganjam, Koraput, Rayagada district in Orissa became the Utkal Baptist Church Association while the area covering in between Srikakulam to
Krishna Districts in Andhra, the majority area in Southern region became the Convention of Baptist Churches of Northern Circars (CBCNC).

The work of these missions and history of the Canadian Baptist Church may be studied in four periods such as

- a) The beginnings of CBM upto 1874.
- b) Organisation of two separate missions (1874-1912)
- c) United Canadian Baptist Mission (1912-1947)
- d) and the Devolution of the Mission to Church and formation of Convention of Baptist Churches of Northeran Circars (CBCNC).

(a) The beginnings upto 1874

Frederick-IV, the king of Denmark was the pioneer in coming up with the idea of sending Protestant missionaries to India. Eventually, two German missionaries namely Bartholomew Ziegenbalg and Henry Pleutschau came to India in July 1706 and established the first protestant missionary station at Tranquebar, the then Danish Trading Port in Tamilnadu.

The honour of establishing the Protestant missionary work among the Telugus, goes to Benjamin Schultze who came to India in September 1719. He initially did the evangelistic work at Tranquebar and later moved to Vepery in Madras city where large number of Telugu people were living. Being a linguist,

\[^{1}\text{Holcomb, Men of Might in Indian Missions, 1901, pp. 23-24.}\]
Benjamin Schultz mastered the Telugu language and translated a Catechism in Telugu in 1726, the New Testament in 1727 and completed the translation of the whole Bible by 1737. Schultz's pioneering work among the Telugus in Madras served to draw the attention of Christians in Europe and America.

The next important Protestant missionary to India was William Carey who arrived in Calcutta eighty seven years later in 1793. He was sponsored by the British Baptist Missionary Society which was the pioneer among the societies of the great 19th Century missionary movement of the Western Protestant churches. In 1800, a partnership was formed between William Carey the linguist, Joshua Marshman the school master, and William Ward the printer and they became famous in the history of missions. They set-up a Protestant mission station near Calcutta at Serampore, the other Danish possession in India. The evangelical activities of these missionaries in India created a new awareness among the missionary societies of Europe and New World and in course of time they sent several missionaries to work in different parts of India to spread the gospel of Christ and to take up philanthropic activities.

The Canadian Baptist Mission entered the Telugu region comparatively at a later stage after a number of missions have already established their mission fields in Telugu land. The Canadian Baptist Mission came to the

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4 Kapil, Fathima Kutty, op.cit., p.110.
Telugu area while the missionary influence had already become apparent. The missions such as London missionary Society\textsuperscript{6} (1803), Godavari Delta Mission\textsuperscript{7} (1840) American Baptist Mission\textsuperscript{8} (1841), Church Missionary Society\textsuperscript{9} (1841), American Lutheran Mission\textsuperscript{10} (1842) were already involved in various missionary activities in Telugu land such as construction of mission fields, churches, schools, hospitals, orphanages, evangelizing and street preaching with an intention of drawing the non-Christians into the Christian fold.

**ABMU Connection with CBM**

The Baptists living in the scattered Canadian settlements were inspired by the story of Adoniram Judson\textsuperscript{11} in Burma. The work of Carey and his Serampore associates also became the household knowledge in many frontier Baptist cabins. During this period, it was Rev. Amos Sutton, a Baptist missionary in Orissa, who advised American Baptists to enter the Telugu field to do evangelistic work. He was a Baptist missionary of England who was already working in Orissa and during his visit to America in 1835, he strongly advised the "Free will Baptists" of America to do evangelical work in India\textsuperscript{12}.

\textsuperscript{9} Gibbs, M.E., The Anglican Church in India (1600-1970), Delhi, 1972.
\textsuperscript{12} Henry, G.W., The Story of Baptist Mission in Foreign hands, 1884, p. 64.
The advocacy of Rev. Sutton inspired Rev. Samuels Day of Beamsville, Ontario of Canada, who offered himself to go to India as a missionary to do evangelical work. Canada country was not born in 1835 and it was formed as an act of Confederation on 1, July, 1867\(^{13}\). The American Baptist Missionary Union (ABMU) was already in existence since 1814; it sent Mr. & Mrs. Day as its first missionaries to Telugu land in South India. Rev. Day and his wife started their journey to India from Boston on 22\(^{nd}\) Sept., 1835 and reached Calcutta on 5\(^{th}\) Feb. 1836 after a strenuous sea voyage of 6 months via Cape of Good Hope, South Africa. Later, they visited Visakhapatnam and Chicacole where London Missionary Society was already doing their pioneering work. They ultimately reached Nellore and started the first American Baptist Mission station there in 1841. Thus, there existed a deep rooted connection between Canadian Baptist and American Baptist Missions. Rev. Day and his wife struggled hard to do evangelical work in Nellore area upto 1853 until such time their health failed and returned to America\(^{14}\).

The Canadian Baptists were stirred by all of these developments and there was an intense and growing desire to do something concrete and worthwhile in overseas missions. There was a growing concern among them to have a “Christian Mission to the Heathen”\(^{15}\). This concern was given decision and action by an Ontario Pastor by name Rev. Robert A. Fyfe, who during 1865-66,

\(^{13}\) Kapil, Fathima Kutty, op.cit., p.110.
\(^{15}\) Carder, W.G., op.cit., p. 2-3.
corresponded with the American Baptist Missionary Union in Boston and interacted with Baptists of Ontario. As a result, Dr. Murdock, the Secretary of the American Society, was invited to address the annual convention of Ontario Baptist churches in 1866 in which a committee of 6 members was formed to study the possibility of adopting the best method of co-operating in the Foreign Mission enterprise. Thus, the Canadian Auxiliary to the American Baptist Missionary Union\textsuperscript{16} was formed in 1866 with a secretary and treasurer to deal with the affairs.

In 1867, Mr. A.V. Timpany, the Canadian Baptist pioneer missionary volunteered to do the foreign service in India. He was anxious to do evangelistic work and hence the American Baptist Missionary Union has sent him as second Canadian Missionary to Telugu land\textsuperscript{17}. In the summer of 1867, Mr. Timpany did deputation work among the Baptist Churches of Ontario and Quebec as their first personal and official representative in the mission overseas. Several Baptist churches in America before his departure awakened in him the missionary spirit and the interest in the glorious work of spreading the gospel to the heathen people of India.

During the year ending March 31, 1867, Canadian Baptists have contributed an amount of $84.26 to the missions to the heathen lands and it was by the next annual convention, the amount was raised to $3,528. This fund was

\textsuperscript{16} Ibid., p. 3.
an indication of the commitment of the Canadians for the mission to the 'Heathen'.

The Timpany family left from the port of Boston, USA to travel to India via England and the Cape of Good Hope as the Suez canal was not built by that time. The sea journey took nearly 6 months in a sailing ship. There was a severe storm and the food supplies on board were in very short supply. On 16th of April, 1868, the Timpanys arrived at the port of Madras and later proceeded to Nellore on 9th May, traveling a stretch of 100 miles on bullock carts and planquin and thus tasted the hot climate of Telugu land for the first time. The arrival of Mr. A.V. Timpany and Mrs. Timpany marked a new era in the history of the ABMU (the American Baptist Missionary Union) once again signifying the cooperation of the Canadians in the missionary enterprise among the Telugus.

By 1869, Mr. Timpany was able to communicate in the local language with the Telugu People. He took every opportunity to witness to the Word of Faith all along the Coromandel coast from Nellore to Ongole, where the Gospel was preached.

In 1869, it was decided by ABMU that another new station should be started at Ramapatnam and that the Timpanys would pioneer that work. The missionaries were convinced that the Lord was leading them and that He was

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18 Carder, W.G. op.cit. p. 12.
behind in this new venture. The Government authorities had just then decided to vacate Ramapatnam sub-collectorate and to move to Ongole. Hence, the Govt. site of over one hundred acres and two bungalows therein were purchased by ABMU for missionary work without any delay.20

A month later the first Baptist Church was organized at Ramapatnam on 26 March, 1870. Thirty five persons, including those who had come to work with Timpany were brought together in Christian fellowship in the midst of a very Hindu Society. These scattered believers were mostly illiterates and belonged to the outcaste ranks of the society. These people were weak and despised. The Progress was laborious and slow. Besides these, there was persistent opposition for the evangelical work in this area from Caste Hindus but against all odds, after 18 months of work, the Christian membership of the church rose to 115 souls. In the next year and a half, the membership had grown to 675. Mr. Timpany and the Telugu evangelists of the whole field worked consistently and witnessed faithfully and it lead to development. In some places there was bitter persecution and in such cases, the missionary always supported the believers to strengthen them and helped them to find justice in the courts, for the sake of religious freedom to the newly converted Christians.

By this time, back in Canada, the Canada Auxiliary had another family, which volunteered for service in India, Rev & Mrs. John McLaurin. Rev. McLaurin was influenced by the annual meetings and came forward and offered

20 Ibid.
his services to overseas mission work. Hence he was also designated to labour among the Telugus, side by side with the other Canadian missionary, Rev. A.V. Timpany, who was also his former friend and his brother-in-law.

At the commissioning service for the McLaurins, the sum of $17,500, was contributed by the Canadian Baptists. The McLaurins started their journey from New York on 22nd December, 1869, and reached Madras after one month journey all along the newly opened Suez Canal on 18th January, 1870 and later to Ramapatnam on March 2, 1870. After 15 months of language study and practice, John McLaurin was able to preach his first sermon in Telugu language. After a couple of days work in Ramayapatnam area, the McLaurins were assigned to Ongole field in 1871.

The Ongole field during those days spread to a vast area of some 7000 sq. miles, and contained some 1300 villages with a population of about one million people. Scattered over 200 of these villages, there were the Christians belonging to the American Baptist church. John McLaurin continued the good work that was started and nurtured by Rev. Clough and worked without ceasing and saw many become Christians in response to his Gospel preaching. 477 persons were baptized on this field in 1872 and 708 in 1873 during his tenure. After Rev. Clough returned from furlough, McLaurin handed him Ongole field.

21 Orchard and McLaurin, The Enterprise, Toronto, p. 15.
22 Oraville E. Daniel, op. cit. p. 15.
23 Ibid., p. 16.
24 John Craig, Forty years among the Telugus, Toronto, 1908, pp. 24-25.
and left for Cocanada to prepare himself to start Canadian Baptist Mission, a new missionary enterprise independent of the administration of ABMU in Andhra, India.

**THOMAS GABRIEL and his Evangelistic activities**

In this context, it is important to mention an Indian Christian by name Mr. Thomas Gabriel, who was instrumental in motivating the Canadian Baptist Mission to co-operate with the Christian mission work that he was carrying on in Cocanada and its surrounding areas. He was instrumental in urging the Canadian Baptists to start a mission of their own in the region.

Thomas Gabriel's original name was Taleru Marayya25. He was born in December, 1837, to the parents of outcaste back ground at Machilipatnam. His father was a servant in the household of an English judge and was moving from place to place with his employer. Hence Gabriel studied in different schools while he was a boy. He was sent to a Godavari Delta Mission school while his family was at Narsapur and later to a Lutheran School at Rajahmaundry. When he was about 20 years old, he got employment in the Telegraph Department as a clerk and was stationed at Dowleshwaram near Rajahmundry. He was hard working and was keenly interested in learning telegraphy. He purchased a dummy telegraph machine and with the help of an operator mastered the art.

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25 Carder, W.G. op.cit., p. 22.
Because of his diligence and hard work he was appointed to a permanent job in the department\textsuperscript{26}.

When he was at Rajahmundry, he joined the Lutheran church and changed his name to Thomas Gabriel. Shortly afterwards, he was transferred to Cocanada to work as an operator and later in 1867 to Bombay. He went first to Madras and from there he planned to go to Bombay. While in Madras, he got affected with smallpox and was admitted in hospital where he came into contact with Mr. Anthravedy, who increased in him the spiritual fervor\textsuperscript{27}. In the meantime, his transfer to Bombay was withdrawn and Thomas Gabriel was ordered to return to Cocanada to his original post.

After Gabriel returned to Cocanada, he began to tell his friends about his new found faith. As there was no mission in Cocanada such as he had known at Narsapur, Rajahmundry or Madras, Gabriel decided to do fulltime gospel work and hence resigned his lucrative post in Telegraph Department in 1869. Later, he associated himself with Mr. E.S. Bowden\textsuperscript{28} of the Brethren Mission at Narsapur and visited his relatives who were living in the Kolair Lake region near Narsapur and witnessed to them about his new found faith in Christ. His own sister Sujanamma and her husband, Karre Samuel who was the headman of his village, became believers in the gospel. Two of his brothers-in-law of the Karre family at

\textsuperscript{26} Ibid., p. 23.
\textsuperscript{27} Ibid.
\textsuperscript{28} Ibid.
Gunnanapudi also became believers and after their baptism, their names were changed as Peter and Andrew. Gabriel named his Gospel work at Kolleru lake area as the Kolleru Baptist Mission. The Karre family later became the pillars and stalwarts of the Canadian Baptist Mission. So the church in Gunnanapudi was born prior to the organization of CBM in 1874 as a result of the labours of Mr. Thomas Gabriel.

In 1870, Thomas Gabriel opened a tannery in Cocanada for the support of his family and his evangelistic work. He also employed some Christian teacher-catechists as helpers. As the business of tannery was not a success, he decided to ask the financial help of the English Strict Baptists of Madras and offered his Kolair Mission to them. They did not accept the offer, but arranged for the public ordination of Thomas Gabriel to the Gospel ministry.

After returning to Cocanada, Thomas Gabriel reopened his tannery and decided to carry on evangelistic work, which brought forth spiritual fruits. 31 converts were baptized, in the Kolair area near Akividu.

In spite of Gabriel's best efforts, his debts increased. The tannery did not prosper. He appealed for help from the American Baptist Mission and even offered his Kolair Mission to them. As he did not get a favourable answer from

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29 Andrew Mythyale, A Fruitful Tree (Translated from Telugu) Kaikalur, Srilatha Press, 1973, p.3.
30 Ibid.
31 The present name of Akidu is Akividu in West Godavari District.
them, he approached Mr A.V. Timpany and Mr. McLaurin and asked them financial help for his work. Thomas Gabriel's appeal was forwarded to the Executive of the Canadian Baptist Foreign Mission Society. Both Mr. Timpany and Mr. McLaurin strongly recommended the acceptance of this new work along the Godavari river with headquarters at Cocanada.

Some of the leaders in the Canada Missionary Society had a feeling that the best efforts of the Canadian Baptists for overseas missions would only be realized when the Canadians had an independent mission of their own for which they alone would be responsible. Mr. McLaurin expressed his willingness to serve on such a field.

The decision to undertake the work at Cocanada as a separate mission was made by the Board of Directors of the Canadian Baptist Foreign Mission Society which was still also an auxiliary of the ABMU. Hence the Canadian Baptist Mission in its meeting on 16th October, 1873 resolved that Mr. R.V. Fyfe, D.D. be appointed to visit esteemed brethren of ABMU in Boston to secure full understanding with them with regard to aims and plans in starting a separate mission.

The American Baptist Mission after hearing these plans from Dr. Fyfe regarded with much favour for the opening of the new mission at Cocanada by the

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32 Ibid., p. 24.
Canadian brethren and prepared to release Mr. McLaurin to take charge of it. On the 28th October, 1873, Dr. Fyfe telegraphed from Boston, USA, to McLaurin in Ongole, India, a historic message "Go to Cocanada on the basis of your letter-send resignation" 34.

Basing upon the telegramme, Mr. and Mrs. McLaurins departed from Ongole on the 22nd February 1874 and arrived in Cocanada on March 12, 1874 to start the Canadian Baptist Mission. The McLaurins met Mr. Thomas Gabriel and thus, started their new independent venture in Cocanada 35.

The decision to take up mission work in Cocanada independent of the American Baptist Missionary Union brought into focus immediate and imperative demands for additional funds from the Canadian Baptist Churches.

Hence in 1874, the name of the organization of Canadian Auxilarly was changed as "The Regular Baptist Foreign Missionary Society of Ontario and Quebec" and pioneered the mission work among the Telugus. With much added financial support and encouragement from the Baptist churches from Canada and also with the co-operation and help of some efficient native workers such as Thomas Gabriel, the missionary activities of the society was started at Kakinada in 1874 36.

35 Ibid., p. 27.
36 Ibid., p. 27.
The Atlantic Baptists

In 1845, the Atlantic Baptist churches of Canada have sponsored Rev & Mrs. R.E. Burpee for the missionary service in Burma. After 5 years, his health failed and his family returned to Canada in 1850. The next volunteer from the Atlantic Baptist churches was Rev. A.R. Crawley. He went to Burma in 1853, and for 23 years he did effective service with ABMU with the financial support given by the Atlantic Baptists37.

In 1867, the same year that Timpany went to India to serve the Telugus, Miss Minnie B. de Wolf of Nova Scotia38 went to serve in Burma with the ABMU. She was the first single lady from any church or denomination from Canada to go for foreign mission work. Three years later, Miss Mariah Norris39 from Nova Scotia, felt the call of God to go for overseas service and hence she resigned her job as a teacher to share her Christian witness with other Baptist women in her province. This led to the birth of some 35 Women's Missionary Aid Societies and with the support of these societies, she went to Burma in 1870 to do evangelistic work.

Prior to 1871, the Atlantic Convention appointed a committee to explore the possibility of starting their own Canadian Baptist Foreign Mission work. That committee reported to the Convention at Yarmouth, Nova Scotia, that

39 Ibid., p. 17.
it was 'feasible and practicable' to undertake this venture\(^4\). Consequently a new Foreign Mission Board was appointed to carry forward the project. The foreign Missionary concern of the Atlantic Baptist Churches from the beginning was channeled through an official Board of the Church rather than an independent Society of interested persons within the churches as was the case in Ontario and Quebec.

Before the close of 1871, from the Atlantic Baptist Assembly, two youngmen namely Mr. R. Sanford and Mr. W.F. Armstrong volunteered for service overseas under the Canadian Board. Mr. George Churchill from Nova Scotia who was already accepted by the ABMU, got permission to serve CBM after its formation. Thus, these missionaries expected to do evangelistic work among the Karen people, who were scattered all along the Burma-Siam border\(^4^1\).

At this time, two young ladies also volunteered for service in Asia. They were Miss Maria Armstrong of Wolfville and Miss Flora Eaton of Cornwallis. They were sponsored by the Women's Societies.

On 26th September, 1873, the party of 7 missionaries departed from New York and arrived at Rangoon, Burma on 12 January, 1874. They were met by Mariah Norris who had pioneered the organization of the Atlantic Baptist Mission Circles in Burma. In two weeks time, Miss Norris and Rev. W.F.

\(^{40}\) Orchard, M.L. and K.S. Mc Laurin, op. cit., p. 22.
\(^{41}\) Ibid., pp. 32-34.
After Christmas of 1874, the Canadians of Atlantic Baptists explored the border lands of Siam - Burma to locate the Karen settlements and the possible places for mission stations. They discovered that the Karens of this area were few and very scattered in almost inaccessible villages. They came to a conclusion reluctantly that it would be unwise to establish their mission among the Karens of Siam\textsuperscript{43}. They submitted the following three alternatives to their Board in Canada:

1. The missionaries to begin work among the Siamese people.

2. They accept the invitation of the Burma Baptist Convention and take up work in British Burma among the Karens, alongside the AMBU.

3. They cross the Bay of Bengal and undertake work among the Telugus in co-operation with the Baptist missionaries of Ontario and Quebec\textsuperscript{44}.

By April 1875, the Maritime Foreign Mission Board received the resolutions sent from Siam. They enquired of the Ontario Foreign Mission Board whether or not the co-operation with the Atlantic Baptists in the Telugu work would be acceptable, and if so, on what basis. The Board of Ontario and Quebec Society cordially invited the brethren of the Maritime Provinces to send their


\textsuperscript{43} Ibid., p. 198.

\textsuperscript{44} Ibid.
missionaries over at once to help and cultivate the Telugu field, and that any closer union be left to time and experience. The Committee of the Maritime Foreign Mission Board of Atlantic Provinces reported to the Convention their willingness to take up the task among the Telugus. No one refused the new directive. The Boggs and the Churchills arrived is Kakinada from Siam on July 1875. The Armstrong and the Sanfords arrived from Burma in August 1875.

Thus, the two Baptist Mission Boards from Canada Baptist Missionary Society of Ontario and Quebec and Baptist Missionary Society of Maritime Provinces respectively started their work in 1874 and 1875 in Telugu Country as two separate independent missions to spread the gospel of Jesus Christ. Let us briefly trace their growth and development for 37 years i.e. between 1874 to 1912 during which period these mission worked independently in all aspects including administration, finances and other developmental activities besides the establishment of different mission stations etc.

B) Organisation of Two Separate Missions and their work (1874-1912)

The cordial welcome extended to the Maritime Missionaries by the Ontario and Quebec missionaries was a prophetic spirit that was continued throughout the years in those societies. The close relationship prevailed between those on the field from whatever part of Canada they had come. Although the

46 Orchard M.L. and K.S. Mc Laurin, op.cit., p. 52.
formation of a Canadian Baptist Foreign Mission Board had to wait for more than thirty-five years, the foundations were laid for it in India. Moreover, the inspiration, the arguments, and persuasion, that finally made it a reality, had their origin in the mission fields.

The conditions under which the missionaries of these societies worked in Andhra were by no means ideal. They had to meet a thousand disappointments, worries and cares; the enervating effects of the climate took their toll; sickness and death were not unknown to them.

The Evangelistic activities of Ontorio and Quebec society:

After the organization of Ontario and Quebec mission, the missionaries organized their first church at Cocanada. Mr. McLaurin found it there when he arrived in 1874 to take over the "Kolair Mission"⁴⁷, as Mr. Gabriel called it, from the fact that the greater number of his converts lived at Gunnanapudi in the Kolair lake region. Hence the Cocanada church is the oldest in the Mission.

In August of that year Mr. McLaurin made his first tour of the field, with the special objective of visiting the Christians at Gunnanapudi, where a church was organized the next year (1875) and reorganized again in 1879, following some dissensions that arose after Mr. Gabriel's death. Thus Gunnanapudi was the second church of Ontario and Quebec Mission. But it was the first church on what afterwards became, possibly, our most important field –

⁴⁷ Ibid, p. 256.
Akidu, and has been in many respects the premier church of the Mission, owing to the fact that from the first it had strong native leadership and developed a robust and mature type of Christianity which made it a power in the neighborhood and gave it a leading place in the company of mission churches.\footnote{Ibid. 48}

The first convert, Karre Samuel, Gabriel's brother-in-law, was headman of his village. He opened a school where many obtained enough education to make themselves useful as teachers of others. He also preached, won converts, and conducted Sunday services all at his own initiative in the surrounding villages.\footnote{Ibid. 49} His brother, Mr. Karre Peter who was ordained at Akidu in 1881 left his farming at Mr. McLaurin's request and devoted himself to preaching. He was pastor of the church for years and became an outstanding figure in the Mission. Something of this admirably sturdy, self-reliant and aggressive spirit has continued to characterize the life of the church. It was the first self-supporting church of Ontario and Quebec mission and has supplied more workers to other fields than any other in the Mission, and from the first has been a force in the religious life of the region. Years ago men were baptized in a remote village in the Kistna Delta, who had been to Gunnanapudi and had received their first impulse towards Christianity from contact with the Christians there.

A church was organized in Tuni in 1879, and the next year one at Akidu. Soon after the opening of the Theological Seminary, a church was formed.
at Samalkota in 1882\(^{50}\). The fields were large in those days. Mr. Timpany and Mr. McLaurin toured regularly over territory that covered half of the Mission area but in the course of time, was divided into five or six different fields, with as many resident missionaries. Several people were baptized by Mr. Timpany during his long tours along the canal that comes to within three miles of the mission bungalow; and Mr. Craig’s field included Vuyyuru and part of the Avanigadda field.

The churches on the three existing fields, Cocanada, Tuni and Akidu\(^{51}\), with the Seminary church at Samalkota, were organized as the Godavari Association in 1882 and the first meeting was held at Akidu. The churches that participated in the meeting include Kakinada, Tuni, Gunnanapudi, Akividu, Pedakapavaram, Gudlavalleru and Malki Muhammadpuram\(^{52}\). Several issues such as self administration, self support, co-operation were discussed in the meeting and decisions were taken. Later, the meetings of the association were held every year at different places such as Akividu, kakinada, Gunnanampudi and Samalkota and Tuni in 1888\(^{53}\). But rapid expansion followed a few years later. More missionaries were sent out during 1885-86 and that meant new fields.

In 1890, Mr. Laflamme went north and opened Yellamanchili. The next year the north-western part of Cocanada field, including Samalkota, was set

\(^{50}\) Report, CBTM, 1882-83, p. 28.
\(^{51}\) Report, CBTM, 1883-84, p. 43.
\(^{52}\) Souveneer of Canadian Baptist Mission 125 years Jubilee celebrations of Baptist Churches in Northeran Circars (1874-125-1999), Kakinada, 1919, p. 199.
\(^{53}\) Ibid.
apart as the Peddapuram field, with Mr. Walker. He was in charge and resided in the town as its headquarters. Later the missionary's residence was removed to Samalkota, only three miles distant, and the field came to be known as the Samalkota field. That same year saw the south-western part of Mr. Craig's field reorganized as the Vuyyuru field.

From the beginning the work in Krishna region has grown. Mr. Craig toured the region from Akidu, and Bordagunta was one of the two churches on the Vuyyuru field when it was separately organized. In 1892 the southern part of the Cocanada field was organized as the Ramachandrapuram field, with Rev. A.A. McLeod in charge; his station being at the town of that name. And Narsapatnam—north and west of Yellamachinili, was opened by Mr. Barrow. Thus in three years, 1890-92, five new fields were opened up54. Thus keeping Cocanada, as Central Point, the mission stations of Ontario and Quebec Society flourished inland north and south as eastward was the sea.

The opening of all these new fields meant that the evangelistic work was prosecuted more vigorously. As there were 23 churches in Godavari Association by 1893, the work has become very heavy and unwieldy, hence, it was deemed wise to divide the Association for the churches south of the Godavari River from which the first Association took its name was formed, called the Kolair Association, after the region that was at that time most populous in Christians.

54 Report, CBTM, 1892-93, p. 23.
This arrangement gave the formation of Godavari Association with ten Telugu Churches and 715 members; and the Kolair Association with thirteen churches and 1,874 members. Afterwards the name of the Kolair Association was changed to the Kistna Association\textsuperscript{55}, because the Kolair region was by that time only a small part of a very much larger territory populated by CBM Christians and the large increase in membership has come on the two fields – Akidu and Vuyyuru of the Kolair or Kistna Association. Perhaps this was because of the first group of converts of those at Gunnanapudi lived there.

There, too, the movement towards Christianity gathered momentum early as this region, being well-irrigated and rich in arable lands, attracted a larger population from different classes and castes. When anyone thinks of the developmental activities of CBM Mission, it is reasonable to think of both Missionary and native leaders. It was in 1888, the "House Mission" work was started in Tuni when Godavari Association met.

Several Hindu families accepted Christ when Rev. Boro worked at Narsipatnam field and among them the 'Surla' family was important. At Yellamanchili, a Kapu leader by name Rama Swamy Naidu joined the Church. The active evangelistic work of Rev. Jonathan Burder, Rev. Karre Peter, Rev. M. Jagannayakulu, Rev. S. Venkata Swami, Rev. Philoman, Rev. P. Joseph was most important in this context\textsuperscript{56}. The churches of the Godavari Association on the

\textsuperscript{55} Carder, W.G. op.cit. p.p. 56-58.
\textsuperscript{56} Souvenir, op. cit., p. 200.
other hand was more slow to increase, as the territory was more sparsely populated so that more time and effort was required to effect the same degree of progress. Be that as it may, the churches in both Associations were closely united in service and in a growing sense of responsibility for the salvation of their fellow-countrymen.

The corporate life of the churches of these Associations first found expression in the organization of a Home Mission Society. The purpose of the Society was chiefly to secure and hold property for the erection of chapel-school houses in the villages. Many of the small, scattered congregations were weak in numbers and financially unable to buy a site. They were helped from the funds of the Society, towards which the churches were supposed to contribute at the rate of four cents per member annually. Its chief objective, however, was stated to be "The diffusion of Gospel Truths among the people of Andhra in their districts".

In 1890, two years after it was organized, Mr. Laflamme, who had just opened up the new Yellamanchili field, and who had no preachers to help him, attended the annual meeting of the Society at Akidu and gave a stirring address on the great needs of his new field. It was the first real missionary appeal that had come to a people so lately. The call met a ready response from Mr. G. Yakob, a pastor of the Samalkota church, who offered himself to go to Yellamanchili field and the money for his support was given by the delegates. Since that time the

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57 Orchard, M2 and K S McLaurin, op.cit., p. 259.
evangelistic work has held the forefront in their plans, and has been carried on with increasing interest and purpose.58

Young men have volunteered as preachers, teachers and colporteurs, and Bible-women have been sent to the unevangelized region lying north of Yellamanchili, which they chose as their field. This has some times meant real foreign missionary service to the home-loving, rural Telugus, and much real growth in Christian grace and experience has come to CBM churches through this independent missionary spirit.59

In 1896, Madam New Woman arrived on the scene. A good number of CBM women, trained in Mission schools and employed in mission service, or as pastors' wives, interested in their husbands' work came forward to share the mission work. But there was no organization binding the women of the churches together.

Madam New Woman soon changed all that. In 1896 she decided that she wanted organization, so a meeting of women attending the Godavari Association, held at Ramachandrapuram that year, was called and the subject mooted. They were told of the Women's Circles in Canada, and it was suggested that some such society, adapted to the needs of the women of the Telugu churches, might be useful. The response was immediate and enthusiastic, and the next year, at Yellamanchili, the "Women's Helpmeet Society" was formed. Two

59 Ibid.
years later, a similar Society was formed in Kistna Association, held at Gunnanapudi in January, 1898\textsuperscript{60}.

This Society has done marvels for the women of CBM churches. its objective was as the name suggests, true helpmeets in the home, the church and the community. To this end the society's activities directed and a regular course of Bible lessons was followed every year, which has done untold good to the illiterate women of the village churches. Leading local circles and filling office of the Society gave an invaluable training in leadership for the educated women; while for the illiterate the knowledge of Scripture gained in the course of instruction. Thus the inspiring character of the organization became a real force in the life of the churches of Ontorio and Quebec organization\textsuperscript{61}.

The Evangelistic work of Maritime Provinces:

Early in August, 1875, within a few weeks after "The Serving Seven" arrived at Cocanada, Messrs. Churchill and Boggs, accompanied by Mr. McLaurin, a Baptist missionary from Ontario, and a small staff of servants, set out to select sites for mission stations north of Vizagapatam\textsuperscript{62}. In their ox-drawn carts they proceeded at the very modest rate of two miles per hour. Their ultimate destination was Bobbili, but on the way they stopped at Vizianagaram where, since early in the century, London Missionary Society had carried on mission work. Some time previous to the arrival of the scouting party from Cocanada, the

\textsuperscript{60} Ibid, p. 261.
\textsuperscript{61} Ibid.
\textsuperscript{62} Carder, W.G. op. cit. p.p.48-49.
last of their missionaries returned home on account of ill-health. The good work carried on for so many years did not entirely cease, for Dr. Parker, the surgeon stationed with a regiment of native troops, and his wife, conducted services at their own house. A number of their converts wanted to receive baptism by immersion, but were uncertain whether or not one of their own number should administer the rite. The question was settled by the arrival of Mr. Boggs who baptized eight of the converts, six of whom were natives of India. On their return the missionaries organized the first Baptist church in the Telugu country north of Vizagapatam. In addition, sites for further missions had been selected at Bimlipatam, Bobbili and Parlakimedi.

The missionaries were not slow in following up the prospects opened to them by their first tour. In November, 1875, Mr. and Mrs. Sanford settled at Bimlipatam. The next year they were joined by Mr. and Mrs. Churchill. Two years later, toward the end of 1878, Mr. Churchill began building operations at Bobbili with a view to settling there in the following spring. From that time the name of the Churchills became inseparably connected with the mission station at Bobbili. Meanwhile a church had been organized at Bimlipatam on March 12, 1876, when a small group was "gathered". Although the church at Vizianagaram was the first to be founded by the missionaries from the Maritime Provinces it was not for nearly fifteen years that a resident missionary could be provided. In

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63 Ibid., p. 49.
64 George Edward Levy, op.cit. p. 201.
the long interim, Dr. Parker gave oversight to the group until his regiment was transferred elsewhere and was succeeded by the 41st Madras Infantry, in which was Rev. Doss Anthravady who, assisted by an occasional visit from Mr. Sanford, shepherded the little flock for several years⁶⁶. In 1889, Rev. W.V. and Mrs. Higgins arrived at the station and were succeeded at the end of a year by Rev. and Mrs. M.B. Shaw.

Tekkali and Palconda were opened late in the century. A church of native Christians was organized at the former station in 1889 under the direction of Rev. I.C. Archibald. To the seventeen charter members others were added within the course of a few years, and in 1898 the area was made a separate field. Palkonda was made an outstation of the Chicacole field in 1888, but did not become a separate station until 1899 when Rev. and Mrs. R.E. Gullison took charge for the first year⁶⁷.

Chicacole, the third station to be opened by the Maritime Baptists in India, was established by Rev. and Mrs. W.F. Armstrong in 1877. During their stay of three years the Armstrongs laboured diligently; they founded a Caste girls' school, established a Boys' school⁶⁸, and toured widely over their vast "parish" of 4,000 towns and villages. When they returned home in 1880 on account of ill-Health, the station was taken over by Miss Carrie Hammond, later Mrs. I.C. Archibald.

⁶⁷ Carder, W.G. op.cit. pp. 50-51.
⁶⁸ Report, CBTM, pp. 82.
After Mr. Boggs went to India in 1874, there were no more recruits until 1878, when Miss Carrie Hammond settled at Bimlipatam; two years later she removed to Chicacole to succeed the Armstrongs. A few years afterwards she married Rev. I.C. Archibald, who had not long before (1883) arrived from the homeland. In 1881 Rev. and Mrs. J.R. Hutchinson were added to the staff and went to Bimlipatam; they returned home in 1887 and the following year retired from the service of the Board⁶⁹.

Two new recruits, Miss A.C. Gray and Miss H.H. Wright, sailed in 1884. Miss Gray was stationed at Bimlipatam; she died of fever in 1900, just after she had returned from furlough. Miss Wright was assigned to special work among the women at Chicacole⁷⁰, but in 1897 was forced to return home to stay on account of broken health. Rev. and Mrs. W.V. Higgins went to the foreign field in 1890, but were compelled to return in 1896 due to the breakdown of Mrs. Higgins' health. Miss Nettie Fitch, who accompanied them to India, was married within a year to Rev. H.F. LaFlamme of the Ontario and Quebec Baptist Mission Board, to which Board she transferred her connection. Two other new arrivals in 1890 were Rev. and Mrs. M.B. Shaw, who also had to retire after a few years because of the latter's ill-health. The Shaws were assigned to work at Vizianagram while Mr. and Mrs. Higgins went to Chicacole.

⁶⁹ Report, CBTM, 1887, p. 86.
⁷⁰ Report, CBTM, 1895, p. 42.
The stream of volunteers for the foreign field continued throughout the decade 1890 to 1900. Five went during 1891, namely, Rev. and Mrs. L.D. Morse, Rev. and Mrs. J.H. Barss, and Miss Kate McNeil. Ill-health and marriage soon removed those recruits; Mr. and Mrs. Morse remained until 1900, but the Barsses were forced to return within a few years. Miss MacNeil married Rev. C.R. Marsh of the American Baptist Mission Board. As in the case of Mrs. LaFlamme, she thereafter became connected with the Board under which her husband laboured.

The additions of 1891 were followed in 1894 by Rev. and Mrs. H.Y. Corey and Miss Martha Clark, and two years later by Rev. and Mrs. R.E. Gullison, Miss Maud E. Harrison, and Miss Ida M. Newcombe, Miss Mabel E. Archibald and Mr. John Hardy went to the East in 1897, followed, the next year, by Miss Helena Blackadar and Miss Annie A. Williams. Miss Williams soon became the wife of Mr. Hardy, and died in 1900 after a service of but two years.

By the turn of the century the Canadian Baptists were still working as two separate missions. The Ontario and Quebec Mission celebrated its Jubilee of 25 years of service at Cocanada in March 1899. They had developed work from the Krishna river north to Yellamachili in the areas of Avanigadda, Vuyyuru, Akidu, Kakinada, Samarlakota, Ramachandrapuram, Tuni, Anakapalli, Narasapatnam etc. The Maritime Baptist Mission celebrated its Jubilee in November 1900 with a series of meetings at Bimilipatnam, their pioneer station.

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71 George Edward Levy, op.cit. p. 204.
This represented the northern areas of Bimli, Vizianagarm, Bobbili, Chicacole, Palkonda, Tekkali, Sompeta, Parlakimedi and Serango. Each mission reviewed its history during their jubilee year.74

Over the twenty-five years 7,000 converts had been gathered – in the north about 500 and in the south 6,500.75 The southern Mission had started with some 300 converts chiefly from the work of Thomas Gabriel and this outcaste movement to Christianity continued over the years. The northern Mission began with only a dozen converts. These came largely from the work of the L.M.S. of nearly thirty years in Chicacole and Vizianagaram and seventy-five years in Vizagapatnam. In the north over these 25 years the ingathering had come from many castes and some non-caste but always in the small numbers of one or two at a time. Some small local movements of great interest developed among various castes in the north, especially the goldsmiths. For these first 25 years the Maritime Mission concentrated on witness among the caste people.76 By 1900 they decided to begin concentration of work among the non-castes and to arrange for native evangelists to live in the hamlets of the outcastes.77

Over these years to 1900 the Canadian Baptists had sent about 80 missionaries to service in India – 31 men and 49 ladies of whom 22 were single women. In 1900 there were 299 Indian workers employed in the CBM. The total number of churches was 44–48 in the north and 36 in the south. The giving of the

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74 Carder, W.G. op.cit. p. 142.
75 Report, 1899, p. 3.
77 Report, 1899, p. 4-5.
Telugu Christians for the year was a total of Rs.442 in the north and Rs.3,694 in the south – that was an average of Re.1-25 per person in the north and nearly one rupee in the south. The Day schools were 90 in number and Boarding Schools 10, with a total of nearly 5,000 pupils and 340 teachers.

After 1900 in the mission fields of India there developed an expectation of and a greatly increased desire for a great revival. There developed a growing interest in prayer for revival. News of revival from Wales quickened hopes for renewal in India. By December 1906 the joyful word was "The Revival has come" – "The event of the year was the Revival". Nearly every field of the mission reported a refreshing of their spiritual life by a new touch of the Spirit of God. The Ontario and Quebec Mission Board sent a letter of rejoicing to the Indian missionaries.

The inspection of the revival in India helped the leaders of the Baptist churches in Canada to launch a new Forward Movement to raise funds to expand mission work in north – west Canada and in India. The Canadian missionary leaders asked for gifts from the churches of thirty-five thousand dollars a year for three years from 1908. This co-operation in Gospel Mission helped to establish the new McLaurin High School in Kakinada, to find the funds to take over the Vizagapatam station from the L.M.S. in 1911, and to unify the Canadian base into one Canada Board.

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78 Report, 1900, p. 6.
79 Report, 1904, p. V.
Formation of Canadian Baptist Church in Andhra

Efforts of unification in Andhra

In 1876, the Baptist missionaries from Canada in India, met at Bimlipatam and formed the "Canadian Baptist Telugu Missionary Conference". Yearly meetings were held alternately in the Northern and Southern Mission until 1912. The Conference was an effort on the part of the missionaries in India to co-ordinate their work. The field served by the Baptist missionaries from the Maritime Provinces lay next to that served by the Baptist Missionaries from the rest of Canada. All worked among the Telugus. A spirit of the utmost sympathy and harmony prevailed among them. Unity of action seemed the one logical step. The Missionary Conference was a step in that direction. Within ten years after its organization, the Conference began to urge upon the churches and Mission Boards at home "the necessity of immediate and definite action in regard to union in Foreign Mission effort".

GLOBAL EFFORTS OF UNIFICATION:

The arguments and appeals advanced by the staff on the mission fields in different parts of the world won their way slowly. Finally, after repeated conferences, a basis of union was agreed upon by the United Baptist Convention of the Maritime Provinces, the Baptist Convention of Ontario and Quebec, and the

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Baptist Union of Western Canada. The Act of Incorporation received Royal Assent in May, 1911, and the organization meeting was held at McMaster University, Toronto, in May, 1912\(^3\).

As soon as the Baptist Mission Boards were unified in Canada and formed as a Canadian Baptist Mission – Overseas Board, its effects were felt all over the world. In India, the two Missions such as Ontario and Quebec Mission and the Mission of Maritime Provinces dissolved the old Missions and became Canadian Baptist Mission. In December 1911, in an assembly held, in Canada, it was voted that "this Conference dissolve itself to find itself again in the Conference of Missionaries of the Canadian Baptist Foreign Mission board". Thus by 1912 the union in Canada and in India of this Baptist Mission work came to pass. Therefore in India in 1912, the two missions became one Canadian Baptist Mission in Telugu Country.

c) United Canadian Baptist Mission (1912-1947)

The Golden Jubilee of the Mission was celebrated in 1924. In the month of January about 1000 Telugu Christians gathered for Jubilee meetings in Canada along with 70 missionaries. The progress of 50 years was reported in 1924 as amounting to 86 churches with a membership of 17,506 adult believers. The total number of missionaries from overseas was 92 with 964 Indian assistants in Kingdom service\(^4\).

\(^3\) United Baptist year Book, 1912, p. 105.
\(^4\) United Baptist Year Book, 1924, p. 182.
The churches did grow more rapidly than previously after the Jubilee of 1924. In the early years of the 20th Century the number of baptisms in the churches had been about 450 per year. This total had doubled by the end of the first World War. The zenith for numbers of baptisms was attained in 1935 with 2,601 listed. The largest number of CBM volunteers serving in India was reached in 1934 with 109 missionaries. The high point in the number of nationals employed by the Mission in Christian work was reached to 1,525 by 1935.

Most of the baptisms were from the Depressed Classes and not from the Sudras. However, in the Ramachandrapuram taluk a few hundred Kamma women found great happiness and spiritual renewal in the Christian faith. But in these same families the men did not come to Christ. The growing nationalistic spirit and the Hindu message that all religions ultimately lead to the Mount of God turned the Sudras away from Christianity. After 1935 the number of baptisms for adult believers declined to about 1500 annually.

The devolution of responsibility and authority from the Mission to the Church was another facet of these days of change. The Missionary Conference passed a resolution in January 1932 that stated, "we believe that devolution is essential to the harmonious carrying on of the work. The Conference appointed eleven representatives and the Telugu Convention fifteen, who were to be a joint committee, to work out the steps for a new partnership. The plan drawn up by the

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86 Report, 1936-37, p. IX.
joint committee and later accepted by both the Missionary Conference and the Telugu Convention became, with modifications, the basis for the "Telugu-Oriya Council of the Canadian Baptist Mission". The new Council started to function from July 1934.

The Telugu-Oriya Council was a major step in devolution. It came to be made up of all the missionaries responsible for work in India and 25 delegates chosen by the Church Convention. The Telugu-Oriya Council functioned through twenty standing committees all reporting to the Council. The officers such as President, Vice-President, Corresponding and Recording Secretaries were elected annually. Over half of the authority of the Missionary Conference was given to this Council. The Council handled the finances for the work in the India in that they made up the budgets and allocated the funds to the institutions and fields of the Convention area. The Council administered the Bible examinations for the workers; the Kakinada Seminary Trustees reported to the Council; education and scholarships were under the Council.

All ordinations of pastors were to be passed by the T.O. Council and recommended to the churches. All disputes related to church discipline were to be referred to the Council. The Council also had a Staff Advisory Committee where the work of any missionary could be questioned by any member of any Council on the basis of a petition in writing signed by three members of the

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88 Carder, W.G. op.cit. p. 159.
Convention churches. This Committee could bring to the Council the case of anyone employed in the Mission who felt they had been unfairly treated or unjustly dismissed from service. The allocation of missionaries and the appointments of persons in charge of the schools and hospitals remained with the Missionary Conference and likewise all matters related to property\textsuperscript{89}.

Keeping the record of the Indian Workers' Bible Examination was an important part of the Council's work. Full reports were made of the number of workers writing the examinations from each field and the prize winners for the examination\textsuperscript{90}. Further, the Council minutes also reflected the hard work, thought and struggle that were necessary to keep 'The Ravi' alive as a good Telugu Newspaper.

Devisions in relation to education were another important part of the Council's work\textsuperscript{91}. These include the application in 1936 for Government's recognition of Central Girls Boarding School, Cocanada, as middle school, financial aspects of McLaurin High School, Kakinada and Boarding schools of Avanigadda and Vuyyuru.

One of the responsibilities of the Council's staff Advisory Committee was to consider requests from the churches for ordination. In 1939 the Council made a policy statement on ordination in which it has stated that "In the Baptist denominations, ordination is confined to pastors only, except in special cases such

\textsuperscript{89} Ibid., p. 160.
\textsuperscript{90} Oraville E. Daniel, op.cit., p. 93.
\textsuperscript{91} Ibid.
as the appointment of Missionaries or Professors of Seminary whose appointing authorities (bodies) ask for their ordination through the church. It was increasingly evident that the time had come when candidates for ordination ought to appear before the Advisory Committee for an oral statement in addition to their written beliefs.

At times the T.O. Council even took up the delicate problems of marital relationships. In 1938 the Council recorded "that Mr. O. Barnabas of Palakonda field be informed that unless his separation from his first wife can be legalized and he be united in Christian marriage with the woman he has since taken, we cannot recommend any Baptist Church to receive him into membership." The Council also observed: The Council further recommended that a small pamphlet on Christian marriage be prepared by the staff advisory committee for distribution to all our workers, after approval by the Council. The Medical work also came under the Council's purview. The Medical Committee made a policy statement in 1936 concerning the relation of CBM churches to the ministry of healing that "We believe that the ministry of healing is an integral part of the work of the Kingdom of God as manifested in Christ, and that it is the duty and privilege of the Church, which is His body, to continue His work".

93 Ibid., p. 13.
Other concerns of the Council were community, church discipline, budget and finance, field evangelism, Indian literature, relief work, rescue and protection of women, theological education at the seminary, Sunday school and women's work etc.94

In the last two years of its life, 1945 and 1946, the T.O. Council had much work to do to prepare the way for the new Convention of 1947. Also it was resolved that the "reconstituted First Convention be held in January 1947 at Cocanada". A Constitution committee of Messrs. M. Theophilus, D.R. Isaac, P. Meshack, O. Daniel, C. Timpany, Dr. S. Cook, Miss. Mann and Mrs. N. Jonadab were appointed to draft the new Constitution and present it for discussion at the January session of the old NCBC and the July 1946 session of the Council. The final action of the Council was - "Resolved to dissolve the T.O. Council of the C.B.Mission when the Reorganized Convention is formed".95

Hence it may be considered that the old Northern Circars Baptist Convention was the father, and the Canadian Baptist Missionary Conference the mother, of the CBCNC. Certainly the T.O. Council was the midwife.

ORGANISATION OF THE CONVENTION OF BAPTIST CHURCHES OF THE NORTHERN CIRCARS

This Mission-Church Council functioned for thirteen years from 1934 to 1947. The Missionary Conference and the Northern Circars Baptist Convention also carried on their regular sessions. The next major step in devolution was the organization of the self-governing Church. This was accomplished in January 1947, the same year that the nation attained political freedom. The Council drew up the Constitution for this autonomous, Baptist Church Convention, handed over all its authority to the churches and disbanded itself when the new Convention was organized which is popularly known as the Convention of Baptist churches of the Northern Circars – C.B.C.N.C. The church delegates also elected a national as Treasurer to the convention and the grants for the work in India from the Mission Board in Canada were paid directly to the Church.96

The Missionary Conference continued to deal with personal matters related to the missionaries, matters related to mission bungalow properties, the motor vehicles allocated to missionary personnel, the English medium Timpany school and the Saora-Oriya work. The Missionary Conference was disbanded at the end of January 1968 at its 104th session, convened in Pithapuram. All

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96 Canadian Baptist Missionary Conference Minutes, February, 1968, p. 5.
unfinished business was passed on to the new Reference Committee made up of 12 missionaries appointed by the closing Conference.

The main task of the Mission Reference Committee became the disposal, transfer and settlement of matters related to property.

On Church Property Transfers

Part of the 1947 organization of the Convention of Baptist Churches of the Northern Circars was a Board of Trustees for church property. The Mission intended to transfer immediately about 1000 village and church sites to this trust body. But it was found to involve impossibly high government property taxes. Finally, after the initiations of National Christian Council of India and the Indian Government by 1957 the Government of Andhra Pradesh agreed to reduce its charges by 75% for church properties being transferred from Missions to national church organizations.

Then after two more years of correspondence in India and with the Canadian Board in Toronto, "Articles" were worked out for the formation of the Trust Association of CBCNC.

Thus the Church Board of Trustees was replaced by the Trust Association on March 30, 1960. Thirteen years after the autonomous Convention the property transfers were legally completed on January 25, 1974 when all remaining CBOMB properties in Andhra Pradesh were transferred to the CBCNC

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97 Report, 1949, p. 22.
Trust. On March 9, 1974, Rev. K. Knight, attorney for the CBOMB in India, handed over to Rev. I. Samuel, Secretary of the CBCNC Trust in India, the documents and files pertaining to the properties.

Some former Mission Board holdings were transferred to other Trusts such as the Kodaikanal School Property Association and the Evangelical Trust Association of South India. All CBOMB bank accounts in India were closed by March 31, 1974. However, the CBOMB continued to make grants to the Baptist Convention in India to help with their ongoing programme, to support Bible women, to help the Pastors' Pension Fund, to help in Theological Education, to help three High Schools and Boarding Homes, and to help churches through the Church Edifice Fund. For the year 1975 these gifts from Canada to the Indian Church totalled four hundred and six thousand, nine hundred rupees (Rs.4,06,900.00)

The most significant step in the development of the church was the formation of Associations. These Associations were formed to strengthen the churches. The Godavari Association, first of its kind, was organized in January, 1882. In 1883, the Northern Association was constituted. In 1892, the Godavari Association was bifurcated and the new Association called Kolleru Association was organized98. The Home Mission with its headquarters at Anakapalle was started in 188899. The purpose of this Association was to secure and hold sites for

98 Andrew, Muthyala, op. cit., p. 3.
buildings that were used for schools and also for worship. This was called the
Baptist Missionary Society of Krishna, Godavari and Vizag districts. The Indian
churches were asked to contribute at the rate of two annas per member annually
and the business of the Society was entrusted to a Board school at an annual
meeting of the delegates from the churches. In 1902, the Godavari Baptist
Swadesha Swayam Poshaka Society\textsuperscript{100} was organized. The Indian Christians
themselves took up the cause of preaching the Gospel. The object of the Society
was diffusion of truths of Christianity among the people of India, especially in the
districts of Visakhapatnam, Godavari and Krishna of the former Madras
Presidency. Secondly, the encouragement for the spread of education among the
members of the Christian community and the others by acquiring school sites and
help in the erection of school houses. All the missionaries and the Indian pastors
were members of the Godavari Baptist Swadesha Swayam Poshaka Society.
Others could become members by paying yearly subscription of a quarter of a
rupee. There were fifteen members on the Board. Of these, at least three must be
members of the Foreign Mission Board.

The need for the establishment of the organization of Convention in
which all the churches of the Mission could be represented and through which the
churches might carry on a larger share of the work was felt during 1913-1914.
Delegates met in Kakinada during the closing days of December 1912 and
organized the Convention. The main aim of the Canadian Baptist Mission was to

\textsuperscript{100} Orchard, M.L. and McLaurin, K.S., op.cit., p. 249.
develop as rapidly as possible self supporting, self-governing and self-propagating churches which, co-operating together, would assume an increasingly larger share of the responsibility of the evangelization of Northern Coastal Andhra in which the CBM Church has strong routes. The home missionary activities hitherto carried on in a scattered way by the Canadian Baptist Telugu churches would be managed by the Convention\textsuperscript{101}, through its boards. The organizations of this new body was a significant step in the indigenization of the church management. It was the policy of the Canadian Baptist Mission to give to the Indian men places of leadership and responsibility as fast as they were ready for it.

The women organized themselves in social and central societies for the better development of their talents and for larger usefulness in the Kingdom of God. In their annual meetings at the associations, their prayers and discussions revealed an interest in the work\textsuperscript{102}.

In August 1913, the Kakinada Christian Union was organized. The object of this Union was to give the members an opportunity to meet once a month, both for social intercourse and for the consideration of questions affecting the welfare of the people\textsuperscript{103}.

The Indian churches were urged to select and support their own pastors. The missionaries made it very clear that the pastors were not the

\textsuperscript{101} Report of CBM, 1913-14, pp. 10-11.
\textsuperscript{102} Ibid., p. 11.
\textsuperscript{103} Ibid., p. 36.
employees of the Mission rather they were the employees of the Church, and as such they should be under the control of the churches. The Mission promised some grants until they could become fully self supporting$^{104}$. By June 1916, twelve churches were entirely self-supporting. Many others were nearly so, while the rest were all partially self-supporting$^{105}$.

With the passing of time, educated and able Indian leaders pressed for devolution. The first step in the devolution was the forming of a "Field Panchayat" or a Council of five$^{106}$, of which the local field missionary chose the members from among the pastors. The Panchayat acted in an advisory capacity. In 1916, the Field Council came into being on the Vuyyuru field, being the first of its kind. Gradually, the Field Council was established on every field. With the growth and experience, the Indian Christians became capable of assuming responsibility in a greater measure. They demonstrated this in their undertaking of Anakapalle as a Home Mission field in 1923. The devolution was discussed at length and the conference agreed to co-operative arrangements, as a result of which the Telugu-Oriya Council was organized in 1934. This was to deal with the work of the Mission in its Indian aspects and duties. In establishing this Council, it was affirmed "The goal of all Canadian Baptist missionary endeavour is the day when the direction of and responsibility for the work of the Baptist churches in the Telugu country, both administrative and evangelistic, shall be

$^{104}$ Ibid., 1915, p. 28.
$^{105}$ Ilb McLaurin, Mary S., Twenty five years on 1924-1949, Toronto, Canada: Canadian Baptist Foreign Mission board, p. 11.
$^{106}$ Ibid.
assumed by those churches through their indigenous organizations. The Council was a bridge between the Conference and the Convention. A further move in the devolution was evinced in 1947 when the Conference and the Convention and the Foreign Mission Board agreed to reconstitute the Convention so that it would direct and be responsible for both the evangelistic and administrative work. The objective of the Convention thus constituted was the evangelization of the Telugu country through indigenous organizations such as Associations, Church Institutions, and Field Councils. Lay leaders were to be trained for voluntary witness, to support the work of the ministry and to develop the churches into fully witnessing and self-supporting centers. Provision was to be made for a large place for women in the direction of all phases of work. In 1947, the final step of handing over completely the evangelistic, educational and medical work to the Convention was made.

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107 Ibid., p. 12.