## The History of Christianity in India - Course Syllabus

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Introduction

The study of the history of the world – and even of the Church – is inexhaustible. In its simplest form it can be only a study of dates and events without relating the same to the current situation. But on the other hand it can be most rewarding if it is studied to understand how the world – and the Church in particular – developed as they have, and then to apply the lessons learned from the past to the present. We cannot adequately understand the present without the knowledge of the past.

The aim of this course is to cover the history of Christianity in India from the 1st century A.D. through to the 21st century, within the framework of social, cultural, and political developments. Due to the vastness of the period involved, emphasis is laid on the coming of St. Thomas to India, the Portuguese Domination and the starting of the Protestant Mission in India. A basic study of people movements in India and the growth of Christianity in Northeast India are also incorporated.

The success and mistakes of the past will help us understand the present structure of the Church with its challenges, advances and setbacks. The lessons thus learned should help us apply the same for the growth and development of the church today, especially in our own regions.

This course was originally written by Rev. John Daniel of Mumbai, India. It has been revised and adapted by the International School of Evangelism for its 20-plus schools in India.
Lesson 2: The Arrival of Christianity in India  
St. Thomas and St. Bartholomew

Introduction: The roots of Christianity in India are traditionally traced to the early Apostles. Many (most) believe that the beginning of Christianity in India can be traced back to St. Thomas, the disciple of Jesus Christ who is thought to have come to India in AD 52. There are two different traditions (accounts) of how this is believed to have happened.

St. Thomas
I. South Indian Tradition: This tradition in India is called as the General Tradition and is held by the Syrian Christians in Kerala as a deep-rooted belief. They believe that the Syrian church was founded by St. Thomas himself in AD 52.
   A. This tradition affirms that St. Thomas, after visiting Socorta (an island in the Arabian Sea off the northern coast of Africa) landed at Cranganore (Kodungalore i.e. old Huzris), to the north of Cochin, around 52 AD.
   B. He preached the good news to the Jewish colony settled around Cochin and made converts among them and their neighbors. He founded churches in seven places around the coastal regions southwards. He ordained presbyters from among four leading high-class families.
   C. Later he moved eastwards to Mylapore, then to China and then returned to Mylapore (now part of the city of Chennai). Many accepted the Lord. He was martyred on a small hill about eight miles southwest of Chennai at the hands of Brahmins who became hostile due to the success of his work.
      1. He was speared to death in AD 72.
      2. His body was brought to Mylapore and buried in a Holy shrine he had built. This oral tradition is confirmed by the writings of Bishop Gregory, in A.D. 590, who visited the tomb, and also by Marco Polo, the Italian traveler in 1288 and 1292. Other European travelers of 14th and 15th century also refer to the church of St. Thomas in India.
II. Western Tradition: “The Acts of Thomas,” written in Edessa, Syria in the middle of the 3rd century, records the coming of St. Thomas to India. According to this ancient apocryphal book:
   A. The 12 disciples cast lots to determine where each of them was to go. St. Thomas was asked to go to India. He followed a well-established trade route, reaching India sometime in the middle of the first century.
   B. A merchant of King Gondophores brought him to India to design and build a palace for the king. Thomas took the money and distributed it among the poor instead of building a palace.
      1. When the king came to see the palace, St. Thomas said that the palace was being built in heaven for him. He was hence thrown into prison.
      2. But at this time the king’s brother “Gad” was taken ill and in a dream he saw that he had died and was taken to heaven. There the angels showed him a grand palace built by St. Thomas for the king.
      3. He spoke to the king and had St. Thomas released from the prison and both the king and his brother were baptized as Christians. Thomas then stayed on and converted many people.
   C. Later on he moved to another kingdom of King Mazdai. Here also he converted many but was stabbed to death by the king’s orders near Mylapore.
      1. He was buried at the little mount of Mylapore, but his bones were robet from the tomb and taken to the west. (Many attempts have been made to identify the kings and kingdoms mentioned in the “Acts of Thomas.”)
      2. This tradition did not have significant historical merit until a few coins with inscriptions of Gondophorus and Gad were discovered in North West India in the 19th Century.)
St. Bartholomew

III. In the early 4\textsuperscript{th} century Eusebius wrote that the Apostle Bartholomew came to India.
   A. As per this tradition he came to Western India (i.e. Mumbai region) and founded a church in Kalyan.
      1. The existence of a Jewish trading colony in this area cannot be ruled out.
      2. In about 180 AD Bishop Demetrius of Alexandria sent Partaenus to this area and he found a copy of the gospel of St. Mathew written in Hebrew, which it is believed, had been left by the Apostle.
   B. The great world traveler Cosmos Indicopleustus, who visited India in 522 AD, in his famous \textit{“Universal Christian Topography”} states “In Caliana (Kalyan) was a bishop appointed by Persia.”
   C. However there is no trace of the church established by St. Bartholomew. Ka Naa Subramanyam states that the Christians of Bartholomew must have gradually yielded to the influence of their surroundings.
Lesson 3: The Arrival of Christianity in India
The Middle East Connection

Introduction: After the death of St. Thomas, India and Malabar had no recognized leaders over the next 92 years. There is almost no record from this period through the first two centuries following the Apostolic Age. But the Church in India had some connections with the Church in Syria (Mesopotamia) and Persia.

I. Mission of the East: There is evidence in the surviving Christian community of a connection to the Church in Syria and Persia. Its ecclesiastical language was Syriac and it would later receive bishops from Mesopotamia. Even today the St. Thomas Marthoma church has some of its liturgy for Holy Communion Service in Syriac.
   A. In the 3rd century (250-300 AD), the Bishop of Basra in Mesopotamia came to India and evangelized many. He also paid a visit to the existing Christian communities in India.
   B. According to one account John of Persia was a Bishop who represented the churches of Persia and Greater India at the 1st Nicean Council in 325 AD.
   C. In 354 AD the Roman Emperor Constantine sent a Christian embassy to certain countries bordering the Red and Arabian Sea under the leadership of Bishop Theophilus, an Indian who was a native of Maldives (a part of India). After finishing the work in South Arabia they visited India and reformed the customs of the existing Christians in India.
   D. In AD 425, when Edessa was beginning to become the center for Theological study for the Eastern Syrian church, the Syrian Commentary on Romans contains a note, “This epistle has been translated from Greek in Syriac by Mar Komai with the help of Daniel the priest, the Indian.”
   E. In AD 470, Mana, the Bishop of Rizardashir in Persia, sent all the books translated from Greek into Syriac to the clergy in India.
   F. In AD 522 a Christian merchant of Alexandria recorded in his Topography that there were Christians in India and they had close ties with Persia.
   G. All this shows that there were Christians in India from a very early time. It also shows that the early Christians were closely connected with Persia. History also talks about migration to South India from Persia.

II. Migrations of Christians to India: It was the East Syrian church that brought a close link between Indian and Persian Christians. Trade and persecution were the main causes of migration.
   A. 1st Migration: In AD 345 around 350 families, including some clergy, were led to India by Thomas of Cana, a Syrian merchant.
      1. The Jacobite Marthona IV reported in 1221 that St. Thomas appeared in a vision to the Metropolitan of Edessa and to the King of Edessa requesting that they come help the spiritually weakened Indian Christians.
      2. The following evidences prove the 1st Migration:
         a. In 1599 Portuguese took away some copper plates with inscriptions of privileges given by the King of Malabar to the migrated Christians and their Archbishop Menezas.
         b. The colony of Syrians in existence even today in an area of Cranganore, built separately on the land given to them by the King of Malabar.
B. 2nd Migration: In AD 823 two bishops, Mar Sapor and Mar Parut, came to India along with Sabristo, an illustrious merchant and others and settled in Kullam (Quilon) in Kerala. On their request King Sakkirbitti gave them a piece of land on which they built a church and town in the district of Kullam.
   1. The Jacobite, Marthoma IV, wrote of this in the 18th century.
   2. Evidences of the 2nd Migration:
      a. A set of 5 copper plates with the inscription in Tamil, Malayalam, Pahlavi (a Persian language), and Arabic, with Jewish signatures (Three of these are now in the Jacobite seminary at Kottayam and two are in the Marthoma church in Tiruvalla.)
      b. Five carved stone crosses, dated 7th and 8th centuries, were found in Kottayam and in other places in Kerala, with inscriptions in Pahlavi, which clearly shows the connection of the Malabar church with the Syrian Christians.
Lesson 4: The Middle Ages 800-1500
Persecution and Isolation

Introduction: The Church of the East suffered severe persecution under the Persians in the 4th century. Christians in the 5th century won the right to exist but only as a tolerated minority, with limited freedom under the rule of a government which was antagonist to Christianity. The position of Christians in the East worsened with the rise of Islam in the 7th century. Mesopotamia and Persia came under the rule of Mohammedan Arabs. Christians were forbidden to build new churches and had to pay a special tax. Under such pressure there were defections to Islam. Nevertheless, because of their superior education the Christians were much in demand and exercised some influence. Later on the Crusades (Cross versus the Crescent) worsened the situation further and there was intensified persecution, further weakening the Church.

I. Persecution under the Turks and Mongols: The 11th and 12th centuries were a time of eruption and movements in Central Asia.
   A. In the 11th century Islamic Seljuk Turks invaded Persia and spread to the whole of western Asia.
   B. In the 13th century Mongols, united and led by Genghis Khan, conquered vast lands from China through Central Asia to Russia. Some of these Mongols were Christians.
   C. In the 15th century a Muslim by the name Timur the Lame utterly wiped out Christians in China and Central Asia. The church, which had spread widely into many parts of Asia, was reduced to a small insignificant community in Mesopotamia and in some parts of India.
   D. The whole of North India came under Muslim rule. Only Malabar Christians were not touched, but only indirectly affected.

II. The Church in India becomes isolated: In the early centuries the Church grew in India. There were believers in Thana (near Mumbai), Saimut (Kerala), Sopara (Gujarat), Sind, Nilgiris, Mylapore and Kashmir.
   A. But by the end of the 15th century St. Thomas Christians were found only in Kerala. During this troubled time the church in India was cut off from the East. Their numbers dwindled due to persecution by Muslims and Hindus and the lack of proper shepherding, with no leaders being sent from the West.
   B. For many years there were no Bishops. But the church in Kerala was less exposed to the troubles of that age than elsewhere in Asia. From the 9th to the 16th century Christians of Malabar enjoyed certain independence under the Hindu Rajahs. According to an early writing they had a King of their own whose rule continued till he had no further offspring, at which time rule passed into the hands of the Raja of Kochi.

III. The condition of the Christian church in India: From the 13th century, after the Crusades, the Western Church (Roman) and lay European travelers started visiting India. The Crusades brought Europe and the East nearer. The expansion of Turkish and Mongol kingdoms opened the way again between the West and East. The Pope of Rome attempted diplomatic relations with Mongols.
   A. John Monte Corvino was sent in 1289 to India as an Emissary of the Pope. He stayed in India for 13 months near Mylopre and baptized 100 persons. From there he went to China.
   B. A Dominican friar by the name of Jordan visited India, first between 1321 and 1323 and then in 1330. He landed at Thane (Mumbai) along with four other Franciscans. He traveled to Baruch in Gujarat and then returned to Thane where he stayed for 2½ years. He mainly baptized people in Surat, Baruch and Sapora. He can be called the founder of the Latin Church, before the advent of the Portuguese in India.

Conclusion: The church of the East shrank to a precarious remnant in the 15th century. Communications with Malabar Christians were cut off. Indian Christians were left as sheep without a shepherd for generations. Only one Christian community, that of Malabar (Kerala) thrived during this time.
Lesson 5: Review of the First 1500 Years
The Syrian Migration

I. Prior to the Syrian Migration
   A. St. Thomas came to India in 52 AD. He landed at Muziris.
   B. He established 7 churches, appointed elders in each from among them, mainly of Brahmin stock.
   C. He went to Mylapore and established some churches there.
   D. It’s believed he went to China then returned and was soon after killed by Brahmins and buried at the present St. Thomas Mount at Mylapore.
   E. For 92 years the church existed under the leadership of local elders, apparently without bishops. Isolated, they had no direct connection with other Christians.
   F. Nothing much is known about them during this period, as regards how they had organized themselves or how they went about evangelizing others.

II. Immigrations of Syrian Christians
   A. The coming of the Syrians from Persia strengthened the Christians in India. Two migrations took place. The first was in 345AD, led by Thomas of Cana. The second was in 833 AD.
   B. From that time the churches in India were dominated by the Syrians. They had a good social standing and seemed to be devout in their faith.
   C. They settled mostly in Malabar (Kerala), between Cranganore (north) and Quilon (south), some were scattered in Goa, Saimur (Chaul), Thana (Kalyan), Sopara, Gujarat and Sind and along the western coast. But many of these later fell away.
   D. On the east coast: in Mylapore, southern slopes of the Nilgiris where scores of stones marked with crosses were found.
   E. In the north: in Kashmir near Tanske, where rock inscriptions still bear witness today to a settlement of Syrian Christians, which is believed to have been in existence in AD 800.

III. Organization
   A. According to a Vatican manuscript from 1301, the Syrian church of India was under the “Metropolitan and Director of the Holy Church in India,” based at Cranganore.
   B. Whether Suffrangan bishops were there is not certain. Probably there were at times in Quilon and Mylapore. Bishops of Ceylon, Maldives and Scotra may have been under this Metropolitan, according to Syrian sources.
   C. Succession to the Metropolitan was always difficult due to several reasons:
      1. He was to be ordained in Persia.
      2. Communications between East and West were difficult.
      3. The Mesopotamian Church was weak due to the Mohammedan rule, both spiritually and materially.
   D. The Metropolitan was given extensive authority both spiritually and temporally. Appointed and ordained by the Catholico, he was responsible to send taxes and gifts to them.
   E. His right-hand man was the Arch deacon, a local priest, usually unmarried. This man enjoyed considerable influence, all the more since he often headed the church during the prolonged absences of the Metropolitan.
   F. The Arch deacon appointed clerics to churches and recommended candidates to the Holy orders. He also administered the properties of the church.
   G. He was regarded as the chief of all Christians. This gave him honor among secular chieftains, known generally as rajas, owing allegiance to the King of Cochin.
   H. By the 16th century the office of the Arch deacon had become hereditary among the Pakalomottam clan of Kuravilangad.
   I. In the local churches, the parish council was in charge of the properties and also the whole religious life of the Community.
Lesson 6: Review of the First 1500 Years
Customs of the Early Christians

Introduction: The early Christians were mostly hard-working farmers and a few merchants, busy with cultivating, selling and exporting paper and other spices. John de Marginally said, “Thomas Christians controlled the pepper trade, becoming masters of the public weighing office.”

I. Military
A. Christians seemed to have their own army at times. They enjoyed a kind of autonomy under the petty rajas of Kerala.
B. In the 15th and 16th century the Christian soldiers served the Vijaynagar kings.

II. Equality
A. Christians were regarded as equal to the higher castes, if not to the Brahmins, at least to the Nairs.
B. They were superior to the local Jews and Muslims.

III. Status: They were often called Mapilas (Great sons), Parumala (Chieftain), etc. owing to their position. They became the acknowledged protectors of some 18 artisan castes of the Hindus.

IV. Religious Customs: E.R. Hambye said, “Their religious outlook was so highly regarded that they were frequently called to live near a Hindu temple, so that when occasion arose, they could be asked to come and purify by their touch the sacred vessels.” They had many Hindu customs, more or less adapted to their own way of life. Some of these customs were:
A. Religious meals held on festive occasions, days of burials and death anniversaries, held inside the church.
B. Offerings were auctioned. The proceeds were given to the poor and used for parish works. Edibles (prasad) were given to benefactors and devotees on important feast days.
C. Church buildings were a combination of East Syrian and Hindu pattern. Decorations were inspired by local Hindu craftsmen, particularly by the local Kerala temples.
D. A flagstaff always stood to the western entrance of the church buildings.
E. Bells - heavy wooden planks struck by a hammer, were used to call the faithful to the service.
F. They used the Chaldean rites in worship; they regarded it as an apostolic legacy. And all their baptismal names were limited to some O.T. and N.T saints’ names.
G. They used fermented bread and wine in the Eucharist. In the absence of these, rice cakes and palm wine were used.
H. They revered church buildings as the church itself and also the cross with an almost superstitious veneration.
I. Processions were popular with gorgeous red, green, white and gold umbrellas still in use today. One of these was a royal emblem carried as a shining proof of the old privileges. With the priests carrying hand crosses, on great festivals with a specially bound and much revered copy of the Bible. This was found in every church.
J. Pilgrimages were also frequent to Maliankara, 10 kms from Kodungallur, where each year on Nov. 21, huge crowds celebrated the anniversary of the landing of St. Thomas there.
K. Clergy generally married. They received basic training in the scriptures, liturgy and some canon law under the Malpan or teacher of some repute.
L. Candidates to the orders were generally presented by their own parishes and recommended to the Bishop by the Arch deacon.
M. Priests were called Karthanar, often came from the same family, and some of these at least could trace back a sacerdotal genealogy to St. Thomas himself.

N. Priests mainly lived on the income from the church properties, from offerings, from fees for funerals and church fees for sacramental rites.

O. For centuries the Thomas Christians (Syrian Christians) expanded. Some monks even went Far East possibly to China or central Asia. During the 10th and 11 century they tried to evangelize the Maldive Islands.

P. There existed among them four prominent families of very ancient origin, whose own duty was to foster the integration of the new members into the Community.

Q. However by the end of the 15th century a combination of factors, above all the spread of Islam, diminished their dynamism. They were still well established, but suffered drawbacks, including the near total destruction of their communities outside Kerala.
Lesson 7: Catholic Missions 1501-1705
The Portuguese Domination

Introduction: The coming of the Portuguese at the end of the 15th Century and the beginning of the Moghul rule in India in the early 16th Century changed the church in India.

I. Historical background
A. Babar’s victory over Sultan Ibrahim at Panipet on 21st April 1526 was the beginning of Moghul rule in India. Even though they were Muslims they were tolerant of other religions and there was a good degree of justice and development.
B. The 15th C was the century of voyages and colonial expansion by Europeans. Spain and Portugal were pioneers in sea exploration. The Portuguese came to India for trade.

II. The Portuguese settlement
A. In 1487 Bartholomew Diaz found a way to India around the African continent. In 1498, 11 years later, Vasco-da-Gama actually sailed round the Cape of Good Hope and landed near Calicut on the Malabar Coast. Other Portuguese arrived and settled in India for trade.
B. The 1st Portuguese governor, Pedro Alvares Cabral, landed at Cranganore in 1500 and established trading posts. The second governor, Albuquerque (1509 – 1515), captured Goa in 1509 from the Sultan of Bijapur and made Goa Portugal’s headquarters in India.
C. In 1531, they occupied Diu, Choul, Salsette, Bombay, Cochin, Cranganore and Quilon. Their settlements extended to Tuticorin, Nagapatnam and Mylapore.
D. The Portuguese did not bring women with them and instead married Indian women. The Indian wives were converted to Catholicism and the children were raised up in Catholic faith. Thus a large Indo-Portuguese population grew up in the Portuguese settlements.
E. In the famous bull of Pope Alexander VI in A.D. 1493, all the newly acquired lands to the east of the Atlantic Ocean were assigned to Portugal. As per the command of the Pope the Portuguese took active interest in spreading Christianity among those under their rule. The Portuguese used political power to propagate Christianity. Temples and Mosques were destroyed in their territories. Only Christians could hold public offices. The converts came under their protection.
F. Additionally, a spiritual responsibility was given to the kings “to send to the said lands and islands good men who also feared God and are learned, skilled and expert to instruct the inhabitants in Catholic faith and good morals.”
G. It was the aim of the Portuguese to reproduce in India as closely as possible the life to which they were accustomed to at home. Goa soon emerged as a city of great churches. In 1534, Goa was made the seat of the Portuguese Bishop.
H. In the 15th and 16th centuries the Pope was regarded as the sole Vicar of Christ having both political and spiritual dominion over the kingdoms of the earth.

III. Padroado and the Expansion of the Roman Catholic Church
A. In 1455, Pope Nicholas V’s bull “Romanus Pontifex” declared that “All lands and seas that have been discovered or will be discovered belong forever to the king of Portugal.” This was the foundation of Padroado, given in 1514 by Pope Leo to Portugal. Padroado means “the right to select candidates for bishoprics and other ecclesiastical offices, and correspondingly an obligation to maintain staff and equip Churches and Missions”.
B. Thus under ‘Padroado’ the advance of the Catholic Church became the responsibility of the government. The mission work was formerly organized in 1555. Different orders arrived from the beginning of the 16th Century: Franciscans – 1518; Jesuits – 1542; Dominicans – 1548; Augustinians – 1572
C. By 1670 there were 85% Roman Catholics in Goa. They did also extend their territories up to Cochin, Calicut, Cannanore, Cranganore Quilon Mylapore, Nagapatnam and Kanara. Also an ecclesiastical hierarchy was built up to give the movement good organization.
Lesson 8: Catholic Missions 1501-1705
Jesuit Missions – Francis Xavier

Introduction: The most prominent of the Portuguese missionaries was the Jesuit, St. Francis Xavier (1506 – 1552 whose vigorous and marvelous work brought thousands of converts into the Church.

I. Francis Xavier, a Spanish nobleman, went to the University of Paris at the age of 19.
   A. During his 11 years there, he was influenced by Loyola and became one of the six who with Loyola founded the Society of Jesus in 1540.
   B. The Society was also called the Order of the Jesuits.
   C. The king of Portugal had requested the Pope to allow some of the Jesuits to be sent to India. At the request of the king of Portugal, the Pope sent Francis Xavier as the first Jesuit to India.
   D. After 13 months of sea travel, Xavier landed at Goa on the 6th May, 1542.

II. He devoted himself to visit the sick and prisoners.
   A. He would go about the streets ringing a bell calling out “Faithful Christians! Friends of Jesus Christ, send your sons and daughters and your slaves of both sex to the holy teaching for the love of God.” Thus he collected a large crowd for teaching.
   B. He sang his rhymed lessons and made the children to memorize them. Then he explained each point in a simple way.

III. Xavier then went to work among the Paravas (pearl-fishers) who earlier had become Christians, seeking Portuguese protection.
   A. The Paravas were ignorant and illiterate in the Christian faith. So Xavier took three Indian Christian helpers and landed in Manappad.
   B. First they visited all the 30 villages scattered between Cape-Comorine and Tuticorin. During his visit, he baptized all the un-baptized children and babies he could find.

IV. The Christians in Tuticorin spoke Tamil, which he did not know. With the help of interpreters he translated the Creed, the Commandments, the Lord’s Prayer, etc., into Tamil.
   A. After the translation of catechetical materials into Tamil, Xavier gathered the children twice daily and had them learn it by heart. He asked the children to teach the same to others.
   B. On Sundays, Xavier assembled all the people and had them repeat the prayers in their own language. After questioning the individuals about the Creed and Commandments, he would teach the laws of Christ, insisting on their observance as a condition of salvation. Then he would baptize them.
   C. After four months in Tuticorin, he began to make regular tours among the Christian villages, repeating the same procedure. He appointed one or more intelligent members as catechists. He left copies of his course of instruction in villages where some could read.

V. Daily worship was a regular custom of the Christian communities. They built simple chapels of mud and thatch.
   A. The catechists received a stipend from the funds provided by the Portuguese government, administered by their agent in Tuticorin.
   B. Xavier’s personality had a powerful appeal to the people. He worked with great zeal and was also involved in helping the needy, organizing relief for the refugees, and making peace etc.
   C. Xavier baptized large numbers of another fisher caste in Travancore, the Mukkuvars.

VI. In 1543 two Europeans and two Goan priests joined Xavier. One of his assistants baptized another community on the island of Mannar.

VII. At Cochin, Xavier heard from a traveler that there were bright prospects for mission work in Indonesia, where two native rulers had been baptized and were asking for priests to teach the people. In 1545 Xavier went to Indonesia, always dreaming of distant fields of work.

VIII. Xavier came back to India in 1548 and stayed for 15 months, organizing his work. He appointed Franciscan fathers in different stations and gave detailed instructions for their work and conduct.
IX. Xavier went to Japan in 1549.

X. When he returned to India in 1552 he was appointed as the Provincial of the Society of Jesus in India and the East. He spent three months in India.

XI. After this Xavier left again for China. He suffered many hardships on the way and eventually became ill and died on 22\textsuperscript{nd} December 1552, while he was waiting to enter China. His body was taken to Malacca and then to Goa, where his shrine still exists.

Conclusion: In review, Xavier laid the foundation of the Roman Catholic Church in India. Though he ministered only ten years in the East (1542-1552), he traveled constantly from place to place and even from country to country. He had a pioneering zeal in bringing people to Christ. Always he trained and appointed someone to carry on the missionary work. On the other hand, he did not learn the local language but relied on interpreters. The Parava community discipled by Xavier was not able to make any impact on neighboring communities.
Lesson 9: Catholic Missions 1501-1705
Jesuit Missions – Robert de Nobili, Part 1

Introduction: A very different kind of mission from that of Francis Xavier was established in Madurai, Tamil Nadu, by Fr. Robert de Nobili.

I. Nobili was a young Jesuit who arrived in India in 1605.
   A. After his arrival, he spent seven months studying Tamil. He was asked to work in Madurai, the capital of the Nayak kings and the centre of learning where Hindu philosophy and science were extensively studied.
   B. Nobili came to Madurai in 1606 as an ordinary Jesuit priest, wearing the usual cassock of those days. At that time there was a Portuguese Jesuit, Fr. Fernandez, who was ministering to the Portuguese traders and to a congregation drawn from the Parava community.

II. Christianity was spoken of as “parangi Margan” a low caste religion. Nobili wanted to reach the high caste Brahmins. So he determined to Indianize himself.
   A. After receiving permission from his supervisors to adopt this method, he engaged an Indian cook and began living as an Indian. He exchanged his black cassock for Kavi robes and his leather shoes for wooden sandals.
   B. He observed a strict ascetic regime, living on rice, vegetables, fruits and milk and eating only one meal a day. He separated himself from Fr. Fernandez and other Portuguese and became a sanyasi.
   C. A little mud-walled house and a chapel were built in the Brahmins’ district.
   D. A Telegu Brahmin Pandit, namely Sivadarma, taught him Sanskrit. He persuaded the Pandit to teach him the Vedas. It was done in secret because in those days, Vedas could be studied only by Brahmins. His association with the Pandit led to his baptism in 1609. In that year the number of converts rose to 63.
   E. This approach was called the “accommodation method.” The converts were not required to break caste or change their dress, food or mode of life except in the matter of idolatry. They were not expected to join with the Parava congregation.
   F. They remained as they were before conversion. The sacred cord and the Kudumi or hair-tuft were retained. Similarly, ceremonial bathing, the rite of investiture with the cord and the Tamil rite of Pongal were kept, with Christian prayers substituted for the Hindu mantras. Thus the converts were able to remain in their families.
   G. Nobili taught that to become a Christian, the person need not leave his caste. He explained that the Apostle Paul treated slavery as an inevitable feature of life in the Roman Empire and did not oppose it.

III. When the work began to extend to other places, Nobili asked for more missionaries.
   A. Fr. Leitao came in 1609, but he was unable to continue the work due to the demand of vigorous life.
   B. Another missionary, Fr. Vico came in 1610 and became a devoted colleague of de Nobili.

IV. Nobili’s teaching was questioned.
   A. Some Brahmins wanted to expel him from Madurai but most of the opposition came from other Europeans, even the missionaries.
      1. They felt he had compromised true Christian doctrines by accepting elements of Hindu culture.
      2. Some identified Nobili with the Parava Christians.
   B. In response, he wrote on palm leaves that he was neither Portuguese nor Parangi, and fixed the palm leaves to a tree, greatly angering the Portuguese.
Lesson 10: Catholic Missions 1501-1705
Jesuit Missions – Robert de Nobili, Part 2

V. Fr. Fernandez disliked Nobili’s “accommodation method” from the very beginning. But the Archbishop supported Nobili.
A. Fernandez wrote a long complaint to Nicholas Pimenta, a newly appointed visitor in 1610, saying that Nobili was guilty of corrupting Christianity by admitting Hindu practices, and by keeping his converts separate.
B. Pimenta wrote to the General of the Society in Rome. When Nobili was informed of this, he defended himself from the accusation and argued skillfully for his ministry.
C. In those days, communications were very slow, so the General’s reply came after 1613. In it he appeared to condemn some of the practices and advised giving up those practices so that such changes would not ruin the mission.
D. Since the Archbishop in Goa was hostile, Nobili appealed to Pope Paul V for permission to carry out his accommodation method.
   1. After a commission of theologians had reported, Pope Gregory XV finally judged on the side of Nobili in 1623.
   2. The decision was that Brahmins and other high caste converts might use the external marks of their noble rank (cord, hair-cut and sandal paste), but must give up the Hindu ceremonies and mantras. The cord must be received from a Christian priest with Christian prayers.
   3. Baths and sandal paste must be used for cleanliness without mantras. This reached India in 1624, and so after fourteen years Nobili won his case and was free to carry on his work without restriction. The ban on baptism was lifted.

VI. Nobili began to extend his work in other places.
A. In 1623 he asked Fr. Vico to take charge of the church at Madurai and then visited Trichinapally, Salem, etc. He arranged religious and philosophical discussions in Salem and Trichinapally.
B. On Christmas day 1625, he baptized Tirumangala Nayak, the deposed ruler of Sendamangalam, with his wife, mother and children.

VII. In the same year Fr. Immanuel Martins arrived to join the mission. In this period, the work was less among the Brahmins but more among the Sudra castes and even among Adi-Dravidas.
A. This was a surprising development. This happened because of the conversion of an Adi-Dravidia Pandaram (religious mendicant) who wore the lingam and was guru to some two thousand disciples among whom were Sudras and Adi-Dravidas.
B. The problem of caste became critical. To solve this problem, missionaries tried to minister to the higher castes by day and the others by night. But this was unsatisfactory.
C. Then it was decided to appoint special missionaries for the work among the lower castes. They were called Pandaraswamis.
D. Since they lived as Sanyasis, they were respected by high castes. Their main responsibility was to work among the low castes and Adi-Dravidas.
E. The first Pandaraswami was the Portuguese Father Balthasar da Costa, who joined the mission in 1640. He lived a wandering life in Trichinapally area and made numerous converts among Adi-Dravidas and Sudras.

VIII. The ruling authorities became hostile to foreign sanyasis because of enmity with the Portuguese. Even Nobili was arrested and imprisoned. Fr. Martins was expelled from Trichinapally in 1640.
A. There was more persecution in Trichinapally in 1644. By this time Nobili was growing old and had become almost blind. He was appointed as the superior of the Jesuits’ mission in Jaffna (Sri Lanka) in 1645.
B. After two years, he was sent to Mylapore where he lived in retirement in a hut outside the town as Sanyasi until his death in 1656 in his 79th year.
During his fifty years of service he wrote a number of books in Tamil. His principal work was Gnanopadesam.

A. A summary of Christian doctrine in a hundred Sanskrit slokas was written.

B. He composed several Tamil and Telegu hymns.

**Conclusion:** For the rest of the 17th Century and the greater part of the 18th, this accommodation method was maintained.
Lesson 11: Catholic Missions 1501-1705
Nobili’s Legacy and the Mogul Court

Introduction: Some critics say that baptized members were only 200 at the time of Nobili’s death, but their followers claimed several thousand.

I. Legacy of the Madurai Mission
   A. Hundreds and thousands of baptisms were reported in the annual letters. Also they say that the Madurai Mission had a large number of Christians from Sudra and Pariah castes.
   B. But it is difficult to get a true picture of the actual size of the community. Fr. Houpert estimated the total number of Christians in the Madurai mission in 1700 (about 45 years after Nobili’s death) to be around 80,000.
   C. The missionaries who worked in the Madurai mission were few, never more than ten or twelve at a time. They generally worked in pairs, one man working with the higher castes and the other with the lower castes.
   D. A significant failure of the Madurai mission is that they didn’t appoint and train many Indian clergy. Authority remained with the European priests. Though Nobili and Vico had dreamed of a college where Brahmin Christians might be trained for the priesthood, their plan never came to fruition. This failure had long-term consequences, for the Church in this region didn’t become truly indigenous until many, many years later.

II. The Jesuits Mission in the Mogul Court
   A. Some of the Jesuits paid attention to the aristocracy and to the families of rulers.
   B. Akbar, who ruled from 1556 to 1605, was a man of great intelligence and considerable interest in religion.
      1. In 1575, he became dissatisfied with the Islamic faith in which he had been brought up. He called the Jesuits from the College of St. Paul in Goa to be in his court.
      2. In 1579 three Fathers came to his court. He arranged for public debates between the Jesuit and Muslim teachers and took pleasure in listening to their discussions.
      3. In the beginning the Jesuits hoped that the Mogul would become a Christian. But Akbar had already decided on the establishment of his own patent religion, the Dinillahi, a synthetic faith which was intended to bring all the people of the Mogul empire into unity.
      4. After three years, when the Fathers knew that the conversion of emperor was not possible they returned to Goa.
   C. Akbar was displeased when the Fathers returned to Goa. A second mission was sent to the Mogul court in 1590 and a third in 1595.
      1. The head of this third mission was Jerome Xavier, a great nephew of St. Francis Xavier and a highly skilled disputant.
      2. He was at the court of the Great Mogul almost continuously from 1595 till 1615.
      3. In 1601 Akbar made it legally permissible for his citizens to accept the Christian faith. Some royal women and children were baptized.
   D. Akbar’s successor, Jehangir, was friendly to Christianity. He permitted three of his nephews to be instructed and baptized. The influence of the Jesuits on the ladies of the royal house was considerable.
   E. Jehangir died in 1627. His successors, Shah Jahan and Aurangazeb, were fanatic Muslims. The Jesuit Fathers became chaplains to Armenian immigrants and other Christians. The hope of any conversion of Hindus and Muslims died away.
   F. Juliana, a daughter of a European physician to the Court, had free access to the royal ladies and gave much protection to the Christians during persecution. She also influenced some people to become Christians.
Lesson 12: Protestant Missions (1706 to 1857)
Part 1: The Arrival of Protestant Missions

I. The Arrival of Protestant Missions
   A. The worldwide context
      1. Spain and Portugal, both strongly Catholic nations, were the predominant European powers for several centuries following the Crusades (the 14th through the 16th centuries), and Catholic missionaries accompanied their sailors and soldiers to the ends of the earth.
      2. In the 16th and 17 centuries, the worldwide influence of Protestant England was rising in prominence as Catholic Portugal was losing its power. Other Protestant nations, namely the U.S., Holland, and Germany, were also rising in wealth and prominence through growing world around the world.
      3. The Protestant era in India began partly as a result of the growing economic and political power of these Protestant nations. The Industrial Revolution of Britain increased its economic standing and paved the way for the establishment of new trading bases around the world, many of which became colonies. Further, the American Revolution of 1776 and the French Revolution twelve years later brought about a climate of nationalism, democracy and secularism.
   B. Religious situation
      1. In 1517, Martin Luther, a German Priest of the Catholic Church, posted his “95 Theses,” which was a criticism of sinful practices and false doctrines that had seeped into the Catholic Church. This act by Luther is considered the beginning of the Protestant Reformation, in which many Christians left the Catholic Church and joined groups that were “protesting” the errors in Catholicism.
      2. Besides Martin Luther, other prominent reformers included Zwingli of Switzerland and John Calvin of France, though he had to flee his native land because of his faith and based most of his ministry in Geneva, Switzerland.
      3. In the first 100 years or so following the Reformation, which began in 1517, Protestant churches were preoccupied with the struggle for survival. They were under attack from the Catholic Church and were weakened by conflicts between various sects and denominations.
      4. Meanwhile, the invention of the printing press in Germany made it possible for an ever-increasing number of people to read the Bible themselves and to understand true doctrine. This led to a great strengthening of Christianity everywhere.
      5. In 1676 the Pietist movement began in Germany when Jacob Spener started emphasizing personal salvation, devotional life, Bible study and evangelical witness. August Francke of this movement founded the Halle University which trained many evangelical leaders who became key persons for founding missions.
      6. During the 18th and 19th centuries, England experienced revival movements such as the Wesleyan Revival. The revivals fanned missionary zeal. The prayer revival in America of 1858 and the ministry of D.L. Moody from 1870 to 1899 brought about a period of spiritual renewal in the U.S.
      7. These revivals resulted in the founding of many missionary societies.
   C. The Political Situation in India
      1. In the 18th century the Mogul Empire began to break up and the various provinces asserted their independence, resulting in constant war.
      2. Many European trading companies, other than the Portuguese, had come to India in the 17th century. Except for the French at Pondicherry, who were Roman Catholic, others were Protestants. There were struggles among the companies for power and they used alliances with Indian rulers to make territorial gains. But the Battle of Plassey (1757) established British power and ascendancy over other nations. Considerable unity and peace was achieved in India under British rule.
Lesson 13: Protestant Missions (1706 to 1857)

The Tranquebar Mission

Introduction: The Tranquebar Mission is considered to be the beginning of Protestant missions in India.

I. Beginnings
A. The Danish East India Company sent chaplains to their colonies, but they were not permitted to reach out to the Indians.
   1. Denmark’s king, Fredrick IV, was keen on sending missionaries to India. They were unable to find suitable candidates in Denmark so they appealed to Halle University in Germany.
   2. Two young men, Bartholomeus Ziegenbalg and Heinrich Pluetschau, were chosen, ordained and sent as royal missionaries to India. They arrived in India on 9th July 1706.
B. The two missionaries were not welcomed by the Danish at Tranquebar and had to wait three days off-shore. At the fort the commandant Hassius kept them waiting for an additional day and later left them in the middle of the street. A junior officer pitied them and helped them find a house.

II. The Early Years
A. The missionaries quickly picked up the trade language (Portuguese) and the people’s language (Tamil). They started services for German soldiers and managed to reach the domestic servants for daily Christian teachings in Portuguese.
B. Zegenbalg began religious discussion with Hindus in Tamil and by 1707, nine Tamil converts were baptized. By 1719 the number of baptized believers had grown to 428. Also they established a Tamil and Portuguese school.
C. Zeigenbalg was gifted in learning languages. He began writing Tamil very early. He translated Martin Luther’s Catechism and also wrote sermon tracts and school books in Tamil. Within two years he began translation of the Bible and by the time of his death he had completed the New Testament and as far as Ruth in the Old Testament. He also compiled a Tamil-German dictionary.

III. Expansion
A. In 1709 three more missionaries arrived. A large campus was bought to house all the missionaries and three schools. Mission work was extended to Poraiyar. In 1712 the Danish king made a permanent arrangement for support and in 1714 a mission board was set up.
B. The general method adopted was prayer, preaching, establishing schools and developing Indian Catechism, a weekly meeting for reporting and giving instructions.
C. Ziegenbalg tried to expand work to other places.
   1. Mission work was established at Cuddalore, Thanjavur, Trichy, Madras, Nagapatanam, etc.
   2. As the work spread to Thanjavur many Catholics became Protestants.
   3. One of the Hindu converts was a zealous evangelist, traveling and preaching over a wide area around Poraiyar. In 1733 he became the 1st Indian pastor to be ordained.
D. The first Protestant missionary magazine was started by Franke (the leader of Halle University) in 1710, based on abstracts from the Tranquebar mission reports. This magazine had far-reaching effects in Europe and America for missionary outreach.
E. Their work was mainly based on five principles:
   1. **Education** and church should go together. This was foundational for most modern missionary work.
   2. **Literature**: Scripture should be made available in the local language and preaching should be amply backed by distribution of literature. The Mission started producing the scriptures and other literature in the Indian language and emphasized the use of the native language.
   3. **Customs and culture**: Preaching should be done only after studying the habits, customs and beliefs of the people.
   4. **Personal salvation** was stressed and strictly required for admittance to the church.
   5. The establishment of an **Indian church with Indian ministers** as early as possible.

IV. **Summary of Tranquebar Mission** (often called the Danish Royal mission):
   A. They offered an impressive example of missionary movement and ecumenical cooperation.
   B. India's first Protestant school was started by them.
   C. The Tranquebar mission retained the caste system in the church and separate places were assigned to different caste groups in the church.
   D. Amidst opposition and difficulties, they laid the foundation of Protestant Christianity in India.
Lesson 14: Protestant Missions (1706 to 1857)
Schultze and Schwartz, Part 1

Introduction: Benjamin Schultze (1689-1760) and Christian Friedrich Schwartz (1726-1798) were two early Protestant missionaries who greatly impacted India for Christ.

I. Benjamin Schultze
A. Schultze was an early successor of Ziegenbalg in Tranquebar (see previous lesson).
   1. He was a scholar in Latin, Hebrew and Greek.
   2. After coming to India, he mastered Tamil, Telugu, Hindustani and Sanskrit.
B. In 1726 he decided to leave Tranquebar and started missionary work in Madras.
   1. The SPCK (The Society for the Promotion of Christian Knowledge) undertook and supported his work in Madras because that city belonged to the British. This was known as the English Mission.
   2. Schultze founded schools for Tamils, Telugus and Hindustani. He converted Tamils and Telugus and established a Christian congregation in Vepery.
   3. After his retirement, he went to Germany and there he met young Schwartz who had interest in missionary work in Tamil country.

II. Christian Freidrich Schwartz
A. Schwartz was one of the greatest missionaries who ever came to India.
   1. He was born in Germany in a middle class family in 1726. He had a godly mother. When she died while Schwartz was young, she obtained a promise from her husband that he would not stand in the way of her son if he wanted to go out as a missionary any time in his life.
   2. Schwartz learned Tamil from Schultze, decided to become a missionary in Tamil Nadu, obtaining his father’s permission. He also did theological education in Halle under Franke Junior. He came to India in 1750 and gave 48 years of continuous missionary service without going back even once.
B. Schwartz’s missionary work can be divided into three divisions: The first was with the Tranquebar Mission in Tranquebar (1750-1762).
   1. Schwartz was one of a number of missionaries in Tranquebar. During this period he learned the Tamil language and supervised the mission schools. He used the whole of the first year’s salary for the mission building and afterwards used half for mission expenses and kept only half for himself. He gave much for charity. He went on frequent missionary journey as far as Madras in the north and Trichy in the west.
   2. During this time, Trichy had come under the power of the Nawab of Arcot. The British and the Nawab were very friendly.
      a. The British kept a garrison in Trichy for the protection of the city as well as for helping the Nawab in collecting taxes due to him. A kind of dual government by the British and the Nawab was established.
      b. Often war was fought between the Nawab forces and the British governors in the provinces. On one occasion war was fought between the Nawab and the Governor of Madurai.
      c. Schwartz provided pastoral care to the wounded British and Indian soldiers. Hence both the Nawab and the British commander were well pleased with Schwartz’ work.
      d. The commander begged him to make Trichy his headquarters. Accordingly Schwartz moved to Trichy from Tranquebar.
Lesson 15: Protestant Missions (1706 to 1857)
Schultze and Schwartz, Part 2

Introduction: This lesson is a continuation of the information on Christian Freidrich Schwartz.

C. The second period was with the English Mission, based in Trichy (1762 – 1778):
1. While stationed at Trichy Schwartz was received by the English Mission (supported by SPCK) as their missionary in order that he might attend to the spiritual needs of the garrison and also do missionary work.
   a. Schwartz set up an Indian Christian congregation in Trichy Fort and built a beautiful church.
   b. One day, the gun power storage in the fort accidently exploded, killing a number of soldiers and civilians. Schwartz established an orphanage for the children of those killed in that accident.
   c. The government gave some financial help to the orphanage. From that time onwards, Schwartz became a trusted friend of the government. His fame spread all over South India.
2. On one occasion, the British had concluded a peace-treaty with the Sultan Hyder Ali of Mysore. But Hyder Ali made preparation to devastate the whole of Tamil land.
   a. He refused to accept any messenger except Schwartz, whom he called “the Christian.” According to Hyder Ali Schwartz was the only European in all South India who was a true Christian.
   b. Schwartz went and was well received by Hyder Ali, who treated him with great respect and permitted him to preach the Gospel in his dominions.
   c. Schwartz succeeded in negotiating a successful peace-treaty and averted a great catastrophe from falling on the whole country side. (But it was a British who later broke the treaty and became responsible for the 4th Mysore war.)
3. On his return to Trichy from Mysore, Schwartz preached the Gospel in modern north Coimbatore and south west Salem district which in those days formed part of the Mysore kingdom.
4. During his days in Trichy, Schwartz prepared and trained a good number of young converts to work as evangelists and catechists.
   a. As a result, numerous Christian congregations were planted in the villages, but none of them was very strong.
   b. Trade was growing in Trichy and Schwartz found that it was a good place to preach the Gospel to the merchants, buyers and sellers who assembled there. It was thus that Christianity was introduced by these merchants back in their home regions far from Trichy, including Ramnad, Sivaganga and Tirunelveli.
5. Schwartz went to Tirunelveli and baptized a Brahmin lady, Clorinda, on 3rd March 1778.
   a. She formed the first congregation of Indian Christians at Palayamkottai. The 40 members were drawn from 18 castes ranging from the highest Brahmin caste to the lowest Puratha Vannar.
   b. She also built a church which stands to this day and opened a school for the education of Christian and non-Christian children. The church has today grown into the Diocese of Tirunelveli, with near 3.5 lakhs of Christians.
6. Schwartz also found congregations and schools in Ramnad, Sivaganga, Trichy, Tanjore (Palace area) and Dindukkal. The school he founded in Ramnad, Tanjore and Trichy are still functioning as higher secondary institutions and Trichy has a college too.
7. When Schwartz was in Trichy, he occasionally visited Tanjore and its king, Tulsi Raja. The Raja enjoyed and respected the missionary and invited him to take residence in Tanjore itself. Accordingly, Schwartz moved there in 1779.
D. The third period, based in Tanjore (1779 – 1798)
   1. Schwartz was a statesman and did tremendous service to the government which was mostly under the control of Brahmins and rich land-lords. When the peasants were mercilessly put down by the army of the king they refused to cultivate the land. Schwartz intervened in the matter, compelling the king and the land-lords to treat the peasants reasonably. Thus he saved the country from ruin.
   2. Like Joseph in Egypt, Schwartz foresaw famine conditions resulting from the 4th Mysore war and made the people to save their corn against the evil day. Thus he proved himself to be an able statesman.
   3. All along he never forgot that he was a missionary. He continued his missionary labor with much fervor.
   4. On one occasion, the Nawab conquered the Tanjore kingdom, captured the king Tulsi Raja alive and threw him into prison. Schwartz compelled the Nawab to vacate Tanjore and to restore Tulsi Raja.
   5. Meanwhile, Tulsi Raja had no sons or daughter, so he adopted a relative boy 10 years old, named Serofojee. When the king died in 1787, he asked Schwartz to be the Regent. Schwartz refused but advised the king to appoint his own brother Amirsingh as Regent. It was done.
   6. But Amirsingh proclaimed himself king and tried to kill Serofojee. So Schwartz sent Serofojee to Madras to be educated by a fellow missionary named Gericke. Schwartz asked the British to help Serofojee regain his throne.

E. The British Government appointed Schwartz as the chief administrator of the kingdom, until Serofojee was able to rule. Schwartz ruled the kingdom for some time and then appointed a council to do his work. Later Serofojee succeeded to the throne.

F. In 1784 Clorinda came to Tanjore and urged Schwartz to appoint some one to look after the congregation. He made a second visit to Palayamkottai in 1785 and left in-charge there the catechist Sattianandan. In 1790 Sattianandan was ordained as a Pastor by Lutheran rite at Tranquebar and looked after the growing church in Tirunelveli district. Sattianandan was a humble and dedicated man. Schwartz had a very high opinion of him.

G. Schwartz died at Tanjore on 13th February 1798. By 1820 all the Tranquebar Mission stations except Tranquebar itself were handed over to the English Mission of Tanjore.
Lesson 16: Protestant Missions (1706 to 1857)
English Evangelical Chaplains

Introduction: Revival came to the Anglican Church in England, and many were called by God to missionary service in India. These men are known as the English Evangelical Chaplains.

I. During the 18th and early 19th centuries Christianity experienced revival in England.
   A. Cambridge University was a centre of the revival.
   B. The famous revivalist Charles Simeon influenced the minds of the University students towards missionary work.
   C. In those days, the Anglican Church supported only one mission (SPG). So some of the University graduates who received the missionary fervor came to India as chaplains for the East India Company.

II. The first five of these chaplains were most important in the Christian mission in India. They were:
   A. David Brown (arriving in 1787) and Claudius Buchanan (arriving in 1798)
      1. Brown and Buchanan served in the “Beth-Tephilah” church in Calcutta. They also served as Principal and Vice-Principal of the Fort William College in which British young men and Indian Civil Service officers were trained.
      2. The graduates of this school became true Christians and set up a tradition of equality in law and administration. Some of them became commissioners and governors and were responsible for the introduction of mission work in their territories.
   B. Daniel Corrie
      1. Daniel Corrie was famous as the founder of the church in Ayra, Benares, and a number of other places.
      2. He was the first Bishop of Madras.
   C. Henry Martyn
      1. Henry Martyn was the most brilliant and also the most sickly, suffering with tuberculosis.
      2. He was the greatest evangelist and the translator of the New Testament into Persian language
      3. He was also the founder of the Auxiliary Bible Society in Calcutta.
   D. Commeth Thompson
      1. Commeth Thompson was a strictly disciplined man who maintained a high religious life.
      2. He established evangelical Christianity among the British residents in Calcutta.

III. The chaplains, though they were Anglicans, maintained most cordial relationship with the Baptist missionaries of Serampore.
Lesson 17: Protestant Missions (1706 to 1857)
The Serampore Mission: William Carey, Part 1

Introduction: Dr. William Carey is called “the Father of Modern Christian Missions” because of his pioneering life and ministry. He founded the Serampore Mission. His missionary thinking and planning were revolutionary and his zeal was remarkable. Knowledge of his ministry is vital to understanding Christianity in India today.

I. The East India Company opposed the entry of missionaries.
   A. It was argued that an attempt to interfere with the beliefs of the people of India would endanger British rule.
   B. Only the company’s chaplains were allowed. An attempt was made in 1793 by the Evangelical social reformer Wilberforce to force the company to send missionaries. The proposal was debated and rejected in Parliament.

II. The Early Years
   A. William Carey (1761 – 1834) was born of poor parents in a village in England.
   B. At the age of 14, he was apprenticed to a shoemaker.
   C. At the age of 18, he was baptized. He worked as a cobbler, but also served the church as a lay preacher.

III. The Birth of Missionary Zeal
   A. Carey read the book “Voyages around the world” written by Captain Cook.
      1. It made him to think that the church should take the task of preaching the Gospel to the heathen world.
      2. Before him in his cobbler’s stall hung a large map of the world with statistics and other information written on it.
      3. As he worked he also prayed for every country.
   B. In his personal study he became convinced of certain doctrines about baptism, etc. and took baptism by immersion. He began to preach in Baptist churches and was eventually ordained as a minister.
   C. In a meeting at Nottingham, Carey proposed “the duty of Christians is to attempt to spread the Gospel among the heathen nations.”
      1. But the moderator asked Carey to sit down.
   D. On 31st May 1792, William Carey preached his famous sermon to Baptist ministers on Isaiah 54:2-3 with two points “Attempt great things for God; Expect great things from God.”
      1. The sermon moved the hearts of twelve ministers and they formed the Baptist Missionary Society.
      2. Carey offered himself as the first missionary.

IV. Early Years in India
   A. Four months after the formation of the Baptist Missionary Society, Carey and Dr. John Thomas were the first two missionaries to be sent out. Carey with his family and colleague reached Calcutta in November 1793, after a difficult journey of five months.
   B. Carey’s missionary career in India was not very easy in the beginning.
      1. They had brought support for one year. The money was spent in two months due to the poor financial management of Thomas.
      2. Carey’s wife and eldest son were dangerously sick with dysentery. They were harassed and threatened to be deported by the ruling British.
C. Dr. Thomas renewed contact with Udny, a British friend residing in North Bengal. Udny was able to obtain posts as managers of indigo factories for Thomas and Carey, distant from Calcutta where they would be free of the British harassment. He also obtained a printing press for them.

V. The missionaries moved to Madnabati in Malda district. In the first month sickness again visited the family. One of the children died and Mrs. Carey, overwhelmed by all these troubles in a strange land, became mentally deranged. They remained in Madnabati for five and a half years.
Lesson 18: Protestant Missions (1706 to 1857)
The Serampore Mission: William Carey, Part 2

VI. More Missionaries Come
A. In 1799 four more families arrived from England. They were not allowed by the British to go to Madnabati so Carey and Thomas moved to Serampore early in 1800. William Carey, Marshman and Ward were called the Serampore Trio.
B. Since it was an accepted principle that the mission should be self-supporting, Marshman and his wife started fee-paying schools for Anglo-Indian boys and girls. The press too was able to earn money by accepting orders from outside.
C. Five and a half years of evangelistic work in Manabati had yielded no fruit. But at Serampore, Krishnan Pal, a carpenter, was baptized in the first year of ministry (in 1800). Soon his wife and sister-in-law and a neighboring family also were baptized. They did not have caste distinction.
D. In 1803, the Serampore Trio planned to send missionaries to various parts of India and beyond. They expected each missionary to raise his own support by working at a trade and to spend the rest of the time in preaching, distributing literature and running schools. The work was extended to Dinajpur, Malda and Katwa. In 1805 six of the Indian Christians were missionaries. By 1834 there were 18 missionaries. The Trio directed all the affairs of the mission and also raised much of the support.

VII. Translation, Literature, Printing, and Education
A. The printing of the Bengali New Testament was finished early in 1810.
   1. Its publication led to an unexpected result. Carey was offered the post of Professor of Bengali in the college of Fort William which the Lord Wellesley, the Governor-General, had founded that year for the training of the East India Company’s junior officials.
   2. The post brought in a handsome salary which became still more handsome when he was made Professor of Sanskrit and Marathi as well as Bengali.
   3. They kept all the earnings in a common fund. In this way they not only became self-supporting, but built up a considerable fund for the mission. A few congregations were set up in Serampore and the surrounding villages.
B. By 1834, when Carey died, six versions of the whole Bible, twenty-three of the New Testament and ten of smaller portions had been published.
   1. Many of the versions were very imperfect.
   2. Apart from the Indian languages, work had been done in Burmese, Javan, Maley and Chinese.
   3. Carey won for himself the fame of being the “Father of Bengali Prose.”
C. Marshman started a Bengali weekly newspaper, the first ever printed in an oriental language. He also started an English monthly magazine “The Friend of India.”
   1. Both papers educated the public for social reforms.
   2. Social evils like “Sati,” the sacrifice of children to the river Ganges and child marriage were made illegal by Lord William Bentinck in 1829 in large measure because of the insistence of Carey.
   3. Carey translated the prohibition order of “Sati” into Bengali.
D. On a personal note, Carey was a naturalist. He collected specimens of rocks, flowers and leaves. He was also a horticulturalist. He founded the Calcutta Horticultural Society. He developed a horticultural garden in which he planted rare specimens.
E. Serampore Mission established 126 elementary schools. In 1818, they founded the Serampore College.
VIII. The Final Years
   A. The Serampore Trio was quite independent in managing the affairs of the mission.
      1. This caused friction with the Baptist Missionary Society (BMS) in England.
      2. In 1816, the new missionaries separated themselves from the Trio.
      3. In 1827 Marshman visited England and tried to heal the gap. But it was a failure.
         After this, Serampore Mission became independent.
   B. Ward died of cholera in 1823; Carey died in 1834 and Marshman in 1837. These three
      men hold a unique place as pioneer missionaries of Protestant Missions in India.

IX. Five Lessons from the Serampore Mission
   A. The Gospel should be preached by every possible method.
   B. The preaching of the Gospel should be supported by the distribution of the Bible in the
      languages of the people. Hence emphasis was laid on Bible translation and printing.
   C. As soon as converts were gathered, a Baptist church (having fellowship with only the
      Baptist Church in England) would be formed.
   D. Emphasis was laid on the study of the culture and thought forms of non-Christians. Carey
      wrote a Sanskrit grammar and translated the Ramayana. He was the first person to write
      Bengali prose. Words of writing entitled “The manners and customs of the Hindus” were
      the result of much careful study.
   E. Efforts should be made to train native catechists for indigenous ministry leadership. Many
      schools were established for education and training.
Lesson 19: Protestant Missions (1706 to 1857)
Other Protestant Missions, Part 1

Introduction: Along with the Serampore Mission, many other Protestant organizations sent missionaries to India. The next three lessons describe their missions and activities.

I. Impact of the East India Company
A. The East India Company's Charter was renewed in 1813 and in 1833.
   1. The East India Company, being a mercantile organization, did not appreciate having missionaries in India. They did not want the Hindus and Muslims to be converted because they feared it might adversely affect their trade.
   2. The company had a charter which was passed in the British Parliament and was to be renewed every 20 years. When the charter came up for renewal in 1813, some members of Parliament pleaded for the government to pass a clause authorizing missionary work in India. But there was much opposition from other members.
   3. Finally it was agreed that “useful knowledge should be imparted to the Indians for their intellectual, moral and spiritual welfare.”
B. Only British missionaries were permitted to enter the Company’s territories in India, with a Bishop in Calcutta and Arch Deacons in Calcutta, Bombay and Madras.
   1. Taking advantage of the new clause in the charter, CMS, LMS, the Church of Scotland and other British missionary societies sent missionaries to work in Calcutta, Madras and Bombay.
   2. Gradually they expanded their missionary work. Hence the East India Company’s 1813 charter became a very important factor in the Christianization of India.
C. In 1833, when the charter came up for renewal again, a clause was passed permitting missionary work in British territories by non-British missions also.
D. Hence non-British missions from America, Germany Denmark, Holland, and France opened their missionary operations in Britain’s Indian territories. ABCFM (American Board of Commissioners for Foreign Mission), ABMU (American Baptist Missionary Union) the German Mission, the Danish and Dutch Mission etc, soon sent missionaries.
E. But the East India Company was never happy. It continued to harass the missionary work and decry the missionary efforts, both evangelistic and social.

II. Anglican Missions
A. Anglican missionary work was carried on in India first by SPCK, which was an exclusively literary body, publishing books and publishing the Christian truths.
   1. SPCK came to India to support the work of Schwartz in Trichy, Tanjore, Ramnad and Tirunelveli.
   2. After SPCK, the missionary work was carried out by SPG (Society for the Propagation of the Gospel) and CMS (Church Missionary Society).
   3. In 1823, SPCK handed over all its missionary work to SPG.
B. The chief center of SPG work was Tirunelveli where a mass movement developed among the Nadar community. More than 6,000 people were baptized in 1800-1802, of whom about 3,000 remained in 63 congregations.
   1. SPG’s work in other areas like Tanjore, Calcutta and Bombay did not flourish well. Later they worked in Delhi, Poona, Trichy and Madras.
   2. SPG had the honor of presenting martyrs to the cause of Christ in Delhi, Meerat, Lucknow (during the Mutiny) and in Madras. Towards the end of the 19th Century, SPG had over 1,000 Lutheran Christians of Chota-Nagpur in Bihar.
Lesson 20: Protestant Missions (1706 to 1857)  
Other Protestant Missions, Part 2

III. Church Missionary Society (CMS)  
A. The CMS began its work in Calcutta in 1807 and Madras in 1814.  
   1. The work in Calcutta did not prosper as in Madras. However, CMS expanded its work from Calcutta to Patna, Gorakpur to Beneras, Agra, Delhi and Orissa.  
   2. The work which began in Madras was later expanded to Tirunelveli, Mayavaram, Guntur, Hyderabad, Bangalore and Kottayam.  
B. The most famous missionary of the CMS missionaries was C.T.E. Rhenius.  
   1. Rhenius was a very gifted Lutheran evangelist in whose time a great mass movement began in Tirunelveli.  
   2. To keep up with the growing work Rhenius proposed to CMS that six Indian catechists and an Anglo-Indian be ordained. He wanted them to be ordained by the Lutheran rite, as Sattianandan and others had been ordained earlier by Lutheran missionaries. ‘But the CMS committee felt that they should be ordained by the Anglican bishop who was in India.  
   3. Rehnius published a book in which he openly criticized the Anglican beliefs and practices. It led to an unhappy separation in 1835.  
   4. The other Lutheran missionaries who were working in CMS also resigned in sympathy with Rhenius. After a short period, Rhenius came to the CMS area to work independently as a missionary of German Evangelical Mission.  
   5. He drew 67 congregations out of CMS. He did tremendous work in that area.  
   6. Rhenius died in 1838. After two years, the other German missionaries returned to CMS with their congregations.

IV. Baptist Missions  
A. Baptist work was started by the Baptist Missionary Society (BMS) of England in Bengal.  
B. Later the American Baptist Society arrived and worked in Andhra, Orissa and Assam.  
C. These Baptist missions produced some martyrs both Europeans and Indians for the sake of the Gospel.  
D. The foremost martyr was Wilayat Khan at Delhi in 1853.

V. Methodist Missions  
Methodist Missions were of two types i.e.; the British (non-Episcopal) and the American (Episcopal).  
A. The British Methodist Mission concentrated its missionary work in Bengal and some parts of Maharashtra, Madras, Trichy and Bangalore. In Madras they constructed Wesleyan College.  
B. They established some rural churches near Madras. In Trichy also they developed good work and constructed mission hospitals, boys and girls high schools, industrial and teacher training school etc.  
C. In the middle of the 18th century the American Methodist Mission concentrated its work in Bombay and Uttar Pradesh.  
D. Their work was extraordinarily fruitful in U.P.  
E. They also opened fields in Hyderabad, Madras and Tuticorin. They saw moderate fruit in Hyderabad but not in Madras.
Lesson 21: Protestant Missions (1706 to 1857)
Other Missions Groups, Part 3

VI. Congregational Missions

A. Congregational work was represented in India by the LMS (London Missionary Society) and ABCFM (American Board of Commissioners for Foreign Mission).

1. The British LMS first began their work in Cape Comorine in 1807 then in Calcutta then Madras and then Nagercoil.
2. The work in Nagercoil was most successful. The missionary work in Nagercoil expanded to Tirunelveli.
3. The work in Madras expanded to Bangalore where they established a famous United Theological College. In North India
4. LMS started a college in Calcutta, and several humanitarian institutions such as leprosariums, orphanages, industrial schools, hospitals etc. In west India, LMS began its work in Bombay and extended the missionary work to Ahmednagar and Surat.
5. Most of the work in North India was either closed down or handed over to other missions. The LMS was successful in Nagercoil only. More converts were made and a large Christian community was formed.

B. An important pioneer missionary in LMS was W.T. Ringeltaube, a German Lutheran who had already spent a few months in 1797-98 in Calcutta under the SPCK. He was discouraged and returned to Europe.

1. In 1804, he came back to India under the London Missionary Society. He reached Tranquebar and later was requested to go to Tirunelveli district where good response was reported.
2. A convert namely Vedamanikkam from Sambava community went to see Ringeltaube after hearing about the arrival of the new missionary and begged him to come to Travancore.
3. In 1806, Ringeltaube left Tranquebar and went to Palayamkottai which became his headquarters for the next three years.
4. From there, he visited Mayiladi where he baptized twenty people. In 1809, he obtained permission from the British and moved to Travancore. There he built chapels and schools.
   a. Vedamanikkam was made as his chief catechist. Until then the converts came only from Vedamanikkam’s caste. From 1810, the members of Nadar caste asked for baptism. He refused to baptize them at first because he had doubt about their motives. However he baptized 400 Nadar caste people during the following year.
   b. From then on, more of the Nadar caste people became Christians in south Travancore. Chapels were built and schools were started. Ringeltaube gathered a few youth and trained them as catechists.
   c. He lived in extreme simplicity. He had a little thatched house and gave away most of his small stipend. He was often lacking sufficient food and clothing for himself. He was always touring, preaching, teaching, administering the sacraments, collecting and distributing relief funds during famine etc.
   d. Ringeltaube was not happy with the motives of some of the converts, a concern which eventually resulted in depression. In 1815, he felt unfit to continue the work and became sick. After empowering Vedamanikkam to administer the mission until a successor would arrive, he resigned and left India.
5. Ringeltaube stated in his letter of resignation that his work had been built on sound foundations. After the arrival of his successor, Charles Mead in 1817, a great people movement of Nadars into Christianity began which continued through the 19th century.

VII. **The American Board of Commissioners for Foreign Mission (ABCFM):** The ABCFM first started its work in Madurai (Tamil Nadu) in 1834. They were fairly successful in establishing congregations throughout the district.

A. They started many educational institutions on elementary, secondary and college level, as well as institutions for teachers training, industrial training and pastoral and evangelistic training.

B. The American College of Madurai, Ladydoke College of Madurai, American Mission Hospital in Madurai and Theological Seminary of Pasumalai were some of the institutions run by the Mission. Their missionary work in Bombay and other places in western India did not prosper.
Lesson 22: Protestant Missions (1706 to 1857)
Other Protestant Missions, Part 4

VIII. Lutheran Missions: Lutherans were found almost all over India. They were divided as German, Swedish and American Lutherans. Their chief center of work was Chota-Nagpur in Bihar.

IX. Presbyterian Missions
Presbyterians came to India from England, Scotland, Wales, Ireland, Holland, United States of America, Canada, Australia and New Zealand.
A. They built many excellent colleges, including Madras Christian College and Wilson College in Bombay.
B. The following areas were centers of Presbyterian mission work:

<table>
<thead>
<tr>
<th>Mission</th>
<th>Field</th>
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<tbody>
<tr>
<td>Scottish Presbyterian Mission</td>
<td>Madras, Bengal, Bombay</td>
</tr>
<tr>
<td>Ireland Presbyterian Mission</td>
<td>Gujarat</td>
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<td>Canada Presbyterian Mission</td>
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<td>American Presbyterian Mission</td>
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<td>Australia Presbyterian Mission</td>
<td>New Delhi</td>
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<td>Wales Presbyterian Mission</td>
<td>Assam</td>
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X. Church of Scotland Mission (CSM):
A. In 1829, the Church of Scotland established the Church of Scotland Mission (CSM).
B. The first missionary of the CSM was Alexander Duff. Duff belonged to a middle class family. He was a brilliant scholar and burned with missionary zeal. He offered himself for the missionary work and came to Bengal as the first missionary of CSM.
C. CSM instructed him to concentrate on educational programs and not to establish churches. He was given instructions to hand his converts over to other missions, which he did.
D. Duff was convinced that in order to convert Indians to the Christian faith, they should be civilized through the knowledge of western religion, science and philosophy.
   1. He wanted to impart higher education to the Indian youth in English medium.
   2. Duff opened an institution of higher education in Calcutta in 1830. The Bible was used as the textbook.
   3. On the opening day, Duff gave the students a Holy Bible and taught them in English.
   4. Raja Ram Mohan Roy, a famous reformist, gave full support to Duff and encouraged the students (Hindu elite boys of Calcutta) not only to learn English but also to study the Bible.
   5. The other missionaries in India doubted the wisdom of Duff’s actions. Very soon, he demonstrated that his method was highly suited for educating Indians.
E. Duff conducted lectures for the Hindu elites, resulting in a number of Brahmins and other high caste Hindus accepting Christ.
   1. Though there was opposition to the converts, they stood firm, being of a higher order.
   2. Some of the converts were Krishna Mohan Banerjee, M.C. Ghosh, K.C. Chatterjee and others who became great leaders of the churches in Bengal.
F. Alexander Duff pleaded for more missionaries through his challenges in England and America when he visited. As a result many missionaries came to India.
G. In 1843 the Church of Scotland was divided into two. (i) The original Church of Scotland (CSM) and (ii) Free Church of Scotland (FCS).
   1. Duff joined FCS and handed over the present missionary work to the new missionaries who were sent by CSM.
   2. The FCS also opened a mission station in Calcutta and appointed Duff as their missionary.
   3. On behalf of FCS Mission, Duff started another educational institution in Calcutta. Through the institutions, converts were made.

H. Duff was highly respected both among the Bengali people and among the Europeans.
   2. After the Mutiny, he pleaded with the British to show mercy and love on the mutineers.

I. When the British government took over India from the East India Company, Duff contributed greatly educationally. Other missions started several educational institutions in many places in India.

J. Duff retired in the year 1883 and went back to his home.
Lesson 23: Roman Catholic Missions (since 1800)
Part 1: Expansion

Introduction: Roman Catholic work in India flourished until the first half of the 18th century. But in the second half of that century it began to decline due to various factors. This decline worsened in the early 19th century. Church historians labeled this as the darkest period of Catholic missions in India. Then the mission was revived and began once again to expand.

I. In the second half of the 19th century, the declining Catholic missions began to experience revival and renewal parallel to the Protestant missionary movements of that period. Hence the latter part of the 19th century was called the period of “Modern Missionary Movement.”

II. Factors contributing to the growth of Catholic missions may be as follows.
A. Internal conflict was resolved by the Pope when he determined the organizational hierarchy in India.
B. They experienced more freedom in their missionary work.
C. Revival in the Catholic Church in Europe, and a certain degree of separation between Church and the state, resulted in more vigorous missionary efforts.

III. The different religious orders who worked in India, such as the Benedictines, Carmelites and the Little Sisters of the Sacred Heart, brought many into the Catholic Church.
A. Prominent among the new arrivals were the Jesuits (Society of Jesus).
B. In 1838 French Jesuits came to Madurai and found a long-neglected and degenerated community where their society had worked.
C. Madurai became an important place in 1847 as the missionary work prospered in that area.
D. The new missionaries did not follow the method of Robert de Nobili.

IV. In Bengal, the English, Irish and French Jesuits started their missionary work in 1834 and were succeeded in 1859 by Belgians.
A. The Belgians worked in West Bengal, Orissa and later moved over into Chota-Nagpur also.
B. In 1854 German Jesuits took over Bombay from the Carmelites and proceeded to develop work in Gujarat and Pune.
C. Italian Jesuits came to Mangalore in 1877, again succeeding Carmelites.

V. The older Capuchin Mission in North India continued until they spread over a wide area from Bihar to the Punjab.

VI. In Sardhana a widow namely Begum Samru became a Christian after the death of her husband who was the Mogul of Delhi. She devoted herself and built churches at her own expense.

VII. In 1820 Agra became an important place where the Christian community estimated about 6,000 in 1838 and became 23,000 in 1856. But heavy losses were suffered in the Sepoy Mutiny.

VIII. The work in the south extended to Mysore, Coimbatore, Kumbakonum from Pondicherry. The missionaries in Madras covered Vizagapatnam, Hyderabad and Nagpur. In 1875 a people movement began in Andhra among the depressed classes as a result of the famine of 1876-1878.

IX. The Catholic work among women and girls played an important role in building up the Church.

X. In the last quarter of the 19th century Catholic missions expanded the work and consolidated the fruits that came from the Sudras, scheduled castes and tribes.
Lesson 24: Roman Catholic Missions in India since 1800
Part 2: Social Activities

Introduction: The Catholics of the late nineteenth century did not only evangelize, but they were also involved in social activities.

I. Education
   A. Schooling took place at all levels, from nursery school to college.
   B. Two highly-respected Catholic colleges are St. Xavier College in Bombay and Loyola College at Madras.
   C. Their aim was to train the younger generation of the Christians and also to impart good principles to non-Christians.
   D. Boarding homes and orphanages played an important role. Technical schools were started. Vocation training schools helped the students to stand on their own legs. Christian educational institutions were often accused of proselytizing. Some of the students accepted the Christian faith but not all the students.

II. Literature
   A. A monthly periodical called the “The Light of the East” was began in 1922 and continued for many years to help Indians know and understand Jesus.
   B. Several correspondence courses were conducted in different Indian languages. Circulation of Christian literature from the Christian libraries helped many people to know the Christian faith.

III. Uplifting the Depressed Castes
   A. People movements began among the Adivasis and depressed classes.
   B. Uplifting these people spiritually and socially was the notable feature of Christian mission, both Catholic and Protestant.
      1. The Catholic missions helped develop the low caste people by introducing stores, rice banks, industrial schools, and colleges.
      2. Whenever necessary the Catholic missions did relief works, particularly in times of famine, floods or other disasters.
      3. Many hospitals and leprosariums for the poor and needy were run by Catholic nuns in India.
   C. Mother Teresa is an example of such women.
      1. An Albanian by birth, she arrived in India in 1929. (She later took Indian citizenship.) After serving nearly 20 years in a convent school in east Calcutta, she received what she called her “call within the call” to serve the poor while living among them.
      2. She began working with the poor in 1948 and two years later received permission from Rome to create the organization that would become the “Sisters of Charity.”
      3. Its mission was to care for, in her own words, “the hungry, the naked, the homeless, the crippled, the blind, the lepers, all those people who feel unwanted, unloved, uncared for throughout society, people that have become a burden to the society and are shunned by everyone.”
      4. By the time of her death in 1997 it had grown.
         a. More than 4,000 sisters strong, the order was busy running orphanages, AIDS hospices and charity centers worldwide, and caring for refugees, the blind, disabled, aged, alcoholics, the poor and homeless, and victims of floods, epidemics, and famine.
         b. They operated 610 missions in 123 countries, including hospices and homes for people with HIV/AIDS, leprosy and tuberculosis, soup kitchens, children's and family counseling programs, personal helpers, orphanages, and schools.
D. In some Roman Catholic churches, there was no recognition of caste among the Christians.
   1. However, for many years, the low caste person in origin was not considered qualified for the priesthood.
   2. In general the Roman Catholic Church had attacked the caste system directly, but had tended to recognize caste in its social aspects, as an inevitable feature of Indian life.
   3. The missionaries had hoped for the gradual growth of unity.

IV. Indigenization
   A. Beginning in 1866 the Catholic missionaries gave increased importance to the raising of local leaders. There have been an increasing number of Indian clergy and seminaries for their training programs in Goa and Malabar.
      1. In Tamil Nadu, in the early years of Catholic work, the missionaries used lay catechists but never attempted to train them to become priests.
      2. But from the middle of the 19th century Indian clergy were raised and appointed in various mission areas. Seminaries were built. The result was impressive.
      3. In 1923 Fr. F.T. Roche, the bishop of Tuticorin, became the first Indian diocesan Bishop of the Latin rite to be consecrated. Twelve out of 15 Arch Bishops and 26 out of 47 diocesan Bishops have been Indians.
   B. In the 19th century women’s orders came to work in India. Following their example, a great number of Indian women also committed to the ministry.
Lesson 25: Protestant Missions (1858 to 1947)
People Movements, Part 1

Introduction: In the late nineteenth century, India began to be affected by the advent of people movements – efforts to evangelize and win converts to Christianity among groups of people defined by a unifying culture rather than a geographical region. This has had a lasting effect upon the Church.

I. The East India Company Effect
   A. The East India Company opposed the missionary work in India because they did not want to antagonize the people with whom they were trading.
   B. The renewal of the East India Company’s charter in 1813 was significant for Christian Mission in India. The company was forced to lift its restrictions on missions.
   C. In 1833, a further revision of the charter removed restrictions on non-British missions, thus allowing missionaries from the U.S., Holland, Germany and other nations.
   D. From the late eighteenth century onwards Protestant and Roman Catholic missionaries came to India in growing number.
   E. The missionaries began to witness people movements among the depressed classes from the tribal people of the Adivasis.

II. Views about the Caste System
   A. Catholics followed a policy of adaptation and viewed caste not as a religion but as a social institution. They chose to work within the caste system.
   B. Protestant missionaries generally viewed caste as a religious institution sanctioned by Hinduism. They therefore chose not to work within the caste system but to condemn it.
   C. By the 1850s Protestant missionaries achieved a consensus not only in condemning caste but also in trying to eliminate caste within the churches.
      1. When the people movement began from the depressed classes, the missionaries were not prepared to receive them into the church.
      2. It was the depressed classes, not the missionaries who took the initiative in launching people movements. They challenged the assumptions upon which the missionaries had been laboring for decades.
      3. The missionaries feared that if the churches were filled with “Untouchables,” those of the higher castes would not be willing to join them.
   D. Missionaries had been influenced by the ideas of “Pietism” and believed that people should be converted as individuals.
      1. They did not understand the Indian social system which is community-oriented. Indians are accustomed to act as groups rather than as individuals.
      2. Most of the Protestant missionaries tried to convert individuals from the high caste. They hoped that if a good number of these became Christians, it would be easy for the rest of the population to follow. But only a few high caste Hindus became Christians.
   E. The people movement from the depressed classes and the tribes challenged their assumptions. Many missionaries began to realize that God’s strategy is different in the Indian context.
Lesson 26: Protestant Missions (1858 to 1947)  
People Movements, Part 2

Introduction: This lesson describes, in general terms, the most significant 19th century people movements.

III. A general report of 19th century People Movements
A. South Travancore (Kanya Kumari) and Tirunelveli
   1. In 1810 when Ringeltaube was a LMS missionary working in the South Travancore primarily among the Adi-Dravida (Sambara Caste), the people movement from the Nadar caste started.
      a. The Nadars themselves asked for baptism. Though Ringeltaube refused them at first, not being satisfied with their motives, he baptized 400 of them during the following year.
      b. The people of the caste formed the major Christian population in South Travancore and in Tirunelveli.
   2. After Ringeltaube, Charles Mead came as a missionary to the region in 1817. A great people movement of Nadars began which continued throughout the nineteenth century. This movement led to the formation of the Kanyakumari Diocese of the Church of South India.
   3. In 1820 C.T.E Rhenius, a very gifted evangelist, was sent as a CMS missionary to Tirunelveli.
      a. A people movement from the Nadar community started. The people movement in South Travancore and Tirunelveli continued to grow.
      b. Tirunelveli was notable for its trained local workers for village work.
      c. Tirunelveli and south Travancore had the largest Protestant Christian population in India by the middle of the nineteenth century.
      d. Tirunelveli became a Diocese of its own right in 1896.

B. Andra Pradesh
   1. The American Baptist Mission started work in Nellore district in 1836.
   2. A people movement among the Madiga caste started in 1866 when a literate yogi named Periah became a Christian guru.
   3. During the famine of 1876-1878 J.E. Clough, the missionary at Ongole, undertook a relief work by taking a contract from the government. His aim was to provide his people and others with employment.
      a. Large numbers of Madigas came to the camp for food and work. They had known that they would be better treated there than at other relief projects where the overseers were caste Hindus instead of fellow Madigas.
      b. While they were working in the canal project, they participated in Christian worship and heard the Gospel daily. Multitudes of Madigas asked for baptism.
      c. But Clough, realizing that their main motive was work and wages, refused to baptize them until the close of the famine period. By that time Clough heard that some Catholic missionaries were prepared to baptize the people so he began to baptize them.
      d. Thousands were baptized - in one day alone 2,222 were baptized. The church membership reached more than 61,000.
   4. After the famine there was a substantial increase of converts from the communities where other missions worked as well.
C. Punjab
1. The Chuhra people movement was ignited by a lame and illiterate man named Ditt who lived near Sialkot where the United Presbyterian missionaries worked.
   a. He heard the Gospel from a man named Jat, a Nattu, and accepted the Christian faith. Jat took him to the missionary in Sialkot in 1873.
   b. Ditt made two requests. The first was that he should be baptized immediately. The second was that he should be permitted to return to his village. The missionary granted the second request most reluctantly.
   c. After baptism Ditt began to witness among his people. The Chuhra people movement started.
   d. Ditt brought many for baptism. Most of the evangelistic work was done by the Chuhra converts themselves.
2. The missionaries shifted the focus of their ministry from the urban high caste community to the rural Chuhra community. A period of remarkable growth followed.
3. The Chuhra movement spread to the fields of other mission societies also. As per the census of 1931 there were 3,95,629 Christians in Punjab. Most of them were Chuhras. One quarter of all the Chuhras in Punjab became Christians.

D. Smaller People Movements
1. Gujarat - Dheds
2. Maharashtra - Mangs and Mahars
3. Andhra Pradesh - Malas
4. Tamil Nadu - Pariyar
5. Kerala - Paraiyar and Pulyas
6. U.P. - Maghabi Sikhs
7. M.P. & Bihar - Chammars

IV. Significant characteristics of these People Movements
A. These movements were rural. According to the 1931 census, about five of every six Indian Christians were rural. The missions had their headquarters and their focus in cities or large towns but the people movements themselves occurred in the villages.
B. These movements were launched by the people themselves and not by the missionaries. Most of the missionaries focused on the high castes but God worked from the bottom to the top.
C. In a meeting of the National Council after 1920, the missionaries discussed banning the mass movements. Some believed that many coming into the churches came for the wrong motives and that it was demeaning to the Christian faith.
   1. Fortunately the great missionary statesman John R.Mott was there. On His advice Waskam Pickett, a single man, was appointed to make a study of the movements.
   2. Pickett concluded that the spiritual attainments of the converts were almost the same whether they had accepted the Christian faith with purely spiritual motives or with apparent mixed motives.
   3. His finding was that pastoral care and discipleship were more important than the motives of the converts.
Lesson 27: Protestant Missions (1858 to 1947)
Growth of Christianity in Northeast India, Part 1

Introduction: Students of the History of Christianity in India should be aware of the uncommon move of God in Northeast India, both what happened and why. The next three lessons will teach this.

I. Ethnicity
A. The ethnic composition of the population of Northeast India is extremely complex.
B. The great majority of the inhabitants of the area are of Mongolian race. They had migrated into this area over the course of some three or four thousand years.
C. The peoples of Northeast India do not have a common origin or culture.

II. Political Climate
A. After the treaty of Yandabo between the British East India Company and the Kingdom of Burma on 24th February 1826, the entire area, previously fragmented politically, was brought under a single government of British East India Company.
B. The East India Company included the people of this area along with all of India and ruled them from their Indian centers of administration and power.
C. Hindu immigrants from the west and south were brought into the area.

III. Culture and Language
A. When the British rulers introduced Bengali as the language of the courts and schools, the Baptist missionaries emphasized the importance of the local Assamese language in the Assam plains.
B. The Assamese in the plains did not accept Christianity but in the hills the tribals felt their traditional way of life was threatened due to the new British rule.
C. They were forced to stop traditional practices like head-hunting and inter-village warfare.

IV. Missionary Work
A. The beginning of missionary work in Northeast India was made by the Baptists of Serampore.
   1. In early 1813 William Carey received a letter to send missionaries to work among the Khasis. So he sent Krishna Chandra Paul, the first Serampore convert, to Cherrapunji in the same year.
   2. Paul baptized seven persons (four sepoys, two natives of Khasis and one of Assam). Serampore did not at first follow up Krishna Paul’s work among the Khasis.
   3. The Bible was eventually translated into the Khasis language but it proved inadequate.
      a. A new translation was made by the Welsh Presbyterian missionaries. The Assamese New Testament was published in 1819, and the entire Bible in 1833.
      b. American Baptist missionaries had to make a new translation since the previous one was unintelligible to the Assamese people.
      c. Serampore also brought out a translation of the New Testament in the Manipuri language in 1827, though no missionary was working in Manipur.
4. Serampore Mission opened a school in Guwahati in lower Assam in 1829 and sent Rev. James Rae to run the school.
   a. In addition to running the school at Gauhati, Rae traveled extensively in lower Assam, preaching and distributing tracts among both the Bengali and Assamese inhabitants.
   b. When Rae’s wife died he became discouraged and the school was given up.

5. Serampore Mission sent 18-year-old Alexander B. Lish to Cherrapunji to open a school in order to revive the earlier works among the Khasis people. Despite almost six years of work, Lish was unable to see the establishment of a Khasis Christian community.

B. In 1836, the American Baptist Missionary Union sent its first missionaries to Sadiya (Upper Assam) on the invitation of the Commissioner of Assam.
   1. The main purpose of placing missionaries in Sadiya was not to evangelize the people of that area but it was a strategic outpost for reaching the Shan tribes of northern Burma and Southern China.
   2. Due to opposition from the Chinese Government and Burmese kings, the ministry in these areas did not progress.
   3. Gradually the missionaries turned their attention to the Assamese peoples of the Brahmaputra valley. In 1843 they had established works in Upper, Central, and Lower Assam.

C. In 1841, the American Baptists and Welsh Presbyterians picked up the work in Cherrapunji, where Serampore Mission discontinued.
   1. Despite the opposition, the Welsh Mission gradually expanded its ministry to other areas of the hills.
   2. In 1853, a church was established in Shella. Schools were established for Khasi people.
   3. The Welsh Mission raised local leaders to administer the affairs of the churches. Due to large educational system and comprehensive church structure, the Welsh Presbyterian Mission was seeing rapid growth among the Khasis and Syntengs of Jaintia.
   4. The first 40 years, the Welsh Presbyterian Mission faced much opposition. In 1875, there were 514 Khasi Christians but only 25 years later, in 1900, there were 15,885 Christians.
Lesson 28: Protestant Missions (1858 to 1947)
Growth of Christianity in Northeast India, Part 2

I. The American Baptist Mission
   A. By 1900, the American Baptist Mission had 18,000 Christians spread throughout the Brahmaputra Valley, the Garo Hills (Meghalaya) and small portions of Nagaland.
   B. It is interesting to note that the work among the Garos peoples was not begun by missionaries but by two students, namely Omed and Ramkhe of Watrepara village, who had come in contact with the Christians in the plains.
      1. They were convinced of the value of Christianity for their own people and started missionary work among them in 1864. Both were driven out from their home village.
      2. Ramkhe started a school at Damra and Omed established the first Christian village at Rajasimla. In 1867 36 persons were ready for baptism.
      3. On the 15th of April the Rajasimla Christians were organized into a church and Omed was ordained as their pastor. He became the first person of Northeast India to be ordained. Within a year communicant membership had increased to 150 and became 400 within seven years.
   C. From 1841, American Baptist missionaries had contact with the Naga people. The real breakthrough came when an Assamese evangelist, Godhula Babu, visited the Ao hills in 1871. In the next year nine young men were baptized. Several churches were established in nearby villages.
   D. In 1880, a second Naga center was opened at Kohima in the Angami area. In 1885, a third centre was established among the Lotha Nagas at Wokha.

II. Other Missions Efforts
   A. Anglican (Church of England) chaplains initiated ministry among the tea garden workers.
   B. During the 1870s the Lutheran Santal mission of Bengal was highly successful due to their self-support scheme based upon tea garden work. The Gossner Evangelical Lutheran Church of Chota Nagpur ministered among the tea garden workers in Assam.
   C. The Roman Catholic Church also began its missionary work.

III. Manipur
   A. Mission work in Manipur began with the arrival of William Pettigrew of Aborigines Mission. He opened a school at Imphal in 1894.
      1. Due to disturbance from the orthodox Hindu Manipuris, he could not continue the school.
      2. Before Pettigrew finally settled in Ukhrul, he resigned from the Aborigines Mission and joined the American Baptist Mission.
      3. In February 1896, the Aborigines Mission transferred the Manipur field to the American Baptists. Pettigrew started a school and he baptized twelve students, both Nagas and Kukis, in 1901.
      4. Pettigrew was the only missionary permitted to reside in Manipur. He maintained a unique relationship with the government and served as Honorary Inspector of Schools for the whole state.
      5. His evangelistic work was limited to the hills in Manipur. The government was very grateful to Pettigrew for the work he did, particularly in raising up the Labor Corps. A second family was permitted to enter.
B. The only other mission permitted by the Manipur government was the Indo-Burmese Thado Kuki, a pioneer mission established by Watkin Roberts, a Welsh Presbyterian missionary.
   1. It worked in a limited area.
   2. Though many restrictions were put on the mission work, the growth of the church was tremendous.
C. The rapid growth of Christianity in Manipur happened by the people of the area and not by the foreign missionaries.

IV. Mizoram
A. At the beginning of the 20th century, Christianity grew more rapidly in Mizoram.
B. The revival movements among the tribal Christians resulted in intensified evangelistic activities.
C. The first Mizo revival began at Aizwal in 1906.
D. The revivals became instruments of indigenization. There was also intensified persecution.
E. In Mizoram the Christian population had increased from 2,461 in 1911 to 59,123 in 1931. By 1951 there were 177,575.
F. During the following twenty years almost all Mizos became Christians. Their evangelistic efforts were directed to neighboring tribes in Tripura and Manipur as well as the distant Brahmaputra Valley.
Lesson 29: Protestant Missions (1858 to 1947)

Reasons for Rapid Church Growth in Northeast India

I. The Gospel changed the lives of the people.
   A. The Christians put an end to warfare among the tribes and it gave the sense of belonging and friendship.
   B. They also left the practices of slavery, the use of opium and headhunting.

II. Dedication of the Missionaries
   A. The dedicated services of the missionaries in the remote hilly areas played an important role.
   B. Their bold venture among the head hunting tribes was appreciated even by national leaders like Jawaharlal Nehru.

III. The Participation of Laypeople: Laymen and laywomen, rather than evangelists paid by the mission or churches, brought tremendous growth (e.g. Manipur).

IV. Indigenous Workers
   A. Several indigenous mission structures were formed to reach other tribes in the Northeast.
   B. Indigenous local church structures were formed. In 1950, the Council of Baptist Churches of Northeast India took over from the Mission.
   C. The church structure was completely indigenized. The churches were almost self-supporting from the beginning.

V. People Movements
   A. Christianity grew among the peoples of one major tribe before spreading out.
   B. For example, in Nagaland, the Gospel spread first among the Ao tribe in 1880s then to the Semas in 1920s, then to the Lothas in 1930, then to Angami in late 1930s and then to Konyaks after Independence.

VI. Social Activities
   A. Medical facilities helped the church grow.
   B. Mission schools and hostels were important bases for the propagation of the Gospel.
   C. Humanitarian services had been carried on in the areas of medicine, the care of orphans, relief work and village development. Famine relief work in Mizoram in 1911-1912 was followed by large conversions to Christianity.
   D. Great stress was given on primary education.
      1. Almost all the missions found it necessary to start schools right at the beginning of their work.
      2. The first school was opened by the Serampore Mission in 1829.
      3. The Baptists opened a school at Sadiya in 1835. The School Master was doing evangelistic work. Education became the responsibility of the Mission.
      4. The diversity of tribes and languages made it difficult for either the government or the missions to have many institutions of higher education.

VII. Literature
   A. Literature played an important role in church growth.
   B. The American Baptist Mission preserved and renewed the Assamese language in Assam.
   C. In the hills, missionaries were the first to reduce the tribal languages to writing and they produced literature in those tribal languages. The Assamese Baptist missionaries used only Assamese as the medium of instruction in their own schools (e.g; Khasis, Garo).

VIII. Culture Change
   A. Christianity provided a functional substitute for former, discontinued customs.
   B. Christ's power was seen as greater than the power of the evil spirits. The Christian hostel replaced the bachelors’ dormitory and the Christmas feast replaced the feast of merit.
Lesson 30: Christianity in India Today (since 1947)

Statistics

I. National independence and its effects on Christianity in India
   A. The process of gaining independence from Great Britain in 1947 was a difficult and painful ordeal, for the nation as a whole and for Christians as well.
   B. Western missionaries gradually withdrew from India. Within ten years of independence very few foreign missionaries remained in India.
   C. The Indian Church was faced with the challenge – and wonderful opportunity – of standing on its own without the constraining hand of its former Western influences.
   D. Quite suddenly denominations and large ministries such as the Bible Society and the YMCA were entrusted into the hands of Indian national leaders.
   E. There were some difficult years with growing pains, but the Church prospered through this time, becoming truly indigenous in its organizational structure, if not entirely in its worship forms.

II. Christianity in India Today – Statistics:
   A. There are four general groups of Christians in India today. Following are the four groups, with the approximate number of affiliates of each: *
      1. Protestants  2,60,00,000
      2. Catholics  1,88,00,000 (Includes Roman & Syro-Mal. Cath. Churches.)
      3. Independent  1,75,00,000
      4. Orthodox  24,00,000
   B. The largest Protestant denominations are as follows:
      1. Church of South India  43,80,000
      2. Seventh Day Adventists  27,48,000
      3. United Evangelical Luth. Ch.  19,50,000
      4. Believers Church  18,00,000
      5. Church of North India  15,00,000
      6. Presbyterian Church of India  13,95,000
      7. Methodist Church in India  11,50,000
      8. Mar Thomas Syrian Church  10,46,000
      9. Samavesam of Telugu  9,00,000
     10. Assemblies of God  8,35,000
     11. Orissa Baptist Evangelical Ch.  7,45,000

III. Where Christians can be found in India:
   A. Three states in India have a Christian majority: Mizoram, Nagaland and Meghalaya.
   B. Four states and two territories have Christian populations of between 10 to 50%:
      1. Manipur  34%
      2. Kerala  19%
      3. Arunachal Prad.  19%
      4. Tamil Nadu  10%
   C. Goa and Pondicherry were colonized by predominantly Catholic countries, and retain a strong Christian influence (at least culturally).
   D. Quite a few states have Christian populations of less than 2%: Bihar, Delhi, Gujarat, Haryana, Himachal Pradesh, Jammu-Kashmir, Uttar Pradesh, Uttarakhand and West Bengal.

* Affiliates include all those who identify with a particular group, including both registered members and others who attend services but may not be formally registered members.

The information above is taken from Operation World, 2010.
(Some of the figures were rounded to the nearest ten-thousand.)
Lesson 31: Christianity in India Today (since 1947)
The Work of the Church

Introduction: In the last chapter we described the strength and nature of Christianity in India today. In this lesson we will attempt to present an overview of what Christians are currently doing in India to build the Kingdom of God and to complete the Great Commission.

I. There is a rising missionary movement in India today:
   A. According to Operation World (2010), over 1,000 Indian mission agencies and church-based initiatives have sent out over 100,000 church planters, evangelists and social workers — many of them cross-culturally — and have planted tens of thousands of Christ-following congregations.
   B. In 1964 there were only four indigenous Indian mission organizations.
      1. The India Missions Association (IMA) was created in 1977. In 2012 they had a membership of 243 mission organizations with 60,000 Christian workers in India and beyond.
      2. Operation Mobilization (India) is one of many missions in India. It alone has over 40,000 alumni in full-time service in India.
      3. Other strong Indian mission organizations include Gospel for Asia, Mission India, and Maharashtra Village Ministries.
   C. There is a strong missionary movement in South India. Thousands of missionaries are going out from South India, especially to North India.
      1. The Friends Missionary Prayer Band is an example of a South-India mission.
      2. They began as a prayer movement in Tamil Nadu. They appointed their first missionary in 1967 and in ‘71 sent their first missionary to North India, establishing a work in U.P.
   D. There are many missionaries from Northeast India as well.
      1. There are over 2,300 missionaries from Mizoram, most of them working in North India, but others also in Nepal, Myanmar and elsewhere.
      2. In a case of “reverse mission,” the churches in Mizoram have sent missionaries to the Welsh, who evangelized them in the 19th Century.
      3. Thousands of Nagas have served the Lord in other parts of India — and beyond. The Nagaland Missionary Movement, the mission arm of the Nagaland Baptist Church Council, has a goal of sending 10,000 missionaries outside Nagaland.

II. India missions are focusing on holistic ministries as well as evangelism and church-planting:
   A. There are more than 5,000 Catholic-run health-care facilities in India, comprising more than 20% of India’s total.
   B. There are many Protestant health agencies as well, including some of India’s great hospitals and medical training institutions.
   C. Christian high schools and universities are among the nation’s leading educational institutions.
   D. Christian ministry organizations run thousands of orphanages throughout India.
   E. YMCAs and YWCAs offer many social services in the name of Christ, especially to India’s youth.
   F. Many Christian ministries offer trade-skills training, such as sewing, to India’s marginalized. And there are several Christian ministries that offer mini-loans to the needy.
III. AIDA (Association for International Discipleship Advancement) focuses on equipping the Church in India for the completion of the Great Commission.

A. Training programs
   1. AIDA has a network of over 20 nine-month Schools of Evangelism in India to train evangelists and church planters.
   2. It sponsors dozens of two-month Portable Bible Schools each year to equip lay pastors to do the work of ministry.

B. Discipleship programs
   1. AIDA sponsors the youth GC³ movement (Great Commission Challenge Camps) equipping young people to fulfill the Great Commission as tentmakers.
   2. It also facilitates the Women’s Impact Network (WIN) program, challenging women to fulfill the Great Commission by forming discipleship groups.

C. The AIDA newsletter sends encouragement and resources for Great Commission ministry to over 1,000 denominational leaders every three months.
Lesson 32: Christianity in India Today (since 1947)
Reasons for Church Growth Today

Introduction: Any Christian serious about fulfilling the Great Commission needs to understand how God is moving, and where His blessing is producing good fruit.

I. The Church in India is growing because of many Prayer Movements.
   A. Prayer Movements are effectively taking place in all the states of India. Churches are uniting together seeking God to bring salvation to this nation.
      1. The mandate to multiply and the command to "become a thousand" (Isaiah 60:22) is being prayed.
      2. Victory is claimed in prayer with the assurance that God has given the areas in which the Gospel has been sown.
      3. Focused prayers are being done for children, youth, and women, that spiritual encounters and victories will take place.
      4. Focused prayers are being lifted before God for effective church planting, discipleship, developing local leadership, and other faith-stretching goals.
   B. Prayers are expressed thanking Him for disciples made, baptized, equipped and sent, and for people groups reached and territories possessed.

II. Training
   A. The life and health of the church depend on the proper development of believers, pastors, teachers, evangelists and missionaries.
   B. Bible Schools are doubling every 10 years. New believers are overflowing to be trained, practical skills for the ministry is being given.
   C. Youth Camps, students summer projects, portable Bible Schools, Professional Camps, and women’s discipleship groups are helping the lay leaders to become leaders.
   D. Degree level seminaries are more than 100. Increasing streams of well trained, spiritually passionate workers with a burden for effective ministry are sent out as harvest force.

III. Effective Leadership
   A. There has been a gradual shift in the leadership of the Church as thousands of lay believers are taking responsibility for the kingdom of God.
   B. Every follower of Christ has a divine calling - an assignment from heaven, a part of God’s grand design for their life.
   C. Perfect leadership was born in the flesh and blood of Jesus Christ. Through the Holy Spirit believers are enabled to be Christ like leaders.
   D. Growing leaders are emerging with these qualities:
      1. Leaders are becoming teachers, communicators, encouragers, humble servants and visionaries.
      2. Leaders are sharing the vision of John 4:34-36, Col 4:5, and 1 Thessalonians 1:4-8.
      3. Leaders are praying for success and opportunities (Nehemiah 1:11), and focusing on the ultimate goal (1 Cor 9:19).
      4. Leaders are speaking the truth (Ephesians 4:15); they communicate and model the behavior they expect (Ephesians 5:1-2), and show respect for everyone (1 Peter 3:15).
      5. Leaders are serving others and not themselves (Phil 2:3-4), they have realized it’s about ‘God’ and not ‘me’ (Micah 6:8), they reflect God’s upside–down model of humility (Mark 9:35).
6. Leaders are teaching others how to serve. They are supporting and strengthening (1 Corinthians 10:24), they are having the mind of Christ by honoring the biblical callings of Head and Helper (1 Corinthians 11:3, Titus 2:3, 5).

7. Leaders are building others (1 Thessalonians 5:11, Acts 11:22-24). They give glory to God for everything (Ephesians 3:20-21). They are inspiring others by their constant encouragement.
Lesson 33: Denomination Profiles
The Church of North India (CNI)

Introduction: Christians are found all across India and in all walks of life, with major populations in parts of South India, the Konkan Coast and Northeast India. Indian Christians have contributed significantly to and are well represented in various spheres of national life. The following five lessons offer profiles of five of India’s larger Protestant groups.

I. Description: The Church of North India (CNI)
   A. The CNI is the dominant Protestant denomination in northern India, originating from the union on 29 November 1970 of the main Protestant churches of the region: the Church of India, Pakistan, Burma and Ceylon (Anglican), the United Church of North India (Congregationalist and Presbyterian), the Baptist Churches of Northern India (British Baptists), the Church of the Brethren in India (which withdrew in 2006), the Methodist Church (British and Australia Conferences) and the Disciples of Christ.
   B. CNI churches are found across India with the exception of the four states in the south (Andhra Pradesh, Karnataka, Kerala and Tamil Nadu) and has approximately 1,250,000 members in 3,000 pastorates.

II. Liturgy:
    - The liturgy of the CNI combines many traditions, including that of the Methodists and such smaller churches as the Church of the Brethren and the Disciples of Christ. Provision is given for diverse liturgical practices.

III. Governance:
    - The polity of the CNI brings together the Episcopacy, the Presbytery and the Laity in an effort to reflect the polity of the groups that entered into union.
    A. The Episcopacy of the CNI is both historical as well as constitutional. There are 26 dioceses, each under the supervision of a bishop.
    B. The main administrative and legislative body is the Synod, which meets once every three years to elect a presiding bishop, called a Moderator, and an Executive Committee. The Moderator acts as the head of the church.

IV. Social involvement:
    - There are synodal boards in charge of various ministries: Secondary, Higher, Technical and Theological Education, Health Services [1], Social Services [2], Rural Development, Literature and Media. There is also a synodal Programme Office [3] which seeks to protect and promote peace, justice, harmony and dignity of life.
    A. The CNI currently operates 65 hospitals, nine nursing schools, 250 educational institutions and three technical schools.
    B. Some of the oldest and most well-respected educational institutions in India are affiliated with or administered by the CNI, such as Scottish Church College in Calcutta, Wilson College in Mumbai, Hislop College in Nagpur, St. Paul’s School in Darjeeling, St. John’s College in Agra and St. Stephen’s College in Delhi.

V. Ecumenism:
    - The CNI participates in many ecumenical bodies as a reflection of its commitment towards church unity.
    A. Domestically it participates in a joint council with the Church of South India and the Mar Thoma Syrian Church known as the Communion of Churches in India.
    B. It is also a member of the National Council of Churches in India.
    C. Regionally, the CNI participates in the Christian Conference of Asia and on an international level it is a member of the World Council of Churches, the Council for World Mission, World Alliance of Reformed Churches, World Methodist Council and in full communion with the Anglican Communion.
    D. The CNI is also in partnership with many other domestic, regional and international Christian agencies.
VI. **Following is a list of CNI Dioceses:** Agra, Amritsar, Andaman and Nicobar, Barrackpore, Bhopal, Chandigarh, Cuttack, Chota Nagpur, Chattisgarh, Durgapur, Eastern Himalaya, Gujarat, Jabalpur, Kolkata, Kolhapur, Lucknow, Mumbai, Marathwada, Nagpur, Nasik, Northeast India, Patna, Phulbani, Pune, Rajasthan, Sambalpur

*(This lesson was written by Rev. Samuel Francis of the Madhya Pradesh School of Evangelism.)*
Lesson 34: Denomination Profiles
The Church of South India (CSI)

I. Description: The Church of South India (CSI)
A. The Church of South India (CSI) was formed from the union of South India United Church (itself a union of churches from the Congregational, Presbyterian and Reformed traditions), the Anglican Church in south-Asia and the Methodist Church of South India.
B. It is an association of The Anglican Communion, the World Council of Churches, the World Alliance of Reformed Churches, the Christian Conference of Asia, the Communion of Churches in India, and the National Council of Churches in India.
C. The geographical area of the CSI includes Andhra Pradesh, Karnataka, Kerala, Tamil Nadu and Sri Lanka.
D. Its origin or day of union was 27 September 1947 in Chennai Tamil Nadu, a month after India’s independence from Great Britain.
E. The inspiration for CSI was born from ecumenism and inspired by the words of Jesus Christ from John 17:21.
F. The presiding bishop of the inaugural function was Rt. Rev. C.K. Jacob of the Anglican Diocese of Travancore and Cochin.

II. Congregations: The CSI includes 15,000 congregations, 3.8 million members, 11,214 ministers, 104 hospitals, 2,300 schools and 150 colleges. The CSI is the second largest Christian community in India, next to the Roman Catholic Church.

III. Social Involvement
A. In the 1960s the church started organizing rural development projects. There are 50 projects and 50 training centers for young people, and 600 residential hostels for a total of 50,000 children.
B. A school for small farmers caters to the needs of the farming communities in the Dalit and Adivasi congregations.

IV. Governance: The church is governed by a synod based in Chennai and headed by a presiding bishop bearing the title of Moderator, who is elected every two years.

V. Education: The church recognizes theological degrees granted by institutions affiliated with the Board of Theological Education of the Senate of Serampore College.

VI. Ecumenism: The CSI, CNI and Mar Thoma Church jointly formed the Communion of Churches in India (CCI) in 1978 for mutual recognition of the ministry and leaders, inter-communal relationship, and to explore possibilities of working together especially in the field of evangelization in India.

(This lesson was written by Rev. Samuel Francis of the Madhya Pradesh School of Evangelism.)
Lesson 35: Denomination Profiles
Lutheranism

Introduction: Lutheranism is a major branch of Western Christianity that traces its roots back to the great Protestant reformer Martin Luther. Luther's efforts to reform the theology and practice of the Roman Catholic Church launched the Protestant Reformation. Lutheranism advocates a doctrine of justification "by grace alone through faith alone because of Christ alone," which went against the Roman view of "faith formed by love," or "faith and works."

I. History:
   A. The first Lutheran missionaries arrived in India in 1706—87 years before William Carey first arrived in India. The two men, Bartholomaeus Ziegenbalg and Heinrich Pluetschau, were from Germany but were sent and financed by the King of Denmark.
   B. In 1926, the Federation of Evangelical Lutheran Churches in India (FELCI) was founded. As a federation, it functioned as a forum and brought together a number of Lutheran communities for unity and for a larger Lutheran communion.
   C. In the late 1940s the Lutheran World Federation (LWF) came into being, providing a global Lutheran identity and communion. The LWF also opened new opportunities for Lutherans in India to increase their witness and service internationally.
   D. In the year 1974 FELCI underwent a metamorphosis and became the United Evangelical Lutheran Churches in India (UECCI). This gave the communion a much stronger identity and strengthened the life of the member churches.
   E. In the 1970s Lutheran churches under their own leadership launched several programs for development, education, health, etc., while continuing their traditional program.

II. Congregations: The United Evangelical Lutheran Churches in India includes as many as a dozen different Lutheran groups, with a total membership of 1,168,000 members in nearly 13,000 congregations throughout India, and nearly 2,000,000 adherents. It is a member of the World Council of Churches in India and of the Lutheran World Federation.

III. Social Involvement: In the year 1979 the ULECI started to give its contribution to the society through the following:
   A. Sensitize church leadership.
   B. Facilitate capacity building in churches.
   C. Support development programs of social concern.
   D. Provide education.
   E. Engage of relief and rehabilitation work to the needy.
   F. Empower Dalits and Adivasi.
   G. Provide peace and reconciliation.
   H. De-stigmatize on HIV & AIDS.

IV. Member communities of the United Evangelical Lutheran Churches in India (UELCI)
Andhra Evangelical Lutheran Church, Arcot Lutheran Church, Evangelical Lutheran Church in Madhya Pradesh, Evangelical Lutheran Church in the Himalayan States, Good Samaritan Evangelical Lutheran Church, Gossner Evangelical Lutheran Church in Chotanagpur and Assam, India Evangelical Lutheran Church, Jeypore Evangelical Lutheran Church, Northern Evangelical Lutheran Church, South Andhra Lutheran Church, Tamil Evangelical Lutheran Church.

(This lesson was written by Bro. Iwin Pereira of the Madhya Pradesh School of Evangelism.)
Lesson 36: Denomination Profiles
Pentecostal Churches

Introduction: By the middle of year 2000, Pentecostalism in India had grown to approximately 33.5 million, ranking fifth in the world (behind Brazil, the USA, China, and Nigeria). Included in this total are 1,253,041 classical Pentecostals, 5,032,741 Charismatics, and 27,234,219 Neo-Charismatics.

I. Beginnings: A series of Pentecostal-like revivals began in 1860-61 in Tirunelveli, followed by an outpouring of the Spirit in Travancore in 1874-75.

II. Development and Growth of Classical Pentecostalism in India (1906-1960)
A. Early Pentecostal missionaries in South India focused most of their attention on evangelistic work and on the training of Indian evangelists and pastors.
B. In contrast, because of difficulties faced in evangelizing North India, early Pentecostal missionaries there turned to establishing schools, radio programs, leper asylums and dispensaries.
C. The Assemblies of God developed the most extensive system of institutions, primarily centered in the Gangetic plain. These include an orphanage and girls school at Bettiah, a girls’ orphanage at Purulia, the James Harvey boys school at Nawabganj, a leper work at Uska Bazar begun in 1911, a co-educational Bible school at Haridoli, the “Baby Fold” at Rupaidiha, a girls’ industrial school at Siswa Bazar, a men’s Bible school at Laheria Sarai, and Childers Lodge, and a Himalayan hill station operated as a missionary rest facility and revival center.
D. The Pentecostal Holiness Church has also been active, establishing orphanages in Jasidih, Giridih and Jha Jha (boys), and Madhupur (girls). In addition, the Church of God and the United Pentecostal Church have extended their South Indian works to the North. In recent decades, missionaries in North India made concerted efforts to reach the larger cities.
E. The best known Pentecostal work in all of India has been that of Mark and Huldah Buntain in Calcutta. It now feeds over 20,000 hungry Indians each day. It has expanded to a hospital, a school of nursing, a junior college, a vocational school, six village clinics, a hostel for destitute youth, a drug prevention program, and twelve schools that provide instruction for 6,000 children.

III. The Catholic Charismatic Movement in India:
A. In 1972 a young engineer who had converted to Catholicism while studying in the USA brought the Catholic Charismatic renewal to India.
B. In that same year, two Jesuit priests formed charismatic prayer groups in Mumbai. The movement spread throughout Maharashtra and then to all of India.
C. In 1974 a group of thirty Catholic charismatic leaders met in Bombay to hold the first National Charismatic convention, to begin a journal, Charisindia, to print the first edition of Praise the Lord hymn book, and to serve the renewal.

IV. Indian Neo-Charismatics: By far the largest category within the renewal in India is that of the Neo-Charismatics. These are Christian bodies with Pentecostal-like experiences and a common emphasis on the Holy Spirit that have no traditional Pentecostal or Charismatic denominational connections.
A. This is a catch-all category of dozens of independent, indigenous, post denominational denominations and groups.
B. By far the largest Renewal group in India is the New Apostolic Church founded in 1969, with total adherents of 1,448,209. The second largest, the Independent Pentecostal Church of God (founded in 1924) has c. 900,000 adherents throughout India and ten other countries. The New Life Fellowship (founded in 1968) now has approximately 480,000 adherents, and the Manna Full Gospel churches and ministries (founded in 1968 with connections to Portugal) has 275,000.
V. **Names of some Pentecostal churches:** The Church of God in India, the Assemblies of God, the Indian Pentecostal Church of God, Sharon Fellowship, the Indian Evangelical Team, Gospel for Asia, the Full Gospel Churches, the United Pentecostal Churches in India, the Pentecostal Holiness Church in India, the New Life Fellowship, the New Apostolic Church, the Manna Full Gospel Churches and Ministries, and The Pentecostal Mission (formerly Ceylon Pentecostal Mission) are some of the largest of the myriad Pentecostal organizations in India.

*(This lesson was written by Rev. Samuel Francis of the Madhya Pradesh School of Evangelism, 2013)*
Lesson 37: Denomination Profiles
Methodism

Introduction: Methodism could itself be described as a missionary movement. John Wesley was motivated by evangelism—that is, the desire to save people through preaching the Word of God to them. Methodists have taken seriously the Great Commission—the charge given by the resurrected Jesus to his followers to take His salvation to the ends of the Earth—since the earliest days of the movement.

I. History
A. The Methodist Missionary Society, established in 1920, was an indigenous agency funded by Indian resources that sent missionaries of Indian origin to Indian mission fields.
   1. Later, missionaries were also sent to Zimbabwe, Nepal, Borneo (in 1956), the Fiji Islands (in 1963) and other foreign mission fields.
   2. This society was later called the Board of Missions of the MCSA (Methodist Church of South Asia) and finally the Board of Evangelism and Missions.
B. Evangelistic work among the deprived classes led to a large number of converts into the Methodist Church in the rural areas.
C. India celebrated a century of Methodist work in the year 1956. The organization of district conferences and executive boards were landmarks in the journey toward greater participation in mission fields.
D. Bishop Dr. Kariappa Samuel was the first elected bishop of the MCI.
E. On 7th January, 1981, the Methodist Church in India (MCI) was established as an "autonomous affiliated" church in relation with the global United Methodist Church.

II. Congregations
A. When formed, the MCI had 2,500 local churches with a membership close to 6,49,000, served by 2,200 clergy, 10 of whom were female.
B. Today the strength of the Church is around 7,00,000.

III. Governance
A. The church is totally independent in its life and organization and has adopted its own constitution and Book of Discipline and Articles of Faith.
B. In 2006 the denomination had six episcopal areas with 12 conferences.
C. The six Episcopal areas of the Church are Bangalore, Bareilly, Mumbai, Delhi, Hyderabad and Lucknow.
D. Since the Independence of India in 1947 all bishops have been Indian nationals. Among the bishops one is elected as the President of the Council of Bishops.

IV. Ecumenism
A. The MCI is a member of the World Council of Churches, the Christian Conference of Asia, the National Council of Churches in India and the World Methodist Council. It is also a participating member of the Church of North India and of the Church of South India.
B. The MCI understands itself as the body of Christ in and for the world as part of the Church Universal. Its purpose is to understand the love of God as revealed in Jesus Christ, to bear witness of this love to all people and to make them His disciples.

V. Social Involvement
A. The Methodist Church runs 102 boarding schools and 155 village schools in which over 60,000 children are enrolled.
B. 89 residential hostels provide Christian care for 6,540 boys and girls.
C. The MCI also operates 19 colleges and vocational training institutions, and 25 hospitals and health care centers.
D. They also run many community welfare and development programs in the country.

(This lesson was written by Bro Ramesh Khanna of the Madhya Pradesh School of Evangelism, 2013)
Lesson 38: The Remaining Task
Every People, Tongue, Tribe, and Nation

Introduction: In this course we have tried to understand how the good news of Christ became known in India and how the Church has grown through the centuries until today. In this last lesson we want to focus on the remaining task. What must God’s children do to take the good news of His salvation to every people, tongue, tribe and nation of India?

I. The world’s least-evangelized peoples are concentrated in India.
   A. Of the 159 people groups in India with over 1 million people, 133 of them are still unreached.
   B. There are hundreds more groups of fewer than 1 million that remain unreached.
   C. Of India’s 953 ethnic groups with over 10,000; 205 have no church and little to no outreach from Christians. They can be found in every state, although they tend to be more concentrated in the north.

II. Following are some specific communities that need to be reached with the Gospel:
   A. The Brahmins number over 50 million, but perhaps only 18,000 follow Jesus.
   B. The Forward Castes generally have very negative views of Christians. They often think of them as Dalits who reject Hindu culture for Western colonial ideas. There remains little effective ministry among the Forward Castes.
   C. The Backward Castes are largely unreached. The Yadava, Kurmi, Mappila, Lingayat, Kairi, Sonar, Gujar and Vakkaliga all have fewer than one believer for every thousand people.
   D. Scheduled Castes/Dalits have responded more to the Gospel, some in large numbers. But the Dhobi, Mahar, Pasi, Namasudra and many other groups remain largely unreached.
   E. Numerous Scheduled Tribes remain unreached. After years of ministry, the Bhil and Gond have many churches yet both are only around 1% Christian. The Koli are only 0.03 Christian.

III. Following are some specific groups that require specialized ministry initiatives:
   A. The affluent – There are 350 million middle class Indians with minimal contact with Christians.
   B. Students number over 11.5 million in 320 universities and 23,000 colleges.
   C. Youth – India has 400 million children under the age of 15! The Church must not neglect them.
   D. Leprosy sufferers – There are over 1,000 leper colonies in India. Who will reach them with God’s love?
   E. The blind – There are as many as 15 million blind people in India, and another 50 million who are visually impaired.
   F. Oral learners – A majority of Indians do not read. Christ – and the truths of the Bible – must be presented to them in non-written forms.

IV. Religious minorities that remain resistant to the Gospel:
   A. Muslims – Officially there are 160 Muslims in India but the actual number is probably higher. They have been highly resistant to the Gospel witness, but in recent years some Muslims have been coming to Christ.
   B. The Sikh community – There is little understanding of Sikhism among Christians to enable dialogue and bring them to knowledge of Christ. A growing number of Sikhs in the U.S. and Canada is coming to Christ.
   C. Buddhism is making gains in India as many Dalits have turned to Buddhism from Hinduism.
   D. The six million Jains and 70,000 Parsees, with their wealth, isolation and unique religions, are extremely hard to reach, yet they are very influential in society, industry and business.

Conclusion: India’s Christians are increasingly accepting the Great Commission challenge of reaching India with the love and salvation of Jesus Christ. Yet the remaining task is immense. What will you do to help take Jesus’ love and salvation to those who have not yet had an opportunity to receive Him?
BIBLIOGRAPHY