CHAPTER – V

THE EVANGELISTIC ASPECTS OF CBM
The Evangelism means preaching of Gospel. The purpose of Evangelists of Christian Missionaries was to penetrate into different parts of the World in order to spread the Gospel to the mankind. Lord Jesus commanded to the disciples "to go into all Nations teaching the mankind and Baptise the people in the name of the Father, and of the Son and of the Holy Gost\(^1\). The missionaries of Jesus have tried to follow it. The Evangelism is more important than the other activities of the church\(^2\) as the soul is more important than the body, the healing of the soul, the salvation from sin, the reconciliation of the sinner with the God are the fruitful results of the evangelism\(^3\).

Following the commandments of Jesus, the Baptist Missionaries of Canada came to India and especially to Andhra lands to spread the Gospel with zeal and fervour. The first pioneering missionaries of CBM were John McLaurin and A.V.Timpony and later, a hoard of missionaries came to Andhra to do evangelistic work\(^4\). As India in general and Andhra in particular is a Hindu country, the CBM Missionaries faced a lot of difficulties and tribulations to evangelise the people of Andhra. Having head quarters at Kakinada, the CBM Missionaries established 22 mission stations all along the Coastal Andhra starting from Avanigadda, the border lands of Krishna District in the South to that of Ganjam area of Orissa State in the North\(^5\); one of the early C.B.M. Missionaries felt that "It is difficult to appreciate the extreme heat of the tropics unless one has

\(^1\) Holy Bible – Mathew 28 : 19-20.  
\(^2\) Report 1922-23, p.11.  
\(^3\) Report, 1884-85, p.10.  
\(^4\) Carder, W.G. A Hand to Indian Plow, Toronto, p. 10.  
\(^5\) Report, 1919-20, p. 42.
lived there". Hence, the CBM Missionaries were forced to adopt a variety of unfamiliar circumstances such as climate, transport, medical facilities etc. in Andhra during their evangelistic campaigns. Hence it necessitated them to employ besides household servants, cooks, gardeners, and watchmen whether they were in the home or on tours.

Distance traveling i.e., fifteen or more miles was done mostly by usually moving 2 miles per hour all along with required personnel, ox-carts, tents, cooking utensils, cooks and the other paraphernalia to stay for a couple of days for preaching gospel. For short trips without baggage, pony carts or bicycles were used. At times, the missionaries reached the place of worship by walking. In Godavari and Krishna deltaic areas where criss cross of canals were located, the boats were preferred for transport.

The missionary life was not a bed of roses but it was a bed of thorns. It was at times a constant battle against pests of every kind such as mosquitoes, bats, termites that invaded cupboards, moths, flies, worms that bored holes through books. Further, the missionaries also faced constant threat of scorpions and snakes and to be more careful of deadly germs lurking in unboiled water or milk. A.V.Timpany died tragically of cholera in 1885 at the age of 44 after drinking milk hospitably offered to him while on tour. At times, tent life was also found dangerous. One missionary gave his experience that "We have been in

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6 Orville, E. Daniel, op.cit p. 28.
7 Ibid., p.29.
8 Ibid., p.29.
peril of scorpions, for we killed twelve in the tent in three days; in peril of snakes, for at one camp we killed a big cobra near the tent and the next day another deadly snake inside the tent."

Among the severe hardships which missionaries endured, a frequent one was sickness due to the change in the climatic factors in Andhra. Mr. George Churchill reported of several instances of sickness in his report for 1876. In 1886 John Craig reported from Kakinada that his house was somewhat like a hospital. He mentioned the sickness of the missionaries such as Mrs. Aurachie, Mr. Currie, Mrs. Craig, Miss. Firth and Mr. McLaurin. To aggravate their troubles, Rev. G.F. Currie died during summer of 1886. Eventhough the missionaries faced illness and exhaustion, they also faced much important problem such as the education of their little kids in India. As there were no proper facilities available in Andhra lands, the missionaries were rather forced to send their children to Kodaikanal in Tamilnadu or to send them back to Canada for their education. In this way they had to endure so many problems and tribulations while doing evangelistic work in Andhra Lands.

Of necessity, however, touring was interrupted in early days by building operations such as the construction of churches, schools, hospitals, bungalows etc. "It is the bele noise of mission work" a missionary declared "and few escaped the ordeal". Though these building operations and other multifarious

10 Report, CBTM, 1886, p. 52.
activities of the missionaries reduced number of days, the missionaries were able to utilize most of their time in evangelistic work on touring and converting of the heathens to Christianity was considered the prime purpose of missionary work in India.

From the beginning, the C.B. Missionaries felt that it was necessary to engage Telugus to help in Christian work. "Without them" wrote George Churchill" we shall labour at great disadvantage". Hence several of the national workers such as Thomas Gabriel, Zechariah Gurhati, Anthervedi and several others were engaged in the evangelistic work. To help and produce effective evangelistic working force among the natives, the missionaries frequently arranged gatherings of native workers. The native workers reported to the missionary the nature of the work they have done so far, the requirement of the people who were ready for baptism and the persecutions they have faced in spreading the gospel. This type of feedback helped the missionaries to plan the strategies and the tour programmes among different parts of the fields.

To coordinate the policies and programmes within each territory, the missionaries of Northern and Southern fields met in separate conferences, at first annually then twice a year. In these conferences, they reached decisions about budgets plans and common problems and made recommendations and directions to the respective territories to persecute mission work.

In every mission station, the evangelistic work was carried on by one general missionary, some ordained and unordained pastors, evangelists, teachers, colporteurs, Zenana workers and Medical evangelists etc.13

The General missionary was head of the field who supervises the work of his associates in addition to Gospel preaching whenever it was possible. The missionary when at the station, has to preach at different sectors in villages and town to all classes of people, especially to the outcastes14. After preaching four to five days in the headquarters, the missionary goes to the villages from a chosen site and pitch the tent and visit the surrounding villages on foot, horse back, bicycle or bullock cart for evangelistic work. In this context, the general missionary was accompanied to the field by the pastors, teachers, colporteurs, Zenana workers and Bible women etc. who are immense help to the missionary in his evangelistic campaigns.

The general missionaries are followed by the women missionaries who were of two kinds i.e., the wife's of the missionaries who took active part during their leisure time and the unmarried woman missionaries who were sent to India specially for certain activities such as evangelism, medical, educational and philanthropic activities15. These women missionaries very much influenced the natives in evangelical work.

14 Report, 1894-95, p.29.
15 Report, 1922-23, p.11.
Colporteurs were one kind of gospel preachers appointed by the missionaries. Their main duty was the selling of the gospel literature to the people. There were 19 colporteurs in Canadian Baptist fields in 1902\textsuperscript{16}. They were expected to visit 20 villages in a month and distribute scripture portions and leaflets to the people either free of cost or on a nominal price. The work of the colporteurs was in other words, to prepare the literates mentally to receive the gospel when preached by the missionaries. The usual place of their distribution of gospel tracks were the villages, the shandy locations, temple areas, the prominent places in the village or town etc. The colporteurs were the paid workers of the church and their work gave much dividends in the evangelization activities.

The Zenana work was principally done by the lady missionaries with the help of native women workers. The zenana work is mainly intended to reach those women who are not otherwise reached. Usually the caste women or muslim women were not allowed to the public places and thus they were ignorant of gospel. Hence with an aim to reach those unreached people, the Zenana workers were employed to go to their house during the leisure time to preach the word of God\textsuperscript{17}.

The Bible women were also employed in large scale in the hospitals, schools and Sunday schools. The Bible trained ladies were employed to say sooth saying words and the great redeeming work of the Lord Jesus to the patients in the

\textsuperscript{16} Report, CBTM, 1902, p.62.
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Hospitals and also at the homes. This was also another type of gospel work the missionaries followed to bring the masses to His feet.

Besides the above aspects, the missionaries used several methods like conversation, public preachings, Magic Lantern system, Gramophone, Tin Lizzeries to attract the people while on preaching. The conversation was the simplest way of preaching gospel to witness Christ. This process is usually between the individuals and the missionaries or pastors used to clear the doubts which were raised in the conversation. Almost all the missionaries acknowledged the importance of this method and thus brought so many people to the feet of Jesus Christ.

Public preaching means preaching in the towns and villages. This method was used by most of the missionaries when they went out on their daily preaching trips or camping towns in the district with the evangelists.

The public preaching was usually arranged under a shady free or at the center point of the village or town where the people gather. The missionaries usually go for district camps lasting four or five days by bullock carts and tents where they make the place for central point and pitch the tent. From there they see that the people gather to hear the word of God.

**STREET PREACHINGS:**

Most of the work was done by street preaching. The people gather to hear the Word of God and to the ever changing crowd, the message was
broadcasted through sing song which was followed by sermon. The preaching was always plain and pointed to reach God and Salvation. At some remote places, people were very shy and run away from the missionaries or at other places come forward to look at strange dress etc. Miss Elliot of Rayagadda narrated her experiences in one of the towns that "Many saw in me their first vision of a white person". Miss Jones of Ramachandrapuram mentioned that in one village, she visited, "the people were so frightened that they shut themselves up in their houses and would not open their doors".

The reception which the people gave to the missionaries and their message was by no means uniform. Often they were solidly in different and some times they were abusive, rude and offensive. But on the whole, the missionaries bear glad testimony to the increasing friendliness and accessibility of all classes and castes. The experience of Mr. Aachibald of Chicacole is typical of most of the fields. "As a rule in touring we have no trouble to get hearers. Often within ten minutes of our entry into a village, we are speaking to an audience of 100 or 200. At times we are hotly opposed but generally we get respectful attention as we try to press home the obligation of all sinners to repent, believe in Jesus and be baptized".

**GRAMPHONE**: Gramophone was also one of the methods used by the missionaries to attract the people while they were in town. As gramophone was a new innovation to the ignorant people of Andhra, they usually gather at the place in crowds to hear and enjoy the preaching.
TIN LIZZERIES:

In those days there was no good transport facilities in rural areas. So the missionaries used Tin Lizzeries i.e. one type of motorcar as a means of transport. It had enabled the missionaries to visit more villages in one day and it also attracted the masses to the meetings because the masses hitherto did not see the Tin Lizzies.

MAGIC LANTERN:

Magic Lantern was also used while the missionaries were on tour. Pictures illustrating the life of Christ were shown on all kinds of walls from that of mud hut of the outcastes to that of the temple in the caste quarters. The magic lantern was a new kind of system which was not seen by the native people and hence so many ignorant and illiterate masses were attracted. This system was also given very good response by the people to know the life of Jesus Christ and his redeeming aspects.

Caste rules were very strict in 18th and 19th centuries in the Telugu land and if any one violated them, he was subjected to the punishment which was out of all proportion. If any one changes his religion, he cannot avoid breaking caste law in one way or another. Ruin befall on a man who broke his caste law. "He was sentenced to complete ex-communication. No one, either of his own or any other caste, was to be allowed to associate with him. No one was to have any trade dealings with him; no one was to marry any of his children, no temple was
to receive him as a worshipper; and if he died no one was to carry his body to the burial ground. No person would buy any time from him or sell to him; he could get no home to live in and none of his debtors would pay him their debts. His wife would desert him along with her children. It was impossible to sue him, as no one would give evidence. He was totally a ruined man."

Hence the orthodox and upper caste Hindus dared not to face the prospect of such drastic ex-communication by changing his religion or caste. The fear of social consequences kept many from putting into practice the convictions even though he was convinced of Christianity. Probably it was one of the main reasons why the caste Hindus dared not change their Hindu religion to Christianity even though the Canadian Baptist missionaries tried vigorously for proselytization in Andhra.

Hence the converts came mostly from the outcastes and the Gospel was brought more and more to the door steps of the poorest and most ignorant outcaste people\(^{18}\), creating an awareness among them, making them realize the various privileges denied to them in the traditional set up. The benefits of the missionary enterprise were felt in three directions, in converting, teaching and civilizing the Indian people\(^{19}\).

In the Canadian Baptist missionary enterprise in the Telugu region, 90% of the converts were drawn from the "Malas" and "Madigas" which were the

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\(^{19}\) Ibid., p. 87.
chief outcaste groups. The "Malas" and the Madigas\textsuperscript{20} were the depressed class in the Telugu region and although they were almost equally inferior in Social hierarchy, there was no love lost among them and quarrelled among themselves to attain superior status. The Malas do not take water from the same well as the Madigas, whom they despised for eating Carrion, though they themselves ate beef. The chief occupations of the Malas were weaving and working as farm labourers for Sudras. A few cultivated their own land\textsuperscript{21}.

The "Madigas"\textsuperscript{22} were the great leather working caste of the Telugu country and performed all the lowest kinds of service for the caste people, especially bearing burdens and working in leather. They beat drums at the Hindu festivals and the main duty of a Madiga was the curing and tanning of hides, and the manufacture of crude leather articles, especially sandals, trappings for bullocks, and large well buckets used for irrigation and were usually paid in kind\textsuperscript{23}. The Reddies were greatly dependent upon the labour of the Malas, while the Malas depended upon the Reddies for their livelihood.

Through their reception into the Canadian Baptist Mission, the majority of the outcastes became educated and they gained respectability in the society. None of the converts could read or write until taught by the missionaries. As soon as they professed faith in Christianity, all had great desire to learn to read the Bible. Their earnestness amounted to enthusiasm, and teachers were asked for

\textsuperscript{20} Thurston, Edgar, Castes and Tribes of Southern India, Vol. IV, Delhi: Cosmo Publications, (Reprint), 1975, p. 329.
\textsuperscript{21} Ibid., p. 350.
\textsuperscript{22} Ibid., p. 242.
\textsuperscript{23} Ibid., p. 309.
by so many villagers and they were willing to build school houses, support teachers, in most instances, if they and their children could only be taught. There was keenness to learn among the higher castes as well and they even bought Scripture portions from the Colporteurs for nominal prices. These people frequently admitted the truth of the word of God, and the immense superiority of Christianity to Hinduism but they were so bound in the chains of Caste that they did not receive it into their hearts.

The outcastes turned to the friendly missionaries and listened to the Gospel earnestly. Some of their most candid men told the missionaries that a great fear had fallen upon their villages, by the coming of the missionaries. Some ill designing men, for their own benefit, wished to keep the outcastes still in the darkness and to this end, told them that the missionaries were the Agents of the Cooley Emigration Company, and used the Gospel as a means to entrap them and send them beyond the sea. Instances like these hampered the sincere work of the missionaries.

But with the continued efforts of the missionaries, Indian assistants and the colporteurs, a large number of converts were received into the Church. Although poor, ignorant and surrounded by all manner of temptations, and in many villages persecuted, they have been kept in a remarkable degree from falling back into "heathenism."

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26 Ibid., p. 251.
27 Ibid., p. 252.
THREE PRECEPTS:

The Missionaries had tried to reform the untouchable communities by evangelizing them. Three precepts were proclaimed to them. These were meant for changing their habit of idolatry and eating and working habits.

The three precepts were: Do not work on Sunday; do not eat carrion; do not worship idols. The bulk of Christian teaching caused no ripple of dissent among the Hindus in the beginning but when the converts put them in to practice, the people realized that these precepts went straight against the co-operative system of their own villages.

The untouchable communities were idol worshippers in the beginning but when they became Christians, they were taught to give up the idol worship. As they were the leather workers, as a convention, they should beat the leather drums (tappets) before the idols. When the new converts from Madigas refused to beat the drums in obedience to the precepts, they were severely persecuted, imprisoned and insulted. At several places the members of these communities were imprisoned and were made to work on the temple ground. The drums were kept into their hands and they were made to beat them before the idols. When these victims went to the missionaries and reported about the bad treatment they received at the hands of couple of Karnams, the C.B.M. Missionaries interfered in this case and helped them to file cases against the Karnams in the court of Law. The English Magistrate punished the Karnams with fine and three months imprisonment on the charge that they indulged in religious freedom of the people.
The magistrates strictly instructed the outcastes not to beat the drums, but the caste Hindus firmly insisted that they must beat the drums or else their worship would be ineffective, and the gods and goddesses would take vengeance on them. However, after that incident all Karmams felt afraid of the missionaries and persecutions became rare.

The second precept, "do not worship idols" directly touched the religious conscience of the individuals. In the remote past, the Dalits performed important functions such as beating the drums and dancing before the idols etc. In return they received payment in kind under the co-operative system of the village. The spread of Christianity in the villages caused refusal of these duties at some festivals caused the stoppage of money to the dalits who performed the duties. Further, it was considered as a labour strike and a kind of rebellion against the higher castes. The net result was not only the financial loss but also severe persecution to the Dalits.

The first precept "do not work on Sunday" had also inconvenienced the caste Hindus. It was an ancient custom that the Panchamas helped the Sudra families in agricultural activities throughout the year in ploughing, tilling and harvesting. In lieu of the work during the harvest time, the land lords used to give portion of grain as the remuneration for work. The Panchamas after becoming Christians stopped to work on Sundays²⁸. The upper caste people felt it as the

disobedience of village customs and denied the portion of grain due to them at the
time of harvest. It meant a heavy financial loss to them.

Even then the dalits insisted that they must have one day in a week be
reserved for them to worship their own God. But the Sudra landlords were not
obliged to reckon with this new spirit of independence on the part of the
panchamas. Day and night during the seed time and harvest the Panchamas were
ready to obey the Landlords, but they did not want to spare them for the Sabbath
of rest as a legitimate demand\textsuperscript{29}.

The precept of not eating carrion was another revolutionary principle
imposed on newly converted Christians by the missionaries. The Hindus never
allowed the slaughter of the cows for purpose of food on religious grounds.
When the cattle died of disease the concerned Madigas were called and it was
given to them. The eating of the flesh of the carcass although was cheaper, it
created lot of health problems. But when they became Christians they fought
against this practice and rose above it. They broke with the bad habit of eating
the carrion\textsuperscript{30}.

The consistent persistence of the Canadian Baptist Missionaries and
the unstinted readiness of the untouchables created a congenial atmosphere for the
tremendous growth of Christianity in the Telugu Country. The people realized
that they were oppressed for ages and they were able to see light after they

\textsuperscript{29} Clough, J.E., op.cit, pp. 162-163.
\textsuperscript{30} Clough, J.E., op.cit, pp. 164-165.
became Christians. They felt that they had bountiful future in the hands of Canadian Baptist Missionaries through the love of the Jesus Christ. Thus the Christians, after accepting Christ refused to do their customary errands which angered the Caste Hindus, who in turn, persecuted them.

In spite of the persecutions, the majority of the outcastes came to the missionaries, and showed an earnest desire to be converted to Christianity which in course of time, has elevated their status in the society\textsuperscript{31}.

In the beginning, converts, irrespective of the distance, became the members of the station churches which were the centers of worship\textsuperscript{32}. The missionaries and the Indian assistants took active interest in bringing the people into the Christian fold and in establishing churches. On the first Monday of each month, all the Indian assistants were required to recite lessons which have been assigned to them by the missionaries, the previous month. The Gospel was carried to the masses on the Sabbath. The members of the Church, both men and women, went out into the streets of the town or into the villages, to gather congregation or visit from house to house. In the evening all met together, to report what they had done, and pray for blessings on all their labours\textsuperscript{33}. The monthly covenant meetings of the church, instead of being the occasions for the members to relate exercises of their minds, were devoted to hearing an account of what each one had attempted to do for the conversion of souls. The members also

\textsuperscript{31} Andrew, Muthyala, \textit{The Fruitful Tree} (Translated from Telugu), Kaikaluru: Srilalitha Press, 1973, pp. 1-2.
\textsuperscript{32} Ibid., p. 3.
\textsuperscript{33} Ibid, p.6.
distributed tracts, hand-bills and sold Scripture portions\textsuperscript{34}. "Harvest Festival" was celebrated by the church members in order to raise money for the support of the church, ultimately aiming to become self-supporting.

\textbf{ESTABLISHMENT OF THE SEMINARY AT SAMALKOTA}

The knowledge of the Bible was considered essential for the Indian teachers and preachers and this phenomenon was early recognized by the Canadian Baptist missionaries. Not only were Rev. A.V. Timpany and Rev. McLaurin connected with the beginning of the American Baptist Seminary in Ramapatnam before the establishment of the CBM in 1874\textsuperscript{35}, but soon after their arrival in the Canadian field in 1879, Rev. A.V. Timpany vigorously advocated for the training of the Indian preachers. In 1882, the seminary work was started by McLaurins in Samalkota. The first batch of the students consisted of 17 men and two women\textsuperscript{36}.

The need to start a Pastors training school was officially recorded in 1879 by the missionaries in Conference. The belief of the missionaries was to bring the Telugus to Christ chiefly through the instrumentality of native workers. The training of native helpers by various missionaries did not meet the needs of CBM work. Hence, Rev. McLaurin was appointed to this special work.

\textsuperscript{34} Andrew, Muthyala, op.cit, p. 6.
\textsuperscript{36} T.S. Shenston, Teloogoo Mission Scrap Book, Brantford, Canada, 1888, p. 161.
The C.B.M. missionaries in India expected and hoped that the established training school would be a Union Theological Seminary supported by both the Maritime and the Ontario and Quebec Telugu Baptist Missions. It was recommended in the joint missionary Conference in January, 1883, that the respective Canadian bodies should establish and sustain a Union Theological Seminary for both Missions instead of one for each. A year later, the missionaries assumed that the Union Seminary would be approved. In the joint conference of January, 1884, a Working basis for the seminary was drawn up and for two successive years, they reaffirmed this action. This idea was finally rejected by the Maritime Baptist Board hence, the Samalkota Seminary was continued as a project of the Canadian Baptist Telugu Mission (South) under the Ontario and Quebec Society.

The objective of the Mission was to train men who have the call of God to preach the Gospel more efficiently in their fields. When the Seminary was started the material was raw. It was a struggle for teachers and taught. There was not much occasion, material or encouragement for thinking. But the hard work, persevering love and patience helped. Mr. Indla Philip of Ongole, a graduate of the Ramapatnam Seminary was Mr. McLaurin's assistant for two years. Mrs. McLaurin was his first best and she taught five English classes, taking charge of the intellectual "infants".

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37 Report of 1882, p. 44.
Samalkota Seminary was comprised of two schools namely the Boarding school and the Theological school. The Boarding school was under Government recognition and inspection but accepted no financial aid and gave instruction to the pupils in secular branches carrying them through I to VII standards. There were two examinations, the primary examination being one of them. It was taken on the completion of the IV standard. The second examination called the Lower Secondary examination, was taken upon the completion of VII standard. These examinations with a year of training, qualified the students for teaching in the schools under Government recognition.\textsuperscript{39}

The aim of the Seminary Boarding School was to prepare teachers for the Canadian Baptist Mission's Village schools so that special attention was given to instruction in secular branches. At the same time, provision was made for Biblical instruction, and in each class the Bible verses were cited daily. Unmarried and young students only were received in the Boarding Schools and exceptions were made on the recommendation of the missionaries only. In the second school, which was known as Seminary the instruction was largely Biblical, but included elementary theology and allied subjects. The object of the school was to prepare approved men for the work of the evangelists and pastors. The course consisted of four years with two terms each. The literary qualification required for entering upon this course was the ability to read the Bible.\textsuperscript{40}

\textsuperscript{39} Ibid, p. 236.
\textsuperscript{40} Report of CBTM, 1892, pp. 41-42; according to the Mission Scrap Book by T.S. Shenston, p. 34-38, the total course was planned for 5 years.
A curriculum covering three years' course of Theological Studies was drawn up by Rev. Mclaurin in 1883, but the average student found it difficult to follow. Care was, however, taken to see that the average students were to follow the course curriculum and always kept them in touch with the people of their community. The whole expense of food and clothing for a single student for the school term was about $17. The students were required to be the Christians and the members of different fields and to be at least 14 years of age and they should be persons with a desire to be useful. Men and boys were not allowed to wear any jewellery. Women were not allowed to use nose jewels or toe rings.

At first an allowance was given to all the boys and young men but after a few years, all except the married students were provided with meals. The boys were divided into companies and each company took their turn at the various occupations such as husking the rice, cooking the meals, carrying water, keeping the grounds clean etc. Boys were taught sewing by the Principal's wife. All the theological students were encouraged to help the missionaries in the regular evangelistic work. All the students were forced to wear the "National Costume". Smoking and drinking were strictly prohibited.

Inability to do work or misconduct on the part of the students was not tolerated in the Seminary. Theft was not tolerated. These offences at times led to the exclusion of the students from the Seminary.

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The Seminary was not intended for female students, but a great many Telugu Christian women have attended with their husbands and have been greatly affected not only by the instruction they received in the class room, but also from Canadian women\textsuperscript{44} who at various times have shared with their duties of the Principalship.

In 1885, Rev. A.V. Timpany died and this threw much burden on Rev. McLaurin. In April, 1886, four graduated from the Seminary and among which one belonged to the Maritime Province's Mission. A Literary Society was started in 1885 at the suggestion of Mrs. McLaurin to promote the consciousness of learning.

Under the dedicated and committed care of the missionaries, the Seminary grew. Majority of the students grew in grace and in Christian manliness and dignity as well as knowledge. The students were taught neatness and tidiness\textsuperscript{45}.

In February 1895, an Industrial school was opened in connection with the Seminary, under the supervision of Mr. Davies. A well-trained Christian carpenter was employed as an instructor, and several men received training\textsuperscript{46}. In March 1899, this school was shifted to Kakinada where it continued to do good work. Most of the time, seven carpenters connected with the school worked on the new bungalow in the Davies' Memorial Compound. In 1890 some of the men

\textsuperscript{44} Ibid., p. 197.
\textsuperscript{45} Report of 1885, p. 40.
\textsuperscript{46} Report of CBTM for 1895, p. 73.
helped to construct the roof of the Leper Asylum at Ramachandrapuram. A Mission boat for Mr. Davies was built in the yard of the Industrial school by the regular boat builders but the furnishings were supplied by the school. In 1907, the roof and the other wood work for the Boulter memorial Home for the leper women were prepared by the boys of this school. After thirty five years it was shifted back to Samalkota. The school served two purposes. It has converted the immature and almost characterless heathen from the various fields of CBM into intelligent, zealous and efficient workers and trained them to earn their bread by themselves and utilized their services for the propagation of faith among their own people.47

THE BIBLE TRAINING SCHOOL FOR WOMEN, TUNI

The Bible Training School for women was founded in July, 1922 at Palakonda in Srikakulam district of Andhra Pradesh by Miss Winfred Eaton with 15 students. The aim was to train the women of Andhra to carry the Gospel to the unreached areas. Within two years, the number of students rose to twentyone. The Missionaries felt that it was necessary to shift the school to the geographically central place in Tuni in 1925. They purchased the compound from the local ruler, Maha Rajah of Tuni.

Mrs. Eva Rose York was gracious and generous to send money to build this Bible Training school in Andhra Pradesh, where Telugu speaking girls and women would receive their special Training for Christian service. She was a

47 Report 1893, p. 53.
Canadian and she became a widow at the young age. Her husband was Dr. Winford York. She was talented in music, literature and running "Redemption Home" for the orphans, destitutes in Canada. By misfortune she had fallen ill and could no longer undertake the responsibility of running the Home. As such, she sold away the Home. She wanted to give the proceeds of this Home to some other organization which could help to train women spiritually. While she was thus praying to contribute to a noble cause, the appeal for contributing to the Bible Training School at Tuni reached her and she readily responded. This Training school stood as a monument to establish philanthropic gesture.

Year after year since 1922, this Bible training school thus paved the way to train thousands of women in the Northern Circars of the State. The trained women have laboured in the ministry of Baptist Churches, keeping in mind the sacrifices rendered by Mrs Eva Rose York. The motto of the school "The explanation of your teachings gives light" taken from Ps.119:130 is quite relevant in as much as it brings wisdom to the ignorant.

The School stood as a symbol of this motto. As a result of poverty there was a little change in the Women's attitude. They started to look for lucrative government Jobs. As such students coming for Bible training were gradually decreased. From 1966, 6 months training course was introduced with an aim that after the Bible training, the Women would take professional courses as School Teachers and as Nurses and thus serve the Lord.
COURSES

TAFTEE, a short Bible programme, Six Weeks refreshing courses and Adult Education were started from 1982 to promote the interests of the women. In 1987 in addition to the Bible Training, Technical course like Typing, Sewing and Handi Crafts were introduced to encourage girls to earn their livelihood. In the later years, the compound is used as a Retreat Centre to conduct many other Christian activities by many other Christian Organisations. Ever since 1922 a strong team of dedicated staff members endeavoured for the development of the institution by giving their time, talents and energy. The Principals that gave their energies and the dedicated work for his glory in the institution include Miss Winnifred Eaton (1922-1941), Miss Mattie E Curry (1941-1961), Miss Ruth Fletcher (1962-1967), Miss Winnifred Paskali (1968-1974), Miss Jessie Rossener (1974-1987), Miss M. H. Law (1987-1989) and Indian Principal Rev. S. E. Krupa Rao (1989-1993) etc.

1. MISS WINNIFRED EATON, 1922-1941

Her interest and prayers for the spiritual welfare and growth of the school are unforgettable. 'Pedda Eatonamma Garu' that is how she was known endearingly. After she left Tuni, she worked in Vuyyuru and in the Krishna district availing the services to many Bible Women who had been her former students.
2. MISS MATTIE E CURRY 1941-1961

She gave unstintingly her time and energy both as leader and teacher. Her prayerful guidance for her students and staff is still bearing fruit today. She sacrificed her life for the upbuilding of the lives entrusted to her care.

3. MISS RUTH FLETCHER 1962-1967

Her commendable services to this institution, inspired a whole generation of students. She gave exceptionally fine, consecrated leadership. Her own personal high standards of Christian living were maintained through the life of the school.

4. MISS WINNIFRED PASKALL 1968-1974

A devout Missionary who showed motherly love towards the students, she was very active and gave good training to the students with involvement.

Having been encouraged by the prayers and persuasion of the Seminary Council, the two years Bible Course is given importance. Some young women evinced interest in this two years course. A few women who did external Diploma Course in Evangelism and Mission helped the local churches. Some who finished the two years course were still working in Government Schools as Sewing teachers, rendering church work simultaneously. The rest of them were working as women preachers. Two of them were working as teachers in this school itself. Besides that the school has sent two women for B.Th in Andhra Christian Theological College at Hyderabad.
From its beginning with the generous gifts and donations from Canadian friends the buildings were constructed and equipment was purchased. Through all these years, the same friends from many churches all across Canada have given freely and gladly to maintain the day to day expenses and thus contributed to this great work for the extension of the kingdom of God.

The pioneer missionary, Rev. A.V. Timpany, during his furlow in 1876 to Canada was instrumental in arousing the interest of the women of the Ontario and Quebec churches to work for their sisters in India. His arrival in Canada marked "a new period of awakened interest". He urged the Canadian women to begin their work among the women in India and it was in response to his call that they organized themselves for service in India.

The Canadian women made their influence felt in India in various ways. In response to appeals from A.V. Timpany and other missionaries the Eastern Society sent $1500 for dormitories for the Girls Boarding school at Kakinada, while the women of the Western Society built a splendid chapel and supplied a "House Boat" to the missionaries for touring among the various villages which were unreachable otherwise.

The sixth Annual Report of the Western Society given at the Convention in 1882 felt that they should send Zenana workers to work among women in Andhra Desa. The Zenana work included the woman missionaries

visiting the women who are otherwise unreached at their homes, preaching the Gospel and cultivating an interest in the Christian hymns and Scripture and thereby bring the people into the fold of Christianity and taking effective steps to ensure enlightenment among the women and the children. In January, 1882, Miss Mary Jane Frith was appointed as the first missionary of the Women's Societies to the women of Andhra. She did Zenana work in Kakinada. Many homes were visited and the Gospel was preached to the women. She was assisted by Miss Charlott Gibson and Mrs. De Beaux, members of the English Baptist Church in the city, and by two Bible women trained by the station missionaries. Miss Frith found entrance to many homes. Due to ill health, she left for Canada on furlough in 1887 along with Rev. and Mrs. McLaurin. Before she left India, her successor, Miss Hatch, whose work among the lepers at Ramachandrapuram was commendable, arrived in Telugu Land. In 1888, Miss Simpson, Miss Baskerville and Miss Stovel arrived in Andhra to do their service among the women. These missionaries became identified with and developed, those branches of the mission work which have ever since been recognized as peculiarly women's work for women.

The women's work in Kakinada was begun by Mrs. McLaurin, the pioneer woman missionary, she established a girls school at Kakinada in 1878 and went from door to door and pleaded with the unwilling parents to send their girl children to the mission school. After McLaurin, the work was carried by Miss Frith and later by Miss Simpson. Miss Simpson also developed a wonderful
Zenana work in Kakinada. With her assistants and the staff of Bible women, she visited hundreds of homes with great regularity and faithfulness. Thus she won the confidence and love of the caste women to a remarkable degree, and exerted influence that even brought men of these homes to the Church service as inquirers and regular attendants. Her work among the children in the Sunday school was commendable. This zenana work started by the first missionaries was continued by the Bible women and the Indian assistants which proved to be very encouraging.

"Women's Helpmeet Circles" were organized by the missionaries and the wives of the preachers and teachers. These fell into the line of voluntary work among the women. The native women were so indifferent and listened under protest in the beginning\(^{51}\), but with the passing of time, they themselves asked the missionaries to teach them gospel regularly and some even learnt hymns, verses and lessons from the New Testament. Brahmin women also showed eagerness to hear but they were afraid to invite the missionaries to their homes because of the caste prejudice that was prevalent among the upper caste people in the society\(^{52}\). The Helpmeet Circles did a commendable work. The women learnt lessons on the life of Christ and memorized verses from the Bible and learnt hymns. The zeal of the women for learning Scripture portions was encouraging and had its influence on their lives. This led two caste women in Vuyyuru to do missionary

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\(^{51}\) Report of CBTM for 1900, p. 53.

\(^{52}\) Ibid., p. 53.
work by preaching of Christ wherever they went, especially to the caste women\textsuperscript{53}. Through the Zenana work, many homes were opened to the missionaries and the Bible women, and they were instrumental in bringing many into the Christian fold\textsuperscript{54}. Many of the caste women, especially those of the Khamma caste, heard the Gospel and accepted Christ. Some sudra women even went across the Krishna river peddling onions from village to village in order to get a living and preached about Christ to the caste women\textsuperscript{55}.

Conducting Bible classes for the women was an important factor of the women's work of the Canadian Baptist Mission. In Vizianagaram, during 1907, a great interest in Bible study had characterized the women's Bible classes\textsuperscript{56}. The Rajah caste women being educated in the schools run by the Roman Catholics, were more enlightened than the average Hindu woman. They were glad to learn the Christian hymns but they did not confess Christ openly as the God.

A Women's Society was organized in Bimlipatnam which gave a promise of being a great help to the women. In Polepilly, unknown to the missionary in-charge, the Christian women started Bible classes for Hindu women, indicating that the women were trying to help others\textsuperscript{57}. As a result of the Zenana work among the women, a large number of women left their "idol worship" which is an unique achievement\textsuperscript{58}. This work among the women was

\textsuperscript{53} Ibid., p. 54.
\textsuperscript{54} Ibid., p. 54.
\textsuperscript{55} Ibid., 1897, p. 93.
\textsuperscript{56} Ibid., 1907, p. 100.
\textsuperscript{57} Ibid., 1912-13, p. 11.
\textsuperscript{58} Ibid., 1910, p. 98.
started in all centers of activity of the Canadian Baptist Mission in the Telugu region. Many women from the weaver caste accepted Christ as their Lord and Saviour. A "Red Cross Society" was organized in Vizianagaram under the leadership of Miss Flora Clark. With the help of Dr. Gertrude Hulet's two nurses, a club for Red Cross work among the women of Vuyyuru was formed. The enthusiasm of this little Society gave the impetus for the formation of several other similar societies.

Vivekavathi, a monthly magazine for women edited by Miss Archibald and a Telugu News paper Ravi, edited by Mr. Walker went to the best of homes and proved to be important contributions to the good cheer, upliftment and cultural development of many families.

Another important contribution of the Canadian Baptist woman Missionary enterprise in India was the establishment of schools for the caste girls and the Evangelistic schools for girls and children. As per Indian custom, the girls were not encouraged by their parents to attend the schools in general and they could not hope to be on par with their male counterparts. The Canadian Baptist missionaries finding this particular defect in the Society started the policy of educating the girls and the others through the various educational centers. Many girl children were benefited by studying in the various schools established by the women Missionaries.

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59 Ibid., 1915-16, p. 63.
60 Ibid., 1916-17, p. 92.
61 Ibid., pp. 98-99.
62 Ibid., 1917-18, pp. IX – X.
In 1907, Miss Barbara Mould became the first single lady missionary of Palkonda. Miss Winnifield Eaton who succeeded her opened a Caste girls school in Burja and Miss Pearl Scott, during her short stay opened a school on the verandah of her house. Many women learnt Christian hymns and verses. Two Caste girls schools were started by the woman Missionaries on the Tekkali field, one in Naupada in 1913 and another in Kota Bommali in 1923. In 1915, a new Caste girls' school was opened in Sompeta. The Hope Hall, Chenglerowpet, a ward of Visakhapatnam was opened for Hindu girls in 1889, by the London Missionary Society which was taken over by the Canadian Baptist Mission in 1912. Regular and systematic Bible study for half hour daily was given in all the schools. The International lessons for the upper standards were followed. Miss Blackadar opened a new school for girls in the village of Allipuram. In July 1913, a girls' school was begun in Dakamarri. The Naidu of the village, who was most bitter against the Christians used every means within his power to destroy it and succeeded in greatly lessening the attendance, but the school prospered.

Many girls were benefited by attending these various educational institutions established by the Canadian Baptist Mission. Many accepted Christ and came forward to be baptized. These schools helped in spreading enlightenment among the caste people thereby ameliorating their condition in the society.

63 Ibid., 1935-36, p. 47.
64 Ibid., 1911, p. 105.
65 Ibid., p. 106.
The Canadian Baptist Missionary service among the children is noteworthy. Evangelistic schools were established in almost all the mission stations. The children's work had proved to be the most effective method of approach to the entrance of the homes of Hindu woman which was otherwise inaccessible. Sunday schools were started in all the villages and Bible scriptures, verses and hymns were taught. Bible lessons were taught to them by using attractive picture cards. The Sunday schools conducted among the depressed classes proved to be very effective\(^66\). Evangelistic work among the children of the non-Christians was a growing feature of the Canadian Baptist Mission in the Telugu region. Word of God was given in short Bible stories and Scripture texts\(^67\). The Sunday school work proved to be a good evangelizing force among the people. In many cases, the little child had led her family members to Christ\(^68\).

In Narsapatnam, there was a Caste girls' school in the town it proved very effective in establishing friendly relationship between the teachers and parents providing a great opportunity for evangelistic work among the children\(^69\). In all the Boarding schools, the children were trained in the grace of 'giving'. They were also encouraged to subscribe for two monthly Telugu journals and the Telugu News paper Ravi\(^70\).

\(^{66}\) Report of CBTM for 1891 p. 36.
\(^{67}\) Ibid., 1900, p. 3.
\(^{68}\) Report of CBM for 1920-21, p. XII.
\(^{69}\) Report of CBTM for 1908, p. 29.
\(^{70}\) Ibid., 1909, p. 18.
The Village schools of the Canadian Baptist Mission did a fine work in awakening in the children and their parents, a desire for gospel knowledge\textsuperscript{71}. The Evangelistic schools took earnest efforts to preach and teach the Gospel to the Hindu girl children and many turned to Christ. The girl Children, especially from Razu and Brahmin Community, were interested in the Gospel. Monthly meetings were conducted and these have afforded an excellent opportunity to increase the spirit of evangelism in the hearts of many helpers\textsuperscript{72}.

Touring the villages in the hope of reaching the women was an important aspect of the women missionaries of Canadian Baptist Mission among the women and children. Two names will ever be associated with the women's field work in Akividu, i.e. Miss Stovel and Miss Selman. Both were ardent "tourers" and were very persistent in their work. Miss Stovel did a pioneering work among the women and children of her field visiting in the homes of every caste, timing her visits and adapting her methods to their various conditions. At first, she met with some opposition but because of her friendliness and selfless service, the opposition gradually melted away and the women looked forward to her visit. She encouraged the children particularly in learning the Bible verses. In 1894, her first "House Boat" by name "Glad Tidings" was built. This enabled her to reach places which she could not reach before, especially into the Kolair lake region. She was asked to go to Madras Missionary Conference and explain this daring new thing that a woman was attempting. Other missionaries soon followed

\textsuperscript{71} Ibid., 1912-13, p. XII.
\textsuperscript{72} Ibid., p. 103.
this method\textsuperscript{73}. Miss Selman toured as much as Miss Stovel had done. She tried to reach each village twice a year and to speak in every place where she would be received. She encouraged every Christian woman to give something for the salvation of others. In 1899, Miss Stovel married Rev. A. McLeod, and continued in service with him on the Anakapalle, Narsapatnam and Samalkota fields. She was able to train and build up the Christian community which in turn contributed to the development of the strong evangelistic policy of the mission\textsuperscript{74}.

The missionary work done by touring the villages was continued by the Canadian Baptist women missionaries. Many people belonging to the depressed classes and higher classes such as Kapu, Brahmin and Khamma families were reached and were brought closer to Christianity. Bible portions and Tracts were distributed during these tours and many accepted Christ by reading them\textsuperscript{75}.

In training the women in useful trades, the Canadian Baptist Mission contributed much. The Lace Industry in Ramachandrapuram proved to be a great help to the Christian women who made the lace. It was an agency of evangelism as the lace makers were taught Gospel stories and Christian hymns and were expected to teach others. Lace making was one of the methods through which the women of Andhra were being lifted out of despair and helplessness to a place of self-reliance and self-respect\textsuperscript{76}. The number of lace makers among the Christians

\textsuperscript{73} Report of CBM for 1935-36, p. 4.
\textsuperscript{74} Orchard, M.L. and McLaurin, K.S., op.cit., p. 220.
\textsuperscript{75} Report of CBM for 1920-21, p. XII.
grew. The sales were conducted through the lady missionaries and the missionaries' wives. Every dollar realized from the sales went back to the development of women's work. The Boarding girls, widows, orphans and cripples found this a means to support themselves and also their Church.

With the sole objective of providing work for some of the Christians, Miss Flora Clark purchased a Knitting machine in 1917 and had a man taught to run it. A second man was engaged and more work turned out. During the first two years, this infant industry was nursed upon the verandah and in the study of the Ladies' bungalow in Vizianagaram. In 1919, with funds received from the lace business, Miss Clark built a room which served as tent rooms and Knitting factory. When the converts from the Goldsmith caste in Polepilly were baptized, they were not only ostracized from their Hindu friends, but effectively cut off from all native custom for their work. The missionary in the area began to solicit orders from the English people. The trade flourished so, number of converts into Christianity increased from Gold Smith community also.

The philanthropic activities of the Canadian Baptist Mission paved the way for extending their evangelistic work among the women without much opposition. The Redemption home established in 1912 in Chicacole proved very useful to many women. Home keeping, reading, sewing, lace-making and Bible study have all been taught in this Home. Needle work, cooking, cleaning,
grinding, pounding, water carrying, and helping to care for the sick and small children in the Home kept every one busy.

The Henrietta Ayer Anderson Orphanage was another Philanthropic institution founded by Miss Flora Clark. It was opened on June 13, 1922. A Junior Christian Endeavour Society was organized. Bible classes were held daily by the woman missionaries and some children living in the Orphanage were baptized. The Leper Homes in Ramachandrapuram and Vizianagaram did much service among the women lepers. Many came to know Christ and became Christians. In the medical work associated with these homes the women missionaries and the Indian assistants did a commendable service among the inmates.

Thus, as a result of the Canadian Baptist Mission's enthusiastic endeavour in the medical, educational, evangelistic and philanthropic activities among the women and children partly succeeded in enlisting many into the Christian fold. The Caste feelings became less rigorous between the people of different castes as they became more "Christian" with the passing years. The women were educated and there was enlightenment among them and many were trained in the industrial work. They were able to express themselves freely and they gained self-respect. Their position in the society was regarded with respectability. Many volunteered to become Bible women and to serve the people

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80 Report of CBM 1922-23, p. XIX.
by devoting their lives for ameliorating the condition of the fellow Christians. The Philanthropic activities were extended to the Hindus in certain realms. The non-Christians developed a favourable attitude towards Christianity. As a result of this they accepted the new religion. Opposition which came from Brahmins and other Hindus initially, gradually withered away and thus led to the spread of Christian work among caste women.

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