CHAPTER VII

THE IMPACT OF ADVENTISTS ON THE PEOPLE OF INDIA AND ANDHRA PRADESH
The impact of Protestant Missions on Indian masses was significant and subtle. A number of factors contributed to make an impression on the masses which led for seeking consequences. There was a reawakening among the common people which lead to various social religious reforms. Many educational and medical services were made available to the common man. The most important factor was the emergence of progressive reformist organizations such as Paramhansa Mandali, Prarthana Samaj, Satyashodhak Samaj, and Sarwajanik Sabha.

**VILLAGE CHRISTIAN COMMUNITY**

The missionaries had the zeal to preach the Good News of Salvation. This zeal enabled them to enter remote villages of Andhra Pradesh. In this manner they cared for the growth and progress of village communities. A number of people from the rural area accepted Christianity. The British looked after the needs of the converted Christians in every village. Gradually, as the number of Christians in villages increased, the task to

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shepherd the needs of the believers became difficult. As long as the British were in power they encouraged the missionaries to spend huge funds for the village congregations. But after Indian Independence, and as per the policies of the government, the missionaries gradually left India and such the churches in Andhra Pradesh suffered a great deal for want of committed clergy, lay leaders and funds. It became difficult to maintain and carry on the existing work in interior parts of Andhra Pradesh. Some of the educational, industrial, and agricultural institutions established by the Missionaries for the advancement of the Christian Community were closed gradually\(^2\).

The missionaries, the British Officials and few liberal Indian reformers like Ram Mohan Roy, M.G.Ranade, G.K.Gokhale believed that the British rule was providential. During a lecture in August 1878, M.G.Ranade explaining the benefit of English Education said “The important thing about anybody of knowledge is that it should tell us what we are, what our duty is, what we are to do in this world, what our rights are, and such like matters\(^3\).

Now that knowledge has been more or less discovered by the European learning, whereas even in the flourishing times of Indian learning, there is no trace of

\(^2\) C B Firth, “Introduction to Indian Church History”, Senate of Serampore Callye, Madras, 1961, P.73.
\(^3\) Ibid,P.78.
it. India is in a fortunate position as compared with Chinese and Japanese, since she is so favorably situated for acquiring English learning without difficulty. Instead of decrying the impact upon India of Western thought, the true lover of India will rejoice in it. He will himself acquire as much of it as he can, will get acquainted with his rights, and by means of the modern knowledge will remove that cloud that had enveloped this country for thousands of years.

SOCIAL REFORMS

The Impact of Christianity was such that the orthodox Hindu leaders from renouned Hindu organizations like the Param Hamsa Mandali and Prarthana Samaj were influenced by ideas like secularism, freedom and liberty. This led to various socio-religious reforms. The people were influenced by the idea of liberation and this gave a new approach to life. The common man broke the generation old traditions and accepted new notions which made life easy, beautiful and better. Thus Christianity was responsible to induce in the common man an awaking to various social and religious changes.

One of the greatest achievements of the missionaries was the awareness they created among the Dalits. This growing awareness sowed the

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4 Ed R W Kedas, “Advent Movement in Western India”, Western India Union of SDA, Earnest & Frank, Salisbury Park, Pune 2005 P.152
seeds of unrest leading to the liberation movement of the Dalits. Bishop Whitehead wrote, “Two things have greatly struck me during the last few years. The first is that in the villages, where our work among the outcastes has been most powerful and most successful, there has already begun a movement among the caste people. Already, the leaven is beginning to work, and the influence of the elevation of these poor, degraded people is beginning to have its effect upon the caste people themselves. And then the second thing is, that there is no part of the work of the church that has made a more powerful impression upon the educated classes than the work of the church among the outcastes. When they see that the Church has held out to them the right hand of brotherhood and raised them out of their misery and despair, they are obliged to admit that there is something in Christianity which Hinduism can never hope to gain.

Jyotirao Phule’s contribution towards the Dalits Movement was immense. Shahu Maharaj of Kolahpur did all he could to support this reform. Dr. B R Ambedkar belonged to the Mahar Community. This was a backward class of Maharashtra. Dr. Ambedkar fought for the rights of the

[^5]: R W Kedas, “Advent Movement in Western India”, Western India Union of SDA, Earnest & Frank Salisbury Part, Pune 2005 P.152
backward casts and dalits and his efforts yielded great fruits. He was successful in liberating the Dalits in India from the shackles of the caste system. In 1950 when the new constitution of India was adopted a guarantee for removal of untouchability. In 1955 by an Act of Parliament, the Practice of untouchability was made a criminal offence.

Women’s Liberation

The contribution of the missionaries towards women liberation is immense. The Christian mission schools were the first to educate women and created in them a consciousness of their rights as human beings. It is necessary to highlight the role of women missionaries. Especially of the single women missionaries who, as teachers, nurses, doctors and Bible Women reached to women of all castes and creeds, and enlightened them of their roles and rights as human beings in the society. These missionary women taught that marriage, child bearing and cooking were not the only vocations for the ordinary women. This gradually inculcated among the women the idea that in marriage a women does not become the property of a man but she has her own dignity and individuality. Educated Indian girls

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6 Anderson Rufus, “History of the missions on India” Bombay, 1984, p.28.
could become teachers; nurses etc and obtain financial independence. The missionaries were the first to establish schools and colleges for women. The first women graduates of Indian universities were the products of Christian Educational Institutions. One of the most conspicuous achievements of Christianity has been women liberation through education.

The impact of Christianity is to be assessed primarily in terms of service to humanity. Christianity played a prophetic and liberating role. “The Church represented the spirit of Christ i.e. the spirit of love, service and sacrifice rooted in God, given to mankind through Christ and passing on from one human life to another is in its essence not regional, local or racial, but it embraces worldwide humanity in its application.”

Christian values and beliefs cannot be directly imposed on people. When a person becomes a Christian, he does not totally give up his traditional, social, cultural and national roots; he simply adopts some of the essential spiritual values, and social norms because they brought various social and religious freedom and made life easy and induced new inspiration for life. In the words of the CMS report of 1929, “When in the near future, the

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7 Ibid. P 154.
history of modern India comes to be written, the impartial historian will have to admit that missionary enterprise in India had been responsible in no small measure for the Indian renaissance, and that it has been one of the most important factors in the religious, social, educational, and even the political development of the peoples of this ancient land”.

It may not be entirely right to attribute all reform movements to Christian missionary work. However, the ideas of social justice, rationalism and equality which the missionaries brought with them became the key factors in developing the spirit of reform, and the consequent progress of the Indian society.

Missionary Activity and Its Impact

An understanding of the past is that the primary origin of the Christian missionaries is to convert the masses into the saving light of Christianity. It was the gospel commission given by Jesus himself. To this end the churches in the western world have taken stand to send the missionaries to various countries to preach the gospel of Jesus Christ.

The first impact of the Christianity on Indians goes to St.Thomas who first landed in India on AD 52. He created a tremendous impact among the high caste namely the Brahmins and established seven churches at Malankara a suburb of Carangmore, Kottakyal, ordained several clergies to
carry out the duties of the Mylapore which is presently a apart of the Modern Chennai city. As a result of the massive conversion carried out by St Thomas the Hindu community was angry and St.Thomas had to meet his fate. He was found dead on a mountain twelve kilometers away from the city of Chennai. He has laid down his life as a martyr.

It is believed that by the time the council of Nicaea was convened by the emperor Constantine there were well established Christian communities in South India. Out of the 318 delegates present at the council two were from India.

**Roman Catholic Missionaries**

In the summer of 1498 Vasco De Gama landed on the south west coast of India and it paved the way for the spread of Roman Catholic religion in India. The portugese established trading centers in South West Indian coast. Goa was such one centers. The catholic missionaries came to these settlements, Francis Xavier a companion of Ignatius Loyola, arrived in Goa in 1542. His simple life style and hard work led to the conversion of many. In

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8 Margaret Maragathaselvi Solomon & Samuel Raj Pakkianathan, “Sustained by Grace” Prakasapuram, Tamil Nadu, Madras, 2008, P.9
9 Ibid, P.12.
1549 three Jesuit missionaries visited India and established several catholic mission stations in South India and propagated new faith. In 1606, an Italian Jesuit Robert D Noble came to Madurai in south India. He worked among upper caste Hindus with considerable success\textsuperscript{10}.

**Protestant Missionaries**

The fifteenth century witnessed the rise of Protestantism in Western Europe and the establishment of protugese trading posts and colonies and catholic missions in the costal areas of India. In the early seventeenth century the Dutch and the British came to India as traders. They established their centers at various places along the western and eastern coasts. These centers had priests to care for the spiritual needs of the traders. During the early stage\textsuperscript{11} the British showed little interest in evangelizing to the local population. In the early eighteenth century two Dutch missionaries came to India. They are Bartholomew Zieganbolg and Henry plutshau. They did a great work in influencing the local people to Jesus. Later this concern led to the founding of Institutions such as London missionary society (1705), The British and Foreign Bible Society (1804), and the Church Missionary

\textsuperscript{10} Ed M E Cherrian, ”Images”History of Christianity, Oriental watchman publishing house, Pune, 1993, p.15.
\textsuperscript{11} Ibid, P. 18.
Society (1807) about this time the British parliament abolished the African slave trade and ordered the East India Company to encourage the work of Christian Mission in India (1813) this led to a flood missionary activities in south India. These missions had burden for uplifting the people by not only leading them into the light of Gospel but also to give the benefit of the western education. Introduction of Christianity and western education uplifted the downtroddenness12.

**William Carey**


In 1806 Henry Martin came from England and worked among the Muslims. He translated the New Testament into Urdu. This was a remarkable achievement. The raise of India Struggle for freedom in 1857 led to the taking over of the Indian Government by the British Crown by the East Indian

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Company. After this episode the missionary work in India gained momentum.

In the nineteenth century the impact of Christianity influenced the social workers of India, from Raja Ram Mohan Roy to Jawaharlal Nehru and beyond. The introduction of English language as the medium of instruction had a tremendous impact on the Indians. The liberal political philosophy of the revolutionary thinkers of Europe began to influence the Indian mind. The introduction of the English language promoted fraternity and universal brotherhood among the Indians residing far away from each other speaking different languages. The contributions of educated Indians, brought political spirit of patriotism and progressive outlook.\(^\text{13}\)

The Christian worker on the mission field knows a lot of love. He preaches, teaches, sings and talks about it and yet if he lacks this supreme quality he cannot make an impact on the hearers. The missionary is first of all a disciple of whom the Bible demands a supreme love for his master and to love the native people In spite of the ignorance unfaithfulness and ungratefulness. These Christian missionaries made a tremendous impact on

the lives of the people of Andhra Pradesh, with full commitment to the call of their master.
The missionary work was effective as they follow the principles of commitment to God, to family, to his call, to his work and to his church or mission agency. There are many missionary societies that worked in Andhra Pradesh independently following their own missionary policies. Though the primary aim was to preach the gospel the means to achieve the goal differed. In this context the missionaries sustained the idea that the medical work was the key to open the door into the non-Christian communities and further they considered that it is an integral part of the missionary activity.

The missionaries entered India not as evangelizers but as erudite scholars, ideologists, grammarians, historians and linguists. They took upon themselves the responsibility of human welfare by understanding public health, education and social welfare and this made a tremendous influence on the people of India especially the Dalit communities as Christianity was a missionary religion, it had a mission and the missionary was to fulfill this mission.

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The missionaries not only involved in organizing groups of believers and churches but they were also involved in the transforming of culture. They also took advantage of most opportunities to demonstrate their higher civilization\textsuperscript{17}.

The nineteenth and twentieth centuries were an epoch-making age in the history of India. It opened new vistas in many fields and helped to create a civilization based on western culture and education thus the Christian missionaries were the pioneers who dauntlessly laboured to introduce western education and modern allopathic treatments.

The missionaries used western education social services, medical services, and social reforms as means to spread Christianity in India. The task undertaken by them was not easy. They confronted many problems and faced lots of opposition. The missionaries were the first Reformers of the nineteenth and twentieth centuries. The zeal of the missionaries influenced and inspired the natives to lounge a reform movement\textsuperscript{18}.

Western culture, English education, Medical and social revolutions were introduced in India by the Christian missionaries, many educated

\textsuperscript{17} Ed, R W Kedas ,”Advent movement in western India”, Western India of SDA,,Earnest and Frank, Salisbury park, 2005, p.152.

\textsuperscript{18} I bid.,p.153.
Indians realized that the western culture and rising tide of Christianity posed the challenge to their age old traditions and beliefs. Many Indian reformers came forward and began searching ways to rid the society of its evils such as caste discrimination, paradah system and the custom of sathi. They wanted a new social order in keeping with the traditional values and moral development. Many Indians were influenced by the progress made by science as well as the doctrine of reason and humanism of the west.

The social condition of the nineteenth century led to the socio religious reformed movements. Some of those reformed movements were the Brahma Samaj, The Ramakrishna Mission and the Arya Samaj. Among the great social and religious reformers of the nineteenth century, the names of Raja Ram Mohan Roy, Dayananda Sarswathi, Mrs. Annie Besant, Rama Krishna Param Hamsa and Swami Vivekananda deserve a special mention.  

Missionary Activity and healing

An analysis of the missionary work in India shows that the Christian missionaries considered that the medical work as an important area which the missions and the missionaries had undertaken in their missionary

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enterprise in India as well as Andhra Pradesh. The churches in Europe and America have come to the understanding that the definitions of sharing gospel is not only the message of spiritual salvation but also the exhibition of love and mercy of the master\textsuperscript{20}.

Another reason that prompted the missionaries to undertake medical missions was the physical conditions and the sickness that threatened the people of India. The aim of the medical missionary work was two fold. To improve the physical conditions of the people and on the other hand to help the catechists/pastor to break down the prejudices of those who would not other wise be willing to listen to the gospel\textsuperscript{21}.

The American board of commissioner of foreign missions was the first group to come to India in 1813. Its headquarters was Bombay. In 1835 John Scudder landed in Madras to set up his first medical mission in India. This later developed into the famous medical college, Vellore. American Presbyterians worked in Punjab and in the united provinces Charles W Forman was one of the most popular medical missionary.

\textsuperscript{20} Ibid, P.2
\textsuperscript{21} Hibbert G Ware, “Missionary Policy in Telugu Country in the East and West. Vol XXXIV, 1929, P.146.
After 1858, the Christian missions became conscious about the importance of medical missionary work in India. In 1854, the London missionary society opened a hospital at Neyyore in south India which grew to be one of the major and famous hospitals of India. The church missionary society opened a range of hospitals along the North West boundary. In 1872 Theodora Pennell served at Bhanu. Sir Henry Holland served for sixty years in malaria ridden area. Ranaghar medical missions of was established by James Murriro. The Hospital at Doyabari called “The Home of Mercy” became well known of its great service22.

These Christian missions and missionaries adopted various important methods to fulfill the task. They have taken this work as a divine commission and challenge. At this juncture, it is obvious that these missionaries did not have any easy time to sow the seeds of truth and to nurture. There are two important facts that we need to acknowledge here in regard to the ministry of the missionaries and their work. Firstly it is the divine ordinance that the christian missions be established in India and secondly the wiling obedience on the part of these dedicated missionaries.

The first and the foremost factor that we need to consider in view of these Christian missionaries is when they started their medical work, we need to consider the social and economic condition of the people of India and in particularly Andhra Pradesh. The missionaries had to openly oppose the social evils of the society and considered them as a hindrance to advance the Gospel and upliftment of the people to give them a better social status.

The other factors are economic conditions like the gap between the rich and the poor, unemployment, the evil of caste system, the poor hygienic condition that prevailed among the people in the villages, illiteracy and the superstitions beliefs of the people especially among the Dalit communities. As a result the missionary societies that worked in Andhra Pradesh independently adopted their own policies. While some Christian missions gave prominence to education and others to medical, welfare and social work all of them with the primary aim to convert the people of Andhra to Christ.

THE SDA CHURCH AND ITS IMPACT

The impact of SDA church is to be assessed primarily in terms of service to humanity. SDA played a prophetic and liberated role; the church represented the spirit of Christ i.e., the spirit of love, service and sacrifice
rooted in God. It is given to everybody through Christ and passing on from one human life to another. It is essence, not regional, local, or racial, but it embraces world wide humanity in its application. Christian values and beliefs cannot be imposed. When a person becomes a Christian, he does not totally give up his traditional, social, cultural, and national roots. He simply adopts some of the essential spiritual values, and social norms because they brought various social, religious freedom and made life easy and induced new inspiration for life.

It may not be entirely right to attribute all reformed movements to Christian missionary works. However, the ideas of social justice, nationalism and equality which the Christian missionaries brought with them became the key factors in developing the spirit of reform and the consequent progress of the Indian society\textsuperscript{23}. Seventh-day Adventist church made a significant contribution and put up tremendous impact on the lives of the people of India and Andhra Pradesh in many areas such as Educational, Medical, Welfare, Literature and Religious Services.

\textbf{Medical Services}

\textsuperscript{23} Ed. R W Kedas, “Advent Movement in Western India, Western India of SDA, Earnest & Frank, Salisbury Park, 2005, P.7
The significant contribution made by the Seventh-day Adventist church through the medical services is tremendous. The Hospital and the dedicated treatment, catering the medical needs of the people made an outstanding impact on the lives of many people of Andhra Pradesh. The philosophy of medical services was derived from the ministry of Jesus Christ, the founder of Christianity as the Bible says that “Jesus went about teaching and healing the sick people”. The concept of providing the physical as well as the spiritual healing was adopted into the Medical institutions of the Seventh-day Adventist church. The Treatment to the patients with kindness and compassion the discipline and clean living maintained by the medical staff and their belief and the slogan that “we give medicines but God heals” had made a tremendous impact on the lives of many people who came in contact with the SDA Hospitals\textsuperscript{24}.

The idea of counseling both the outpatients and the inpatients made a positive impact on their lives which helped them to live better and healed lives. The SDA medical institutions like Nurse training, and lab technician course had trained thousands with qualitative training as a result they were scattered around the world again the principle of learn while earn

\textsuperscript{24} M S Prasada Rao “Lest We Forget” Andhra Section of SDA, Narsapur, 1966., P128
had helped the socially and economically backward families especially the Dalits in Andhra Pradesh. Their contribution to their local villages and to the state as a whole is amazing.

**Health and Temperance**

The Seventh-day Adventist church has, since its inception promoted a philosophy of health and healing. While developing a system of health care institutions which dealt the globe, a health promoting way of life has been taught to the church membership. Teaching based on broad principles found in the sacred scriptures and are more explicitly expressed in the councils given by Ellen White, have in recent years been increasingly substantiated by the findings of scientific research. These findings have clearly demonstrated the health superiority of Seventh-day Adventist, especially of those who more closely adhere to the health philosophy of the church. While advocating positive steps to be taken to develop a healthful lifestyle the church has long required of its members the non use of alcoholic beverages and tobacco and has strongly urged them to refrain from the use of flesh foods, coffee, tea, stimulating or depressing mind disturbing agents and other harmful substances.\(^{25}\)

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\(^{25}\) Kedas, “Adventist Movement in Western India” Western India Union of SDA, Salisbury Park, Pune, 2005, P.90.
The church with its deep concern for human need has wisely developed a strong world wide system of health care to elevate sickness and suffering. The objective of Adventist mission is not only physical healing but also the promoting of physical mental and spiritual wellness of the whole person. The brain is an organ of the body, the master organ but it is a physical structure and its capacity to function is dependent on the fitness of the body as a whole thus physical well being and clarity of mind are independent, Clarity of mind is essential of discernment between right and wrong between truth and error\textsuperscript{26}.

**Temperance Associations**

Temperance Department of the SDA organization provides an effective means of the church to co-operate with other organization and the government in promoting Health and Temperance principles. We can be done through educational programs and services related to the betterment of life and health and in encouraging social (and legislative changes) changes to counter the increasing use of alcohol, tobacco, debasing drugs and other harmful substances and to provide a coordinated world effort local

\textsuperscript{26} Ibid, P.91.
organization should function as part of the international temperance association. In some areas of the SDA’s health and temperance program is best promoted through local temperance or health and temperance associations. In other areas the church is best served by having the Health and temperance programme as an integral part of the total church program Conference /Mission / Fields and local churches in council with the Heath Ministries Department at the next higher level of church Organization should choose the best approach for their areas. It shall be the purpose of the National Societies to promote the Principles and Programs of Health and Temperance in order to improve the quality of life and character and to counter the use of alcohol, Tobacco, debasing drugs and other harmful substances.

Welfare Services

Seventh-day Adventist church made a remarkable impact on the lives of the people of Andhra Pradesh on account of the welfare services in the uplifting of socially and economically backward classes. Welfare services such as Adventist Development and relief Agency, (ADRA) -Adventist Child

27 Ellen White, “Ministry of healing” Review and herald publishing house, Hagerstown, USA,1944, p.142.
Care Agency (ACCA), Risk Management Fund (RMF). The welfare activities are done through orphanages and rehabilitation centers and Indian Medical Education Welfare Service (IMEWS).

The Adventist Development and Relief Agency: The Seventh-day Adventists believes that a Christian has a special obligation towards the society in times of natural calamities and disaster. Thus from the very beginning the churches have been engaged in community Welfare service and continued their work. It was reemphasized as of community welfare service and continued their work under banner Seventh-day Adventist Welfare Service (SAWS). In 1973 it was named Seventh-day Adventists world service and in 1984 it was renamed as ADRA.\(^{29}\)

The Adventist development and relief agency is an independent agency established by the Seventh-day Adventist church for the specific purpose of individual and fulfills this primary directive of its charter without regard to ethnic, political or religious associations. Its response is human need arising from famines, earthquakes, cyclones, floods, landslides drought and disaster of every sort. Its activities also include educating women on stress growth monitoring, dehydration therapy, breast feeding and immunization.

\(^{29}\) Youth Department, “Senior Denominational History”, Directory of Southern Asia Division of SDA, 1999, P.63.
ADRA is also involved in Distribution of food to the undernourished primary school children. It helps communities for better development in water resources by providing clean sources of drinking water\textsuperscript{30}.

There are three main units of the SDA Organization who support the poor and unfortunate students of the society. They are – Adventist Child Care agency (ACCA), Asian Aid, the Helping Hand support from Australia, and the American Student Fund International (ASI). These units give the financial support to the poor children of the society in and around. The immediate families of these children and their neighborhood have a great impact in their lives\textsuperscript{31}.

**IMEWS (Indian Medical, Education, and Welfare Services)**

The Indian Medical, Education, and Welfare Services was registered with Tamil Nadu Government as a society under societies ACT-XXI of 1860 July 13, 1979 with is registered office located at. The main function of the society is to collect or solicit funds in the form of cash and

\textsuperscript{30} Ibid, P.70.
\textsuperscript{31} Opct, P.89.
kind to aid and help the needy, poor and those who are afflicted with the natural calamities in our country irrespective of their caste, creed or religion.32

Educational Services

Adventist education system has significantly contributed to the growth and development of the state of Andhra Pradesh. The holistic system of education professed and taught in the Adventist institution brought many people out of their socio-economic and religious barrier. The concept of boarding schools which were started by the Adventist even from 1920 onwards catered the needs of countless number of students and families from various villages and towns of Andhra Pradesh. Firstly the discipline taught by the missionaries who established these boarding schools was outstanding.

Secondly the concept of ‘learn while you earn principle’. These institutions respected and promoted dignity of manual labour and the philosophy of the true education stated by Ellen White which said “True Education is the harmonious development of physical mental and social powers “It prepares the student for this world and for the world to come. Every student, irrespective of their background was taught to do his work and to do useful manual labour. It developed his physical and mental abilities. Work such as cleaning, gardening, agriculture, industrial medical

and leadership. The students who have gone through this system of education can fare anywhere in the world\textsuperscript{33}.

The SDA church gave prominence to the English language through the English medium schools. These schools contributed and developed high standard of English language, communication skills while there were hardly any schools else where in the state 90 years ago. The opportunity is given to the students in the field of leadership, training career counseling and the awareness of community development had contributed tremendously in the area of growth and development of the state of Andhra Pradesh. As a result many students who studied in these institutions even though they came from socially and economically backward society today they are in a position to help their families as well as their community to break those barriers. Finally the emphasis on the moral principles taught in the SDA schools helped the people to stand against many evils of the society and helped people to build a better society in the state of Andhra Pradesh\textsuperscript{34}.

Some of the outstanding educational institutions of the Seventh-day Adventists church in Andhra Pradesh Flaiz Memorial Higher Secondary Boarding School .This institution was established basically as a part of the

\textsuperscript{33} Ed Suvarnaraj, Flaiz Memorial High School of SDA, Prospectus, Creative graphics, Narsapur, 2009, P.2
\textsuperscript{34} Ed,Suvannaraj, “Flaiz Adventist college souvenir”, Narsapur, 2002, p.24.,
evangelical mission of the church. Today there are thousands of students who have gone through this school and many other Adventist School and are now contributing to India an abroad to the state of Andhra Pradesh in various capacities nearly 16 congregations are organized churches around this institution .This school was established by Late Dr.T.R.Flaiz in 1921. As a result of this school’s influence many Churches were established around this School:

1. Rustumbada Adventist Church - Present Membership
   - 250
2. Laxmaneswaram Church - Present Membership
   - 200
3. Chinnna Seetha Rama Puram - Present Membership
   - 150
4. Pillipeta - Present Membership
   - 150
5. Kalipatnam - Present Membership
   - 100
6. Pasaladeevi - Present Membership
   - 60

35 Personal Interview with Pr.George Mark, Church Pastor of the Rustumbada SDA Church , February 2010.
7. Samala Deevi - Present Membership -
   150
8. Pidakala Vari Peta - Present Membership -
    50
9. Perupalem - Present Membership -
    100
10. Narsapur - Present Membership -
    80
11. Y. V. Lanka - Present Membership -
    100
12. Medidivari Meraka(Kapu Community) - Present Membership -
    20
13. Palakollu - Present Membership -
    170
14. Vardhanam - Present Membership -
    75
15. Konteru - Present Membership - 300

**Bible Seminars:**

There are two Bible seminars run by SDA mission in Andhra Pradesh, one in Rajanagaram and the other one is at Nuzvid. Even though there is a full pledged Bible Degree College at Pune as and when the need arises the organization conducts Bible seminars to train students for pastors. This is the need of the hour.
Trained instructors prepare students for pastoral ministry. It is a two year diploma course offered free of cost, and further these diploma holders can continue their senior graduation at Spicer memorial Adventist College at Pune.

**Impact of SDA through life style:**

The followers of Christ should be a Godly people, not adopting the unholy ways nor confirms to the unrighteous ways of the world. Thus the Christian will be led to abstain from all intoxicating drinks, Tobacco and other narcotics, and to avoid every body and soul defiling habit and practice. The Christian life is not a slight modification or improvement, but it is a complete transformation of nature.

Flesh food was never the best food. Flesh food is injuries to health. Therefore vegetarian diet is advised. Therefore the seventh day Adventist church preaches and propagates these hygienic habits. The Bible teaches modesty in dress. This forbids display in dress, gaudy colors, profuse ornamentations. Any device design to attract to the wearer is to be kept aside. Our dress need to be inexpensive not with gold or pearls or costly array.

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Money is a trust from God, it is not ours to be lavishly spent. The inward adorning of a meek and quiet spirit is priceless.

Seventh day Adventist church practices the strict abstinence from the use of ornaments of gold. However basing upon the culture the married women are allowed to use the sign of marriage i.e. Mangalasutra and the married men, the wedding ring. Other than this no other ornaments are allowed.

As a result of these principles of SDA church, many believers are reluctant unable to be Baptize in the SDA Church. However, in the last decade conditions seems to be changed especially in the state of Andhra Pradesh. Even though this teaching of the SDA Church kept some believers a way from Baptism, this practice has a great impact on many people.

**Religious Services**

Seventh-day Adventists played a significant role in influencing the masses. The subject Bible is incorporated into the Academic syllabus and is taught to the pupils in the Schools, Colleges, and Vocational Training Centers, in the Educational Institutions as well as through organized worship services. Sabbath School Programs are conducted on every Sabbath day in the
Church before the Worship Service. Children and members are given opportunity to learn to sing, teach and lead out programs. Children and Youth have Special Programs and enough of opportunities are given for their development in leadership. Leadership training workshops are conducted at various levels. Health and Temperance Speech and Poster Contests are conducted to create awareness and encouragement for the students37.

**Television & Radio Services**

Another important area which influences the society is Media. Television Programs are aired spreading the Adventist Message of the Nearness of God’s coming and the Vegetarian Diet and total abstinence of Tea, Coffee of alcoholic Beverages. Dr.M.Wilson and Pr.Johnson Jacob preach through the Hope Channel. Pr.Shadrack Samuel, Dr.M.Wilson, Dr.Ch.Victor Sam, Dr.N.Sharth Babu, Pr.G.Elisha Bob, Pr.John Carter and Pr.Johnson Jacob preach through Shubhavartha, Araadhana Channels38.

Voice of Prophecy, the Telugu Bible Correspondence course is operated in the Church since 1910. The Bible lessons are sent to the people to impart Bible knowledge as well as the Adventist message. This course offers

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Vedavikasam, it talks about the Holy Bible and Jaganireekshana, it talks about the savoir and the third one is parishodana this talks about the Bible prophecies. The graduates of this course will be awarded with a Bible as a complimentary. The yearly enrolment will be 6000 students with about 500 graduates many families are reached through VOP School arranged by SDA Church.

**Adult Literacy Program**

Adult Literacy Training Programs and Workshops are regularly promoted in villages for both Adventists and for others as well. These classes are usually conducted during the night time. Many people show a lot of interest in learning through these classes. Graduation Program for the Adult Literacy Training is conducted and incentives such as slate, chalk and Bible will be given to encourage the students. This program had a greater impact. Home and Family Development Programs are conducted.

**Deaf Ministries**

Ministry for the deaf has been another area of challenge that the SDA Church has undertaken. Nearly 20 Congregations have been formed under the guidance of Elder Ch. Prabhakar, the Director of this Ministry.
Literature is in circulation for these deaf congregations. Very active evangelistic work is in progress through these deaf students.

**Maranatha**

Maranatha International is a voluntary organization of the SDA church who undertakes construction work. Rich Adventist Lay Businessmen from Foreign Countries reached India to conduct Evangelistic Crusades in Andhra Pradesh. Nearly 1500 new Volunteers were recruited as Voluntary Bible Workers since 2000. And the Maranatha Organization has built the Churches for these newly formed congregations.

**Literature Service**

History reveals that the SDA Mission reached the shores of India through the Colporteurs William Lanker and A.T. Stroup from USA. From the beginning the SDA Church attempted to spread the Truth through the printed work. Telugu Health Magazine “Margadarshi” is the oldest well-known monthly magazine of the SDA Church. It contains health talks, interviews, suggestions from expert Doctors. This magazine is printed in the SDA Publishing house known as Oriental Watchman Publishing House. At Pune. There are many health and Religious books that are printed in this
Publishing House and are circulated into many houses. This printed material had carried tremendous influence into the society. A book can enter into the place where a Minister cannot enter. There are many people who came to the knowledge of Jesus Christ through these books.

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