CHAPTER - IV

THE ESTABLISHMENT OF CBM FIELDS
The territorial extent of the area in which the Gospel preaching extended is called the Mission Field. The Canadian Baptist Mission which started in the beginning with two organizations such as Ontario and Quebec Society and the Society of Maritime Provinces was an evangelistic enterprise. It has been worked out in the Telugu lands by the sincere efforts of the pioneer missionaries among the out castes and a few caste converts. It was an experiment which yielded rich dividends in a period of more than one Century. History showed that the evolution took more than a century in any phase of movement to reach its desired effect.

The Canadian Baptist Missionaries knowingly or unknowingly, in an abrupt manner without any agenda or constitution, plunged into the evangelistic work in Telugu lands. They applied their endeavour to evangelize the rustic downtrodden. They learnt many things by doing so in a pragmatic way. Their purpose was to preach the Gospel and to get the recipients out of their traditional backwardness. These two aspects desirably produced the tremendous results after the Canadian Baptist Mission established its missionary enterprise in Telugu Lands.

To infuse and assimilate the Gospel work, the missionaries felt that the recipients must have some literacy and when the converts increased in number,
they must be provided with preachers and teachers. In order to meet the exigencies, trained personnel both in secular and theological education were needed. So scholars of different kinds were appointed in the village schools which were established in the fields wherever it was possible. To meet the needs of health and hygiene different dispensaries, health centers, hospitals and nurse training schools were provided in the fields. The economic development and unemployment problem demanded the institution of industrial schools. In this way the evolution of the fields took many turnings. In the course of time, the small beginnings of the mission in one or two stations expanded into 22 mission fields.

Each mission field with a mission station situated in the crucial place has worked earnestly for the full scope of its expansion. For a period of 37 years i.e., from 1874-75 to that of 1912 until such time both the missionary societies were united as Canadian Baptist Mission, several fields were established by Ontario and Quebec Society and Atlantic Missionary Organization in which they laboured independently, taking Kakinada as a Central point to its South and North respectively and organized Churches, educational and medical institutions. Hence it is more appropriate to call this period as the period of organisation of different fields of Canadian Baptist Church in Northern Coastal Andhra.

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4 Ibid., pp. 46-47.
ONTARIO & QUEBEC SOCIETY

KAKINADA (1874)

Cocanada (Kakinada) was a sea port town of 20,000 inhabitants at the time of the arrival of Timpany in 1874. It was a center for trade of cotton, tobacco, rice, oil seeds and different food grains. The strategic situation of Kakinada as a seaport city has attracted Christian missionaries of different denominations at different times. As early as 17th Century, the Roman Catholic Church, got established at Kakinada when French was in dominating position in Andhra. But in due course of time when French lost its authority in Andhra to British, the Roman Catholic Church lost its hegemony and this led to the rise of Protestant churches in Kakinada. The London Missionary Society and the American Baptist Mission gradually established their denominations in course of time. But on account of various reasons, such as lack of men and material, these two churches could not continue their hegemony in Kakinada. The third church that got established at Kakinada was Canadian Baptist Mission with the arrival of John McLurin who started the first mission station of Ontario and Quebec Society in Kakinada Town in 1874.

A Church was organized with a few members in 1874 with Thomas Gabriel as its Pastor. The first converts of this field were from Gunnanapudi the

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native place of Thomas Gabriel⁹. In the company of Gabriel, McLaurin baptisted twelve members in Gunnanapudi. Important among them were Gabriel's sister and her husband Samuel and his brothers Peter and Andrew of Karre family. These were in course of time proved to be the standing and leading persons in the mission work. Thus Kakinada became the first mission station of Ontario & Quebec Baptists of Canada.

In the beginning of 1874 the Church membership was 87 and its membership swelled to 133 by the end of 1874 and 219 by January, 1875. Since the day of his arrival, McLaurin, felt sorely for the need a school at Kakinada for training of teachers and preachers¹⁰. So in 1874 he started a school for boys. In the next year Mrs. McLaurin also started a school for girls on the varandah of their rented house. Negotiations were made to procure a site for mission compound. At first the Zamidar of Kakinada, Rajah Rama Rao, promised to give a site for the construction of Mission Station but failed to do so on account of the fear and opposition of Brahmin priests. Hence Deacon Ronchett made negotiations with another farmer in Kakinada and ultimately succeeded in securing 12 acres of land and a bungalow for $ 5000¹¹. After its purchase in 1876, Rev. McLaurin took possession of the new site and building. In 1879, A.V. Timpony resigned from American Baptist Missionary Union (ABMU) and followed McLaurin in Kakinada. Under his supervision a church was built in

⁹ John Craig, op.cit., p. 33.
¹⁰ Craig Joh, op.cit., p. 173.
¹¹ Carder, W.G. Hand to the Indian Plon, Toronto, p. 56.
1882 at Rechupeta which in course of time, came to be known as Memorial church.

After the Baptist missionaries of Maritime Provinces started their missionary activities in Andhra, the Kakinada was divided into two fields as North Kakinada and South Kakinada for administrative convenience and also to accommodate the activities of Ontario and Quebec missionaries and the missionaries of Maritime Provinces respectively.

SOUTH KAKINADA

South Kakinada was organized as a separate field in 1906. Jagannadapuram, the Southern portion of the city and seventy nine villages, composed the new field. The J.B. McLaurins, Wiltons, Barsses Sr. and the Gordons served as the general missionaries during the years 1925-1950. The Dixon Smiths, Mr. Crossman and the Quirks have been in charge of the Northern part. This consisted of Kakinada city and forty-six villages\textsuperscript{12}.

At the close of Miss Baskerville's long service Miss McLaurin became the lady missionary. For a short time there were two ladies when Miss Down had the oversight of the work in the North. Miss Lockhart followed Miss McLaurin as missionary for both fields.

\textsuperscript{12} Mary S. McLaurin, \textit{25 years on 1924-1949}, Toronto, p. 29.
Besides the missionaries, the evangelical work was also shared by the local workers. The work in the South was strengthened by the Seminary students. They not only preached regularly at the Clock Tower in the city, but were able to do some work in the villages on Sundays and during holidays. The work in the North was enriched by the assistance given by the Christian teachers in the High School and Training Schools, and by the Sunday school work carried on by the students in the various hamlets.

The J.B. McLaurin was the missionary of northern Kakinada in 1925. With the hearty co-operation of workers and their wives weekly meetings were held for women and four groups of church women met for Bible reading and prayer in the Kakinada Town. In 1930 a church was organized at Kakinada and another church at Rechupeta. Mr. M. Theophiles, a Professor in Theological Seminary, became the Chairman of field Council in 1926 and this Council became responsible for disbursement of mission funds granted to the field.

The first converts from the mala caste in the Southern field came from three villages in 1933. A year later, the headman of mala council for 40 villages advocated the cause of Gospel amongst his fellow caste people in Northern field.

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13 Ibid., p. 30.
The baptisms of caste people took place in Jagannadapuram in 1939 and the first caste convert from a Northern village came forward in 1940. In that year there were baptisms in every church center in the South and the North reported the greatest number of baptisms in any one year.

The hard work of C.B. Missionaries has led to the rise of gospel work among women. There were 200 women in the homes who were following the prescribed Bible study. Gradually the number of women workers increased. There were 12 Bible women in 1937, 21 in 1940 and, 19 in 1948. During the Second World War the missionaries adjusted their residences for soldiers. Weekly meetings were held and these meetings were well attended by the soldiers. Simultaneously the growth of congregations has increased.

In 1949 there were eight organized churches in the two fields, four in the North, four in the South. The churches in the North with a membership in 1949 of 1,968 contributed Rs.7,630 to the work. Those in the South numbering 1,028 contributed Rs.2,600. Two churches in the North and one in the South were fully self-supporting16.

In 1930, due to an inadequate number of Bible women, the Zenana work was reorganized and only the women who would learn and not be content to merely listen were visited. Miss Boggs, an Anglo-Indian, supervised a group of Bible women for fifty-three years. Just before her retirement she had the joy of

16 Mary S. Mc Laurin, op.cit., p.31.
seeing two caste women baptized. In 1937 there were twelve Bible women, in 1940 there were twenty-one, in 1948 there were nineteen.

TUNI (1879)

Tuni was another field with 1,50,000 population in 250 villages in 1879. It has an area of 468 square miles. It is located close to the foot hills of the Eastern Ghats and the jungle was covered with hills close upon all sides. The people high and low in this area were proud, ignorant and prejudiced. With the arrival of Maritime missionaries, the necessity of discovering the fields for their evangelistic work was started. In 1875 they toured the northern area and set up a mission station at Tuni, on 26th January, 1878\(^1\).

Currie and his family were the first missionaries in Tuni. This was the beginning of C.B.M. work in Tuni field. With the kind permission of Rajah of Tuni, the missionaries obtained 2 \(\frac{1}{2}\) acres of land and organized a church with six members.

In 1880 the first convert was baptized by Mr. Currie\(^2\). Messrs Garside and Priest laboured faithfully but the work was very slow on account of the ignorant, indifferent and superstitious people. In 1905, Mr. and Mrs. Scott arrived to the field and their well defined policy of preaching "once in a month" gave much dividends. So by 1923, there were 21 out stations and regular gospel

\(^{17}\) John Craig, Forty years among the Telugus p. 46.  
\(^{18}\) Report, 1880-81, p. 72.
preaching in 186 of the villages. The Day schools have gradually been increased to 16 with 400 students on the rolls. One of the seven churches in the field has become entirely self supporting. Another important feature of the Tuni field was the baptism of Mrs. Veeramma, a high caste widow in 1917. Although she was illiterate and could not read, her capacity to memorize the scripture passages and hymns gave great encouragement to the missionaries in their evangelical endeavour among the caste Hindus.

After Mr. and Mrs. Scott left for Canada, Mr. and Mrs. Gordon, Mr. and Mrs. Wilton have cared for the general work on the Tuni field during the years 1925-1950. Miss Priest, Waldron and Paskall have been in charge of the work for women and children. Mr. Scott spent thirty years in Tuni and Miss Priest was the beloved lady missionary for five terms.

In 1925 work was opened up in thirteen new villages. There was a total of 151 baptisms in 1927 and the church membership increased to 1,201. 1933 saw the baptism of two caste men and the following year there were five more and one woman. In 1938 a new church center was organized at Natanaram with ninety three baptised members.

In 1926, doors were opened to caste homes because of greater number of believers than previously. In 1932 a caste widow, was converted and entered

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20 Report 1918-19, p. 29.
21 Mary S. McLaurin, op.cit., p. 36.
for training in the Bible Women's Training School. In 1945 the Bible women visited 1,084 Hindu homes in 166 villages, besides giving instruction to 254 Christian women. Work was also done in Adult Literacy. The contributions in 1949 from the 2,389 church members amounted to Rs.2,560.

The key problem in 1949 was lack of workers. There were thirteen church centers with only eleven pastors. Thirteen teachers gave voluntary evangelistic service. Besides that the work among the outcastes has become a challenge to the missionaries as the caste people insisted that the former should confine their work to caste people only. But this problem was amicably solved by the CBM Missionaries.

**AKIVIDU**

The field Akvidu has population of 1,00,000 with an area of 300 square miles. There were three hundred villages in this field. The C.B. Missionaries explored this area in 1876. Kollair lake area and the Southern portion of Godavari river was set as a part of another mission filed with the town Akividu as the second mission station of Ontario and Quebec Baptists of Canada. The field was under the supervision of Mr. John McLaurin until 1880. John Craig was the first resident missionary on this field. He started his work at Akividu in March 1881. The first convert from the field was Karre Samuel, a head man of

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23 John Craig, Forty Years among the Telugus, p. 55.
this village. In 1880 a church was organized with 300 Christians mostly due to the work of Mr. Gabriel. In six years Mr. Craig baptized 800 people. By the end of 1884 Craig reported that the membership increased to 1,118\(^25\). Mrs. John Craig expired on April 2\(^{nd}\) 1881, while working in the field due to unsuitable climate. In 1896 Mr and Mrs. Chute came to Akividu where they laboured most successfully ever since. In this region, there were so many Christians; some joined the church for marriage and other reasons; so Mr. Chute insisted that would be converts be tested for a year to see whether they will attend family prayers, give to the Lord and seek others to lead to Christ. This policy of Chute had its own set backs in the beginning but proved very healthy for the growth of the church in later years.

In 1916 the twelfth church was organized in the Akividu field. Besides these, Mrs. Dr. Chute established a hospital known as Star of Hope in a small building in 1808\(^26\). The hospital rendered tremendous work not only for the healing of the body but also for the healing of soul. The hospital was enlarged in 1920 with the construction of "Mrs. Chute Silver Anniversary ward" and "Edna Corning Memorial ward and there by not only the patients of general category, but also the tuberculosis patients were also treated in the hospital.

Miss Robinson\(^27\) came in 1905 and was the first lady missionary to Akidu field. Since 1914 Miss Susie Hinman has had charge and Miss Knowles

\(^{26}\) Ibid, p. 108.
\(^{27}\) Report of CBTM, 1935-36, p.5.
most acceptably conducted the work during her last furlough. A Chapel school house with dormitories were built and there by the missionaries started a boarding school in Akidu in 1883\textsuperscript{28}. The school gradually increased and by 1923, there were 150 boys and girls in the school. The students besides the general work in the school prepared palm leaf mats and laces. Each sunday morning the students went to Hindus and told them the great salvation and helped the preachers in evangelistic campaign.

After the retirement of Rev. and Dr. Pearl chute in 1930, they were followed by Mr. and Mrs. Wilton. As both a field and a medical missionary could not be spared, Dr. and Mrs. Wolverton assumed the two responsibilities in 1932\textsuperscript{29}. Mr. D.R. Isaac was appointed as field superintendent the following year. This relieved Dr. Wolverton of many details. Even though Mr. Isaac was elected a member of the first Madras Legislative Assembly in 1937, he still gave much time and thought to his mission duties. The Twin field was divided into East and West fields in 1947. The Eastern section was in charge of the missionary and the West in the charge of Mr. Isaac with Dr. and Mrs. Wolverton as general missionaries. Misses Selman, Mann, Down, Winifred Eaton and Waldron have been the lady missionaries during the last twenty-five years. Miss Selman was twenty-seven years on the Akidu field and died while on tour in 1934.

\textsuperscript{28} Ibid, p.6.
\textsuperscript{29} Report of CBTM, 1933, p. 3.
In 1925 five of the thirteen churches were receiving no mission grant. By 1929 the number of self-supporting churches had risen to nine and the total of fifteen had a membership of 4,000 communicants\textsuperscript{30}. The worldwide depression of the 30's affected the economic condition and the pastors. Hence the pastors were forced to supplement their salaries by teaching. The cut in Canadian funds in 1935-36, and cyclone and floods in 1939 added further hardships.

This led the Women's Societies on the field to come forward to undertake the support to church work. In 1925 they gave Rs.3,450. In 1949-50 the 7,000 church members doubled that amount for pastoral support alone besides giving over Rs.10,000 towards fifteen new church buildings.

**SAMALAKOTA – 1882**

Samalakota field had its beginnings when the first A.B.M. missionary A.V. Timpony made extensive tours from Kakinada to secure land for opening of a mission station. The Rajah of Pithapur had given to the mission some land in which an old building was also located. This old building was once upon a time used as a mess house for the officers of the British regiment stationed at Samalakota. It was opened as separate mission station in 1882, under the guidance of Mr. McLaurin.

Samalakota was a town located ten miles to the north west of Kakinada. Samalakota field consisted of 95 villages with 1,10,000 population.

A seminary was opened in 1882\textsuperscript{31} for giving theological training to the native pastors. In due course a church was organized in 1890.

Twelve different missionaries have laboured in Samalkot field for longer or shorter periods. The Rev. J.A.K. Walker, in 1894 was the first field missionary. During Mr. & Mrs. McLeod's term (1905 to 1911) the membership increased from 343 to 902, the village schools from 5 to 14 and the Sunday Schools from 9 to 42.

Since 1911, Mr. C.L. Timpany, with in 10 years, baptized 700 persons and the village schools increased to 40. Besides Madigas who converted frequently in CBM, 250 Malas have also converted during his time.

Since Robinson came as a missionary in 1916, the Central Boarding school has grown by leaps and bounds. The standard of the school has been raised from a Primary to a Higher Elementary level and all the 200 students in the school were useful for the Evangelistic work of the church\textsuperscript{32}.

The general field missionaries on the Samalkot field during and after 1925 were Mr. and Mrs. Armstrong, Mr. and Mrs. Church and Mr. and Mrs. Richardson, Mr. Quirk, in addition to his work in Kakinada, supervised the work at Samalkota for over two years\textsuperscript{33}. Misses McLaurin, McLeish, McGill, Robinson and Hinman directed the teaching work of the women and children.

\textsuperscript{31} Orchard, M.L. McLaurin, K.S., op.cit., p. 234.
\textsuperscript{32} Report, CBTM, 1916-17, p. 53.
\textsuperscript{33} Mary S. McLaurin, op.cit., p. 32.
In 1933 a division of the territory was made with the American Lutheran mission. They were also working in the surrounding area and there was considerable overlapping. A "Shepherding clause" was inserted in the agreement by which Christians of either mission, finding themselves in the others territory, were looked after by their own pastors.

In 1925 there were eight church centers. In 1934 there were fifty-five baptisms in one center and forty-nine in another. In 1937 the total number of baptisms were 238. The church membership of the field gradually increased and reached to 1,462 members.

There were fourteen Bible women in 1934. In 1941, a monthly meeting for Christian women was begun in the different church centers. In 1947 pastors and teachers' wives took part in voluntary Adult Literacy work. In 1948 special emphasis was laid on evangelistic schools held during the week ends for Hindu children.

In 1937 the evangelistic work was begun in eight new villages. This was carried through without increase in the mission grant which had been cut to 30%. In 1949 the contributions from the field amounted to over Rs.1,000.

**YELLAMANCHILI – 1890**

Yellamanchili was a part of the Tuni field until 1889. When Laflamme was a field missionary at Tuni, he purchased a thatched house and a

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34 Ibid.
36 John Craig, op.cit., p.85.
site in Yellamanchili town in 1889\textsuperscript{37} and thus a new mission station was started with 250 villages with a field area of 250 square miles. Miss K.S. McLaurin was the general missionary in 1895. While Dr. C.G. Smith\textsuperscript{38} took charge as the first medical missionary in 1885, he built a dispensary at Yellamanchili in 1898 while his wife started a school for the caste girls. Many thousands of sick people have been restored to health through kindness and skill of the doctor, their hearts and the hearts of their friends made responsive to the gospel appeal. Dr. Smith gave each patient a card on one side of which was a verse of scripture and on the other side the number and date of prescription. Since Dr. Woodborne left in 1908, there was no resident medical missionary, but good work was done by Mr. Benjamin who was a trained medical compounder\textsuperscript{39}.

In 1925 Dr. and Mrs. H.A. Wolverton were in charge of the general work of the Yellamanchili field, but as Dr. Wolverton's medical services were needed at Pithapuram hospital, they moved to Pithapuram. Hence Mr. and Mrs. E.J. Church were appointed to the work at Yellamanchili in 1928 and were followed by Mr. and Mrs. H.D. Smith in 1931. Mr. and Mrs. Smith were in charge, until Mr. Smith's sudden death in 1943\textsuperscript{40}. The field had no resident missionary again until Mr. and Mrs. Gordon Barss Jr. were appointed in 1946. They were followed by Mr. and Mrs. E.J. Church in 1949. Work among the women and children has been cared for by Miss Eva McLeish, Miss Lida Pratt,

\textsuperscript{38} Craig, John, op.cit., p. 106.
\textsuperscript{39} Report, CBMTM, 1910, p. 48.
\textsuperscript{40} Mary S. McLaurin, op.cit., p. 37.
Miss Eva Saunders and Miss Clara Johnson\textsuperscript{41}. During the period when no single lady was available, the wife of the general missionary has been in charge.

In 1927 a man from the Shepherd caste was baptized and in 1946 two men from the Farmer caste were baptised. In 1930 work was begun among the outcaste Madigas in a new section of the field\textsuperscript{42}. In 1931 fifteen Malas, another of the outcaste peoples, were baptized but fierce persecution held back many others.

A goldsmith woman, who for years had not had the courage to be baptized, finally came forward in 1927. In 1935 there were many secret believers among the caste women\textsuperscript{43} and in 1940 sixty attended a rally held in the Yellamanchili church. In 1943 a woman, who was so active in her opposition to Christianity that she was known as "the demoness", was baptized.

In 1925 there were two church centers with a total membership of 239. By 1935 there was a third center and in 1950 there were four centers with a total membership of 554.

\textbf{VUYYURU – 1891} 

Vuyyuru is a town, located in the densely populated Krishna Delta on the road between Vijayawada and Machilipatnam. Mr. Craig and his helpers from Akidu visited many villages and found a number of Christian believers and as a result Mr. Craig decided that Vuyyuru as a best suitable place for mission field\textsuperscript{44}.

\textsuperscript{41} Ibid., p. 38.
\textsuperscript{42} Report of CBTM, 1935-36, p. 121.
\textsuperscript{43} Report of CBTM, 1930, p. 141.
\textsuperscript{44} Archibald, M.E., and L.M. Mitchell, p. 34, 1935-36, p. iii.
In 1884 Mr. Craig baptized 11 persons and little later, Rev. Karre Peter went from Akividu and baptized 85. In 1885 a church was organized. Owing to the long distance from Akividu and great promises of the work, it was decided to form a separate field. Rev. & Mrs. Brown were the first missionaries.\footnote{Ibid, p. 35.}

When Craig began negotiations for the purchase of land for construction of buildings he met determined opposition from Brahmin landowners.\footnote{Report of CBTM, 1935-36, p. iii.} Not withstanding the protests, he ultimately purchased a piece of land from one person who was a ring leader. This was the beginning of the Evangelical work in this field. Craig built a missionary bungalow in the same year. Akidu and Bodagunta were two churches on this Vuyyuru field when it was separately reorganized. This field was 350 sq. miles with an area of 1,50,000 population. There were 350 villages on this field. In 1895 Miss Murray opened work among women; Miss McLaurin, Miss Zimmerman opened a Caste girls school in 1904 and similar school was opened at Valluru where they received much opposition from the local orthodox people but ultimately they succeeded in reducing the opposition.

Messers H.E. Stillwell, Cross, Bensen and Gordon each served a term at Vuyyuru field.\footnote{Report of CBTM, 1935-36, p. 112.} The work went on gloriously year by year until 1912, there were over 2,000 christians gathered in 12 churches.

The Medical work in Vuyyuru field was started in 1898 but in 1905 Dr. Hulet took over the Dispensary work which was started by Mr. E. Stillwell. The Hospital had only 7 rooms but in 1919 Dr. Hulet gave 17,000 treatments, performed nearly 600 operations and had 788 in patients. During Dr. Hulet's absence, Dr. Findlay took charge of the work.

In 1920 Miss Lockhard came to Vuyyuru. During the absence of the missionaries she looked after the big Boarding School and two Caste girls schools.

During the years 1925-1950, the Gordons, Bennetts, Wiltons and Barsses Jr. have been the builders of the Kingdom of God on the Vuyyuru field. The work among the hundreds of Christian women as well as that among those from the caste community was led by Misses Lockhart, Riggs, Clutton, Hellyer and Winifred Eaton.

1925 saw 700 men and women added to the church. The following year, devastating floods destroyed homes and food supplies but the Christians remained firm in spite of the difficulties they faced. Boys from College, Teachers training and High School met opposition in the name of Nationalism and were threatened with punishment by Hindu leaders if they attended Christian schools or Sunday schools. The outcome was a greater interest and all the converts withstood the threatenings and rallied firmly behind Canadian Baptist Mission.

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The year 1935 was notable for fifteen baptisms from the Thief caste\(^5\), after eight months of probation. They were under police surveillance but they did not change their lives and became Christians.

By 1937 there were thirty-four churches in the field with an average membership of 200 for each church. The pastors were no longer school teachers and hence, they spent more time in their pastoral duties and for work among caste people. So much did opposition die down that the Hindu priest of a village provided five large bags of rice for a church dedication feast.

Whenever possible a Bible woman has been placed in a church center. The number of villages was more and hence it was not possible for the lady missionary to visit all of them and hence workers' wives gave assistance. In 1949 some of the finest work done among the farmers and artisans was done by volunteers\(^5\).

**NARSAPATNAM – 1893**

Narasapatnam field in the beginning was a part of Tuni and part of Yellamanchili fields. It was organized as a separate field on 13\(^{th}\) September 1893 with 250 villages and 2,00,000 population. Rev.G.H.Barrow\(^2\) was the first missionary, who organized a church in 1893 with 16 members. B. David from Srikakulam was the pastor. A young woman of Velama caste was the first

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\(^2\) Craig, John, op.cit, p. 94.
convert from this field. She endured much persecution for becoming a Christian from her relatives but stood firm in her faith. The village munsif defamed the missionaries so badly for their work and hence the charge of defamation was laid against him in the Court of Law. This was eventually removed by the munsif's public confession and apology before court. Only because of this incident 4 members were debarred from Tuni field. Barrow was the resident missionary at Narasapatnam since 1893. He used to visit on horse back the 40 villages within a radius of ten miles. In 1894 a church was organized with 22 members. In 1902, Mr. Mc.Leod came to Narsapatnam and stayed there one year. In 1909 Mr. Woodburne built the new bungalow. 

Caste people were first attracted towards Gospel and three members were converted in the first year. Narsapatnam was a Hindu pilgrimage center and even then the work done by early missionaries was tremendous. This field lies in agency area, in this area inhabitants are backward tribes ministered by special officers. When the local people converted to Christianity they stood very faithfull to their new belief and became very strong Christians. They did not take part in any heathen ceremonies.

There was no resident field missionary on the Narsapatnam field from 1917 until Mr. and Mrs. Getty came in 1948. During those years, the work has been added as a second field, and even at times as a third, to some missionary's

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53 Ibid, p. 94.
regular work. Miss Clara Mason lived in Narsapatnam for twenty-five years and
shouldered the burden. Miss Murray lived and worked for a short time, and also
Miss Baskerville for a shorter period.

There were thirty baptisms in 1925. This was the largest number, up
to that time, to have been received in an year. The total membership was 158.-
Part of the field lies in the Narsapatnam ageny. It is inhabited by backward tribes
of primitive, and spirit-worshipping people.\footnote{55}

The poverty of the people, and the high cost of living, the distances
between villages, the stony country to be traveled to reach some villages and the
smallness of the staff, both in the hills and on the plains, have made work
difficult. The result has been that in 1950 there was but a total membership of
497. These contributed, in that year, Rs.305 for the work.\footnote{56}

**ANAKAPALLI – 1895**

The work at Anakapalli was actually opened in 1898 but it was a part
of Yellamanchili field until 1923. On January 24th 1923 Anakapalle was
separated as independent mission field and was given to Home Mission Board of
Telugu Baptist convention.\footnote{57} It was the town of 25,000 and the villages of east
and north were added to the territory upto Chowdavaram area where the home
mission station was located. Financial support from local Christians was Rs.1,200

\footnote{53} Mary S. Mc Laurin, op.cit., pp. 41-42.
\footnote{56} Ibid.
\footnote{57} Report of CBTM, 1923, p. 39.
per year. The amount of Foreign Board was decreased to 5% annually. In 1932 a chapel was built in Anakapalle. Rented quarters were used in Chodavaram until 1934 when the Anakapalli town people finally over came their prejudice and sold a building site to the mission. Mr. Karre Swaprakasam, a nephew of Karre Peter, became superintendent in 1932, he gave considerable work until his death in 1944\textsuperscript{58}. The Telugu Convention supported the work by giving Rs.1,750 in 1936.

The converts from this field were few, the first caste convert from this field was received in 1940. By 1944 the support of local churches raised to Rs.3,106. In 1948 two new church centers were formed and that year, 20 members were baptized and the membership rose to 336 in 1949. By 1949 one of the four churches was self supporting, and the Christians raised Rs.841. Thus, Anakapalle became regular field under Indian leadership\textsuperscript{59}.

**PITHAPURAM 1905**

Pithapuram is known as the medical center of C.B. Mission, a town of 15,000 inhabitants, ten miles north of Cocanada. The field has 75,000 people and an area of 75 square miles. Early in 1900 Mr. Walker, a C.B. Missionary of Peddapuram field stayed at Pithapuram for some time while he was on tour in this area. It was a Rajah's town center and was a strong hold of Hinduism. There was no proper medical facilities available in this area and hence, in 1904 two sisters in Canada sent $1500 to build the Bethesada hospital. After some time an effort

\textsuperscript{58} Mary S. Mc Laurin, op.cit., p. 40.
\textsuperscript{59} Ibid.
was made to secure land for mission compound, but without success. A young man told Mr. Walker that he knew a man who was willing to sell small piece of land. Finally a site was purchased in Agraharam on the outskirts of the village.

A mission station with a bungalow was built in 1907. The Rani of Pithapuram gave several financial gifts to the hospital when Dr. Allyn gave several medical treatments to her during her delivery. The medical wards, the Choultry were constructed by CBM with these gifts. Dr. Smith and Dr. Allyn did tremendous work in the medical aspects of male and female hospitals at Pithapuram. In 1926 there were few Bible women for station and two far out in the villages. The mother church became a self supporting church in 1926. Sixty members were baptized in 1927.

An interesting feature of 1925 was the readiness of the Moslem women, in the town, to listen to the Gospel. In 1926 the fisher people lost their fear and became friendly. At this time there were four Bible women, two in the station and two out in the villages. In 1944 a group of caste women-from Ramachandrapuram, who had become Christians helped in one of the centers. That same year three months of intensive work was carried on in a village only a couple of miles from Pithapuram. 1949 saw four caste women acknowledge Christ in baptism.

60 John Craig, op.cit., p.137.
61 Mary S. Mc Laurin, op.cit., p. 46.
In 1925 there were 431 Christians. In 1927 sixty were baptized. The middle classes showed an openness of mind and work was begun among the caste who tapped the palm trees for liquor. In 1929 a new Church was organized in Gollaprole\textsuperscript{62}. It was the center for five villages in which 110 members lived. In 1946 there were still thirty villages in which there were no Christians. The field membership in 1949 was approximately 900.

**AVANIGADDA – 1912**

Avanigadda was the youngest and Southern field in Krishna District under the Canadian Missionaries of Ontario and Quebec Society. Once it was part of the Vuyyuru field and it was organized as separate field in 1912. This new field is 25 miles long and eight miles wide and has a population of about 1,00,000 in 100 villages\textsuperscript{63}. The Avanigadda town is located on river Krishna to its South. Mr. J.B. McLaurin and his wife were first missionaries, who began work in 1914 with 3 churches and 600 members. It has gradually grown to 9 churches, and the area was divided into three parts namely the main land region containing over a half of the field. It lies on last thirty miles of northern part of Krishna river. Mr. & Mrs. Cross were general missionaries in the field and due to the illness of Mr. Cross, he and Mrs. Cross returned to Canada in 1926 and when Mr. and Mrs. Hart's second term came to a close, Mr. and Mrs. Wilton were appointed in their place. While Mr. Wilton was absent in 1943 Mrs. Wilton, again took

\textsuperscript{62} Ibid., p. 47.
\textsuperscript{63} Archibald, M.E., and L.M. Mitchell, op.cit., p. 41.
responsibility and both times proved worthy of the trust placed in them. In 1946, Rev. and Mrs. C. Devasahayam the first Indian Field Ministers were given full charge of a field⁶⁴.

Miss Myers took over Mrs. Cross' work among the women. When Miss Myers left Canada in 1941, Miss Kenyon became the lady missionary, until 1947. On her return to Canada in that year, Miss Winifred Eaton supervised the work.

The year 1927 was a time of testing for the Christians. The first test was a scourge of cholera, when their Hindu relatives, neighbours and friends begged them to return to their former allegiance of Hinduism and thus remove the curse. Later a concentrated effort was made by Hindu leaders to reconvert those from the depressed classes who had become Christians. In the same year the Roman Catholics also tried to win them to their faith but not a single member forsook the CBM church⁶⁵.

The first caste convert confessed his faith in baptism in 1933. A rally for caste men was held in 1934 when seventy five attended, representing six different castes from seventeen villages. Two young Moslems also participated in the rally⁶⁶.

⁶⁴ Mary S. Mc Laurin, op.cit., p. 23.
⁶⁶ Mary S. Mc Laurin op.cit., p. 23.
Special work among young people was organized in 1944. Through the years the Bible women, though few in number, have laboured faithfully. Fine leadership for this voluntary service was given by some of the wives of the pastors.

Self support steadily increased through a spirit of self-sacrifice. The spirit of giving was evidenced by the mission workers in 1933 when they not only gave funds for evangelistic work, but also contributed to flood relief as well. In 1948 the Avanigadda teachers agreed to give voluntary evangelistic service. The contribution from the 3479 Christians in the field had reached the sum of Rs.7500.

**RAMACHANDRAPURAM (1892)**

Ramachandrapuram is one of the finest fields of CBM Church. The missionary establishment is located in the Ramachandrapuram, the Central town on the field which covers an area of 250 square miles and has a population of 1,75,000 scattered in 100 villages. As it was located very close to Kakinada, it was part of that field upto 1892 when it was made a separate field. A church with 65 members was organized in 1892.

Rev. A.A. McLeod was the first field Missionary and lived in a little mud hut along with his wife. The mission house was constructed in 1895 and

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67 Ibid., p. 24.
68 John Craig, op.cit., p. 92.
gradually a bungalow for lady missionaries and a chapel were built. During the term of Rev. J.E. Davis there was a continuous revival. Rev. J.R. Stillwell and wife came in 1904 and continued there for several years.

Miss Hatch\(^69\) laboured among the leper patients at Ramachandrapuram nearly for 30 years and built a fine leprosy hospital. In recognition of her dedicated work among lepers, the Government conferred on the Kaisar-i-Hind Silver and Gold Medals. There are some 12 fine buildings including the Kellock Memorial Home for men and Boulter Home for women and a commodities chapel in the leprosy hospital premises. During the absence of Hatch, the leper home was cared for by Dr. D.L. Joshee and his talented wife\(^70\).

After twenty years of service on the Ramachandrapuram field, Dr. J.R. Stillwell died suddenly in 1924 leaving a splendid foundation for future work. Mr. C.L. Timpany, who was on furlough, cut short his time at home and returned to take up Dr. Stillwell's work. Mrs. Timpany joined him later and they were in-charge of the general work until 1947. Miss Hatch spent thirty-three years in the women's work, and retired in 1928. Miss Jones was her co-worker from 1908 and remained on the field until 1932.

In 1925 there were thirteen church centers. For the most part the members were from the outcaste community but in 1931 there were caste Christians in eight different villages. 1933 saw caste homes opened not only to

\(^{69}\) Archibald, M.E. and L.M. Mitchell, op.cit., p. 70.
\(^{70}\) Ibid., p. 72.
women workers but also to the men\textsuperscript{71}. Interest spread and 1939 saw an increasing number of caste people attending services.

There were 3,000 houses on the visiting list of the twenty three Bible women in 1928. In 1943 two Moslem women accepted Christ and in 1944, eighty caste women publicly confessed Him in baptism near their homes.

Despite the depression of 1931 self-support did not lag behind and by 1935 the women had increased their giving fivefold\textsuperscript{72}. Though prices had reached a high peak in 1948, the 'Stewardship fund' was over subscribed and the 3,135 church members in the fifteen church centers gave 5,567 rupees in 1949.

**BIMLIPATNAM – 1875**

Bimlipatnam is a sea port town in the CBM field. It was spread to an area of 211 sq. miles with 150 villages and had a population of 90000 people in 1875\textsuperscript{73}. After the arrival of the Maritime missionaries of Atlantic Provinces to Kakinada, it was decided to explore the area to the north of Kakinada with a view to determine the mission stations for them. Accordingly in August McLaurin, Boggs, Churchil accompanied by Joshua Border set out from Kakinada on carts and traveled via Tuni through Yellamanchili to Vizagapatnam and Bimlipatnam. They went as far west as Bobbili and as far north as Palakonda. On the way they spent several days at Vizagapatnam with the missionaries of London Missionary

\textsuperscript{71} Report of CBTM 1933-34, p. 63.
\textsuperscript{72} Ibid., p. 66.
\textsuperscript{73} Report CBTM, 1876, P. 10.
Society. Two months later, after much prayer and discussion it was agreed that Bimlipatnam should be the site for the first mission station to be opened by Maritime Baptists.

Rev. Mrs. Sanford arrived in this town on November 4th 1875 and started evangelistic work in a rented house. In the beginning, the Telugu services were conducted on the varandah of their house. By the end of the year, a small church was organized with an enrolment of 47 members. Mrs. Sanford was an enthusiastic lady and hence she started a Caste girls school in Bimli in the same year. This school was meant to attract the Caste ladies into the fold of CBM Church. Besides this, in course of time, a chapel school house was also built. The efforts of constructing a pakka school building was realized only in 1884 when Sanford laid the foundation stone. The continuous efforts of these young couple has given fruitful results and the people from 15 different castes have joined the church. These include a couple of Brahmins and Sudras on one hand and untouchables on the other. The evangelistic activity was increased at Bimili with the arrival of Miss Hinman to the field in due course of time and also the colporteurs on the field. In 1901 boarding department was added to the Boys school and four churches were organized in this filed.

The next important missionaries who worked at Bimlipatnam were Dr. and Mrs.R.E. Gullison who spent most of their missionary life in the Bimlipatnam

75 Report CBTM, 1875, p. 12.
76 Annual Report of Baptist Foreign Missionary Society of Ontario and Quebec for 1884, p. 11.
field. The jubilee of the opening of this field was celebrated in 1926\textsuperscript{77}. To commemorate the jubilee celebrations, it was decided to construct Jubilee Memorial church at Bimilipatnam which was completed in 1939. By the year 1926 there were seven Bible women working on this field. Of them one woman has voluntarily joined the evangelistic enterprise after resigning her well-paid government position and dedicated herself for evangelistic work. After 1949 due to their family problems, these Bible women confined their work to two centers\textsuperscript{78}. Self support of the church increased every year and in 1927 the church in Bimlipatnam raised through offerings Rs.700 for Gospel work. In Polepalle, the Christians of Goldsmith caste gave Rs.100 while the women contributed Rs.100 through rice collection. In 1935 the average members donated Rs.1000/- for evangelistic work. A church was constructed and got dedicated in 1930. The converts came from fifteen different castes and every convert was individually persecuted fiercest kind\textsuperscript{79}.

Mr. & Mrs. Hart were missionaries for some time in this field. They were followed by Mr. & Mrs. Getty. In 1943, 39 voluntary workers from different parts of the Bimili field took part in an evangelistic campaign. However, the work was suspended after a couple of years on account of reduction in the number of missionaries. In 1949 only one minister was there for all the churches in this field. Shops in a goldsmith village every year were closed for 10 days on

\textsuperscript{77} Report of CBTM, 1926-27, p.-15.
\textsuperscript{78} Mary S. Mc Laurin, op. cit., p. 44.
\textsuperscript{79} Ibid.
account of their participation in Gospel work. By this inspiration, the crafts men also taught the Gospel to their neighbours. The number of Christians had grown to 367 in 1949. The members of Bimlipatnam church contributed Rs.1392 in 1949 for carrying on Gospel work.

**VIZIANAGARAM 1875**

Vizianagaram field was located in an area of 500 square miles and had 400 villages with 55,000 population. The word vizianagaram means victory, and it has also historical importance. The people in the field were very customary and orthodox.

Although, the London Missionary Society opened its first station in North Coastal Andhra in 1805, the Vijayanagaram and its surroundings came under its influence only in 1852. They continued their work upto 1875 until such time they withdrew their work in the area and sold their properties to CBM. For the extension of the influence of Canadian Baptist mission, the missionaries Mr. Mclaurin & Mr. Churchil visited this town in 1875 and before their departure they baptized Dr. & Mrs. Parker in Vizianagarm and organized Baptist church in the same year with eleven members. It was consisted of several Europeans and some Eurasians. Thus, it developed as one of the mission stations of Canadian Baptists of Atlantic provinces.

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80 Ibid, p. 43.
82 John Craig, op.cit., p. 42.
83 Report, CBTM, 1875, p. 47.
Early in 1876, Mr. & Mrs. Churchill came to this field as evangelistic missionaries and settled in a rented house and carried on the Telugu services on their varandah. These young couple were also from serving seven of Atlantic Provinces of Canada. In 1876 March 17th, a church was organized with four members and also a chapel school.

To uplift the condition of women, Mrs. Sanford started a girls school with boarding facilities in 1877. The first converts from this town were from Brahmin caste\textsuperscript{84}. Several members of the depressed families of the area also converted and they became the leading members of the mission activities in course of time. The next year Rev. & Mrs. Shaw came as field missionaries but the climate was not suitable to them and hence, they returned to Canada. They were followed by Rev. H.Y. and Mrs. Corey who served the field for a few days. The first resident medical missionaries of this field were Mr. & Mrs. W.V. Hinggins\textsuperscript{85}.

One of the important activities of Vijayanagaram field was the starting of Leper Homes in 1916 by Dr. Sanford. The Leper work was enlarged and brought name and fame during the tenure of Miss Flora Clarke who was responsible for construction of five large stone buildings and five cook houses\textsuperscript{86}. The leper homes gave accommodation to several of leper patients who were relieved of leprosy due to the activities of the CBM Mission.

\textsuperscript{84} Report CBTM, 1877, p. 39.
\textsuperscript{85} Report CBTM, 1887, p. 49.
\textsuperscript{86} Archibald, M.E., and L.M. Mitchell, op.cit., p. 166.
Miss Blackadar was another outstanding lady who started a girls school in 1906 and constructed a Jubilee building in 1920\(^7\).

Dr. Sanford was one of the pioneer missionaries and spent many years in the Vizianagram field. He enlarged the school work and established 9 schools, 26 workers and two churches. In 1931 Dr. and Mrs. O.E. Daniel\(^8\) were appointed and were followed in 1944 by Rev. and Mrs. P.V.George. Miss Flora Clarke, who, besides being in charge of the regular lines of work, managed a Leper Home and an Orphanage, could give little time to touring. Miss Clarke, after twenty-three years in Vizianagram, retired in 1936, and Miss Edith Mann was appointed to the Institutional work. Miss Martha Spragg was appointed in 1937 to the Zenana work and was succeeded by Miss Clara Johnson in 1949.

In January 1925 the 232 members of the Vizianagram Church celebrated the Jubilee of their church. In 1927 a second church was organized in Cheepurapalli and in 1931, a third church came into being in Nellimarla. The Diamond Jubilee of the Church was celebrated in 1936 and during the period, the total field church membership was 355. In 1949, an outstanding event was the baptism of a Brahmin priest\(^9\). By 1950 the membership had grown to 549 but the number of church centers remained the same. One church in the field has become self-supporting church with a total contribution of Rs.2,211.

\(^7\) Ibid.
\(^8\) Report of CBTM, 1931, p. 102.
\(^9\) Mary S. Mc Laurin, op.cit., p. 49.
PARLAKIMEDI (1876)

The Parlakimedi field has an area of 1,300 square miles with 45,000 population and spread to 160 villages. Prior to the missionaries from Atlantic provinces who started their work, there was an oldest church in Parlakimedi. It was organized in 1873 by Rev. Doss Anthrvady, a mess writer in the army and a Pastor of a Baptist Church in his regiment. In those days before the CB Missionaries arrived, Mr. Antharvady organized several churches in Telugu Country. In 1877 he formally passed over the church to the Canadian Baptist Mission. The C.B. Missionaries explored this area in January, 1876 and Rev. W.F. Armstrong came to this place in June 28, 1876 as its first field missionary. A Caste girls school was opened by Mrs. Armstrong in the same year and another school for Oriya children in later years. During this time he built a small prayer house. In earlier days Bhagavanbehra and C. Appalanarasayya were appointed to assist the missionaries at Akulatampara. Appalanarasayya continued as a pastor until his death. From 1878 to 1892 Parlakimedi, although 42 miles distant, formed part of the Chicacole field. A church was organized with 14 members in 1892, following year W.V. Higgins became resident medical missionary. The Kalamahanthys family became leading persons in Parlakimedy church. Subhadramma was the first convent in this field who was the daughter of Appalanarasayya. In 1906 a bungalow for missionaries of Savara people was built at Parlakimidi.

91 Mary S. Mc Laurin, op.cit., p. 59.
Mr. Freeman was the general field missionary for the Telugu work in Parlakimedi for forty years. After Mr. and Mrs. Freeman retired in 1945 it has been cared for by different missionaries until Mr. and Mrs. Gordon Barss Jr. were appointed in 1949. Miss Maud Harrison worked both among the Telugu and Oriya women, during the thirty-one years she was on the field. Misses Kenyon, Patton and Clutton have followed her.

A new church was formed in Baleru in 1925 with a membership of seventy-one. This made three church centers, which is also the number in 1950. There have been many secret believers in the field and one of these, a caste man was baptized after thirty years in 1932. Thirteen of his relatives followed his example shortly after. Another man, after seven years of believing secretly openly confessed his faith in baptism in 1933. After thirty years of faithful preaching, the first fruits in one section of Parlakimedi town were reaped in 1948. Many of the men were hindered from being baptized by their wives, who threatened to leave their husbands if they did so and to take the children with them.

The coming of a Christian as chief steward to the Maharajah in 1938 was a source of great strength to the station church. His wife took an active part in visitation and openly witnessed for her Saviour.

93 Mary S. Mc Laurin, op.cit., p. 59.
94 Ibid., p. 60.
With the coming of Independence in 1947, some of the Hindus tried to force their Christian employees to conform to Hindu customs. A young truck driver had such an employer. Rather than be a traitor to his belief in Christ, he gave up his employment and was a strength to others placed in similar positions.

In 1939 the main church in Parlakimedi town supported its own pastor, another pastor in neighbouring village, a school teacher and an evangelist. In 1949, the total membership of Parlakimedi field was 455\(^95\) and the contributions from the three churches were Rs.1,200.

**SRIKAKULAM – 1877**

The erstwhile town Chicacole now known as Srikakulam was a field with 11,74,000 population. It spread to an area of 2,550 square miles and contained more than 40 towns and 4,157 villages. The field included Srikakulam, Palakonda, Tekkali, Parlakimedi and Sompeta. In 1835 the town came under the influence of London Missionary Society\(^96\).

In 1836 Mr. Samuel S. Day\(^97\) from American Baptist Mission Union visited Srikakulam and stayed there for some time when the area was under the influence of London Missionary Society. When the LMS missionaries were unable to maintain the fields on account of the lack of missionaries and funds they

\(^{95}\) Ibid., p. 60.
\(^{97}\) John Craig, op.cit., p. 13.
sold the church and other properties to Canadian Baptists in 1877. Hence the C.B. Missionaries began their work in this field from 1877 only. A substantial house built by Dutch for their colonization located on the banks of river Vamsadara was secured by the Canadian Missionaries in 1877 for Rs.900.

Mr. & Mrs. Armstrong were the first CBM missionaries at Srikakulam and they started evangelistic work in 1877. A caste girls school was started by Mrs. Armstrong and a school for boys by Mr. Armstrong in the first year of their work. Both the schools progressed and 100 pupils were enrolled in the first year itself. Mr. Armstrong served the field upto 1880 and was succeeded by Hutchinson in 1882. Hutchinson stayed at Srikakulam as a resident missionary until 1923 and as a result of his hard work there was a genuine spiritual awakening among the Madigas in this field. In 1909 Mrs. Archibald opened a Caste girls school and later two other schools with 104 girls. One Rescue Home was also started in 1912 by her for women and children.

Martha Clark and Zella Clark were the first lady missionary doctors in this field. They established a small hospital with the financial support of English Magistrate. In course of time it became fullfledged hospital and treatments were given to 200 patients a day. Women on account of superstitions beliefs and orthodox customs were slow to accept Christianity than men. The church

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98 Orchard, M.C., McLaurin, K.S., op.cit., p. 75.
99 Ibid, p. 76.
100 Report CBTM, 1912, p. 48.
celebrated its jubilee in 1907 and at the same time, the church was also reorganized.

For the greater part during the years from 1925-1950, there were no resident field missionaries on the Chicacole field. While in charge of the medical work, Dr. Eaton and Dr. Elliot cared for the field work as well. Mr. and Mrs. A.A. Scott and later Dr. and Mrs. O. Daniel lived in Chicacole for a short time while pastor P. C. Bevino became field pastor in 1948. The women's work fared better as it had continuous oversight by Miss Archibald up to 1937\textsuperscript{101}.

The one church, which was in Chicacole town, was reorganized in the year of its jubilee in 1927 and received twelve new members. After fifty-eight years a second church was organized in 1935. This was in Kalingapatan, a town on the sea, seventeen miles from Chicacole. Two new church centers were opened in 1939; one in the village of Rapaka, the other in Rana\textsuperscript{102}.

In 1929 a break came among the leather workers and twenty-three accepted Christ. Seven years later the flame spread to a second section of the outcastes. After forty years the first convert was received from old Chicacole area. The total membership in 1929 was 222\textsuperscript{103}.

Through the years the lack of missionary, the native workers has made it possible to shepherd the field but only in twenty of the 400 villages. The station

\textsuperscript{101} Mary S. Mc Laurin, op.cit., p. 62.
\textsuperscript{102} Ibid.
church has been blessed through Christian Government officials. Only a few have been Baptists but all have been regular adherents. They not only attended services but helped financially and took part in various activities.

BOBBILI – 1878

Bobbili field was comprised of Bobbili town with 20,000 population and spread to 400 sq. miles with 327 villages. The missionaries of Maritime Provinces visited this field in 1875 and organized a Church with a few members. In 1878, Churchill, the then missionary of Bimlipatnam, made several visits to the area. After the failure of early attempts to secure a site, Rajah of Bobbili made it possible on 20th Nov., 1878 to secure a site for the field. The construction of missionary building was started in Dec. 1878 by Churchill and after infrastructural problems, construction of the building was completed in 1881. The first missionary to the field was Churchill himself and was succeed by Miss Currie in 1879. Mrs. Churchill started a Caste girls school in 1880104.

There were a few Bible women in the field who carried on Bible preaching among caste women very faithfully. Voluntary work was also conducted.

The work on the Bobbili field was guided by Mr. and Mrs. Matheson until 1948 when they were followed by Mr. and Mrs. DeLong. During these years Miss Knowles has been a co-worker.

An awakening among the leather workers in 1925 caused unscrupulous and persistent opposition from the Roman Catholics. Others of the outcasts who showed a desire to become Christians were persecuted by their masters and even deprived of their livelihood. Another hindrance to the development of the church was that in village after village there were no Christian families. The highlight of 1929 was the number of women who were baptized, thus founding Christian homes. Twenty-one candidates were baptized in a village in which, work had been carried on for only a year.

1932 was the jubilee of the organization of the Bobbili church. The membership that year was 500, living in more than thirty villages. A convert was received, during the jubilee year, from a caste from which there had been no previous recruits. The following year some weavers became Christians and when on business, preached Christ in regions where He was not known. For nineteen years the outcasts, in one village, withstood persecution. One by one they became Christians until they numbered forty in 1933. In 1936 the last of four caste brothers was baptized as well as the grandson of a caste man.

1941 saw a decline in interest among the outcasts but a growing interest among the caste people. Two caste couples were baptized in 1945. This was the first time that husbands and wives had been received together.

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105 Mary S. McLaurin, op.cit., p. 53.
106 Ibid., p. 53.
107 Ibid., p. 54.
During the war years Christians in the services gave generously to their home church and a record thank-offering was raised in 1944. The giving from the field in 1950 has reached the sum of Rs.3,792 and the membership has grown to 936.\(^{108}\)

**TEKKALI – 1891**

Tekkali field has an average of 250 villages and 2,00,000 population. The London Mission Society through their presentation of the Gospel at Tekkali, won a Kshatriya caste man for Christ. His earnest zeal resulted in the conversion of some of Savaras. Among them, Venkayya won his whole village for Christ. In 1889, Archibald organized a church in Tekkali\(^{109}\) and made this field as a separate field. Mr. Higgins was the first missionary to this field. Mr. P. David, a native pastor joined the ministry in 1902 and his vigorous work at Tekkali has resulted in 9 baptism. Archibald constructed a mission bungalow in 1901. In 1902 a station school was opened\(^{110}\). A.F.W. Dixon Esq started work among women in 1889. Caste girls schools were started - one in Naupadu in 1913 and another at Kotabommidi in 1923.

In 1925 there was only one church center at Tekkali. In 1931 a second church was organized in Kasibugga with a membership of forty three. In 1950 there were two church centers in the field with a total membership of 148.

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\(^{110}\) Ibid., p. 86.
In 1929, there was a greater response among the Malas to the gospel than previously. A special effort was made to reach the Madigas in 1930\textsuperscript{111}. Every Madiga village was visited which resulted in fifteen baptisms. It was not however until 1937 that the Madigas showed any special interest in Christianity.

In 1944 the most influential man and his wife of Palavalasa became Christians. In the next year five publicly followed Christ in a village that had been a disappointment for years.

The most serious problems that arose in the field was the lack of workers. Men from other parts of the Mission considered Tekkali a "far country" and preferred to work in their own fields. Stalwarts among Christian workers were pastor P. David and his wife Lizzie\textsuperscript{112}. They served the Tekkali Church for nearly forty years.

In 1945 a new church building was erected in the village which was made possible largely through the gifts of the local Christians. In 1949 the Tekkali church center has raised Rs.600 and in 1950 the total giving of the field amounted to Rs.1,626.

**PALAKONDA (1891)**

Palakonda town was about twenty five miles from Srikakulam. The word Palakonda means the hill of milk. The CBM missionaries of Srikakulam

\textsuperscript{111} Report of CBTM, 1930, pp. 105-106.  
\textsuperscript{112} Ibid., p. 104.
area visited this place in 1888 with a view to select a suitable site for mission house. A site was purchased in 1891 and Mr. Archibald opened a temporary building. J.H. & Mrs. Barrs were the first missionaries in 1891. There were 5 district centers (1) Kinjungi center with 200 christians (2) Veeraguttam (3) Tellangi Centre where a church was organized in 1935. (4) Palakonda center and Neelam Peta center with nine villages. Bullagurana from weaver caste was the first caste convert on this field. After his baptism in 1901 he was excommunicated from his caste and his wife and children left the house. He was forced to keep himself to one edge of varandah of his house where he lived for nearly 40 years until his death. In 1891, a church was organized with 14 members and in 1900 second church was organized with nine members. In 1901, 19 members of non Christians got converted to CBM church Miss Barbara was the first lady missionary in 1907 in the field. A Caste girls school in Burja in 1911 and a chapel in 1912 were opened.

Mr. and Mrs. Tedford came to the field in 1916 and retired in 1926. They were followed by Mr. and Mrs. Quirk, later it was one of the three fields in charge of Mr. and Mrs. Gordon. In 1937 Palkonda was made a separate field attached to the responsibility of the Bobbili missionary.

113 Report, CBTM, 1891, p. 56.
115 Report, CBTM, 1912, p. 92.
116 Mary S., McLaurin, op.cit., p. 50.
Miss Pearl Scott was for a time in charge of the work among the women and children. Miss Lucy Jones in her last term of service did valiant work as the resident lady missionary. When there was no appointed single woman missionary, the married missionary women did as much as possible to supervise the work.

By 1926 the membership had grown to 186\textsuperscript{117}. These were in the central station and in sixteen out-stations. A new church was organized at Talgam, with a theologically trained man as pastor, in 1937.

Most of the converts were from the leather workers until 1931\textsuperscript{118}. That year twenty farm labourers were baptized. The following year two from the priestly Brahmin caste were converted.

The Christians were nearly all men in 1928, so there were a few Christian homes. Thirteen women were the first to be baptized from the field in 1928. In 1929 a total of forty women were baptized. By 1931 there were Christian women in all but three villages where there was work. A caste boy, relative of a convert, walked fifty miles to share in the Christian teaching. His testimony was so clear that he was baptized. In 1949 there were 448 Christians on the field and raised Rs.1,798\textsuperscript{119}.

\textsuperscript{117} Ibid., p. 52.
\textsuperscript{118} Report CBTM, 1931, p. 59.
\textsuperscript{119} Ibid., p. 52.
SOMEPEETA – 1911

Somepeta was farthest northern area in Telugu country. Mr. Archibald who visited the town in 1890 selected it as a site for new mission station. The missionaries have purchased the building known as Indian house near the Centre of the town and occupied it temporarily. To this center, 332 villages were attached with a population of 10,869. It was formed as a separate field in 1910. After the arrival of Zella Clark and Martha Clark to the mission station, a substantial bungalow was completed in 1919. A Caste girls school was opened with 50 members in 1915 by Miss Knowles. The church membership was small in number at the time of its establishment but however, grew inspite of great resistance from the orthodox Hindus.

Miss Martha Clark and her sister Dr. Zella were the first missionaries and cared for all the work until 1928. There was no resident field missionary until Dr. and Mrs. Ben Gullison were appointed in 1933. Dr. Gullison has cared for both the medical and field work, except for a period of furlough, until 1945. In that year Rev. B. Matthews became Field Minister until 1948 when he was followed by Rev. P. Kruparao. The work for women and children became an additional charge for the Tekkali lady missionary until Miss Edith Clutton's appointment in 1933. Soon after her return from furlough, Miss Clutton was

120 Report, CBTM, 1910, p. 82.
121 McLaurin, Mary, S., op.cit., p. 56.
transferred to Vuyyuru and Mrs. Gullison who had been caring for the Zenana work again took charge.

In 1925 there was but the one church center with a membership of twenty-three. Five were added that year by baptism and seven by letter. The number had grown to fifty by 1930. They were scattered in some twenty villages with but one Christian or one family in a village. The second church center, Jayantapuram, was commenced in 1931. In 1950 there were three church centers with a total membership of 270.

Before the II World war many of the Christian men went to Burma to work\textsuperscript{122}. Though far from home they were loyal to the Christian cause in native home villages. Hundreds of war evacuees from Burma in 1943 caused a serious problem; added to this were famine conditions and high prices. However, the Christians in their scattered villages were a shining testimony to the saving power of Jesus Christ.

\textbf{RAYAGADDA – 1905}

Early in 1896 Mr. Churchill and Mr. Archibald visited the Chekagorda area, two people were baptisted where the missionaries were on visiting. But the severe prosecutions were followed for the new converts. In 1897-98 more than 8 members from this village made public confession of Christ. The number of Christians increased to 40, those who would not accept Christ moved from the

\textsuperscript{122} Ibid., p. 58.
village. For this strong faith in Christ among the villagers, missionaries were
determined to establish a station there in 1903. A conference held at Parlakimedi
decided to establish a station at Rayagadda. It was opened in 1905. The people in
this village were all Christians. Churchill was the first missionary and Corey
assisted him. With the grant of Rs.1200, a temporary building was purchased and
after extensive repairs, the missionaries shifted into bungalow. The villagers felt
shy at first sight of the white face. After several years, missionaries established
friendly relations with the villagers. An out station was opened at Singapore
under churchills. After churchill's death, Tedford moved to the field in 1909 and
supervised it for couple of years. In 1910 Winnifred Eaten and Miss Mould
developed village schools and a caste girls school. A little chapel was built in
1912 which was named as 'Churchill Memorial Hall'. Mr. & Mrs. Tedford also
served the field but were compelled to return to their home land on account of
illness.

VIZAGAPATNAM – 1911

The London Missionary Society was first to establish its mission
station in 1795 at Visakhapatnam. Later, it sent its missionaries Cran and Das
Granges to Vizag in 1804. Mrs. Hay and Mrs. Jagannadam started with the help
of the local people their first Caste girls school known as Hope Hall School with
275 girls in 1858.  

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In 1911 the London Missionary Society, unable to maintain the work in Vizagapatam, sold the property to the Canadian Baptists for Rs.40,000. This consisted of "Union Chapel", High School, Telugu Baptist Church, Hope Hall Girls' School, three other school buildings and two Mission bungalows. Vizagapatam linked the two missions together, that of Ontario and Quebec to that of the Maritime Provinces which from this time were merged as one mission. It has the best harbour between Calcutta and Madras and is the seat of the Andhra University.

Dr. and Mrs. W.V. Higgins and Miss Helena Blackadar were the CBM first missionaries on the field from 1911 to 1918. Dr. Higgins was also the first Principal of the High School. When Dr. and Mrs. Higgins retired in 1929, after forty years of service, they were succeeded by Mr. and Mrs. R.E. Smith who served until their retirement in 1941. Mr. Ch. Devasahayam was appointed Field Pastor in 1940 and continued in this position until 1944. In 1935 Mr. and Mrs. E.E. Garland were appointed to the work of the High School and in 1943 assumed the charge of the field work as well. In 1950 Mr. and Mrs. E.L. Quirk were the general missionaries and Mr. C. Prasada Rao was in charge of the High School.

In 1925 through the generosity of an Indian Christian lady a church building which had been erected in 1836 was restored and again became a place of worship for the Telugu congregation whose membership had grown to a

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124 McLaurin, Mary, S., op.cit., p. 46.
125 Ibid., p.47.
hundred. A second church was organized in 1931 in Subbavaram with an initial membership of twenty-three. Two years later a third church with twenty-nine charter members was begun in Srungavarapukota. On the day of organization twelve members were baptized. In 1935 it was decided to consolidate the work in the hills so the establishment took place of the Sunkarimetta church. There were altogether ten church centers on the field, three in the city itself. In 1948 there were 215 baptisms, about evenly divided between the villages and the city. The total membership of the churches on the field in 1940 was 1,180. There was also a church for Anglo-Indians, and English speaking Indians with ninety four members.

In 1941 the members of the church contributed a monthly sum of Rs.40 for work and 215 members were converted from Vizag town. By 1950 there were ten churches with 1,180 members, of them, three churches were self supporting. In 1949 total contribution of Telugu christians in this field was Rs.6,300.

SAORA – ORIYA – 1903

Serango is a village about 3000 feet above sea level. This area was hilly covered and primitive hill tribal people living in that area were called Savaras. In this area two kinds of people were living called Oriyas and Saoras. The Oriyas who came from the plains were divided into Paiks and Parnos. The Paiks were caste Hindus and ruling class, whereas the Paros were non caste or
aborigines of hills. They worshipped spirits. Dr. & Mrs. J.A. Glendenning\textsuperscript{126} were pioneer workers in this area. They did their earlier services from Parlakimedi as their headquarters.

In 1925 Oriya women contributed Rs.50 for Telugu work and agreed to give travel expenses to preacher per every month. In that year these people formed an association for their own work. In 1927 a Savara girl was sent for Bible training also, and seven people were baptized.

By the year 1931 the number of church centers were 4 and membership was 2000. In 1930 christians of this area promised to give Rs.200 for work and to support one preacher for six months. In 1932 two Savara women were allowed to do evangelistic work by their people. In 1933 a prominent person was baptized named Rudugu\textsuperscript{127}, his wife and his niece were also baptized in 1934. These people were the first Christians in Savara area. The conversions from caste section were very few. Three Paiks were baptized in 1937 and twelve in 1939. The Oriya overloads turned against the preaching of gospel. A serious riot broke out in which number of Christians were killed in 1941. In 1940, 132 aboriginal Christian people were baptized, that year the first Christmas was celebrated. Mr. & Mrs. Allaby were appointed to the general work in 1944 and Miss Ruth in 1945.

\textsuperscript{126} Orchard, M.L., McLaurin, K.S., op.cit., p. 100.
\textsuperscript{127} Report of CBTM, 1937, pp. 76-77.
Roughly speaking the North and South Saora-Oriya fields consist of parallel ranges of hills, whose highest peaks are between four and five thousand feet. These lie about a plain and valley that open South towards Parlakimedi. There are two different communities living in these hills, the Oriyas and the Saoras. The Oriyas, who were originally migrants from the plains, and divided into Paiks and Parnos. The Paiks are caste Hindus and the ruling class. The Parnos are outcastes and are traders and weavers. The Saoras are non-caste aborigines of the hills and are animists or spirit-worshippers. They live apart in their own hamlets in parallel rows of attached mud huts and have little in common with the Oriyas, Paiks and Parnos.128

Dr. and Mrs. J.A. Glendinning were the pioneers in this work with headquarters in Parlakimedi. Later Dr. Glendinning built a rest house in Serango so as to have a closer center to the work in the hills. Their call had been first to the Saoras, but they showed very little interest in the Gospel message. Soon a movement began among the outcaste Oriyas and so the work in the hills became known as Saora-Oriya.

Dr. J. Hinson West, who was the medical missionary, relieved Dr. Glendinning around about Serango itself in 1936. Besides the shepherding of the Christians, Dr. Glendinning was also engaged in the translation of the New Testament into the Saora language. Miss Anne Munro was appointed to Serango in 1920 and began a study of the Saora language and was able to take over the

128 McLaurin, Mary. S., op.cit., p. 63.
work of translation. Miss Bessie Turnbull was appointed to the Oriya work in 1922 and Miss Hilda Harrison in 1931.

In 1926 the Oriya churches, hitherto affiliated with the Association of the Telugu churches, formed an Association of their own. Fierce persecution resulted in only eighty seven baptisms in 1927, but the majority of those who had become Christians remained firm in their faith. Disagreement between non-Christian Saoras and Oriyas broke out in 1928 in a village where the first church had been formed. 1930 saw a deeper concern among the Christians for evangelism and a willingness for sacrifice. By the close of 1931 there were five church centers with a membership of nearly 2,000.

In 1934, the first Oriya caste convert was baptized. Again in 1937 there were three baptisms among the Paiks and in 1939 there were twelve. Though the conversions from the caste section have been few, there have been those through the years who have braved the wrath of their people to become Christians.

In 1941 the Oriya overlords, incensed by the spread of Christianity instigated the non-Christian Saoras to turn against the Christians. A serious riot broke out in which a number of Christians were killed129.

High prices and a fear of invasion by the Japanese made for unsettled conditions in 1943. In that year the lowest number of baptisms were recorded.

129 Ibid., pp. 65-66.
With the coming of peace the work began again to increase and in 1947 over 2,000 Oriyas met in Serango for their annual association. There are ten churches on the field, with a total membership of some 3,000 in the North and five in the South. The Association of the Oriya Churches has now its part in the New Convention which is known as the Telugu-Oriya Convention.

On February 16\textsuperscript{th}, 1947 about 150 Saoras assembled in a thatched building they themselves had erected, to organize a church. There are still but some 300 Saora speaking Christians among the more than 240,000 in the Serango hills. It has been difficult to reach them as many live in remote places but with new roads and the use of jeeps their villages are becoming more accessible to the messengers of His Gospel.