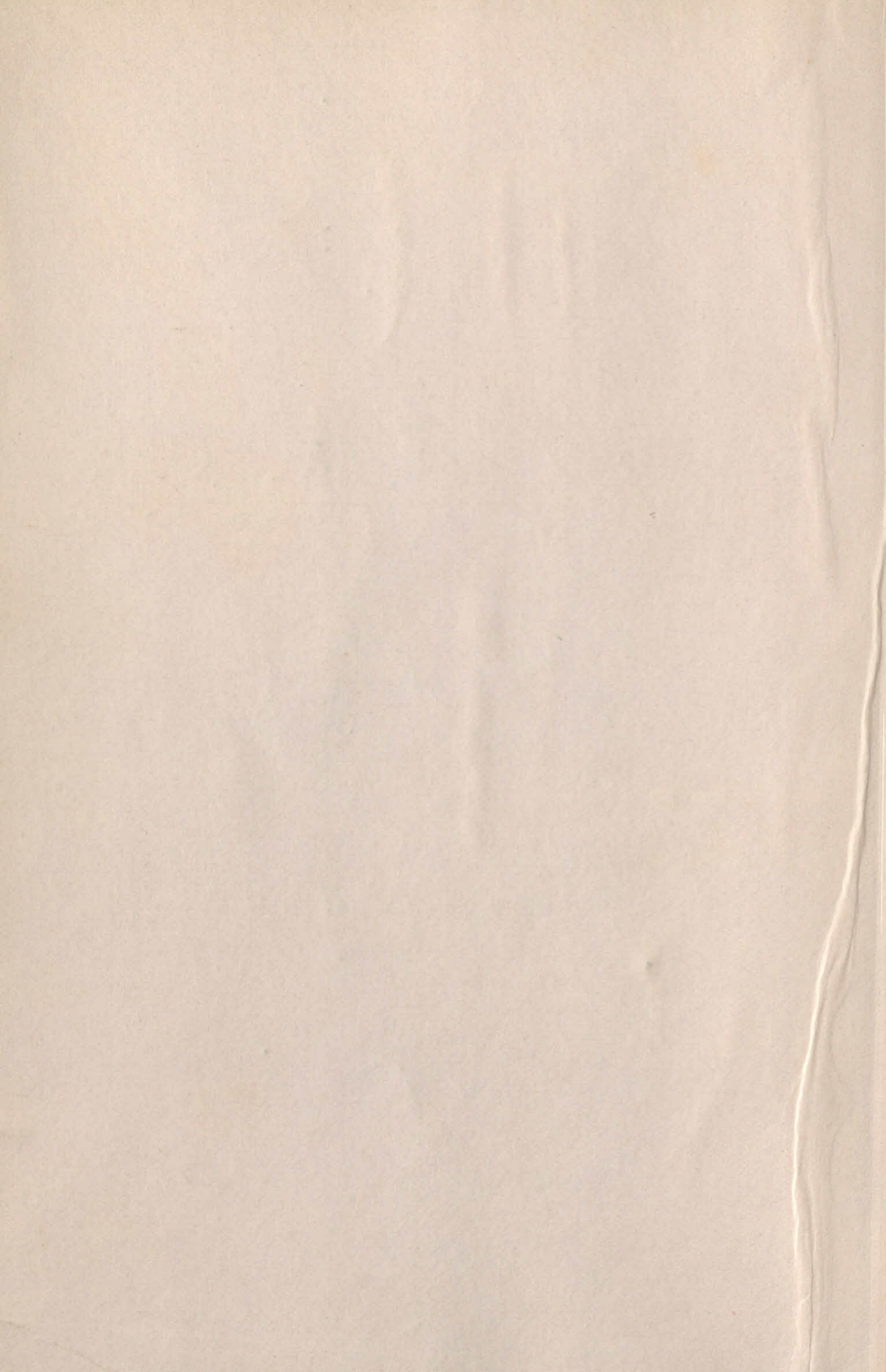


MISSIONARY HORIZONS

by

Prof. V. TITUS VARGHESE, M. A.

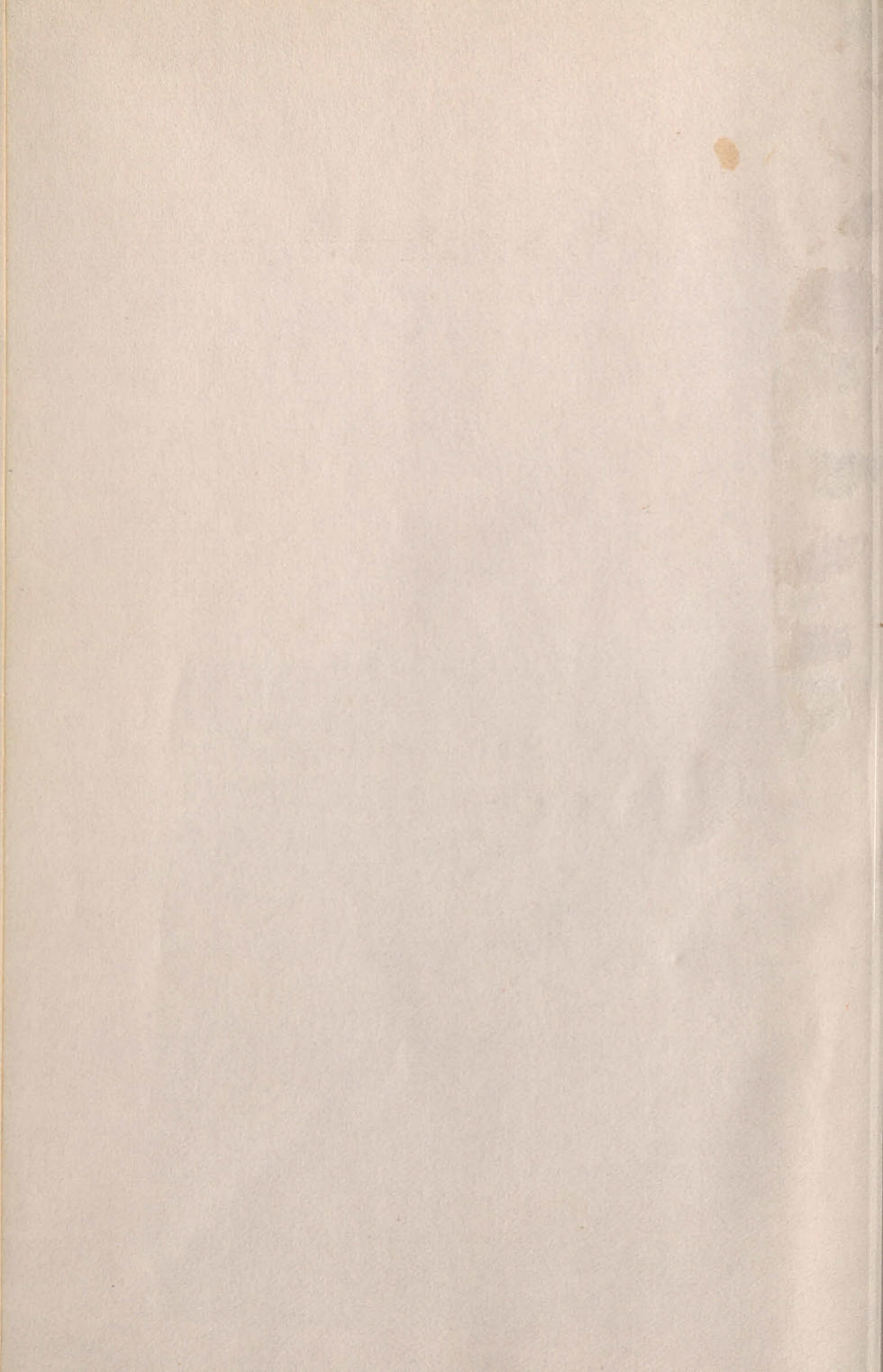
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MISSIONARY HORIZONS

(A brief survey of Christian missionary work
across the continents and down the centuries)

by

Prof. V. TITUS VARGHESE, M. A.

P. P. PHILIP, B. A.

Published by

Mrs. E. PHILIP

T. C. 2/1500, Kottara Lane, Gowreesapattom,
Triyandrum—695004, Kerala, S. India

MISSIONARY HORIZONS
(English)

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Published by:

Mrs. E. Philip

T. C. 2/1500, Kottara Lane

Gowreesapattom

Thiruvananthapuram 695004

Kerala, S. India

Phone : 443582

Price Rs. 35.00

First Impression 1992

Printed at:

GEO Printers

Plammood, Pattom

Thiruvananthapuram-4

Phone : 69878 & 62718

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PREFACE

We began writing this book with the limited object of depicting the lives of a few great missionaries who went to distant lands bearing the torch of the Gospel and showed the light of God's love to the illiterate and ignorant people living there in darkness. As we proceeded with the work it became clear that we had bitten more than we could chew, for the Missionary Horizon was wide and receding. The field to be covered was the entire world and the time-span twenty centuries. We were therefore constrained to select, cull out and present a few isolated cases, apparently without rhyme or reason, in a manner we felt best suited for our purpose. So this is neither a history of missions nor a biography of missionaries. It does not claim to be a study in depth of Christian missionary endeavour over the centuries. It is just an attempt to present to the lay reader, a representative view of mission fields, missionaries and mission work.

This is a sequel to our first joint endeavour: 'Glimpses of the History of the Christian Churches in India', though this should have come out first. The encouragement we got from the readers of the 'Glimpses' (which has since been sold out) gave us the impetus to continue the work. Should this work enable the reader to get a general idea of Christian missions, of the greatness of the Gospel and the contribution made by the missionaries to peoples all over the world, our effort is more than rewarded.

We got help from several quarters for completing this work. Of the many who helped us, Mr. Mathai Zachariah, General Secretary, National Council of Churches, India and Rev. Fr Saturnino Dias, Dy. Secretary - General, Catholic Bishops' Conference of India, New Delhi deserve special mention. They sent us a lot of source materials. We are indebted to the 'History of Christian Missions' by Stephen Neil (Vol. VI of

The Pelican History of Christian Churches) for the general plan of the book and for some of the details regarding mission work outside India. We have also imbibed some of its language and expressions.

In some of the chapters we have given a brief description of the churches that took shape as a result of the work of the missionaries. Though this is a slight deviation from the subject under discussion, we included it in the hope that it would enable the reader to get a correct idea of the fruits of missionary work in those regions.

We are grateful to Mrs. Sarah Boby for typing the script to Dr. M. Abel, Vice-Chancellor, Sri Krishnadevaraya University, Anantapur (A. P.) for his valuable introduction, and to all who helped in the publication of the book.

Madras,

31-3-1985.

Authors

P. S. Due to various impediments which need not be detailed here, the script completed in March 85 remained dormant for over seven years. It was revived now, only by the encouragement and support of some of my close friends and relations, to whom I am very much indebted. Meanwhile Prof. Titus Varghese passed away in 1986. I had to make slight alterations at some places in the text, to bring the subject up to date. Also, I added Appendix-II and an Epilogue to bring to light some subsequent developments, having an impact on the subject.

I am grateful to M/s GEO Printers, Trivandrum-4, for the speedy printing and nice get up of the book and to all who helped in its publication. Finally, I thank the Lord Almighty for enabling me to see it published at least now, in the eventide of my life.

Trivandrum-4,

31-8-1992.

P. P. Philip

INTRODUCTION

(Abridged)

The history of the Christian missionary movement is an exciting drama of intense human interest. It is a great saga of adventure and sacrifice of men and women committed to the sacred task of spreading the Gospel of Christ to every nook and corner of the world, spanning a period of twenty centuries. As one of the most fascinating subjects of study in human history, with contemporaneous relevance, the story of Christian Missions needs to be told again and again by each generation and in all countries and languages for the renewal and reinvigoration of the Church.

Starting with the missionary journeys of St. Paul of the New Testament, the authors of "Missionary Horizons" have traced the rise and spread of the missionary movements of the churches to the present day, including the great mission of Mother Teresa in the streets Calcutta and other parts of India. The narrative sheds light on many hitherto unknown events and personalities connected with the spread of Christianity across the oceans and continents. While providing a good historical accounts of the Christian missions, the volume highlights the theological foundations and contextual relevance of the strategies and methods adopted by various Christian missionaries from time to time. It also includes a very vivid account of various fields of missionary activities such as education, health, nutrition, culture, social reform and others. The authors have done well to critically review the goals, programmes and activities of various missionary societies and assess their achievements and failures in an objective and independent manner. They have also analysed the impact of Christianity and the response it evoked from peoples to whom the Gospel was preached. The panoramic survey of the missionary movement that the authors have provided in this volume is a

welcome addition to the existing literature on missiology and will serve as a valuable source of inspiration to all Christians in general and to those who are involved in the multi-dimensional mission of the Church in India, in particular.

I hope and pray that the "Missionary Horizons" will be of some help to the churches in India in their endeavour to rediscover and recapture the missionary spirit of unreserved dedication, adventure and selfless service and sacrifice, without which it is impossible to proclaim the Gospel of Christ in our contemporary revolutionary and changing world.

Sri. Krishnadevaraya University
Anantapur (A. P.).

M. Abel
Vice-Chancellor

CHAPTER—I

Go Ye Therefore and Preach the Gospel

Of all the imperatives of the Christian faith the most important seems to be the Lord's commission given to his disciples: 'Go ye therefore unto the uttermost corners of the earth and preach my Gospel.' That, in a nutshell, is the basis of all Christian missionary work. There may be difference of opinion about the how, when and where of the work, or on the modes and modalities to be adopted; but there can be none whatsoever on its importance or urgency.

The essence of the Gospel is that God sent His son into this world to redeem mankind from their sins and consequent punishment. It is beautifully summarised in John 3: 16, which says: 'For God so loved the world that He gave His only begotten son, that whosoever believes on Him might not perish, but shall have everlasting life.' This is the good news the disciples were asked to preach to all the world. "What is the essence of Christian missionary activity?", asked Mar Ignatius Zakka, Patriarch of Antioch and all the East, during his visit to India in 1982. He then answered it himself in the following words: "It is the sharing of Christian joy. We experience the joy of being in Christ. Therefore we want the non-Christians who do not know what it is, also to experience it."

The message of the Gospel was delivered first to the Jews, the community in which Christ was born, and later to the Gentiles. For the Jew and Gentile, the salvation was through faith in Jesus Christ. Filled with the power of the Holy Spirit poured on them on the day of Pentecost and continued ever after, the Apostles and other disciples travelled all over the then known world and proclaimed the Gospel of

salvation to all mankind, brought about by the sacrificial death of Christ on the cross. The well-kept roads and the relative peace that prevailed in the Roman Empire (*pax Romana*) facilitated the movement of the disciples within its borders and the preaching of the Gospel. Thus in the decades following the death of Christ, a new sect, consisting of believers in Christ took shape and they met regularly for worship and prayer. These groups, later called the Christian church were, formed in cities and towns like Jerusalem, Antioch, Rome, Ephesus, Corinth etc. Every Christian was expected to be a faithful witness to his Lord and Saviour, Jesus Christ. Since then the work of preaching and propagating the Gospel has been going on continuously, all over the world, so that today over 32 percent of the world's population are Christians. (Vide Appendix).

Buddhism, Christianity and Islam are the three great missionary religions of the world. The origin of each is attributed to an identifiable founder who believed that he had received a revelation which is of universal significance to mankind. Each commissioned his disciples to go out and proclaim the message as widely as possible. Of these, Buddhism has always remained an oriental religion. Having lost its roots in its homeland, India, it has spread out to the east, north and south, but hardly at all to the west. Islam was originally a religion of the desert and the Middle East. Later it succeeded in gaining considerable strength in Africa. Now it stretches from Morocco to Western China and from Albania to Indonesia. Christianity alone has succeeded in making itself a really universal religion. It has adherents among all races and classes of men and women— from the most sophisticated of the westerners to the Eskimos and aborigines dwelling in various hilly regions. How is it that a religion originated in Asia found its way to Europe and has become a universal religion? What is the secret of its universal appeal?

The world of to day is what it is, very much on account of the efforts of the Christian missionaries—perhaps much more than by the doing of kings and generals, statesmen and

administrators, scientists and engineers. Not only in the spiritual world, but also in the physical and material world. Edifices of the Christian religion such as Cathedrals, Abbeys, Minsters hold their heads high as landmarks in big cities like Rome, London, Paris, in various cities of America as also in the countryside in many lands. Organizations and institutions of Christian churches render yeomen service in the field of education, medical aid, nursing etc., and in various philanthropic activities. This has been going on for centuries. There are records evidencing interest of Christian churches from very early times in social service and works of charity. One of the notable features of the common life of Christians was the elaborate development of charitable services, especially to those within its own fellowship. Care of orphans, widows, prisoners and travellers received special attention of the church. It is on record that from very early times, churches obtained recognition as burial clubs. Alphabets for several undeveloped languages were invented or developed by Christian missionaries in their effort to translate the Bible to those languages. Schools, Colleges and Universities have been founded and are managed by churches or church organizations, in several countries.

The Missionary Horizon

This brings us to the door of our subject. How wide is the field of the Missionary? What is the extent of its horizon? What is the scope and amplitude of missionary work? In the chapters that follow, we shall endeavour to make a rapid survey of the field and get a fleeting glance of its widening horizon. But before embarking on it let us for convenience, have a look at the Christian church and its vicissitudes in the first century A. D.

Conversion of Saul of Tarsus

Perhaps the most important event of this period, from the missionary point of view, was the conversion of Saul of Tarsus. Saul was a well-to-do Jewish young man, educated under the famous teacher Gamaliel and a Roman citizen by birth. Being

a pharisee, he hated the Christians whose teachings and practices he considered heretical and harmful to the interests of the Jewish people. So he persecuted the Christians in Jerusalem. One day, while travelling to Damascus with letters of authority from the Jewish High Priest in Jerusalem, to imprison the Christians living there, he had a confrontation with the risen Lord. This he says, was no ordinary experience, but an encounter with Christ such as the other apostles had. It changed his entire life and from being a persecutor of Christians, he became a devout follower of Christ. He adopted the name 'Paul' and he describes himself as Paul, an apostle of Christ Jesus. In this connection the martyrdom of Stephen (vide Acts. Ch. 7) to which Saul was a witness, assumes great significance. Stephen's closing testimony and prayer as he was being stoned by his tormentors should naturally have played their part in bringing about Saul's conversion.

PAUL considered himself the chosen vessel of God, called to preach to all nations the Gospel of salvation of mankind, brought about by the sacrificial death of Christ on the cross. St. Paul may be considered the greatest Christian missionary of all ages. The second half of the book: Acts of the Apostles (Chs. 13 to 28) written by his faithful companion and disciple Luke gives a reliable, though brief account of his missionary work. Between the years 47 and 57 A. D., he undertook three missionary journeys.

During the first journey, along with Barnabas he visited the island of Cyprus and various towns in the province of Asia Minor preaching the Gospel. During the second journey accompanied by friends like Silas, Luke and Timothy, he re-visited the former fields in Asia Minor and from there, guided by the Holy Spirit, he went across to Europe and preached the Gospel in, Greece and Macedonia, staying for short or long periods in towns like Berea, Athens, Corinth, etc. The third journey undertaken soon after the second covered the former fields in Asia and Europe and helped in strengthening the young churches. During the third journey he stayed longest in the city of Ephesus,

These missionary journeys were followed by an eventful journey to Jerusalem and then to Rome as prisoner to be tried by Caesar. It was then that he visited several places in Italy and stayed for long in the Imperial Capital. Even as prisoner he lost no opportunity to preach the Gospel to individuals and groups. Though it was his desire to go as far as Spain, which in those days was considered the western end of the known world, he could not do so due to his second imprisonment in Rome, and martyrdom in about A.D. 67.

During his missionary journeys, St. Paul had to face privation, hunger, shipwreck, torture and desertion by friends—all for the sake of the Gospel. The many letters he wrote to churches and individuals helped to clarify their doubts and confirm their faith. Some of these letters, collected and included in the New Testament canon explain the basis of Christian faith and give guidance in regard to the day to day life and conduct of the believers. No wonder St. Paul is considered the architect of Christian theology.

As a result of the preaching of the Gospel by the disciples, many Gentiles believed and joined the group of followers of Christ, which included all types of people. As St. Paul says, in Christ there is no difference between the Jew and the Gentile, between the Greek and the Barbarian, between man and woman. All are equally welcome to the group, which came to be called the Christians. The name was first applied to them in Antioch (Acts II, vv 19-26).

The Christians

The Christians used to meet regularly for prayer and breaking of the bread as enjoined by the Lord. Their frequent meetings, sometimes in secret, evoked suspicion of the Roman government. Further, they refused to participate in public functions and festivals in which the Roman emperors were worshipped as gods. In consequence the loyalty of the Christians was doubted; they were looked upon as traitors and subjected to torture and various indignities. The first great persecution of Christians began in 64 A. D. during the reign of emperor Nero. He set fire to the city of Rome and made it

known that the Christians were responsible for it. On that charge many Christians were tortured and killed. Being both the prosecutor and the judge, the emperor had no difficulty to condemn, imprison or kill any one whom he disliked. Description of gruesome atrocities committed against Christians are available in contemporary records. There have been persecution of Christians in subsequent periods also.

Jerusalem Council

The second great event was the Jerusalem Council. The first converts to the Christian faith were Jews and Jewish proselytes. The influx of gentiles into the Christian fold gave rise to some problems. The Jewish Christians held that the gentiles should first be circumcised and brought into the Jewish fold before they are baptised. The gentiles felt that this was unnecessary. To settle this question a Council was held at Jerusalem in 50 A. D. under the presidentship of James, the brother of Jesus. Here Paul led the opposition to the party of the orthodox Jewish Christians and argued vehemently in favour of admitting the gentile converts to the church after baptism, without compulsory circumcision. Paul's stand was accepted by the council on condition that the gentile converts should refrain from certain practices which were particularly offensive to the Jews (ie., relating to food habits) so as to facilitate real fellowship. Needless to say, this decision facilitated the entry of gentiles to the Christian church in large numbers.

Destruction of Jerusalem

The third important event of this period was the destruction of Jerusalem, the first great centre of Christian faith. At the end of a prolonged and terrible siege, the city of Jerusalem was taken by the Roman General, Titus, son of Emperor Vespasian. The Jewish temple was destroyed, the city reduced to ruins and most of the people were either massacred or perished in the famine during the long siege. The Christians living in the city had escaped in time and taken refuge elsewhere because of the warning given by Jesus to his

disciples long ago (Vide Matt : 24 : 16 and Luke 21 - 21, 22). After the destruction of Jerusalem the Christian church had no earthly headquarters. Rome was never a common centre for all Christians as Jerusalem had been. The Church continued mainly as a gentile community, believing in and bearing witness to Jesus Christ.

We may safely conclude that the church of the first century was a genuinely missionary church. Apart from whole-time workers like Paul, Barnabas and Silas the ordinary members of the church also bore witness to the Christian faith by their way of living and preaching to the neighbours whenever opportunity arose. We have evidence of this in Acts 8 v 4 wherein it is said that those who were scattered on account of the persecution that followed the death of Stephen went about, preaching the word.

By the End of the First Century A. D.

By the end of the first century A. D., Christian churches were established in many cities and towns of the Roman empire. We see that elders in various positions like Bishops, Presbyters and Deacons existed in many churches though their roles had not become well defined as in later times. Most of the books of the New Testament had been written, but they had not been compiled into a book (New Testament), to be placed as scripture for devotional reading and worship as in the case of the Old Testament. Almost all the people who knew Jesus personally in flesh, and had seen or heard him, had passed away and a new generation had come up. The church had come to the end of one chapter of its existence. It was entering upon a new chapter—a new century, with its problems, prospects and possibilities.

CHAPTER—II

Within the Roman Empire and Beyond

The early decades of the Christian era were not unfavourable to the spread of the Gospel. The Roman government had imposed on a vast area, a unity such as had not been experienced at any time before. It had accepted Greek as the language of trade and of general interaction between all educated men. So, any one conversant with the Greek language could travel and make himself understood in a very large area of the Roman empire. The well laid-out roads constructed by the Roman government facilitated relatively quick movement of the missionaries. In its earliest days the Church used Aramaic, which was the vernacular language spoken in Palestine. Later on it had to use many local languages for the expression of its faith and propagation of its message. But almost from the very beginning, it was a Greek-speaking church. Most of the books of the New Testament were written in Greek, unlike those of the Old Testament.

Another important point was that it was a troubled age from the spiritual standpoint. Man was again in search of a soul — of a way to find salvation. The Epicurean and Stoic philosophies of the Greeks did not satisfy the spiritual aspirations of man. Judaism was better, but the rigid requirements of the Jewish Law were very difficult to fulfil, so that man was again in search of something to satisfy the inner cravings of his soul. It was in such an atmosphere that the Gospel reached the people of the Roman Empire. Many who heard it found it very consoling and satisfying. No wonder, many of them accepted it eagerly. This helped rapid growth of the Church.

St. Paul was the greatest and the most systematic of all the early missionaries. The great work he did for the propagation of the Gospel has already been referred to, in the previous chapter. We shall now have a rapid look at the churches that took shape by the preaching of the disciples.

Antioch

Next to Jerusalem Antioch in Syria was perhaps the biggest centre of Christianity. Though reference to the church in Antioch is found in the Acts of Apostles, much is not known about its early history. Mar Ignatius is believed to be the first Bishop (Patriarch) of Antioch.

There is a tradition that when he was a child, Jesus Christ took him in his arms, in the temple of Jerusalem. The seven letters attributed to Ignatius provide evidence to the growth of the church around Antioch. At the time of John Chrisostom, towards the end of the fourth century A. D., the population of the city was not less than half a million and half of it were Christians. The bishop of Antioch later came to be called a Patriarch, and Antioch can claim continuity as the spiritual head quarters of the Eastern Church, right up to the present day.

Rome

Rome was the third great centre of the Christian word. It was only in the fourth century A. D. that the Church of Rome began to put forward claims to universal domination, which have been rejected by the Eastern churches. It has resulted in a division in the Christian world which continues right up to the present day. The names of both Peter and Paul are associated with the Roman Church which grew by conversion as well as by the influx of Christians into the city from outside. It is estimated that about the year 251 A. D., Rome had a Christian population exceeding thirty thousand and that they had considerable influence in the city. The importance of Rome as the imperial capital naturally lent its weight to the Bishop of Rome, who was considered as one of the Patriarchs and later came to be called the Pope.

Persecutions

Our survey of the early Christian church will not be complete unless we refer to the great persecutions it went through and to the martyrdom of the believers who suffered for their faith. During the period from the reign of Nero to that of Diocletian (64 to 313 A.D.), no less than ten periods of intense persecution have been listed. Christians were hunted like wild animals, and subjected to severe torture and death. Romans gathered in the Amphitheatre used to enjoy the spectacle of the wild animals tearing them to pieces. After Nero, Domitian and even the philosophic Marcus Aurelius have not been behind in persecuting the Christians. The heroism which the holy fathers like Polycarp, Justin etc., exhibited in the face of these fierce attacks deserves, to be recorded in letters of gold.

Polycarp was well advanced in age when he was brought for trial. The Magistrate who was very sympathetic advised him to get his release by denying Christ and paying homage to Ceaser. Polycarp said: "I am now 86. How can I deny my Master who saved me and has done me no harm?". He was tied to the stake and set on fire. His body was consumed by the flames. In the case of Justin, the Magistrate who tried him asked: "Do you think that you will rise again after your death?" He replied: "I do not think; I know." Many illuminating scences like this brighten the horizon of the early Christendom.

Edict of Milan

The whole situation changed in the first quarter of the fourth century. Emperor Constantine (274 to 337 A. D.) became favourable to Christianity. By the Edict of Milan issued in 313 A. D., Christianity became free and was accepted as the State Religion. Christians could come out from their hideouts, move about freely and worship without hinderance. This changed the whole aspect of the Christian Church. From obscurity it emerged into brilliance. In course of time, as the church became rich, the ecclesiastical offices became objects of contention rather than means for service and evangelisation.

The church lost its original purity and became worldly and avaricious.

Now let us turn attention to the scene beyond the frontiers of the Roman Empire. The African horizon is dealt with in a later chapter. Some of the other countries are described below.

Armenia

The Armenian church was founded by Gregory, the Illuminator (c 240—332). When Armenia went under Persian rule for a time, he fled to the Roman territory where he received good Christian training. After the liberation of Armenia he returned to it. As he refused to lay garlands at the altar of goddess Anahit, he was tortured and imprisoned. Some time later the situation changed. The king was converted and he became a Christian. Thereafter they worked together to bring the country under Christian faith. Some years later Gregory was consecrated as 'Bishop and Catholicos of the Armenian Church'.

The church of Armenia is remarkable in many ways. This is the first clear case known, in which the conversion of a king Tiridates, led to the conversion of a whole country. When Tiridates accepted Christianity as the state religion, the aristocracy and later the common people had to follow him. In A. D. 406, the scholar and Patriarch Mesrob invented a new alphabet for the Armenian language, and completed the translation of the New Testament in 410. The Armenian Church has shown much resilience and great tenacity in the face of adversity because of the close identification of race, language, religion and culture. It is one of the oldest Christian churches. Since the rise of Islamic power in the Middle East, the church has been suffering severe hardship.

Mesopotamia (now called: 'Iraq')

Gospel entered this country at a very early date. Edessa was one of the great Christian centres in it. The language was Syriac. The Syriac-speaking Christians were a simple straightforward people with a deeper faith than the more philosophical

Greeks. An early Christian work, known as 'The Hymn of the Soul' produced by the former somewhat on the lines of the Pilgrims Progress is a remarkable work. The Christians in Mesopotamia also had to suffer persecution from the muslim rulers.

The Western Region

Christianity appears to have reached the Western region comprised of Spain, Gaul (modern France) and Britian before the fourth Century. At first it was established in Southern Spain. Irenaeus was the Bishop of Lyons towards the close of the second century. There were bishops in towns like London and York, but the evangelisation of Scotland and Ireland was achieved largely through the monks attached to some of the monasteries. More about it later.

Third Century

By the end of the third century A.D., there was hardly any area of the Roman Empire which was not penetrated by the Gospel. It had also crossed its borders. Strongest developments were in Asia Minor, Syria, Egypt, North Africa and Rome. This was a remarkable achievement. The contributory factors were:

1. Burning zeal and conviction of the early Christians, many of whom had seen the risen Lord and were eye-witnesses to his preaching and miracles.
2. Evident purity of the lives of the Christians.
3. Force of the Gospel and its spiritual appeal, which was stronger than that of philosophies of the Greeks and of the mystery religions.
4. The principle : 'One God, One faith, One baptism' helped very much to consolidate the church, and finally,
5. The effect of presecution and martyrodom of Christians on the people. There are a few well-authenticated cases of conversion of pagans in the very moment of witnessing condemnation and death of Christians; there were many others who were converted in course of time by the impressions then received.

CHAPTER—III,

To India, China and Japan

India

It is generally believed, that Christianity was brought to India by apostle St. Thomas. The tradition is that he landed at the port of Crangannore near Cochin in 52 A. D. and by his preaching and the many miracles he performed, made converts from among the Hindus of the higher castes, established churches in seven places in Kerala and appointed elders to look after them. Then he travelled eastward till he reached the Coromandel coast, converted some people there and established a church at Mylapore. He is believed to have been stabbed to death by some fanatical Hindus at St. Thomas Mount near Madras and his mortal remains were, according to tradition, buried in Mylapore. Later his remains were removed to Edessa.

There are various anecdotes connected with the apostle's coming to India and his work in this land. References to the Church of St. Thomas in India are found in books written from early centuries of the Christian era. We shall narrate just a few.

In the apocryphal book called 'The Acts of St. Thomas' written in the third century A. D., it is stated that St. Thomas was brought to India as a carpenter by Habban, agent of an Indo-Parthian king named Gondaphoros. He entrusted the apostle with a large sum of money to build a palace for him. St. Thomas however, spent all the money to help the poor. Some days later when the king came to see the progress of the work executed, he was surprised to note that there was no structure whatsoever. On being asked where he had built the palace, the apostle replied that it was built in heaven. Thereupon the king grew very angry and put him and Habban in

prison with the intention to execute them after trial. At that time, the king's brother Gad who had been lying ill dreamt that he died and went up to heaven. There he saw a beautiful palace and on enquiring whose it was, got the reply that it was newly built for king Gondaphoros. Upon hearing this the king released both the prisoners. He believed the Gospel and became a Christian. After that St. Thomas had full freedom to preach the Gospel throughout his realm.

There are many stories like the above one in the Acts of St. Thomas, to which much credence was not given by the historians. But archeological excavations conducted in the Punjab towards the close of the 19th century resulted in the discovery of coins and other evidence leading to the inference that Gondaphoros was a real historical person, an Indo-Parthian king who ruled in India in the first century A. D., chronologically a contemporary of St. Thomas. It is on record that the Arabs were trading with India using sea-going vessels, even before the birth of Christ. Hence, it is quite possible that there may be an element of truth behind the story cited. Reference to the Indian Church of St. Thomas is found in the Poems of St. Stephen written in the 5th century, writings of Bishop Gregory of Tours of the 6th Century, etc. Dr. J. E. Kaey states that even if the visit of St. Thomas to South India cannot be conclusively proved, it is, by no means unlikely.

The main features of the early Indian Church were that it was practically an autonomous church and its ecclesiastical language was Syriac. It was connected to the church in Mesopotamia and Persia, bishops from where used to visit the Indian church to exercise ecclesiastical supervision and help it by ordaining priests etc. It grew by efflux of time and influx of migrants from the Middle East. Due to famine and unsettled conditions prevailing in that region and more on account of the persecution of Christians that began after the rise of Islam, wave after wave of Christian migrants came from the Middle East and landed in the Malabar coast. Three waves of migration are on record. They were: the first under the leadership of Thomns of Cana in 345 A. D., the second under

Eravi Korthan in the last quarter of the 8th century and the third under Marwan Sabrison round about 825 A.D. The immigrants were welcomed by the ruling Rajas, who allotted land for their settlement and gave various privileges which were recorded on copper plates some which are still available in safe custody with certain churches in Kerala. In course of time these immigrants mingled with the local Christian population and acquired the Indian culture.

There is an ancient community of Christians in Kerala, called Syrian Christians who claim continuity from Apostolic times. They are the descendants of the early converts made by the Apostle, enlarged by the migrants from Syria and Persia. At present they are divided into various Christian denominations such as Orthodox, Roman Catholic, Protestant etc. They have parishes in India outside Kerala and also in various countries overseas. The Syrian Christians form a forward community in India, much more advanced in literacy and general culture level than the rest. They have produced many leaders at the national level and professionals like Doctors, Engineers, Chartered Accountants, Academicians and Vice-Chancellors of several universities, administrators and business executives at various levels. Many of them are engaged in business and plantation industry.

Missionary work in other parts of India (ie other than Kerala and Mylapore) commenced centuries later. We shall deal with it in due course.

China

It has come to light that Nestorian Christianity penetrated into China in the 7th Century A.D. At that time China was under the rule of the T'ang dynasty, a race of vigorous and able rulers under whom the empire became unified and peace and order established. Trade flourished and there were many foreign visitors. During this period China became very wealthy and civilized. The fact of penetration by Christianity came to light by the accidental discovery in 1623 of the 'Nestorian monument' at Hsianfu. References to the Nestorian

Christianity are found in the Imperial Edicts of the years 683, 745 and 845. Corroborative evidence was obtained when the Chinese 'Gloria in Excelcis' and other Christian books in Chinese were discovered in the grottoes of Tun—Huang in north—west China in 1908 A.D.

These records show that in 635 A. D. one A-lo-pen arrived in the capital city of the great T'ai Tsung, bringing with him the 'luminous religion' of Ta-Ch in (Syria). He was well received by the Emperor who himself studied the religion, approved of it and gave orders for its dissemination. Though there was opposition from the nobles, the church managed to survive for over two centuries. It appears that a Bishop named David was consecrated for China before 823 A. D. Chinese Christianity seems to have been mainly of the monastic type; but it is not clear how far the monks exerted their influence on common people.

In 845 A.D. the church ran into difficulties. Emperor Wu Tsung who was an ardent Taoist, issued orders to close down all the monasteries and directed the Nestorian and other monks to return to private life with the result they could not function any more. Before the end of the first millennium, the Christian church appears to have been wiped out from China. It was about two centuries later that Christianity again got a foothold in China. That will be discussed separately.

Japan

Whereas Christianity reached India in the first century A. D., and China in the 7th century, it was only centuries later, in the second half of the second millennium after Christ, that the Gospel reached Japan. It was through the imaginative writing of Marco Polo who had not actually set his foot on the Japanese soil, that the west got an idea of life, civilization and culture of Japan. He described them in terms of high appreciation. The first missionary was Francis Xavier who landed in Japan in 1549 along with two Jesuits and his Japanese attendant Yagiro. The conditions prevailing in Japan at the time were favourable for the missionaries. After years of isolation, the country had opened its doors to foreigners. The Japanese

were eager for trade, particularly in guns, which once obtained would, with their remarkable capacity for imitation, be produced in the arsenals in Japan. Buddhism was in discredit and there was no national religion to resist the Gospel.

But the missionaries suffered from the severe cold of the Japanese winter. The language was also very difficult to learn. But they pulled on. As he came to know more of the Japanese people, Xavier showed greater regard for their culture and thirst for knowledge. One important point to be noted is that the contact with the Japanese produced a change in Xavier's understanding of Christian missionary work, which had great significance for later years. Till then he thought that everything that the non-Christian people had in life and thought should be levelled down to the ground before the edifice of Christian faith could be built thereon. That was how the Spanish missionaries worked in South America and West Indies. But the contact with the Japanese gave him the understanding that here was a civilization which had many good and noble things about it which the Gospel need not reject, but could refine, transform and re-create. This idea had many fruitful results and was helpful in discussions and controversies.

Xavier stayed in Japan for 27 months and left behind him three small groups of converts. The importance of his work lies in the fact that he made a beginning and showed the way. A French Scholar, Claude Maitre has pointed out that with remarkable penetration, Xavier had grasped the social and political situation in Japan and chose the method which could ensure success.

Until 1593 missionary work in Japan was entirely in the hands of the Jesuits. The early converts were poor people, but in 1563 one of the local rulers (daimyos), was converted and this led to the conversion of the whole village which he ruled over. In 1571 the leader had only 5600 Christian subjects; but by 1575, a mass movement started, and the whole population of the region amounting to more than 50,000 became Christians. It has to be mentioned that it had all the weakness

of mass movement, but there were always some who were really enlightened.

Alessi Valignano, an Italian Jesuit who had been appointed visitor of all the Eastern regions, visited Japan in 1579 and made the following observations:—

1. In all possible ways, Christians including missionaries must adapt themselves to the local customs and manners.

2. Selected Japanese individuals should be taken out to see the glories of the Christian world. Working on this, four young men of noble families were sent to Europe under the care of a Jesuit father in 1582. They were received by the King of Spain and Pope Gregory XIII, and they attracted great attention throughout the western world. They returned to Japan in 1590.

3. Time had come for the Japanese to be appointed to the priesthood. In spite of opposition from various quarters, he succeeded in opening a seminary in 1593. The first ordination of Japanese priests could however, be made in 1601 only.

It is reckoned that by the end of the 16th century there were 300,000 baptized believers in the country. Meanwhile Japan was unified under one ruler and from 1603 onwards, under Iemitsu (1603—1651) there began a persecution, the exact motives of which are not clear. It might have been that the Christians brought a new law foreign to them. It became so furious that the good work done by the missionaries was destroyed and the Christian problem solved by death or apostasy of almost all the believers. Subsequent developments are dealt with in later chapters.

CHAPTER—IV

Through the Dark Ages and the Crusades

In the history of Europe, the second half of the first millennium after Christ is referred to as 'The Dark Age'. For the sake of convenience, let us have a look at the condition of the church from a slightly earlier period. We have also to take into account some of the developments in secular history.

By the end of the 4th century A. D., patriarchates had been formed in Rome, Constantinople, Alexandria, Antioch and Jerusalem. Of these Rome was in the western half of the empire and the others in the eastern half. The western church called itself 'Catholic' (meaning universal) and the eastern churches called themselves 'Orthodox' (meaning, following the correct faith). So long as the churches lived in communion with each other, it was a blessing for all. But when they quarrelled, it turned out to be disastrous for all. In the struggle for supremacy between the western and eastern churches, Constantinople, the capital of the eastern empire had naturally to take the lead against Rome. Rome and Constantinople were both friends and rivals; both fought for the purity of the Christian faith and toiled for the spread of the Gospel among the pagans; but when their rivalry descended to quarrels and generated hatred and they began to indulge in mutual denunciation and recrimination it affected the spiritual growth and missionary activities of both the churches, as may be seen later, in our survey.

By the end of the 5th century A. D., the Christian church had become the greatest civilizing force in the western world. It had assimilated the best elements of Greek and Roman civilizations and it had survived the collapse of the Roman

empire. The organization of the church was consolidated. The New Testament was given canonical status with the old. The great councils had settled many questions of doctrine and helped in maintaining unity. The churches had gone far in developing the system of worship and its theology. They could look back upon five centuries of miraculous growth in spite of many hardships suffered. But they did not know much of the ancient civilizations of the East. They could not also foresee the bitter struggles they were going to face in the second half of the millennium.

Conflicts

The church had to face two bitter conflicts during the second half of the first millennium. One was the struggle with the barbarian forces which continued to descend on the western world from Central Asia. The second was the conflict with Islam. In spite of continuing pressure and thrusts, the church was able to confront the barbarians and in due course of time by patient and sustained effort, overcome their attacks, tame and convert a large segment of them. It could extend its faith, worship and organization into their midst. But against Islam, its show was poor. Islam preached a simple monotheism, easy to grasp, with Mohammed as the prophet of God (Allah) Wherever Islam advanced, the Christian church was practically wiped out. They offered only two alternatives before the Christians — either death or apostacy. Still a large number of Christians survived, suffering great hardships. They were permitted to live in Islamic territories, because they were more educated and were useful for work as clerks and other functionaries.

The major cause of the rout of Christianity by Islam seems to be the disunity of the churches, disputes on matters of faith and the absence of proper ecclesiastical supervision. There were also political factors. In spite of these formidable forces of destruction the churches did survive and extend their missionary work to new regions and areas, and make the Gospel an effective power in the life of the people. In the second half of the first millennium the church got a strong

footing in the British Isles and some countries of the continent. It was the eastern churches based in Asia Minor, Syria, Palestine and Persia which suffered most from the attack of Islam. Many believers died. A small remnant remained faithful in the face of severe persecution. In later centuries the edge of the thrust blunted; but in countries where Islam was in power, Christians could continue only as second class citizens. Christianity was practically wiped out from some of the Islamic countries.

Crusades

The first counter attack of the West against the onslaught of Islam was the Crusades. It was a very diplomatic move of the Popes, to canalise the vigour of the knightly class and the resources of Christendom to fight for the liberation of the Holy Land from the hands of the unbelievers. For one thing, it diverted their attention and energies from internecine wars that devastated Western Europe. Those who died in the wars for the Holy Land were looked upon as martyrs. For those who survived, there was the prospect of material rewards in the form of new lands to be conquered, etc. Besides, the crusades also enabled the Westerners to become aware of another world and of a civilization more advanced than theirs. But, for two centuries from 1099, the year of the first conquest of Jerusalem to 1291, when the last crusader stronghold at Accre was lost, the Mediterranean world was darkened by hatred and violence.

It has however to be admitted that in the ultimate analysis, the crusades were 'an almost irreparable disaster' for the Christian cause. They have left an indelible stain on Christianity, in three ways, viz:

1. The Crusades permanently injured the relationships between the Western and Eastern branches of Christendom. The Crusaders from the West were guests in the eastern world which was still under the jurisdiction of the eastern Patriarchate. At first they recognized their proper position, but before long they set up Latin bishoprics under the

Western Patriarch of Rome. Naturally the Eastern churches resented it. Ill feeling reached its climax when the fourth crusade turned aside from its proper object, sacked Constantinople in 1204 and set up a precarious Western empire, on the ruins of the Eastern empire that had been destroyed. After sixty years the East reacted, expelled the foreigners and again set up an Eastern empire.

2. The Crusades have left a trail of bitterness across the relations between Christians and Muslims that efflux of centuries has not obliterated. To the Muslims, the West is the great aggressor.

3. It involves a lowering of the moral standards of Christendom. The religion of the 'Prince of Peace' and its holy places are not to be defended or recovered by the might of the sword.

Many of the Crusaders believed that the infidels were fit only to be slaughtered or taken as slaves. We cannot find fault with the Muslims if they reciprocate the sentiment with equal force.

The patent fact that Christianity was not a religion to be propagated by the power of the sword was voiced by saner men like Thomas Aquinas, Roger Bacon etc. But perhaps the first person to attempt to present Christianity in its true simplicity before the Muslim world was St. Francis of Assisi, who at the time of the Fifth Crusade, sought and was granted audience before the Sultan of Egypt. There he proclaimed the message before the muslim ruler. No matter whether the Sultan was converted or not, the event is significant as the dawn of a new era in the missionary approach to the muslim world.

The European Scene

We shall now have a look at the European scene. The Gospel had entered Gaul and Britain about the third century A.D. during the period of Roman occupation. But it suffered an eclipse in Britain two centuries later by the invasion of the heathen Angles and Saxons. It was only towards the end of the

6th century that it made a re-entry into Britain. In 596 A.D., Pope Gregory, the Great sent Augustine and a party of monks on a mission to England. It was designed to carry out missionary work in that land in a systematic manner. Augustine considered it his first task to convert the King and the nobles. King Ethelbert of Kent received them, because his wife, a native of Gaul, Queen Bertha was a Christian. He allowed them to settle in Canterbury and do missionary work. Their life and preaching made a deep impression on the King who was converted before long. By the end of the year Augustine was able to convert and baptize ten thousand people. Pope Gregory advised them not to destroy the heathen temples, but to convert them for use as Church, [and also to modulate the practices of the people to bring them in line with Christian practice.

St. Columba

A notable figure of this period is St. Columba, the Apostle of Scotland. Born in a noble Irish family about 521 A.D., he founded three monasteries including one on the island of Iona which he made into a Central Foundation for the control of several other monasteries which he established, as centres for the preaching and propagation of the Gospel. He led a simple life of real sanctity, was open and friendly to all and bore the joy of the presence of the Holy Spirit in his heart. The Foundation he established at Iona bore much fruit even after his death.

Wilfrid

WILFRID Bishop of York did notable work among the Saxons of Sussex in the eighties of sixth century and with that the conversion of England is deemed to have been completed; but it was Theodore of Tarsus who came to Canterbury in 688 that created regular dioceses with fixed boundaries all over the land and brought them under the control of the Archbishop of Canterbury.

An Irish monk called Columban went to Eastern France and founded the monastery at Luxeuil, and preached the

Gospel to the pagans living near Lake Constance. Later, he founded another at Bobbio in northern Italy, where he died.

Wynfrith of Crediton

Wynfrith of Crediton, later known as Boniface, the Apostle of Germany (c 680—754) is regarded as the greatest of all the missionaries of the Dark Ages. In 722 A. D. he was summoned to Rome and consecrated by Pope Gregory II as bishop for the German frontier without a fixed see. He found out very early that extended missions could function effectively only if they were kept under direct control and help of the Pope. He became famous by felling the sacred Oak tree of Thor at Geismar in Hesse, which was an object of superstitious reverence for the people of that locality. With the wood of the tree he built a chapel in honour of St. Peter. He organized several bishoprics in Bavaria and in 744 founded the famous monastery, at Fulda, which has played a prominent part in Roman Catholic Church of Central Germany right up to the present day. He succeeded in carrying out several reforms in the Frankish church. In 753 he moved on to the far side of Zuider Zee where he met with marked success in presenting the Gospel; but it stirred up a violent pagan reaction in which he was murdered along with some of his fellow workers. Boniface has left a number of letters and treatises from which we can learn much of their missionary methods.

Monasteries

The monasteries played a very effective role in the preaching of the Gospel during this period. The monks did two kinds of services in connection with their mission work. First, they had to cultivate the land with their own hands, in addition to their daily round of prayers. This brought them in direct contact with the peasants and helped them to study their lives at close quarters. Secondly the northern monks introduced the idea of a vernacular culture (distinct from the Latin) which was part of their Saxon and Irish traditions. In course of time this led the way to the mediaeval cultures of Europe and the development of the national languages of Europe.

Emperor Charlemagne

We now come to Emperor Charlemagne, a great figure in European history, who was the sole ruler of the Franks from 771 to 814. On the Christmas Day 800 A. D., Pope Leo III crowned him in Rome as Emperor of the Holy Roman Empire. He was a wise and powerful ruler very much interested in theology and learning. He had to face constant threats from the Saxons, and other German tribes and from the barbarian hordes, and had to meet them in the battle field. Conversion was included as one of the terms of the peace treaty he entered into with the tribes as he conquered them. In the territories he conquered, dioceses were formed and bishops appointed. This was an easy way to convert people to the Christian faith, but certainly not the right way. By the time of his death Charlemagne had brought the Saxons under control and led them to the Christian religion.

Russia

Perhaps the first attempt to introduce Christianity into Russia was taken by Princess Olga who, after the death of her husband, ruled in Kiev from 945 to 964. But the good work she began was completely destroyed by her son Sviatoslav who took over the government from his mother and headed an anti-Christian reaction. It was under his son Vladimir, who ruled from 980 to 1015 that Russia became a regular Christian country. There is a legend that he sent his deputies to different countries to find out the best religion to be adopted by his subjects. They looked into Judaism, but found it unsuitable for the Russians. They went to Germany, but found the ceremonies of the Western Church too simple. Then they went to Constantinople and were charmed by the splendour of the ceremonials of the Eastern Church, under the Patriarch of Constantinople. Accordingly the Russians joined the Eastern Church.

The Gospel reached Bohemia, Hungary, Poland and some of the Scandinavian countries before the end of the first millennium.

CHAPTER—V

Franciscan, Dominican and Jesuit Missions

As indicated in the previous chapter the monasteries were for centuries, the centres for the direction and guidance of Christian missionary work. From the twelfth century onwards, two great orders of friars, viz., the Franciscans and the Dominicans came to the fore-ground. There was much difference in the aims and purposes of the two orders. Francis (1181-1226) tried to bring back spirituality and joy into the Christian world and to release new forces for the service of the poor. The object of the order organized by Dominic (1170-1221) was of a more serious nature. It was to be intellectually competent, devoted to the conversion of heretics, particularly through the work of preaching. Its official title is: 'The order of Preachers'

The Jesuit order was founded by Ignatius Loyola in 1534, with six of his companions in Paris. They were to be the vanguard of a new Militia of Christ, bound by very rigid vows of obedience and utter submission to the Pope. The object of the order was conversion of pagans and re-conversion of heretics to the Catholic faith. Within the next hundred years they were to cross all the known seas and serve in many lands.

Embassy to the Great Khan of Mongolia

The Pope sent a number of embassies to the court of the Great Khan of Mongolia. It is doubtful whether they could be regarded as part of Christian missionary work; but they deserve special mention as an indication of the awareness of the Church in understanding the Asian world and a sense of responsibility for bringing the Gospel to the Asian hinterland.

The first one was Fr. John of Plano Carpini, a Franciscan. He left Kiev early in Feb. 1246 and reached the court of the Great Khan in the very heart of Mongolia in July, the same

year. He delivered to Genghis Khan letters from Pope Innocent IV which contained a protest against the attack of the Mongols on Christians, a brief account of the Christian faith and calling on him to acknowledge the Lordship of Jesus Christ and follow his teachings. Now Genghis Khan was a barbarian who had only a primitive religious belief; but he had great regard for all religious teachers. He received the embassy with courtesy and heard the message brought by Fr. John who thought that the Mongolian conqueror would accept Christianity. But he was mistaken. The Khan gave him a letter in which the Pope was called upon to show his submission to the Khan who was the divinely appointed ruler of the world. Subsequent embassies including one of William of Rubruck sent to Kublai Khan also met with similar results. In this context a mission in the reverse direction from the Eastern Church is very interesting, and deserves special mention.

Rabban Sauma

Rabban Sauma, an Ongut Turk born of a Christian family in Peking decided to travel west along with his friend named Mark, to see the holy places. They set out on or about 1278 A. D. and after a long and adventurous journey reached Baghdad. Shortly afterwards the Patriarch died, and Mark who had some political connections was elected Patriarch under the title Mar Yaballaha III. When the new Khan wanted to send an embassy to the West, he naturally chose Rabban Sauma, who arrived in Rome in 1287. There the Cardinals wanted to test him and obtain his submission to the Pope. He told them boldly that he had not come to Rome for instruction, that he was following the teachings handed over to the Church from Apostolic times and that no man had come to the East from the Pope to teach them. He added that he had come to Rome only to receive the blessings of the Pope and to see the Holy places. Thus he was able to uphold the independence of his church. It is recorded that he celebrated the Eucharist at Bordeaux in the presence of King Edward I of England who received Holy Communion from his hands. Sauma's pilgrimage was indeed a remarkable achievement, which was also fruitful.

John of Monte Carvino

One of the positive results of Rabban Sauma's visit to the West was the interest it generated in Rome on matters relating to the far East. Consequently in 1289 Pope Nieholas IV sent John of Monte Carvino, a Franciscan monk who had already some experience in the East, as Papal Legate with letters to several Mongolian chiefs, including the great Kublai Khan. As the land route was closed on account of war, he took the sea route and landed in South India where he saw the Church of St. Thomas. It is recorded that he stayed there for thirteen months and baptized about a hundred persons. A travelling companion of his, a Dominican Friar called Nicholas of Pistoia died while in India and was buried in the same church. The writings of John throw much light on the condition of the Indian church at that time.

Friar Jordain Catalani

Friar Jordain Catalani, a Dominican friar who visited India first between 1321 and 1323 and then again in 1330 is said to be the real founder of the Latin Mission in India. He first landed at Thana near Bombay, did missionary work in places near by and baptized many people. During his second visit, he came as Bishop of Quilon and brought a letter from the Pope asking the Christians of that place to join the Catholic church. This was probably the first claim of the Pope to the jurisdiction of India. He has also left a record of the things he saw and the condition of the Indian Church.

Many interesting details of the Indian Church are available in writings of the later visitors such as Odoric of Pordenone, St. John of Maringnolli etc.

St. Francis Xavier

One of the first companions of Loyola was Francis Xavier, (already referred to in Chapter 3) who was later to become one of the greatest missionaries and the founder of the Catholic Church in South India. He was a man of profound faith in God and had great concern for the salvation of the souls. Xavier came to India not as ordinary missionary, but with

power as the representative of the Pope and the King of Portugal for the entire East. He landed in Goa in May 1542 and after a short period of stay there, moved on to work among the Paravars, i.e., the fishermen community of the Coromandel coast. They had for a long time been suffering from the depredations of the Muslims from the north. The Portuguese offered them protection from the Muslims on condition they accepted baptism. Accordingly the entire community of over ten thousand souls was baptized by them *en masse* and left as it was. There was no one to give them Christian instruction or pastoral care.

Xavier found them a rough and undisciplined set of people, but basically good-natured and physically strong. He began by translating the Lord's prayer, the creed and the ten commandments which he taught their children in the form of hymns which they could sing and learn. The children would in their turn take the message to their parents and thus the entire community would become enlightened. He founded some schools for their children and appointed catechists to give spiritual instruction to the converts as they were brought into the church by mass-conversion.

The greatness of Xavier's work lies in the method and system adopted for its execution and the intense drive behind it. He has left a system of missionary organization which his successors may follow with advantage. Thus by the end of the century, the Paravars in sixteen villages were converted to the Catholic faith. In this connection, it may be mentioned that there is an allegation that Xavier used coercive methods for winning converts and that he was more interested in gaining converts than in confirming them in faith.

The follow up work among the converts is impressive by any standards. Today we find their children well advanced in literary and cultural level, much above that of the other communities in that region. Xavier left India for Japan in 1549. His work in that country has already been described in Chapter 3. Back in India in early 1552, he found the missionary organization in great disorder. He tried his best to put

the house in order and left India again on a mission to China. But he died before reaching the main land of China, and his body which was buried in an island near China was brought back to India and buried in Goa where it is still enshrined. No wonder, people all over the East go on a pilgrimage to see his place of burial.

Mission to The Moghul Court in Delhi

Akbar the Great was a very enlightened ruler, much interested in learning the basic teachings of all religions. As desired by him, a team of Jesuits under the leadership of Rudolf Acquaviva was sent to Delhi in 1580. They were received with honour and had discussions with Akbar on a number of occasions. They entertained the hope that Akbar would accept Christianity, but he had his own ideas and was thinking in terms of introducing a new religion, 'Dil Ilahi', assimilating the good elements of all the known religions. After three years they returned to Goa without having achieved much. There have been a few more missions later, but the Moghul emperors, though courteous and tolerant, did not accept Christianity. The missions however, enabled the Catholic church to get a foothold in Delhi, Agra, Lahore and Patna and establish churches there.

Fr. Robert De Nobili

Fr. Robert De Nobili was an Italian Jesuit belonging to an aristocratic family. A very intelligent man, he became a zealous missionary, came over to India in 1606 and began to work in Madurai. He found out that the Christian missionaries were working mostly among the lower sections of society and that they rarely came into contact with the upper classes and the more intelligent sections of the Hindu society. So there were hardly any converts from among them. He also learned that the foreign dress and manners of the missionaries alienated them from the mass of the Indian people. With a view to get over these difficulties, he assumed the dress and manners of an Indian Sanyasin and lived in a humble ashram. He studied Sanskrit and Hindu philosophy and entered into religious discussions and discourses with

Brahmins and other caste Hindus. Thus he was able to bring the Gospel to the notice of the caste-Hindus and convert many of them. Perhaps the most remarkable point to be remembered in regard to his work is that he did not attack the caste system which he thought was in-built in the Indian social fabric and perhaps inevitable in the circumstances of its setting. So he permitted the upper caste Hindus who were baptized, to remain as a separate congregation without joining the Parava converts of the locality.

Though his method was approved by the Archbishop of Goa, it had to face severe criticism from various church authorities who thought that he was corrupting Christianity and creating a schism. Finally the case went up to the Pope. In 1623, Pope Gregory XV approved his method subject to certain conditions. In course of time the Madurai Mission was extended to Tanjore, Trichinopoly, Mysore etc., where some other missionaries also adopted his method with some degree of success. It has however to be noted that the caste system still continues as a problem in various Christian denominations, not only Catholic.

Mathew Ricci

Mathew Ricci, an Italian Jesuit who was teaching in the Seminary at Goa went to Macao, the tiny Portugese settlement at the mouth of the Canton river and began to learn the Chinese language with the object of getting into the Chinese capital. In 1583 Ricci and a companion got permission to enter a provincial town and in 1600, to enter the Imperial capital. At that time the Chinese believed that theirs was the only true civilization in the whole world and that people from outside came only to pay homage to the Emperor (son of Heaven). Ricci had the advantage of being a skilful watch-repairer and maker of maps. This helped him to gain the Emperor's favour and continue in China for ten years, when he was also the Jesuit Superior for the whole of China. Under his wise guidance the mission continued to flourish. A number of converts, including members from notable families and scholars of considerable distinction were baptized. By 1610,

there were about two thousand members. But the fate of Christians depended on the changing mood of the Emperor and there was persecution at times. However an imperial edict issued in 1692 ensured protection of churches and freedom of worship to Christians. This proved to be of great help to missionary work.

In Central And South America

Following the discovery of America by Columbus, Spain and Portugal embarked on a career of exploration with the object of conquest and occupation of new lands found. By the middle of the 17th century they got control of almost all the countries of Central and South America. Waves of colonists from the two countries went over there. Missionaries of the Franciscan, Dominican and Jesuit orders travelled with the colonists. Apart from attending to the spiritual needs of the colonists, the missionaries undertook the heavy task of bringing the heathens who inhabited those unknown lands to the Christian religion and Catholic faith. The subject is dealt with in greater detail in Chapter 10.

CHAPTER—VI

Mission Fields of Orthodox Churches

The advance of Islam in Asia Minor and Europe and the attack of pagan Tartars on Russia dealt a double blow on the Greek-speaking Eastern Churches and put an end to their great missionary activity. The orthodox churches under the patriarchates of Constantinople, Antioch, Jerusalem and Alexandria could do little under the muslim rulers. It was Russia which came forward as an aggressive Christian power.

Stefan Charp

One of the greatest missionaries of this period was Stefan Charp (1340—96) consecrated bishop of the missionary diocese of Perm in 1383. He followed the very good traditions of the eastern churches, viz., using the local language for worship and adopting the customs and manners of the Syrian people. He did not use any questionable methods for making converts. A modern theologian has remarked that his work was marked by wisdom, and breadth of outlook and that he was free from political involvement. His missionary work, though not spectacular was solid and he did his best to strengthen and deepen the faith of his converts. Though his achievement was small in magnitude his example remained as an inspiration to his successors.

Political Developments

It becomes necessary to refer to certain political developments which made an impact on the missionary activities of the period. After the fall of Constantinople, Moscow became the heir and champion of the Byzantine word. Its rulers began to refer to Moscow as the third Rome. The first Rome fell into heresy; the second Rome, i. e., Constantinople fell under the domination of the Turk, and it was felt that God had brought Moscow, the third Rome to be the centre of the world

in later times. In 1589 the ecumenical patriarch of Constantinople raised Moscow to the status of a Patriarchal see. This facilitated the expansion of the Russian church. Ivan III (1462-1505) who married a Christian princess, adopted the title of Emperor, regarded himself as successor of the Byzantine line, as a second Constantine and considered opposition to him as rebellion against God. Ivan IV, the terrible (1533-84) looked upon the war he fought against the Tartars of Kazan as a Holy war. On capture of the city of Kazan he ordered that those who did not accept baptism should be driven out of the city. In Russian missions, the connexion between the Church and the State is so close that it is difficult to distinguish the one from the other. The work in this vast hinterland is generally described in seven phases as shown below:-

1. The mission in West Siberia

Filofey (Filotheos), consecrated bishop of Tobolsk in 1702 was a zealous missionary who baptized forty thousand converts. During his time the number of churches increased from 160 to 448. But one undesirable feature of his work was the exemption from payment of taxes he obtained from the emperor in favour of those who became Christians.

2. The mission to China

From the 17th century onwards the Russians had been making attempts to send priests to Peking to look after the Russians living in that city, but China continued to resist. However by the treaty of Kiatcha (1729) four Russian priests were allowed entry into the capital. The number of conversions was small. It was reported that in 1795 there were only 25 Russians and 10 Chinese Christians in the church at Peking.

3. The mission to the Kamalucks

The mission to the Kamalucks, a wandering people of the Steppes, in south-east of the Ural mountains was vitiated by the involvement in the disputes relating to the succession of chieftains among them. It is seen that even as late as 1780,

the Kamalucks had in them, much more of the Lamaist beliefs than Christian faith.

4. The Mission on the Middle Volga

The mission on the middle Volga was more successful than those mentioned above, mainly because of rewards and favours shown to those who became Christians. Peter the Great granted exemption from taxation and from the hated military service to those who accepted baptism. Thus, during the period from 1701 to 1705 over 3600 pagan Tchermisses were baptized. But the converts knew nothing of Christianity as they did not know Russian language and were not given instruction in their mother tongue. The heyday of the mission was the time of Luke Konashevitch (1738—55), the powerful Metropolitan of Kazan, when a counting house of the newly baptized was set up on strict business lines. During the period from 1741 to 1762 the entire population of the area (except Muslims) numbering over 430,000 was brought into the church. The Muslim Tartars resisted the allurements and only a number slightly over 8000 of them accepted Christianity. The high handed methods of the bishop were objected to by the Mullahs and it later led to a revolt of the Muslims as a result of which the bishop was transferred to Belgorod.

5. The mission to East Siberia

About 1682, a group of thirteen missionaries was sent to the remote cities of the Lena and Dauria. According to the custom imposed by the Cossacks, they purchased the tribal people like cattle, baptized them and sent them as serfs to work on the lands belonging to the monastery. Though a few churches came up like this they died out in course of time.

An independent diocese of Irkutsk was formed in 1727. Its first bishop Innocenty Kulchisky was a very saintly man. Though he ruled for only four years he made such a deep impression of holiness that he was officially recognised as a saint in 1805. The missionary organization of the vast area was left to the initiative of individual missionaries without any direction from the centre. The most notable of them was

Cyril Vaslyevich Suchanov (1741—1814), a lay man who devoted all his life to missionary work. Limiting his earthly possessions to the contents of a travelling bag, he moved about ceaselessly among the nomads, gained their support and built his first church in 1776. He taught the people not only Christian faith, but also the first lessons in agriculture and handicraft. He brought them to settle around the Church. Then he went to Irkutsk where he was ordained as Bishop Michael Mitkevitch and returned to work among his people with greater devotion.

6. The mission to Kamchatka

This far-flung peninsula made up of volcanoes rising up to 17,000 feet with chilly winter was used as a military station and penal colony of Russia, and the local inhabitants were in a primitive state of civilization. The first missionary was the archimandrite Martinian who came in 1705 and baptized a few converts. The apostle of Kamchatka was Ioasaf Chotunshesky who was a preacher in the Moscow academy. He arrived in 1745 with a team of monks, deacons etc and worked methodically, first among the Russian population and afterwards among the natives. In 1748 he reported that there were over 11,500 Christians and as it had become a settled Christian area, missionary work was no longer necessary. It is seen that an epidemic of small-pox struck down half the population including some priests in the winter of 1766-67. This was a serious blow from which the church recovered only in the 19th century.

7. The American mission

The Aleutian Islands spread out in a semicircle between Asia and America heard the Gospel through the efforts of a Russian merchant named Shelekhov who had noticed the local people listening to the Christian songs sung by the exiled Russians. In response to the request he made to the Senate and the Synod to send missionaries. Archimandrite Ioasaf Bolotov left Moscow in 1794 with a small team of monks, deacons and lay brothers. On arrival in the islands, they found the people very eager to hear the Gospel. By 1796, nearly ten

thousand people of the island had become Christians and the work was extended to the American mainland. In 1797 Ioasaf was consecrated at Irkutsk, but on the way back the ship in which he travelled with his fellow workers foundered and sank with the people in it. Without pastoral care the Christian community became very thin, but it revived at a later period.

The history of the expansion of the Russian Church shows very interesting side-lights. It is a strange mixture of "statecraft, coercion, bribery, heroic zeal, apostolic simplicity, willingness to suffer and die." In places it showed characteristics of the 8th rather than the 18th century. There are lights and shades in the vast panorama and we need not attempt to justify the questionable methods adopted to effect conversion/baptism. However, out of this welter of fair and unfair methods and practices, of light and shade, fruitful results were to follow later on.

CHAPTER—VII

Protestant Missionary Societies

The Protestant churches were not in a position to think of missions during the early years of their formation. There were many reasons for this: In the first place they had to fight for their survival — against the powerful Roman Catholic church which wanted to throttle them. Secondly, they wasted much time and energy by in-fighting among themselves over matters of faith and theological niceties. Further the Protestant churches were not in touch with the wider world outside Western Europe and therefore did not have a proper appreciation of the need for carrying the Gospel beyond its limits. To be realistic, it was only after the Dutch and the English began to expand their commercial activities, that Protestant missionary efforts became active.

Dutch mission in Java

An early example of Protestant missionary work was that done by the Dutch missionaries in Java. These missionaries were civil servants whose primary duty was to look after the spiritual life of the Dutchmen in the East. They were given a cash bonus for each man baptizəd. Some special privileges were given to the Christians and possibly, political motives played as important a part as religious. Naturally, the number of converts was large. It appears that by the end of the 17th century there were 100,000 Christians in Java, and 40,000 in Ambon, of which a large part might very well have been nominal Christians. A notable achievement of the period was the translation of the New Testament into Malay in 1688, which was the first Bible translation into any language of the South East. The churches in Java and Ambon continue to exist till the present day.

Formation of Missionary Societies

Unlike the Roman Catholic church, Protestant churches did not have any monastic orders or other infrastructure to initiate and carry on missionary work systematically. Therefore, in Protestant countries missionary societies were formed with royal or government patronage, in co-operation with the church. An early example is the British Society for the Promotion of the Gospel (S. P. G.) founded in 1701 as an incorporated society with a royal character. But it was only towards the end of the 18th century that a resurgence of missionary activity become noticeable in the Protestant world. The impetus for the development was given by the pietist movement. The principles of pietism are the demand for personal conversion and holiness, close fellowship of believers and responsibility for Christian witness. The expectation of the return of Christ which would be preceded by a great outpouring of the Spirit of God animated their actions and roused their thoughts to a sense of responsibility for 'foreign missions'.

The missionary societies named below deserve special mention:

Baptist Missionary Society (British)	—	formed in	1792
London Missionary Society	—	„	1795
Church Missionary Society	—	„	1799
British and Foreign Bible Society	—	„	1804
American Board of Commissioners for Foreign Missions	—	„	1810
American Baptist Mission Board	—	„	1814
Basal Mission	—	„	1815
Danish Missionary Society	—	„	1821
Paris Missionary Society	—	„	1824
Berlin Missionary Society	—	„	1824
Church of Scotland Mission Board	—	„	1825

The missionary societies began their operations in various parts of the world. It is seen that many missionaries made earnest attempt to learn the language of the countries to which

they were sent, while some of them made remarkable progress in this direction. Some compiled dictionaries and translated the New Testament or whole Bible into those languages. In some cases the missionaries had to devise even the script to reduce the language to writing. The services rendered by Christian missionaries (including Catholic and Orthodox personnel) to the linguistic development of different countries, run like a silver lining across the horizon.

Most of the missionary societies mentioned above sent missionaries to work in the fields they opened in India. The colonial governments in India gave indirect support to their work to some extent. In the countries occupied by Catholic powers, various concessions were extended to new converts. This was helpful in speeding up conversion. While the offer of inducements to gain converts was not correct in principle, it appears to have been resorted to by some, both Catholic and Protestant on the consideration that though the converts themselves may not be good Christians, at least the next generation could be trained in the way of the Lord. The rights and wrongs of this method are arguable.

In spite of various difficulties and obstacles missionary work moved forward. The early missionaries were primarily teachers. In the 'Protestant mission fields' the church and school worked closely, hand in hand. The poorly-lit elementary schools of the earlier generations gave way to stately universities. Higher education was used not only as a means to produce educated Christians, but also to bring the Gospel to the doors of the intelligencia, who could not be contacted in any other manner. In several countries the missionaries co-operated with the local system of education. Elsewhere they founded new universities such as the American University in Beirut. Several universities in Europe and America were founded under Christian influence and inspiration. Special schools started for the blind, deaf and dumb have made a deep impression on non-Christians. Missionaries have also started industrial schools, agricultural institutes etc. in various countries. They have started printing presses and

opend publishing houses. As Stephen Neill has pointed out, there was hardly any area of human activity which was not pressed in to service for the spread of the Gospel.

Work among the poor and the lowly

Naturally it was among the poor and the under-privileged that mission work was most successful. In the primitive communities among whom he worked, the missionary was their teacher, preacher, friend, philosopher and guide and he wielded considerable influence and power. But there have been many cases in which members of the higher classes and castes came under the spell of the Gospel. It has to be mentioned that despite the patronage of colonial governments, the missionaries worked more less independently. By the end of the 19th century the Gospel had penetrated most of the countries of the world and gained adherents from them. Many of the missionaries showed single-minded devotion to their call and bore witness to their faith risking their safety and even life itself. Some lost their lives in taking the Gospel to the cannibals and more, due to the adverse climatic and (sometimes) political conditions. Results achieved give evidence of sustained effort and much sacrifice.

We may close this chapter with a passing reference to William Carey, generally considered the father of modern missionary movement. His work marks the entry of the English speaking nations on a large scale into the missionary enterprise. Carey became a Baptist at the age of 18, and worked as village pastor and cobbler. He emphasised that it was the duty of all Christians to engage themselves in the proclamation of His Kingdom. His sermon delivered at Nottingham to a group of Baptist Missionaries on the text : 'Lengthen your cords; strengthen thy stakes (Isa : 54 — 2, 3) emphasised two great principles : Expect great things from God; attempt great things for God'. The Baptist Missionary Society was formed in 1792 and Carey became its principal missionary. He left for work in India in June 1793. The monumental work he did in India for the spread of the Gospel and in Bible translation etc., is detailed in the next chapter.

CHAPTER—VIII

Western Missionaries in India

Among the Western missionaries, the Roman Catholics were the earliest to come to India. We have already come across Catholic monks and friars who have passed through India and missionaries like Francis Xavier and Robert de Nobili who came to India, preached the Gospel, baptised people and formed churches in various parts of the country. The Protestant missionaries arrived much later. In this chapter we shall deal with the work of Protestant missionaries in India.

Ziegenbalg and Pleutschau

The credit for sending the first Protestant mission to India goes to King Ferdinand IV of Denmark, who ruled in the beginning of the 18th century. He felt that he had a responsibility to preach the Gospel to his subjects in the tiny Danish settlement of Tranquebar in the south-east coast of India. So he found two young German missionaries, Bartholomew Ziegenbalg and Henry Pleutschau and sent them to India. They arrived in Tranquebar on 9th July, 1706 after a tedious voyage which took 30 weeks. Though sent as 'royal missionaries' at the personal expense of the king, they were not given a warm welcome by the Danish Governor and his men in Tranquebar. In spite of the cold treatment given, the two missionaries started their work in right earnest. They learned the Portuguese language which was at that time spoken by many in the coastal regions of South India. Then they contacted the local people and with the help of interpreters, learned the Tamil language. Having got a working knowledge of the vernacular, they began to teach the people, old and young, the basic truths of Christianity. They also carried on religious discussions with learned Hindus and Mohammedans of the place.

By March 1711 Ziegenbalg, who had learnt Tamil well, was able to complete a translation of the New Testament into Tamil, and this helped their work very much. Many were attracted by their teachings and some were ready for conversion. The first ceremony of baptism took place on 12th May 1707 within a year of their arrival. The first converts baptized were domestic servants of the European settlers. As they did not like the baptism they did not permit the new converts to worship in their church. So the missionaries were obliged to erect a humble church building for their use. The consecration of the first native church named 'Jerusalem Church' took place on 15th August, 1707 in the presence of a large gathering. (The year is given as 1718 in one record). In course of time more Hindus were baptized. Thus a strong congregation was formed in Tranquebar.

Limitation of space stand in the way of a detailed narration of the work of various missionary societies in India. Brief details of the life and work of a few missionaries are given below.

Chaplains

In this connection it is necessary to mention that some of the Chaplains who came to India to look after the spiritual needs of the European employees of the East India Company (and later, of the British Government) did missionary work by opening schools for Indian children, and by taking steps to get portions of Bibles translated to Indian languages and publishing them. The names of Henry Martyn, Thomas Thomason, Claudis Buchanan, Daniel Corrie, etc deserve to be remembered in this context. One of the earliest English schools founded in the city of Madras is called Bishop Corrie's Grammar School. Claudius Buchanan who was a chaplain and teacher in Calcutta went all the way to Malabar (present Kerala State) in 1806, visited the old Syrian Metropolitan Mar Dionysius I and discussed the condition of the Syrian church with him, with the idea of re-generating it. At the time of his leave-taking, the Metropolitan presented him a copy of the Bible in Syriac, which is still kept in the Cambridge University

Library. He visited several other leaders of the church in South India, held discussions with them and later published his 'Christian Researches in Asia', a monumental historical record, the publication of which helped the western world to get an idea of the churches in India at that time. It was one of the important factors which induced the C. M. S. to send missionaries to India.

Christian Frederick Schwartz

The most gifted of all the early Missionaries was Christian Frederick Schwartz, who landed in India in 1750 and served until his death in 1798. He wielded considerable political influence as he was employed also as envoy by the British rulers in Madras to carry on negotiations with Hyder Ali, the war-like ruler of Mysore. Both parties had implicit faith in his integrity and so his intervention was somewhat successful. As he had acquired proficiency in speaking Tamil, his sermons were appreciated by Hindus and Muslims alike. He succeeded in converting even notorious criminals accustomed to robbery.

The Danish Mission has a good record of performance. Among the Danish missionaries who worked later, the name of L. P. Larson deserves special mention. His long period of service in the United Theological College, Bangalore and his own standing as a leading theologian, brought him in contact with all the non-Roman Christian community in South India. In the words of V. S. Azariah, Schwartz and other early Lutheran missionaries have left an undying fame in South India for attractive piety, whole-hearted devotion to the master and self-sacrificing love for the people. The 18th century may be called the 'Lutheran Period' in the history of Protestant missions in India.

The English Baptist Mission and William Carey

William Carey came to India in a Danish ship and landed at Calcutta on the 13th Nov., 1793. As the English East India Company did not permit him to live and do mission work in their territory, he settled down as an indigo planter and learned Bengali and Sanskrit languages well. Then he shifted to

Serampore, a Danish settlement in 1800. There he carried on his three-fold activities, viz., preaching the Gospel, translating the Bible and conducting schools. Two fellow workers, Ward and Marshman joined him shortly. They had the whole Bible or parts of it translated into Bengali, and several other languages of India, with the help of Indian assistants. The evangelistic work done under Carey's direction was not confined to Bengal, but extended to the neighbouring provinces like Orissa, North West Province (now U. P.) etc. He sent workers even to distant places like Burmah, Bombay, Nagpur etc. The School they founded developed into the famous Serampore University, getting a charter from the King of Denmark. Carey was appointed Professor of Bengali in the College of Fort William, Calcutta. Later he was appointed Professor of Sanskrit and Marathi as well. These appointments brought him a handsome salary which he paid into the common fund of the mission. Dr. J. N. Farquhar records his appreciation thus: "It was the toil of Carey and his colleagues that roused first Britain and then America and the continent to a sense of their duty to the non-Christian people of the world". In fact, true to his motto, Carey not only attempted great things, but achieved great things for God.

The Church Missionary Society

The Church Missionary Society came to India about 1813 and started work in cities like Madras and Bombay. The S.P.G. came later. These societies belonging to the Anglican church had more influence than others. The appointment of an Anglican Bishop in Calcutta in 1814 for the whole of India gave a new life to the work of the Anglican missions. Within a decade of their arrival in India the C. M. S. founded churches in Madras and Tinnevelly. In the Andhra area they established a few churches with Masulipatam as centre. Kottayam in the erstwhile Travancore state developed as a centre of C. M. S. activity in the west coast..

In this connection the services rendered by Col. J. Munro who was the British Resident for Travancore and Cochin States from A. D. 1810 onwards deserve special mention. He was a

staunch Christian of evangelistic fervour; Was also Dewan of Travancore for some years. He soon found out that the Syrian Church was in a rather decadent state. Its spiritual life was at a low ebb. Many of the clergy and majority of the laity had no education. Knowledge of the Bible was very poor, especially because it was not available in Malayalam, the mother tongue of the people. The church needed a thorough re-vitalisation. So at the request of some of the leaders of the Syrian Church like Itoop Ramban, Col. Munro wrote to the Home Committee of the Church Missionary Society to send a few missionaries to Travancore. Dr. Buchanan's well-known work: 'Christian Researches in Asia' had already given the Church leaders in England some idea of the condition of the Syrian Church in India. So the Church authorities readily agreed and the C. M. S. sent four missionaries to Travancore under a scheme known as the 'Mission of Help'. The missionaries are: Rev. Norton who arrived in 1816 and started work in Alleppey, Rev. Benjamin Bailey who came in 1817, Rev. Joseph Fenn in 1818 and Rev. Henry Baker in 1819. The latter three were stationed at Kottayam. All of them were men of Christian commitment and missionary zeal.

Col. Munro then used his influence with the Rani (ruling princess) to establish an educational institution (Seminary) at Kottayam. He managed to get an extensive plot of land at Kottayam and a large amount of money to build the seminary. The building was completed by about 1817 and teaching work commenced. Though it was intended mainly for the clergy, others were also admitted. Besides Bible and theology, languages and other subjects were also taught there. The missionaries rendered very useful service to the people of the land by opening schools for the children, translating the Bible and in various other activities, in addition to regular evangelistic work. They founded the Baker Memorial High School for Girls, Kottayam. For printing the Bible, Prayer Book, etc they established a printing press which has since developed as the C. M. S. Press, Kottayam.

The Metropolitans, Mar Dionysius II of Pulikot and after him Mar Dionysius III of Punnathra who ruled the Syrian

church at that time were co-operative and accommodating. So the missionaries did not experience any difficulty in carrying on their work. But the next one, Mar Dionysius IV of Cheppad was not very co-operative. It has also to be mentioned that some of the later missionaries were not very tactful in dealing with the head of the Syrian Church. So Mar Dionysius called together a synod at Mavelikara to discuss the situation. The synod passed a resolution discouraging all association with the Western missionaries. On the strength of it the Metropolitan issued a circular prohibiting the preaching of missionaries in Syrian churches. This put an end to the work of the western missionaries in the Syrian church. Thus the Mission of Help ended without achieving the objects intended.

As the Syrian church closed the door of co-operation, the missionaries turned their attention to the Hindus and particularly the depressed class among them. Many of them came up for baptism, after hearing the Word of God preached to them. This led to the formation of a C. M. S. church in Kerala. As elsewhere, mercenary motives also played their part in the conversion of the depressed class Hindus to Christianity. A few Syrian Christian families who had close dealings with the missionaries also joined the Church. This church now forms the Kottayam (Madhya Kerala) Diocese of the Church of South India.

An indirect effect of the work of the western missionaries in Kerala was that a section of the Syrian church came to see that over the centuries, many un-Christian practices and teachings had got into the ancient church and wanted it to be reformed. So they formed a reform party within the church, which eventually got into confrontation with the conservative majority party. This ultimately led to a split in the church and the formation of a new branch of it called the 'Mar Thoma Syrian Church'.

Church of Scotland Mission

The Presbyterian Church of Scotland and later the United Free Church of Scotland opened stations in India following the footsteps of the Anglican Church. Being the established

church of Scotland, the Presbyterian Church also enjoyed government support like the Anglican church. Scotch Chaplains also did some kind of educational work before the missionaries arrived in this country. One special feature of the work of the Scottish mission is the attention they paid to the educational field. They established colleges in four important cities as shown below:-

Bombay	—	by John Wilson in 1829
Calcutta	—	by Alexander Duff in 1830
Madras	—	by John Anderson in 1837
Nagpur	—	by Stephen Hyslop in 1844

The name of Dr. William Miller deserves to be remembered with gratitude for the work he did in developing the Madras Christian College. The Christian Rainey Hospital for Women, which they opened in Madras is a well-known centre for the training of nurses.

Basel German Mission

Basel German Mission came over to India and started work in Malabar and South Kanara Districts in 1834. Some of their important mission stations were Udipi and Mangalore in the north and Cannanore, Calicut and Palghat in the south. They were opened during the years 1834 to 1855. The Basel mission did remarkable work in the industrial and technical fields. In most of the stations they started tile-factories and hand loom weaving centres where the local people were given training under expert German supervision. Their industrial products were of high standard.

Of the missionaries who worked in the Basel Mission the most famous are Hermann Gundert, Samuel Hebbick and Muller. They not only preached the Gospel and formed churches, but also rendered commendable service in educational, literary and industrial spheres. Both Gundert and Hebbick have written and published several books in Malayalam. Gundert's Malayalam Grammar and Malayalam English Dictionary are very valuable scholarly productions. Basel mission co-operated with the C.M.S. and the Syrian

Church in revising the Malayalam Bible. Their educational institutions also rendered valuable service, the foremost being B. G. M. College, Calicut started in 1909, which continued under the name B. M. College when the first world war broke out and the German missionaries were interned. It is now called the Malabar Christian College. Similarly their industrial concerns were administered by the Commonwealth Trust formed for the same purpose.

Besides the Basel mission, there are other continental missions working in India, such as the Gossner Evangelical Mission, which started work in Ranchi in 1846. The two world wars naturally affected German missions, but other Christian bodies in the country readily took up their work as mentioned above. It has to be mentioned that the West German Republic is now giving generous aid to Christian institutions (both Catholic and Protestant) engaged in medical, educational etc., work in India.

The London Missionary Society

The London Missionary Society is one of the most active societies founded in England for the propagation of the Gospel. Though it did not have the backing of the Anglican Church, like the S.P.G. and the C.M.S., it was more extensive and successful in its activities than most of the other missionary Societies. Founded in the year 1795, it started work in India in 1798 at Chinsurah in Bengal. The mission came to south Travancore in 1806 and started work in Milady under the leadership of their missionary Rev. Ringletaub. He travelled incessantly through the villages, preaching, teaching and baptising, as a result of which he was able to bring nearly one thousand converts to the Church. Bishop Middleton of Calcutta who visited the mission field has expressed satisfaction with his work. The L. M. S. paid much attention to medical ministry and to the development of cottage industries. They started medical work in Nagarcoil in 1838. Later on Neyyoor was selected as the Centre for medical work. Eminent doctors like Dr. Somerwell have rendered service in that hospital. Ringletaub worked in that area only until 1815.

But his successors established several new stations such as Parassala, Attingal and Quilon. The school they established at Nagarcoil later developed into the well-known Scott Christian College. Their 'Polio Home' in Trivandrum renders valuable service for the rehabilitation and training of children suffering from Polio.

The London Missionary Society extended its work to the erstwhile Madras Presidency beyond Kerala and established stations in Madras City, Salem, Cuddapah, and Bellary. At the same time the mission turned its attention to North India, the important centres being Moorshidabad and Benares. It is worth noting that even earlier, the London Mission had started work outside India, in countries like China in the east and Madagascar and South Africa in the West.

In several respects the London Mission deserves special mention. For example, they tried to make the mission fields self-supporting as far as possible. They also adopted the policy of appointing the members of the Churches they founded to responsible positions. The Mission was as a rule, ready to co-operate with other missions to bring about Church union and other progressive developments. For example, it was the London Mission that took a leading part in the formation of the S. I. U. C. (South Indian United Church) and later on in the formation of the C. S. I. and the C. N. I. Among the outstanding leaders of the London Mission in India the names of Rev. H. A. Popley, Bishop I. R. H. Gnanadasan of the Kanyakumari Diocese, Mr. K. T. Paul and Mr. Paul David deserve special mention.

Presbyterian Missions from America

Presbyterian missions from America came to work in North India. They established a centre at Ludhiana in 1834 and another at Sialkot in 1855. A medical college started in Ludhiana was developed very well in the course of decades, like the one established at Vellore. Another institution is the Allahabad Agricultural Institute, founded in 1910, which attracts students from all parts of India and from neighbouring

countries. It provides instruction and practical training up to the postgraduate level and has facilities for research.

Missions of the Methodist Episcopal Church of America

The church started mission work in India in 1856. Its work is concentrated in North India though it has a few stations in South India. Bareilly, Lucknow and Jubbulpur are its important centres. The theological College at Jubbulpur is one of their important institutions. The mission is doing considerable volume of printing and publishing work. Their pioneer missionary was Rev. W. Butler, but the more well-known M. E. C. missionary is Dr. Stanley Jones who was a man of many gifts, an outstanding speaker and writer and an earnest evangelist. Like C. F. Andrews, he has been recognized as a genuine friend of India. Among the many gifts he made to the Indian Church, the Sat Tal Ashram deserves special mention as an ideal retreat situated in the Himalayan slopes, which is now used for many ecumenical meets. Dr. Stanley Jones was a friend of the Mar Thoma Church and he used to address meetings of the world-famous Maramon Convention conducted by the Church, for several years.

Baptist Missions

Baptist missions from England and America started work in India and Burmah from 1812. One famous missionary of the mission was Adoniram Judson who started work in Rangoon in 1813. In Bombay and Bénares the Baptists opened stations by 1816, in Delhi in 1818 and in Orissa in 1822. American Baptist missions with considerable financial resources started work in various parts of India, especially in the South. In Madura they began to work as early as 1834, in the Telugu area in 1835 and in Assam in 1836. The work started in Arcot area with Vellore as centre has acquired special significance because of the famous Christian Medical College which they founded. More about it later. The noble services rendered by the Scudder family in this connection deserve grateful recognition. Besides medical work, the American mission runs an Agricultural Institute at Katpadi.

Wesleyan Missions

Wesleyan Methodist Mission from England came over to India and started work in 1816. They established mission centres in various parts of South India such as Trichinopoly, Madras and in Mysore and Hyderabad states. They too formed vigorous churches and started schools and colleges. Meston Training College owes its origin to the Wesleyan mission though other missions co-operated in it. They also opened several hospitals and some technical institutions. The Madras Christian College was re-organized in 1887 as a joint venture of the C. M. S., the Wesleyan Methodist Missionary Society and the Free Church of Scotland Mission.

The work started among the depressed classes in and around Hyderabad city has progressed very well and resulted in the formation of several parishes and congregations. Another important centre of their activity was Medak town in Hyderabad, which is now the centre of a diocese. When the South Indian United Church was formed they did not join it, but they have since joined the Church of South India. Some of their missionaries were outstanding men such as Rev. J. Cooling, Rev. J. Kellet, Rev. C. H. Monahan, Rev. J. S. M. Hooper. The services rendered by Rev. Hooper in connection with the formation of the Church of South India are invaluable.

Other Missionary Organizations

Apart from missions sent by regular established churches, various Pentecostal missions, Sabbath Mission and Brethren groups from America, England and Europe entered India from the beginning of the 20th century. Their missionaries conducted Gospel meetings, addressed conventions, led divine miracle healing camps etc., and have gathered followers and formed congregations in various parts of India, particularly in the South. They run schools and hospitals also. The Brethren mission is running a hospital with over 300 beds in Tiruvalla, Kerala. A few high schools are run by the Brethren and Sabbath Missions in Kerala.

The Salvation Army

Has six territorial Commands in India. Apart from preaching the Gospel, they have the organizational set up to run hospitals, leprosaria, schools, orphanages and other service facilities. They run several schools and training centres. There are training colleges for the training of Army officers, attached to each command. In India they have four hospitals with a bed-strength of about 200 each and several small hospitals and clinics. The services rendered by the Salvation Army in rehabilitating the Criminal tribes of India has received grateful recognition and appreciation of the Government of India. Their work among the depressed classes of India, is impressive by any standards. Their work for the rehabilitation of leprosy patients is very commendable.

CHAPTER—IX

To Africa, Bright and Dark

Egypt

Egypt has a civilization dating from centuries before the birth of Christ. It has strong connections with the history of Judaism, Christianity and Islam. We have seen that by the end of the 4th century A.D., Alexandria was the centre of an Eastern Patriarchate. It had given birth to great Christian thinkers like Clement (c 150—215) and Origen (c 185—254). In Egypt there were not only Greek-speaking Christians, but others speaking various dialects, since developed as Coptic. Round about the third century A. D. there were many hermits and monks living in the desert regions.

North Africa

Christianity appears to have spread rapidly in parts of North Africa, in the countries now called Algeria, Tunisia, etc. and produced great writers like Tertullian (c 160—220), Cyprian (d. 258), Augustine of Hippo (354—430). The churches formed in these areas were Latin-speaking churches, and the first Latin translations of the New Testament were probably made in North Africa.

Ethiopia

Christianity reached Ethiopia early in the 4th century A. D. through the agency of two men of Tyre, Aedesius and Frumentius, shipwrecked on the coast while travelling down the Red Sea. They succeeded in finding favour with the king at Axum and were later appointed to high office. They preached the Gospel there and made some converts. The church was strengthened by the influx of Christian immigrants from Egypt. Some years later Frumentius went to Alexandria where he was consecrated as a bishop under the name Abba

Salama (Father of Peace) by Athanasius. Then he returned to Ethiopia and served the church till his death. The church, called Ethiopian Orthodox Church has an unbroken history running up to the present day. At present it has about 14 million members, 20,000 parishes, 25,000 priests and 18 bishops.

Other Parts of Africa

It was centuries later that the Gospel made its headway to the other parts of Africa — the unknown regions which earned for it the name of 'The Dark Continent'. A Portuguese mission to Congo in 1490 appears to have succeeded in converting a local king and queen, but the mission died out a few years later. By the middle of the 17th century, Roman Catholics had penetrated into several parts of the Congo region. Between 1645 and 1700 A. D. they had baptized about 600,000 persons in Angola. Mozambique on the east coast was constituted as a Vicarate in 1619. Jesuits established several stations in the region of the Zambezi in the following years. A few mission stations opened in Madagascar by French Carmelites and Lazarists died out in the confusion following the French Revolution. The adverse climate and high mortality rate among the missionaries stood in the way of restoring the stations here and in several African countries. Subsequent Catholic missions are dealt with later.

The London Missionary Society opened mission stations in several places in South Africa. It had a mission centre at Cape Town from the beginning of the 19th century. Some of their missionaries have made lasting contribution to the welfare of the African people. More about it later.

The Church Missionary Society began work in Sierra Leone in 1804. Loss of life was very heavy in the early stages. More than fifty men and women of the mission died in the first twenty years, but new recruits willingly came in place of those fallen. In a few years it became a Christian land. Fourah Bay College which they started in 1827 was of great help to the whole of West Africa, in meeting the needs of the regions in the matter of higher education.

In 1828 the Basel Mission began its work in Ghana. As in India, they devoted attention to economic development also. They introduced Coca cultivation in the country, which has flourished very well. It is now one of the biggest cocoa-producing countries of the world. When the missionaries went into the land it was poor, illiterate, undeveloped and plagued by slave-trade. It should be mentioned to the credit of the missionaries, that when it became independent in 1957, Ghana was a rich, united, educated and advanced country.

Role of Colonialism

It is not possible to describe the progress of missions or growth of Christian churches in Africa without making at least a passing reference to the growth of colonialism. By the end of the 19th century Africa had been cut up and the whole of the continent, with the exception of the ancient kingdom of Ethiopia had come under the control of European powers. Whatever their faults, it has to be admitted that they had a big hand in facilitating the spread of the Gospel. For Spain and Portugal which were the leading maritime powers evangelism was one of the main objects of their conquests. Britain and other Protestant powers avoided direct involvement in missionary work, but gave grants and other privileges to missionary societies.

Christianity and colonialism are strange bed-fellows. Colonialism was both a support and a hinderance to the spread of the Gospel. The support was the financial and political patronage given by the colonial governments and the hinderance was that evangelisation was mistaken as a sort of governmental activity. Consequently many people in Africa and the East came to look upon Christian missionary work as an unwanted imposition from the west associated with the progress of colonial powers rather than as a sharing of the message of the sacrificial love exhibited on the cross. Whatever that be, the fact remains that the missionaries, despite some human failures, were propelled by the force of the Gospel and in its onward march were prepared to and actually did lay down everything, including their lives.

Brief details of a few of the missionaries who worked in Africa are given below:-

1. John Theodore Vanderkemp

John Theodore Vanderkemp, a Dutch physician came to Africa as a missionary of the L.M.S. He landed in Cape Town in 1799 with three companions and worked among the Bushmen, the Hottentots and the Bantus of South Africa. He defended the rights of the native people which was not liked by the colonists, and he created a city of refuge for the Hottentots at Bethelsdrorp, 400 miles to the east of Cape Town. He married an African girl, which was very much resented by the white rulers. A pioneer in the African field, he died in 1811.

2. John Philip

John Philip worked as Superintendent of L.M.S. missions in South Africa from 1820 for thirty years. He was a staunch supporter of the rights of the black man and therefore became unpopular with the white rulers. The policy of Philip and his supporters created distrust in the minds of the Boers, which led to their massive treks, which resulted in the formation of the Orange Free State and the State of Transval.

3. Robert Moffat

(1795-1884) was a great missionary who settled among the Bechuanas at Kuruman, where he created an oasis in the wilderness by diverting the water from the rivers through irrigation canals. His greatest contribution is that he reduced the Tswana language to script and translated the Bible into it. He got it printed, distributed copies of the Gospels to the people and that led to a revival and baptisms in 1829. He did, in a way, demonstrate that the African people could be brought forward through freedom, civilization and conversion.

4. David Livingstone

Perhaps the greatest name to be remembered in the context of African missionary work is that of David Livingstone (1813-1873), a man of many parts and achievements, whose

life deserves to be described in some detail. Born in a hardy clan of Scotsmen, Livingstone began his career as a mill hand in the cotton mills of Blantyre, and by sheer determination and hard work acquired a medical qualification. He went to South Africa as a medical missionary of the L. M. S., landed in Cape Town in 1841 and served in the mission field for ten years. Being an explorer, a wanderer and a keen observer of nature, he travelled all over South Africa, carrying the message of the Gospel. His journey from Cape Town to Angola in West Africa and from there right across the continent to Quilimane in the east coast, has become a saga. It was during these journeys that he discovered the mighty water falls in River Zambezi, which he named: 'Victoria Falls.' He was also well-versed in several sciences.

A modern writer who made a detailed study of his life and work has summarised his career in the following words: "Livingstone was a many-sided genius, who is still revered as a missionary and emancipator. He was also one of the great explorers of history (who traversed a prodigious thirty thousand miles of unknown Africa), but unlike many others he travelled peacefully and he extended his explorations into the realms of the intellect and spirit. Livingstone was also among the earliest in the fields of Bantu linguistics, tropical medicine, African botany, zoology, anthropology and geology. He pioneered new missionary methods which are now regarded as axiomatic and he wrote one of the most influential books in the English language: "Missionary Travels and Researches in South Africa!" * His exploration of the Zambezi basin and his journeys to find the true source of the Nile have yielded valuable scientific data.

Livingstone was very much distressed by the slave-trade which had been going on with the connivance of the Portuguese officials, despite official embargo. The Arabs and some African people were involved in it. He felt that abolition of the slave trade was the greatest duty laid on Europe and on the Christian churches and he tried his best to counter slave-trade. Back home in 1856 after his first term in Africa, Livingstone

was accorded a hero's welcome and bestowed with honours. In a fervent appeal he made to a crowded house of the University of Cambridge, he drew their attention to the needs of the African people for whom he had a genuine regard and asked them to continue the great work he had begun for the emancipation of slaves.

In response to his appeal the Universities of Britain sent a combined mission under the name: "United Mission for Central Africa", (shortly, U. M. C. A.) It was his championing of the African cause which led British Government to take effective steps for the abolition of slave-trade in Africa. Some one has remarked that Livingstone directed the foreign policy of the British Government in Africa from his grave. He died in 1873 while in prayer in his hut in the village of Chitambo in present Zambia, and his dead body was found in a kneeling posture by the African followers who were attending on him. His heart and viscera were removed, encased in a casket and buried under a tree in front of the hut where he died. The words: 'Livingstone, May 4 1873' were engraved on the tree. The remaining body was embalmed, carried 1500 miles by land to Zanzibar by his followers and from there taken by ship to London where it was given a national burial in West Minister Abbey. Livingstone has left an example of determination, heroism, indomitable courage in the face of danger and missionary zeal, for later generations to copy. Several missionaries have followed the way shown by Livingstone and Moffat. Most of them have supported the claims of black man for freedom in his own country.

The town 'Livingstone' situated in the northern boundary of Rhodesia is a standing monument to the high regard in which the missionary is held by the African people. The 'Rhodes Livingstone' museum maintained there contains many exhibits connected with the life and work of Livingstone.

* From preface to 'David Livingstone — The Dark Interior' — by Oliver Ransford. Both the authors had the good fortune to visit his tomb in West Minister Abbey during their visits to U. K., Titus Varghese in 1972 and Philip in 1983.

CHAPTER—X

The South American Landscape

South American is a compact land mass with a tapering frill to the extreme south. It has a population of about 220 million (1974 estimate) spread over an area of 17.61 million sq km. Population is almost entirely Christian, mostly Catholic and the languages spoken are Spanish and Portuguese together with some Indian (native) languages in some regions. At present South America is divided into a number of independent countries of which Brazil, covering an area of 8.51 million Sq. km. and a population of about 116 million (1974 estimate) is the biggest. Second is Argentina having an area of 4.03 million sq. km and a population of about 26 million. Almost all the countries have direct access to the sea.

Papal Award in the competition between Spain and Portugal

In the 13th and 14th centuries Venice and Genoa had been the great sea-faring powers. From the middle of the 15th century, Portugal came to the fore-front with Spain as a powerful rival. As the disputes between the two powerful Christian nations were likely to lead to conflicts which would weaken both, in 1493, Pope Alexander VI effected a settlement by drawing a line on the map from North Pole to the South Pole west of the Azores and declaring that that which lay to the west of the line was to belong to Spain and that which lay to the east, to Portugal. The papal award also contained the direction to the kings of the two countries to bring to the Christian faith the people of the lands they conquered and to send competent and virtuous people to instruct them in good morals and Catholic faith.

Men of today might question the right and authority of the Pope to give judgement in political disputes between Kingdoms., but at that time neither the disputants nor the

arbitrator had any doubt in the matter as it was believed that the Pope, in his capacity as Vicar of Christ on earth had power and authority to deal with all matters spiritual and secular. So the Kings of Spain and Portugal gladly accepted the settlement and proceeded to act accordingly. It is seen that in conformity with the directions given above, the King of Spain issued instructions to the early Governors that the Indians (natives) should be cared for, without the use of violence and settled in villages and that schools and churches should be built for them. Needless to say that at the time of making the award it was not foreseen that other powers such as England, France, Holland, Germany would soon enter upon the realms allotted to Spain and Portugal.

Formation of New Bishoprics

The conquest of the new world was finished with astonishing speed. It was in 1492 that Columbus made his first voyage. Within a few decades of it, Spain and Portugal annexed the whole of central and South America. The colonists had three objects in view: Conquest, occupation and evangelization. Along with every contingent for exploration or conquest, there came a team of friars or priests, mostly Franciscans or Dominicans, with Jesuits in close pursuit. Spain sent a batch of 2500 Europeans to settle in the lands conquered by them. The absence of any religious or cultural organization strong enough to resist the Gospel facilitated the spread of Christianity. The rapidity with which the Gospel permeated the country may be measured by the progress made in the formation of new bishoprics, some with extensive jurisdiction as shown below:—

Name and location	Year of formation
Santo Domingo, 1st bishopric, West of Atlantic	— A. D. 1511
Antilles & 8 other bishoprics	— A. D. 1522
Mexico—1st diocese at Tlaxcala	— A. D. 1525
In South America, at Caracas and Lima	— A. D. 1541
In South America at Asuncion	— A. D. 1547
„ „ „ at Buenos Aires	— A. D. 1582
„ „ „ at San Salvador (Brazil)	— A. D. 1552

Some of the missionaries used to baptize hundreds and even thousands of converts daily in the early days. Some might have joined the Christian church not because of faith, but for favours received or anticipated, from the ruling power.

Encomienda

In some countries such as Peru, it was the cruelty of the conquerors which became an obstacle to the spread of the Gospel. Under a system called 'encomienda' a certain number of Indians were given over to a colonist with the right to extract from them tribute or labour, in return for which they were given protection and instruction in Christian faith. The system, probably well meant, was greatly abused by the avarice and cruelty of the colonists. In this connection the name of two Dominican priests, Antonio De Montesions and Bartholomew Des la Casa who championed the rights of the natives (Indians) deserve special mention. It was largely through the efforts of the latter that in 1542, emperor Charles V promulgated the new law which led to the abolition of the encomienda system.

Consequences of the Rapid Growth of the Church

The missionaries studied the local languages and made an attempt to provide some religious literature to the people. Schools were founded, but higher education was not given to the locals. Further, an attempt was made to gather the Indians into villages, to keep them under better supervision. However there were two serious defects in the rapidly developing Christianity of these countries. First, the church members were not admitted to the Holy Communion. Till they were strengthened in faith, it was proposed to give them only baptism, matrimony and penance. Secondly, they were not admitted to priesthood. These matters were discussed in a council held in Lima in 1552, which led to the foundation of a college at Tlaleco, to train natives for service in the state and for priesthood. But the reluctance of the students to take the vow of celibacy delayed the formation of an indigenous priesthood. Still a few came forward and the

ordination of the first Indian priest was conducted in 1791. In spite of these drawbacks, the spiritual conquest of the New World by Spain and Portugal is really impressive. More than 40 per cent of the Roman Catholics in the world live in these regions.

Protestant Penetration

The second half of the 18th century was an unfortunate period for the Roman Catholic missions. Many of them almost collapsed. There were several reasons for this. In the first place, the international situation had changed. Spain and Portugal ceased to be the leading powers of the world. From 1600 A. D. onwards, Protestant powers such as England, and Holland began to enter the field which the Roman Catholic nations had looked upon as their exclusive preserve. To the former, the Papal Bull dividing the world between Spain and Portugal was not worth a penny. Secondly the Catholic powers found it beyond their means to support the large number of missions which had been established overseas. Thirdly, the insistence on celibacy of the clergy and the use of Latin liturgy stood in the way of building up an indigenous priesthood in the lands they occupied. So there was no local clergy to whom the mission work could be entrusted when it became necessary for the European clergy to withdraw on account of political or other reasons. Finally, the Roman Catholic church had become internally weakened by endless controversies over Jansenism. (A Roman Catholic sect which believed in pre-destination based on the work of St. Augustine, and was strongly opposed to Jesuits, for their moral laxity) and externally by the quarrels between different monastic orders, most of which hated the Jesuits for their high-handed methods.

Anglicans and Lutherans generally confined their efforts to their respective congregations settled in Latin America, but American Protestants did their work even among nominal Catholics and looked upon such work as 'mission work' for which there is some justification. As Roman Catholic writers themselves admit, the conversion of many of the aboriginal

people had been extremely superficial. Their position grew worse when it became difficult to extend adequate pastoral care to them on account of the acute scarcity of padres. They got hardly any spiritual or religious instruction, So missionaries of the American Baptist, Methodist and other churches came over in large numbers to work in South America.

Another aspect of the Protestant missionary work which deserves special mention is their first concern to provide all Christians with Bibles in their own language. Though the Catholic missionaries made some attempt to translate portions of the Bible into the languages of the lands where they worked, they did not attempt to make the Bible available to the laity with the fervour shown by Protestant missionaries. Needless to say, the reading of the Bible makes a radical difference in the quality of the work and the response of the convert.

The Handbook Member Churches' issued by the World Council of Churches in 1982 lists as many as 18 different Protestant evangelical churches which are working in South America, with a total membership of 2.43 million. Three of the largest churches are:

1. Evangelical Pentecostal Church,
(Brazil for Christ), Sao Polo-1,100,000 members
2. Evangelical Church of Lutheran
Confession in Brazil, Porto Alegre-800,000 ,,
3. Pentecostal Church of Chile, Curico-90,000 ,,

The first Pentecostal Church in Brazil was organized in Para in 1910, with eighteen members when two Swedes living in the United States arrived to preach the Gospel. Since then the Pentecostal movement has grown steadily and it has now more than four thousand churches. The Evangelical pentecostal Church is the largest in South America, of the World Council Churches. Rev. M. de Mello, Secretary and principal spokesman of the church, said in an inter-denominational meeting: "Rome has brought to the world idolatry, Russia, the terrors of Communism, the U. S. A. the demon of capitalism, We

Brazillians, nation of the poor, shall bring to the world, the Gospel." The church has made valuable contribution in bringing socio-economic help and educational opportunities to large numbers of people in Brazil.

The Evangelical Church of Lutheran Confession in Brazil is a German church. The first German emigrants arrived in Brazil in 1824, bringing with them their evangelical faith. The settlement in Sao Leopoldo became the German Protestant stronghold and the base for progressive action.

The Pentecostal Church of Chile was founded in 1945. Intensive evangelical campaign among the people of Chile, in particular among its working classes and poorer sections led to the rapid growth of the church. It proclaims the power of the Holy Spirit and tries to live in its light. The church participates in social action in teaching agricultural techniques, providing lunch for poor school-children, defending the rights of people, etc.

The Latin American perspective

In spite of the entry of Protestant missions, the Roman Catholic Church continues to be the major religious influence in Latin American countries. Though they have a common history of subjugation to one or other of Catholic powers for the last three centuries, there is considerable difference in their structure and functioning. On emerging as independent nations, religious liberty is written in their constitutions, however in actual working the position is quite different. In some countries some financial support is given to the Catholic church. In Columbia and Peru, it is the official church that obstructs the work of evangelical churches. Between 1948 and 1956 there have been violent outbreaks against Protestants in which 78 victims lost their lives. Several Protestant churches and chapels were destroyed. Until 1959 no new evangelical missionaries were allowed there. In Columbia, the Spanish tradition is strong. Peru, Bolivia and Paraguay have large Indian elements. Chile has the maximum amount of European touch. Argentina is more cosmopolitan and Brazil has an international aspect,

containing as it does, American-Indian, Black American, German and Japanese elements also. Though there is no colour bar, in some regions the Portuguese keep themselves aloof, feeling high-brow.

Latin America presents many problems, of which poverty and illiteracy are the more difficult. Even though more than 90 per cent of the population is Roman Catholic, hardly 10 per cent are regular church-going Christians. A study conducted by the Catholic church in 1955 revealed that except in Mexico, Costa Rica, Columbia and Argentina, the church was inactive and dormant. Catholic sources themselves have pointed out three major defects of the church-life of their members, viz. shortage of priests, low level of education and low level of spiritual life. As the Catholic church enjoyed complete monopoly of the spiritual administration of this vast area for about four centuries, this amounts to an indictment on their work. Meanwhile evangelical missions have come to take an active interest in these countries. In some of them large numbers are reported to be leaving the Catholic Church daily and joining evangelical groups. One report states that in Chile while there are only 11 per cent of the population who are practising Catholics, 12 per cent have come over to one or other of the evangelical churches.

The advent of Communism has been another disturbing factor in some countries, such as Cuba. A detailed study of its impact on the religious life of the people of those countries is beyond the scope of this book. We merely mention that the Christian churches and missions are facing a serious threat by the Communist ideology, with its decidedly anti-theistic stance.

The Pentecostal churches have made much headway in several Latin American countries. These churches have a special gift for making the Gospel attractive to the poorer and neglected sections of society which partly accounts for their rapid growth. Drinking is one of the major vices of the country, which destroys the economy and family life of many in these regions. When a man is converted by the simple puritanical message of the Pentecostal church he gives up drinking,

and the family enjoys the consequent financial benefit. Children are better looked after and educated. The change is so spectacular. This sociological factor of Protestant Christianity in Latin America is as important as its purely spiritual side and accounts for the rapid growth of Pentecostal churches.

The indifference of the upper middle classes to religion is another disturbing feature of the area. The Catholic church is making an earnest effort to review the position and improve the situation, but Protestantism has become a transforming spiritual influence in Latin America. The latter is not very happy to use the name 'Protestant', because they are not concerned with protesting against the authority of the Pope. They prefer to call themselves 'Evangelical', because their main concern is to preach, propagate and project the Gospel into the midst of the indifferent masses.*

* Acknowledgement: A history of Christian Missions by Stephen Neill.

CHAPTER—XI

The North American Panorama

North America is about $6\frac{1}{2}$ times the size of India, but its population is less than 60 per cent of the population of India. A large part of Canada is ice-bound in winter. The countries in this continent took shape out of the colonies which were established in North America in the first half of the 17th century by various European nations, especially the British. The principal language spoken is English and religion Christianity. French is spoken in parts of Canada. The colonists landed at various points along the eastern coast of America and formed settlements along the eastern sea-board. As the pressure on the land increased, younger generations and later immigrants moved westward and formed colonies in the central and western regions of the continent. The original inhabitants of the land who could not stand against the successive waves of immigrants were driven away or segregated. They have been dying out. Of late, their rights are being recognized and an attempt is being made to rehabilitate them. Besides the white settlers from Europe, there is also a large population of blacks in U. S. A.

In the 17th and 18th centuries America was in the nature of a mission field rather than an exporter of missionaries. The clergymen and evangelists who came with the immigrants preached the Gospel among their brethren as also among the native tribes who inhabited the land. All shades of Protestantism are found on the American continent. Besides, some Orthodox churches and refugee churches are also found. Since the beginning of the second half of the 19th century, various groups of evangelicals, such as Pentecostal and Brethren groups are also found in large numbers. The racial composition of the churches includes Europeans, blacks, Indians, Jews, Slave etc. The 'Handbook Member Churches' issued by the

World Council of Churches in 1982 lists 35 different churches which have joined it (27 in U. S. A., 7 in Canada and 1 in Mexico) with a total strength of about 83 million. The Roman Catholic Church does not figure in the list.

The United States of America

Many of the American colonies were founded by religious refugees who dissented from the established churches of England and Scotland, and left their homes in search of a land of greater freedom where they could practise and preach their faith according to their conscience. The first batch of these were the Pilgrim Fathers who landed in 1620 and founded the colony of Plymouth, which later merged in Massachusetts. Most of the New England colonies were founded in the first half of the 17th century, by independents with a puritan mind. The white population of the 13 colonies which originally founded the Federation was predominantly British.

The Royal Charter granted to the colonists contained the stipulation that they should strive to bring the natives of the land they colonise, to a knowledge of the only true God and Jesus Christ, the saviour of mankind. The colonists were not very enthusiastic in carrying out this evangelistic obligation.

The first earnest attempt to bring the Gospel to the natives was made by John Eliot (1604-90), pastor of Roxbury in Massachusetts. He began to learn the language of the Pequot tribe of Indians. The first baptism took place in 1651. To facilitate the community life of the native converts, he began to form 'praying towns', of which Natick was the first. By 1671 he got together 3600 Christian Indians into 14 settlements. His translation of the Bible to Moheccan language was a remarkable achievement. Next to Eliot, the most famous missionary is David Brainerd (1718-47) who led a life of utmost holiness. His diary giving details of his devotional life has been a great inspiration to later missionaries like William Carey, Henry Martin, etc.

In the 18th century, the Anglican Society for the Propagation of the Gospel in Foreign Parts, began to look

after the needs of the Anglicans in America and West Indies who had been left without episcopal care by the mother church. It sent out 350 missionaries. Preaching of the Gospel to the heathen and the infidel was included in the objects of the mission. Many other churches including the Catholic church took up the work. The good work done by Eliot was destroyed by the war between Indians and the English, in which the whole tribe was wiped out. It was a tragedy which became detrimental to missionary work. The rights and privileges of the Indians are now getting greater recognition both in U. S. A. and in Canada. Meanwhile mission work among the natives of the land continues. The United States is one of the strongholds of Protestantism. Details of a few of the churches in America, which present special features are given below: (Statistical details are given in the Annexure).

1. United Methodist Church : HQ : Pittsburg

This church, with a membership of about ten million, is one of the largest Protestant denominations in the U. S. A. It has member churches in Europe, Africa and in the Philippines. It was formed out of the English, Dutch and German groups working among the early settlers. The Methodist Episcopal Church, following the principles of John Wesley of England, was officially organized in 1784. During the 19th century, missionary effort facilitated its spread across the Atlantic and Pacific Oceans.

The 20th century brought about several church unions, the latest being in 1968, when the Evangelical United Brethren Church united with the United Methodist Church. During the last half century, mission churches, especially in Asia and South America have become autonomous, but the parent denomination maintains close ties with them. Congregations are made up of various ethnic groups such as black, Asian, European, native American, Hispanic etc., speaking several languages, sometimes integrated, sometimes not. The denomination considers itself to be an inclusive society, without regard to ethnic origin, economic condition, sex or age of the constituents. It has four programme agencies: General Board of

Church and Society, General Board of Discipleship, General Board of Global Ministries and General Board of Higher Education and Ministry, It has also commissions dealing with religion and race, status and role of women, archives and history, etc.

2. Episcopal Church H. Q. New York

The church had its beginnings in the colonial period in the early decades of the 17th century. It was an English community and its clergy was supported by public tax and contributions from the Church of England, through the Society for the promotion of the Gospel, and technically under the jurisdiction of the Bishop of London. Ministers had to go all the way to England to receive ordination, and few could afford it. The situation of the colonial church became very difficult on account of the distance and the rising tide of American Revolution. Yet the membership continued to grow.

With the outbreak of the Civil War, there was division in the church. A dispute arising out of the Oxford Group Movement in England resulted in the separation of a group into the reformed Episcopal Church in 1873, but otherwise the episcopal unity held fast. The primary concerns of the church are missionary, which it pursues through prayer, worship, proclamation of the Gospel and struggle for social justice.

3. United Presbyterian Church of the U.S.A.

The Church took shape from various groups of Presbyterians who fled from Europe to escape persecution for their beliefs and to seek religious freedom, from 1600 onwards. French Huguenots, belonging to the Reformed church had come even earlier and landed in Florida and California in 1562. As the number of colonies increased, the scattered groups formed into congregation. The first Presbytery was formed in Philadelphia in 1706, and the first General Assembly of the church in 1789. The Presbyterians took active part in the formation of the constitutional government. The United Presbyterian church is one of the largest church bodies in the U.S.A. The church aims at developing as a community

which proclaims and confesses Jesus Christ as Lord and Saviour in its life and to work for moral leadership as part of the universal church of Christ. Significant new programmes of church relate to peace-making concerns, including nuclear freeze, affirming the Good News, racial justice, racial ethnic ministries, etc. The church participates in missionary work with churches in over fifty countries.

4. Orthodox Church in America

The church was born in 1794 as a result of the activities of the missionaries who came over from the monastery of Valamo in Russian Finland. One of the first missionaries (since canonised) was St. Herman. The mission was supported by the Russian Orthodox Church. Churches were formed in several places and a bishop's seat was established at Sitka, Alaska in 1858. The diocese of Aleutian Islands and Alaska was formed in 1870 and in 1900, it was reorganized as the diocese of Aleutian Islands and North America. By the turn of the century, there were quite a number of Orthodox Christians on the main land of United States. In 1900, many of the texts for public worship were translated into English. Then in 1905-06 the American Archbishop Tikhon, (later Patriarch of Moscow), demanded self-government for the church in America and insisted on both the adoption of the new calendar and the use of English in public worship. The Russian revolution of 1917 had a deeply unsettling effect on the church in America, which was still formally, a diocese of the Russian church. "Confusion reigned; authority was undermined".

The struggle over the identity and unity of the American Orthodoxy lasted until 1970. Then the Russian Orthodox church granted complete self-government to the metropolitan see whereby it became the 14th autocephalous Orthodox Church in the world. Its jurisdiction extended over the whole of America and Canada, and in 1972, an exarchate was established in Mexico. It has two theological seminaries and several monasteries. (Vide W. C. C. Handbook Member Churches—pp 218, 219)

5. Black Baptist Churches

There are several churches and church organizations of the blacks in America. Of them Baptist and Methodist are the strongest. As early as 1700, white slave-holders of the South were giving facilities for worship, for their slaves. As a rule the black slave used to sit in the gallery of the church of his white owner. White ministers, sometimes assisted by black helpers moved from one plantation to another, and conducted services more or less regularly. Occasionally a black minister was liberated so that he could do full time religious work among his people. These ministers had great influence. They were consulted by whites as the respected leaders of their people, and were a real power up to the time of the slave-rebellion in 1831. For a period following the disturbance, it was illegal in some areas of the South for the blacks to become Christians or to build meeting houses.

The first black Baptist Association of Ohio was formed in 1836 and the first attempt at a national organization came in 1880, with the creation of the Foreign Mission Baptist convention at Montgomery, Alabama. In 1886 another Baptist National Convention was organized at St. Louis and in 1893, a third one in the district of Columbia. In 1895 all the three conventions were merged into the National Baptist Conventions of America at Atlanta. Black Baptist doctrine is similar to that of the White Baptist churches, though it is a bit more Calvinistic. In 1915, a division arose in the all — American National Convention over the adoption of a charter (and a few other issues) and the group which adopted the charter added the word 'Incorporated' to its name. A Board of Directors is responsible for the business of the Convention, between sessions. Both the groups do mission work in several central American countries and islands. They also operate several educational institutions and the N. B. C. of America (Incorporated) runs also a theological Seminary.

6. Black Methodist Churches

Black Methodist churches took shape in protest over the racial discrimination practised by the white churches. In

Philadelphia they formed a 'Free African Society', not only for the worship of God, but also to care for the sick, the poor and the unemployed, and to promote higher intellectual and moral standards. The churches support foreign missions in South Africa, India, South America, West Africa, etc.

African Methodist Episcopal Church, St. Louis MO (2.5 million) is one of the largest methodist groups in U. S. A. It operates the Wilberforce University in Ohio, Allen University, SC, Morris Brown University, Georgia, several colleges, three seminaries, one hospital and more than 2500 Sabbath schools, with a strength exceeding 100,000.

African Methodist Episcopal Zion Church, Pittsburg, established in 1796 has departments of missions, publications and education. It runs two colleges, five secondary schools and over 6000 Sunday or Sabbath Schools with a total enrolment exceeding 193,000.

There are several other Christian denominations like the Moravian Churches, Society of Friends (Quakers) etc, which are left out for want of space.

Canada

Canada was almost an unknown country till the beginning of the 17th century. France occupied it in 1615, called it New France and erected a cross on an island which is now the site of the city of Montreal. At that time the population of the country was about 150,000 consisting of three tribes of Indians, and the French started evangelistic work among them. Within a few years fifty French Jesuit priests were sent to the field, and the first batch of them arrived in 1632. About that time an Ursuline nun, Mary of Incarnation had a vision which asked her to go to Canada and found a convent there. Accordingly she came over to Canada along with two others, and worked in Montreal, enduring much suffering. Conditions of life in the country were very difficult and communications very slow. Frequent wars between Indian princes added to the difficulties of the missionaries. In 1642, Fr. Issac Jogues was captured and tortured by the natives. He managed to escape, but came

again in 1646, knowing full well that he would be tortured again. He was caught and murdered. Three Jesuit missionaries, Brebeuf, Lalemant and Garnier were tortured by the Iroquois (Indian tribe) and burned alive. That brought one mission to its end.

It was the C. M. S. which introduced the Gospel to the Eskimos of Canada, in 1876. The first missionary was Edmund Peck, who had been a sailor. His first station was Little Whale River on Hudson's Bay. In 1880 he started work at Blacklead Island in Cumberland Bay. The first Anglican bishop of the Arctic region was Archibald Lang Fleming, who spent two years in an igloo with two Eskimo families. His close Association and mode of living helped to form a fellowship with them. Now 80 per cent of the Eskimos of Canada are Anglican Christians.

Mexico

Catholic penetration of Mexico has been dealt with earlier. Protestant missions began to work in Mexico from 1810. The introduction of Bibles in Spanish and the passage of civil laws and freedoms ratified in 1860 helped in introducing Protestantism. Methodism was established in 1930, by two large methodist bodies of U. S. A. The Mexican Methodist Church was established in 1930. It has 55,000 members and it runs a theological seminary, a Bible Institute and several other educational institutions.

(See Annexure for statistical details)

ANNEXURE

Strength of Churches in North America

No.	Name of Church	Number of		
		Mem- bers	Parishes/ Congregs:	Pasters/ Clergy men
U. S. A.				
1.	United Methodist Church H. Q. Pittsburg	9,500,000	38,500	36,000
2.	Episcopal Church, New York	3,000,000	7,400	13,000
3.	United Presbyterian Church	2,500,000	8,900	14,500
4.	Orthodox Church in America	1,000,000	440	450
U. S. A. (Black)				
5.	National Baptist Convention of America (Incorporated)	6,500,000	26,000	27,000
6.	National Baptist Convention of America	3,500,000	11,400	7,600
7.	African Methodist Episcopal Church HQ: St. Louis	2,500,000	3,000	4,000
8.	African Methodist Episcopal Church HQ: Pittsburg	1,500,000	6,000	6,700
Canada				
9.	Anglican Church of Canada	2,600,000	1,700	2,000
10.	United Church of Canada	1,000,000	2,400	2,000
Mexico				
11.	Methodist church of Mexico	55,000	370	240

(Other churches omitted for want of space. Figures rounded).

CHAPTER—XII

In and around the Pacific Lands

In this chapter we intend to make a brief survey of the bigger islands and a few of the peninsulas that jut into the Pacific ocean and study the penetration of the Gospel into those remote regions and establishment of churches there. In the 19th century, Christianity became the most powerful religion of the Pacific. This was on account of the emergence of two new nations, viz., Australia and New Zeland, by immigration from the British Isles. The immigrants held on to their hereditary faith and succeeded in converting a large section of the indigenous population to the Christian faith.

I. Australia

Australia was discovered by Captain James Cook in 1770 and he claimed the vast island for Britain. In about fifty years Australia became a British dependency and a settlement for British convicts, later developed into a British colony. In 1901 the Australian colonies were federated into the Commonwealth of Australia, by an Act of Parliament. The story of the arrival of the Gospel into this land may be had from the history of the churches functioning there. The report of two major churches which have joined the W. C. C. are given below:

1. The Anglican Church of Australia (3.75 million members)

The first fleet made up, mainly of convicts and military personnel came to Australia in 1788, with their chaplain Rev. Richard Johnson. The whole continent was included in the jurisdiction of the Bishop of Calcutta. In 1836, it was made an independent diocese and in 1842 the second diocese of Tasmania was formed. In the early years of the 20th century, the Church was divided into four ecclesiastical provinces, corresponding generally, to the states of New South Wales, Victoria, Queensland and Western Australia. The constitution of the

Church of England in Australia came into force on 1 Jan. 1962. The church is intimately connected with the culture, social order and political life of the country. It takes interest in the social and political questions of the aborigines in Australia, evangelism among youth, problems of the affluent society, etc. and maintains good relations with churches in the islands, East and South Africa.

2. Uniting Church in Australia

The church was re-established in June 1977 as a result of the union of the Congregational, Presbyterian and Methodist churches in this country. Reckoning the Catholic church also, it is the third largest Christian denomination in the country. It aims at renewal of the members in worship and mission and finding solution to the social and political problems facing the country. It makes an effort to understand its image as a predominantly Anglo-Saxon denomination in an increasingly multi-cultural society.

II. New Zealand

New Zealand, lying to the east of Australia in the South Pacific Ocean is made up of two large islands, the North Island (Area-148,000 Sq. km), the South Island (Area-113,000 Sq.km.) and numerous small islands. It was discovered in 1642 by a Dutch navigator Abel Janzoon Tasman. British sovereignty over it was proclaimed in 1840. The original inhabitants of the island are Maoris, a highly developed Polynesian race, whose ancestors appear to have migrated to those islands several centuries ago. It became a Dominion in 1907 and an independent member of the Commonwealth in 1947.

In 1841 Samuel Marsden, the Anglican Chaplain in Sydney reached New Zealand with a missionary party which included craftsmen and mechanics, and held the first Christian service in the bay of the islands on the Christmas day of that year. The Church Missionary Society began work among the Maoris in those islands. The first baptism took place in 1825 and the second in 1830. Following the declaration of sovereignty by the British, there was an influx of settlers which

caused much resentment, bitterness and war. But the mission work moved forward. The first Anglican bishop took charge in 1841. In 1854 Sir George Grey who was Governor of New Zealand reported that all but one per cent of the Maoris had become Christians. Charles Darwin who visited the C.M.S station at Waimate was surprised to find it cultivated with beautiful plants and trees, where years ago nothing but ferns grew.

Present position of the bigger churches is as follows:-

1. Church of the province of New Zealand

(about 1.1 million members) was established as an autonomous church in full communion with the Church of England in 1857. Twenty-nine per cent of the population are Anglicans which is the biggest denomination. From 1976 women have been given ordination in the Church. A great amount of work is done among the Maori people. Four secondary schools are run by the Church, mainly for the Maori pupils. It runs also several institutions such as homes for the aged, rescue homes for girls, student hostels, etc. In co-operation with other churches, it provides chaplains in universities, prisons and in industrial establishments. Overseas mission work of the church is co-ordinated by the New Zealand Anglican Board of Missions.

2. Presbyterian Church of New Zealand

Presbyterian church of New Zealand dates from 1840, when a group of 122 Scottish immigrants under the leadership of Rev. Macfarlane arrived in a steamer and landed in Port Nicholson, the site of the present city of Wellington. In 1848, Rev. Thomas Burns founded the Otago Presbyterian Church settlement. The two organizations developed independently for some years. In 1901, an Act of Union merged them into what is now the Presbyterian Church of New Zealand. (a) It has a well-trained parish ministry and is engaged in overseas missions in participation with other churches. Women are taken in church courts as elders and ministers. In 1979 a woman was elected moderator of the General

Assembly. It has entered into union negotiations with various churches.

III. Korea

Korea juts out from the eastern sea-board of Asia with the Yellow Sea on its west and the sea of Japan on the east and south. Towards the end of the 7th century A. D. the whole of Korea was unified into one kingdom. It has a chequered history of independence and subjugation by other nations, such as Mongols in the 13th century, Japanese in the 16th and Manchurs (Chinese) in the 17th. As a result of the Russo-Japanese War of 1894-95, it became independent. The Japanese again annexed it in 1910.

The Second World War ended with the division of Korea into two at the 38th parallel. The northern portion was formed into a Communist 'Democratic People's Republic of Korea' and the Southern into 'The Republic of Korea' on May 1, 1948. An attack on South Korea by the North in 1950 was repulsed with American support. North Korea with an area of 121,000 Sq. km and a population of 17.07 million and South Korea with an area of over 98,000 Sq.km. and a population of 37.02 million are both now well-advanced and highly industrialised. Reliable information about the Christian communities in North Korea is not available.

In South Korea Buddhism, Confuciatism and Christianity flourish. Christians from 15 to 20 percent of the total population, made up as under:-

Presbyterians- (in various groups)	— over 3 million
Methodists and other evangelicals	— over 1 million
Roman Catholics	— over 1 million
TOTAL	— <u>over 5 million</u>

The first Protestant missionary reached Korea in 1865 and began to work there. But, in the persecution and political upheavals that rocked the country in later years, the good work done by the mission was practically wiped out. The visit of

Dr. John L. Nevius of China to Korea in 1890 was a turning point in the Christian work in that country. He introduced the following guiding principles of the work:—

1. Each Christian should 'abide in the calling where in he was found', support himself by his own work and be a witness for Christ by his life and word, in his own neighbourhood.

2. Church methods and machinery should be developed only in so far as the Korean Church was able to take the responsibility for it.

3. The church itself should call out for whole-time work, those who seemed best qualified for it, and the church was able to support and

4. Churches were to be built in native style, and by the Christians themselves, from their own resources ^(b).

Great stress was given to Bible study. While the first convert was baptised in 1886, the number grew to 236 in 1894. By 1910, there were over 30,000 communicants in the Methodist and Presbyterian churches, with a still larger number of believers. The S. P. G. Anglican mission entered Korea in 1890 and began to work. Bishop Mark Napier Trollope of the mission is to be remembered for his determination to keep the Anglican Christians of Korea in close relationship with the traditional culture of the land. He built up a library of Korean books and the most beautiful cathedral in the East. Brief details of the bigger churches in Korea are given below:

1. Presbyterian Church of Korea

Altogether there are five main divisions of the Presbyterian church in Korea. All of them participate in the social and political programmes of the country, and maintain good relations with churches in Korea and outside. Some of the churches have schemes to bring down the difference in income between the rich and the poor.

Presbyterian Church (Tong-hop) has 1.2 million members. The church took shape out of the efforts of Horace Underwood,

the first Presbyterian missionary who entered Korea in 1835. As the ancient religions, Buddhism and Confucianism which flourished in the country had lost much of their vitality, there was no organized opposition to the spread of the Gospel. Moreover the desire of the Korean people, emerging from a long period of isolation to have contact with the Western civilization, helped the rapid spread of the Gospel. However, from 1936 onwards, the Japanese government which was in power began to turn against the Christians. The precipitate emancipation from the Japanese colonial rule saved the church, but threw it into a state of confusion. Several splits and divisions occurred in the church, which however moves forwards in spite of these difficulties.

2. Korean Methodist Church (about 700,000 members).

The church is the result of the endeavours of the foreign missions begun late in the 19th century. In 1930 the church became fully autonomous, but it retains relations with denominational bodies in America. In spite of the Japanese occupation of the country from 1904-45, and the ravages of the Korea war resulting in the division of the country, the church has continued to grow. It is facing the social and family problems consequent on the very rapid industrialisation of the country. Thousands of class meetings are held all over the nation every Friday. Ten families gather together to form one class to learn from text books prepared for the purpose by the Education Board of the church.

3. Roman Catholic Church

Roman Catholic missionaries appear to have entered Korea in the second half of the 18th century. In 1794 a Chinese priest, James Ti-Yu was sent to Korea to care of the converts and he found four thousand Christians ready to receive his ministrations. In the persecution that followed he was put to death along with three other European priests who worked in Korea. Yet the church continued to grow in secret. It is estimated that by 1866, there were over 25,000 Catholics in Korea. In the severe persecution that followed two bishops, seven priests and over seven thousand Koreans perished. The

Catholic church has never quite recovered from that blow. Now they form only a small fraction of the Christian population of the country.

IV. The Philippines

The Philippines (Area :300,000 Sq. km—present population 49 million) were conquered by Spain in 1565, but ceded to America by the treaty of Paris (1898) which ended the Spanish-American War. Japan conquered the islands, but had to withdraw in 1945. It became an independent republic in 1946.

Catholic missionary work started in the islands in 1565 when five Augustinian missionaries arrived with the conquering Spanish army. Missionaries of other orders such as Spanish Jesuits, followed shortly after. There was no powerful ancient civilization to oppose the Gospel. By the end of the century, practically all the island's population, except the Mohammedans who lived in remote mountains accepted Christianity. In 1579 the Bishopric of Manila was created. It was raised to an Archbishopric in 1595. The demand of the people for indigenous priests and bishops was not accepted by Rome. This led to discontent and eventual breakaway from the Catholic church and the formation of an independent church which has now a strength of 4.5 million. Now the Roman Catholics form 78 per cent of the population and other Christian denominations about 15 per cent.

V. Indonesia

Indonesia, formerly known as Netherlands East Indies, is an archipelago of over three thousand islands (Total area; 1.90 million Sq. km. and present population — 145 million), the largest being Java, Sumatra Kalimantan (Indonesian Borneo), Celebes, etc. Population belongs to different racial and ethnic groups. Following upon Japanese military occupation of Indonesia, the nationalists proclaimed an independent republic in 1945. After an intermittent war and a lot of negotiations, the Netherlands government recognized the new republic in 1949.

The Dutch East India Company founded in 1602 sent Chaplains to attend to the spiritual care of the Dutch personnel in their possessions in Ceylon and Indonesia. The Chaplains were given a bonus for the work they did for conversion of the natives. By the end of the 17th century, they had 100,000 Christians in Java and 40,000 in Ambon. It would appear that the faith of many converts was rather superficial. However there are some very interesting cases in the evangelization of Indonesia.

In 1811 a German pietist Johannes Emde, a watch maker by profession settled in Surabaya and married a Javanese woman. He used this contact to preach the Gospel and distribute scripture tracts in Javanese language. In 1843 he brought 35 converted muslims to the Dutch minister in Surabaya for baptism, which is really a great achievement, as the muslims do not take kindly to the Gospel.

Pastor Jellesma settled at a place called Modjowarno and started mission work there. In his teachings he combined the best elements of Christianity and the cultural heritage of the Javanese. The result was wonderful as he was able to convert a large number of muslims. It would appear that nowhere else in the world have so many muslims been won over to the Christian faith (°).

Perhaps to most remarkable achievement of the 19th century was the work done by the German missionary Society, Rhenish Mission among the Bataks of upland Sumatra, a virile and vigorous set of people who lived in a primitive state and practised cannibalism. There was constant fight between different tribes of them. In 1834 two missionaries of the American Board, Samuel Munson and Henry Lyman who tried to enter the Batak land were killed and eaten by them even before they started missionary work. In 1895, missionaries of the Rhenish mission society began work in Sumatra. At first their work was very difficult. The community life of the tribe was so tight that very little was left to individual initiative. Those who became Christians lost their share of the communal property and

had to be provided for by the missionaries, which they did, as far as they could. In 1862, Ludwig Ingwer Nommensen, one of the most powerful missionaries, joined them. He was a man of great faith, indomitable resolution and prophetic and poetic vision. He has given a graphic description of the church and Christian community of the place after visiting the beautiful lake Toba.

The situation changed quickly with the conversion of a few native chiefs. People joined the church in large numbers as may be seen from the fact that the number of Christians rose from 52 in 1866 to over 2,000 in 1876 and to over 100,000 by 1911.^(d) The rapid expansion of the church created many problems. The missionary was the doctor, teacher, Agricultural Adviser, road surveyor and the Chancellor of the Exchequer. He had also to settle their conflicts and represent their cases before Government. It is seen that 21 different Protestant Baptist churches of Indonesia have joined the World Council of Churches. Brief details of two of the biggest churches are given below:

1. Protestant Church in Indonesia (about 2.3 million members)

This church is the former East Indian State Church, a continuation of the church of the period of the East India Company in the 17th and 18th centuries. In 1835 Calvinist and Lutheran congregations came together in Batavia (Jakarta) to become the Protestant Church in the Netherlands East Indies. ^(d) The church operates schools at different levels and has recently opened a Christian University in Minahasa, which includes a faculty of theology. Regional churches do active work in rendering medical aid and care of orphans and the elderly.

2. Batak Protestant Christian Church

The church became independent in 1930, but German missionaries continued in leadership till 1940 when they were interned by the Dutch Government, after the Nazi attack on Netherlands. Consequently the church was left without funds and leadership. The period of Japanese occupation

(1942–45) was particularly difficult when members were asked to follow Shinto practices and work on Sundays. Teaching of religion in schools was prohibited, church meetings controlled and church buildings used as stables.

A confession of faith was adopted by the BPCC Synod in 1951 based on ecumenical creeds, the Reformation confession and the Barmen Theological Declaration, 1934 etc. Other Batak churches have either adopted it or produced similar ones. The Nommensen University opened in 1954 provide higher education to the nation. As Christians and as Bataks, the members make an impact on the Indonesian way of life. The church is involved in rendering health and community services to the people. Since 1968, BPCC and the Lutheran Church in America have developed mutually helpful relations.

Statistics of church strength are given in the Annexure.

REFERENCES

- ^a Handbook Member Churches—issued by the W. C. C p 236
- ^b *Vide* p. 343—History of Christian Missions—by Stephen Neill
- ^c Pp. 191, 292 *ibid*
- ^d P. 86 Handbook Member Churches—W. C. C.

ANNEXURE
Strength of Churches

Name of Church	Number of		
	Mem- bers	Parishes/ Congregs.	Pasters/ Clergy men
Australia			
1. Anglican Church of Australia	3,750,000	1,350	2,400
2. Uniting Church in Australia	2,000,000	3,200	2,200
New Zealand			
3. Church of the Province of New Zealand	1,100,000	400	800
4. Presbyterian Church of N. Z.	600,000	450	650
South Korea			
5. Presbyterian Church of Korea (Tong-hap)	1,120,000	3,700	2,400
6. Korean Methodist Church	700,000	2,300	2,000
Philippines			
7. Philippine Independent Church	4,500,000	2,950	700
8. United Church of Christ in the Philippines	300,000	2,000	530
Indonesia			
9. Protestant Church in Indonesia	2,300,000	2,900	2,000
10. Batak Protestant Christian Church	1,160,000	1,700	310

(Other churches omitted)

(From Handbook Member Churches 1982 issued by
W. C. C. — Figures rounded)

CHAPTER—XIII

Indigenous Missionary Movement in India

In the early period missionary activity in India was confined to European missionary organizations, Roman Catholic or Protestant. However in course of time a few missionary organizations were started by Indian churches. It was through the efforts of some of the enlightened members of those churches, lay and clergy, that those organizations came into being. They felt convinced that the evangelization of India was a matter to be undertaken by Indians themselves and not left to be done by foreigners. No doubt, the foreign missions working in India, such as the L. M. S., C. M. S., Basel mission. etc., gave inspiration to the pioneers. Brief details of a few of them are given below:—

1. The Mar Thoma Syrian Christian Evangelistic Association

The Mar Thoma Syrian Christian Evangelistic Association founded in 1888 was perhaps the earliest of them. At a critical time when the church was passing through trials and difficulties, a group of devout men met together and prayed over the matter. Then they resolved to form an association to preach the Gospel and call people to repentance. The Metropolitan, Thomas Mar Athanasius, who was very much interested in evangelistic work, gave his approval to the scheme. The work was started in right earnest without much fanfare. At first the association had very little funds and very few workers. But after its registration as a Company in 1904, under the Indian Companies Act VI of 1882, more money and workers came in, and there was a genuine enthusiasm about its work. The famous Maramon Convention started under its auspices became a great source of spiritual regeneration to many and a tower of strength to the Association and to the Mar Thoma Church. Many primary schools and a few High Schools were started by

the Association and scripture-teaching in the schools was emphasised. In course of time the Association embarked on some schemes of humanitarian work, such as homes for destitute children, aged people etc.

An important landmark in the history of the Association was the formation of its Foreign Mission about the year 1910. The impetus for it was given by the National Missionary Society of India, formed a few years earlier. The work of the Association in the North Canara field was carried on in collaboration with the N. M. S. Gradually the Foreign Mission took it over and extended its work to other provinces in India. One important result was the formation of a number of Christian Ashrams in different places which served as centres of evangelistic, educational and social service activities.

The work of the Association is directed by a Managing Committee. One of the bishops of the Mar Thoma Church is elected President of the Association. There are many evangelists, teachers and Missionaries under its pay-roll. There are also a few hospitals run by it. In 1982 the Association started a Women's College at Perumbavoor, in Ernakulam District, Kerala. The progress achieved by the Association in the ten decades of its existence is impressive by any counts.

2. Home Missionary Society of Tinnevelly

This society was also formed by the efforts of a few devoted and earnest Christians who belonged to the Anglican diocese of Tinnevelly. After receiving their education in Christian schools and colleges they came under the influence of devout missionaries like Rev. T. Walker. Prominent among them were T. S. Azariah (later Bishop), Diwan Bahadur A. S. Appaswami Pillai, etc. Though some of the European missionaries and mission employees were against them in the beginning, in course of time their opposition disappeared and there was general support for their work. The success of the mission was very much due to the enthusiastic work of the two persons mentioned above, who served as the first Secretary and President respectively of the Society. Several months of prayer and preparation strengthened the foundation of the

society and the fervent prayers of many upheld its missionary work. In his auto-biography entitled 'Fifty Years' Pilgrimage of a Convert', Mr. Appaswami has recorded that the blessings and favour of God have rested on this effort started in His name and for His glory, and that the movement has amply justified itself.

It is a well-known fact that it is this Home Missionary Society that ventured to start the mission work in Hyderabad State (Nizam's dominions) under the leadership of Rev. Azariah, which met with singular success and led to the formation of a diocese in Dornakal and the consecration of Azariah as its first Protestant Indian Bishop in 1912. It may be added that the Home Missionary Society continues to carry on its notable work.

3. The National Missionary Society of India

Through it started later than the other two, the National Missionary Society is more significant in that it is an inter-denominational body. It does not belong to any one church. All non-Catholic Christian denominations are entitled to become its members, and co-operate with it in the task of evangelization. The society took shape as indicated below.

Several Christian leaders in different parts of India who had come into contact with the Western missionaries and their educational institutions had been feeling for some time that the time had come for the Indian churches to take upon themselves the responsibility for the evangelization of the country, instead of leaving it entirely to the foreign missions and their workers. A memorandum entitled: 'Call to Indian Christians' was sent to all the heads of Churches and Christian institutions in the country. It was signed by three outstanding Christian leaders, viz., Rajah Sir Harnam Singh of the Punjab, Kalicharan Banerjee of Bengal and Dr. S. Sathyanadan of Madras. In response to the call 17 delegates from different places in India, Ceylon and Burmah, speaking 8 different languages and representing 5 Christian denominations met in Serampore on 24th to 28th Dec., 1905. Among the delegates was one foreign missionary, Dr. G. S. Eddy, who was genuinely interested in the

project. On Christmas day, 1905, meeting in the historic library of William Carey, they founded the National Missionary Society and resolved to form an executive committee made up of:

- President : Rajah Sir Harnam Singh
 Vice-Presidents : K. C. Banerji, M. A., B. D.,
 Dr. S. Sathyanandan, M. A., L. L. D.,
 K. C. Chatterji, D. D.,
 Rev. S. Karmarkar, B. D.,
 Secretary : V. S. Azariah,
 Treasurer : K. T. Paul.

Its objects were to evangelize the areas in India and in the adjacent lands which had not so far been penetrated by the by the Gospel and to stimulate missionary zeal in churches.

The following principles were adopted by the Society:

- (1) That the work of evangelization shall be done by Indians — men and women,
- (2) That its expenses should be met by Indian money.
- (3) That they must choose mission fields in areas where western missionaries were not working.
- (4) That the Society should not form a church or denomination, but entrust the converts they gather to the care of the churches in that area.

The fields opened in the earlier period of its work were: Okara and Bethlehem in the Western Punjab (now Pakistan), Shaharanpur in M. P., Ahmednagar in (old) Bombay Province and in Salem District in Madras (present Tamil Nadu) province. It was reported that by 1950 the Society had 41 missionaries and 200 other workers including volunteers and a budget of over Rs. 1,30,000/-.

Collaboration with Mar Thoma Church

In 1910 the Mar Thoma Church accepted in invitation extended to it by the N. M. S. to join its work in Karwar Dist. of the (old) Bombay Presidency. The first two missionaries who went over to Karwar were Mr. P. O Philip and Mr. P. S

Mathai. Some others went later, and worked for several years. Two of them who deserve special mention are Mr. K. K. Kuruvilla, eminent educationist and Rev. P. J. Thomas who later served as General Secretary of the N. M. S. for several years.

The N. M. S. took over some work of the German missionaries when they were compelled to leave India during the first World War. It was in that context that the Mar Thoma Church was invited to join the N. M. S. to work in Karwar. The church took up not only that work, but also the St. Thomas High School, Honowar and the mission fields near by.

The N. M. S. has since expanded its work to several new fields. The Women's auxiliary of the Society gives it valuable support in raising funds and in various evangelistic programmes.

From Missionary Society to Church

Though the idea of an indigenous missionary society was taken up with enthusiasm, subsequent developments took a different turn. The Churches came to have a greater awareness that evangelization of India was no longer a task of missionary societies, but a function of the church — to be done through its normal organs. Further, after independence the entry of missionaries of foreign nationality to India was greatly restricted. So the burden of evangelization of India fell on Indian shoulders, in fact on Indian churches.

It is gratifying to note that the Indian churches have shown awareness of the responsibility and responded to the situation. As at present, almost all the churches in India have their missionary programmes, executed directly through church functionaries, or through special agencies or organizations set up by them for it. We may say that except for a few foreign missionaries who have stayed in India and acquired Indian nationality, all missionary work in India is done through Indian personnel, utilising Indian funds and resources for their support. No doubt, eminent preachers and speakers visit India to hold Gospel meetings, address conventions, conduct crusades etc, but missionary work as such is carried on through Indian workers and money.

CHAPTER—XIV

In the Field of Education

Teaching has always been considered an integral part of Christian missionary work. As daily reading of the Bible is necessary for the growth of spiritual life, the missionary and later, the church had to take up the burden of starting new schools wherever necessary, and maintaining them. Thus schools became a regular feature of the mission station. In course of time the primary schools they started in low-roofed mud-built houses in mission area gave place to High Schools in well-built brick and mortar structures, which developed later into Colleges and stately Universities housed in multi-storied buildings in ferro-concrete, spread over extensive campuses. The Gospel of the Lord who said: 'I am the light of the world', played no small part in bringing the light of knowledge to people all over the world, regardless of their religious affiliations and circumstances of living. Freedom of thought and spirit of scientific enquiry which emanate from a thirst for learning the truth regarding the structure and functioning of living organisms, the physical world its material forms and operating forces, received great impetus from Christian ideology though it is not generally acknowledged. The role of Christian influence in moulding western civilization is generally under-estimated.

The Church, like any other institution operated by human agency, made mistakes, sometimes grievous mistakes in its functioning and missionary work, which we do not feel called upon to defend. But that should not blind us to the reality that over the centuries, the Christian Church and its missionary societies were the foremost agency in the educational field. They did outstanding service in disseminating knowledge and in fostering the spirit of scientific enquiry including the freedom of thinking, even when it went

counter to the dogma of the Church. Today there are hardly any other bodies in the world, except the United Nations and its specialised agencies which have made as extensive studies on economic, social, anthropological and moral problems facing mankind, as the Vatican and the World Council of Churches have done.

Schools for the handicapped, such as the blind, deaf and dumb have been opened by missions in various part of the world. Several Colleges and Universities in England, America and Europe originated and developed under the inspiring zeal and enterprise of Christian missions. The role of missionary societies in educating and bringing the light of civilization to the dark continent of Africa is highly commendable. Some of the missionaries acted with the set purpose of healing the wounds and mitigating the hardship caused by the white colonists.

With this end in view they set up primary schools, health centres, model farms and schools for teaching improved methods of cultivation. It was the expectation of the pioneering missionaries that by slow degrees the illiterate African native could be educated and brought forward socially and his living conditions improved.

A commendable features of the educational work of the missionaries all over the world is that they brought education to the doors of many in the lowest rung of society, who would never have seen the inside of a school but for the charity of the missionaries. The enlightenment they received through education made them more self-reliant, opened up avenues of employment before them and enabled them to live more significant lives in society. The standard of living and behaviour patterns not only of individuals, but of whole communities improved by the educational endeavours of missionary organizations.

Educational work in India

In the early days, Government did not give any worthwhile help for the educational work of missions. But the schools they started were maintained by grants give by missions and

fees collected from the students. Later on, government began giving grants to them. Some of the schools attracted large number of Indian boys who shaped well. The colleges set up by the missionary societies were the principal centres of higher education in India in the 19th century. The services they rendered in providing liberal education to the country and raising generations of enlightened leaders, many of whom rose to positions of eminence deserve grateful recognition. Of the many colleges started, which still remain as landmarks in the field of education, the following deserve special mention:

St. Stephen's College, Delhi
 Scottish Churches' College, Calcutta
 Wilson College, Bombay
 Madras Christian College, Madras,
 St. John's College, Agra
 Ewing Christian College, Allahabad
 Forman Christian College, Lahore,
 American College, Madura, etc.

In the field of women's education, the institutions named below rendered invaluable services:

Isabella Thoubourn College, Lucknow,
 Women's Christian College, Madras
 Sarah Tucker College, Palamcottah.

In the west coast,

C. M. S. College, Kottayam,
 Basel Mission College, Calicut,
 Scott Christian College, Nagercoil were the pioneer institutions

Many more Colleges and High Schools were opened later. The Serampore College founded in 1819 by the Baptist Mission deserves special mention. It was raised to the status of a University by a royal charter given by the King of Denmark. It has since become a great centre of theological education in India. More than 20 theological colleges in different parts of the country are affiliated to the Serampore University.

Specialist and professional institutions started by Missionary enterprise include three medical colleges which are described

in detail in the next chapter, the Allahabad Agricultural Institute, teaching up to post-graduate level, with facilities for research, an Engineering College in Kerala, institutes for training in Agricultural practices, several Polytechnics, trade schools, schools for garment-making, needle-work, etc. The Y. M. C. A. has done pioneer work in providing physical education to the youth and in schemes of rural development training. The Y. M. C. A. College of Physical Education Saidapet, Madras and the Y. M. C. A. Rural Development Training Centre, Marthandom, Kanyakumari Dist, S. India have received international recognition.

Roman Catholic Church

Though it started later than Protestant churches in the matter of secular education, it made rapid progress. It was the Jesuits who started colleges in the beginning. Others followed. Their premier institutions such as St. Joseph's Trichinopoly, St. Xaviers, Bombay, Loyola, Madras are well-known. In Kerala, St. Berchman's, Changanacherry, St. Teresa's, Ernakulam and Mar Ivanios, Trivandrum deserve special mention. The following statistics of educational work done by Catholic Church and its missions, published in the Catholic Directory of India 1884, are very revealing.

Catholic Educational Institutions

Institutions — Figures rounded to the nearest hundred
Students — Figures rounded to the nearest thousand

Item	World Total		India Total	
	School	Students	School	Students
Kindergarten	41,000	3,129,000	2,600	268,000
Primary Schools	75,500	20,989,000	6,200	1,952,000
Secondary Schools	29,900	11,255,000	3,000	1,650,000

Students in Colleges and Universities (In Hundreds)

Students in Universities	963,300	141,800
For ecclesiastical studies	53,600	2,100
For other studies	1,126,000	39,500

CHAPTER—XV

Medical Ministry

Right from the beginning of the Christian era, medical ministry was looked upon as an important missionary activity. It is a medium through which compassion is expressed and Christian concern for the sick demonstrated. The fellowship and Christian experience generated by the treatment and nursing given in mission hospitals have been instrumental in bringing many to the presence of the Lord. It was however only from the second half of the 19th century that medical missions came into prominence.

Christian missions started dispensaries and clinics mostly in out-of-the-way places at a time when government was not in a position to extend medical facilities to those rural and remote areas. Those small units flourished by the careful attention and devoted services of the doctors and other staff working there. Thus hospitals, dispensaries, health-centres, sanatoria, lepresaria, etc., have been opened and are managed by missionary organizations and churches in various countries in the world. We have already referred to the work done by the London Missionary Society in Africa and elsewhere. German and other continental missions render valuable service in this field. Perhaps it is American missions which have led the way in sending fully qualified and theologically trained medical personnel to various parts of the world.

One important difference which can easily be noticed between mission hospitals and other (such as Government) hospitals is that while the personnel in the latter are motivated by their service and career prospects, mission hospitals have placed love and concern for patients as their ideal. It is not being denied that there have been lapses in some cases, but the observation generally holds good. The careful attention

paid to patients in mission hospitals have evoked grateful recognition from various quarters. Some of the distinguishing features of the medical missions and ministry of the Christian church are briefly touched upon in the following paragraphs. We may perhaps begin with specialist services.

1. Leprosy Missions

From time immemorial, leprosy was looked upon as a curse on humanity and its unfortunate victims as sub-human beings unfit to live near the dwellings of ordinary people. They were considered foul and filthy, untouchable—even unseeable. No one bothered about their lives or miseries. Medical science neither cared for them nor went far enough to investigate the causes of the disease or prescribe remedies for it. Perhaps Jesus Christ was the first person to look upon them as human beings, feel compassion for them and extend his healing hand to them. But, for centuries, Christian missions did hardly anything to mitigate their sufferings. It was into this world of misery and suffering that Father Damien went, with a heart full of love and hands, eager to serve.

Father Damien

Born as the sixth child of a peasant family in the village of Tremelu near Louvaine in Belgium, he joined the college at Braine-la-Comte. From his childhood he was deeply religious and he spurned a life of pleasure. In 1858 he joined the Society of Sacred Hearts of Jesus and Mary (Peipus fathers) at Louvaine. In place of his brother Fr. Pamphite, who was stricken by illness, he was sent as missionary to the Sandwich (Hawaiian) Island in 1863. On reaching Honolulu he was ordained priest under the name Father Damien in 1864.

Moved by the miserable condition of the leprosy patients whom the Hawaiian Government deported to Kalampapa on the Molokai Island, in 1873 he volunteered to take charge of the settlement. The scene which confronted Father Damien as he set foot on the island of Molokai was depressing, beyond words. There were over 800 leprosy patients, in various stages of infection living in the settlement. More and

more were coming daily. They were ill-fed, ill-dressed and totally uncared for. Some lived in huts and some spent the nights in the open, under the shades of trees. They had no idea of sanitation and no water supply. The country-side and the roads were littered with filth and rubbish. Before him was a specimen of humanity, cut off from all civilization, unwanted and uncared for by the government of the island. They had nothing to hope for, nothing to fear and they lived a riotous life without any social or moral restraints. Till now they never saw any one who loved or cared for them. It was into the midst of such a community, indifferent and hostile, that Father Damien went, with the light of love and hands eager to serve. He made incessant representation to government, describing their deplorable condition and seeking immediate help by supplying food, medicines and funds for their water-supply and other public works. He moved freely among them without fear of contagion.

He served as their pastor and physician, improved their water-supply and food supplies. Further he founded two orphanages, receiving help from other priests for only short spells, out of the sixteen years he spent in Molokai. In 1884 he contracted leprosy and refused to go out to get cured as it would have necessitated his leaving the leprosy patients. In spite of failing health and advancing leprosy he continued to work for them till the very end. He became bed-ridden in March 1889 and on the following Palm Sunday, passed on to his heavenly home. His earthly remains buried in the island of Molokai, were transferred to Louvaine in 1936. The King of Belgium and the Archbishop of Antwerp were at the port to receive them. There are few episodes in the history of mankind, where greater love and compassion for the suffering have been demonstrated.

Leprosy missions have been formed in several countries of the world, such as England, West Germany, U. S. A. etc. The Leprosy Mission (T. L. M) with headquarters in London supports leprosy work all over the world. It gives grants to many leprosy centres in India. There is a very big Leprosy

Treatment and Rehabilitation Centre at Karigiri near Vellore, which gets grants from the W. H. O. The Catholic church has set up many small units in India for leprosy treatment.

2. For Treatment Tuberculosis, Cancer Mental Diseases, etc.

Christian churches and missionary organizations have rendered invaluable service in the treatment and rehabilitation of persons suffering from tuberculosis, cancer and mental diseases. The Union Mission T. B. Sanatorium, Arogyavaram in Andhra State was founded as a co-operative venture by 14 missions. It is one of the premier institutions in India for the treatment of tuberculosis and research in the subject. Besides there are more than ten T. B. sanatoria run by Christian churches in India. Treatment for cancer is given in the Christian Medical College at Vellore. The Catholic church has set up a hospital for treatment of cancer at Amalagiri in Trichur District of Kerala State. At the end of the second world war some Christian organizations came forward to take up the treatment of mental diseases which was a long felt need. In several countries, they have forestalled government in this field. Likewise, mobile eye-camps, dental camps and camps for general medical check-up are conducted under the auspices of churches and missionary organizations in many countries.

3. Hospitals for Women and Children

Hospitals for women and children have been opened by Christian churches/missionary societies in many countries and they have been instrumental in bringing the light of the Gospel to millions of homes. In India also a great deal of work has been done in this field. It has led, among other things to the opening of medical colleges also. More about it later.

4. Nursing service and the Training of Nurses

Christian missionary organizations have led the way in the matter of training of nurses and in rendering nursing service. In India, for several years all the candidates for the nursing profession were found from among the Anglo-Indian and Indian Christian communities. Members of other communities are

now coming forward in increasing numbers after seeing the advantages of the service. At the beginning of the second world war, about 75 per cent of the nurses were getting their training in mission hospitals. Colleges and schools for the teaching and training of nurses have been started in the bigger hospitals of missions. Compassion, care and concern for the sick, no less than professional competence are needed in this work and Christian missions have endeavoured to instil these virtues in the minds of nursing trainees and nurses.

In India

Medical work was started in India by missionaries from the beginning of the 19th century. Since then it has increased in volume and diversity and now almost every church and missionary organization has its medical wing. At present there are three medical colleges run by Christian missionary societies. Besides there are several hospitals, dispensaries and other medical units. They are briefly touched upon below.

Reference has already been made to the medical work of the London Missionary Society in Nagercoil. The Christukula Ashram started in Tiruppattur near Madras by Dr. E. Forster Paton and Dr. S. Jesudasan with the money of the former, a Scot, combines medical service with some kind of rural work. It has also set up a Christian fellowship of men who live there for short periods. The Christian Ashram at Manganam near Kottayam which combines medical service with other fellowship activities has a medium sized hospital attached to it. The Christian Medical Association of India (C. M. A. I.) co-ordinates the medical work of non-Catholic medical institutions in India.

The Roman Catholic church has more than 1500 hospitals and dispensaries in India. Their work is co-ordinated by the Catholic Hospitals Association of India (C. H. A. I.). Some statistical details of medical mission institutions are given in the annexure. We now proceed to the inspiring story of the origin and development of medical colleges run by missions in India.

1. Christian Medical College, Vellore

It rarely happens that the vision of a girl, barely out of her teens, takes concrete shape and finds fulfilment in the founding of a medical college, and a famous one at that. Such is the edifying story of the Christian Medical College, Vellore and its illustrious founder, Dr. Ida Scudder.

Dr. Ida Scudder

Ida, the daughter of Dr. John Scudder II, who was working as a medical missionary in the Arcot Mission run by the American Board, came to India in 1890 to attend on her ailing mother. While staying in her father's bungalow she came across the case of three women patients who called there for medical help dying in one night because their menfolk would not allow their women to be examined by a male doctor. Ida was distressed by the thought of thousands of women all over India who suffer and die for want of medical aid. It set her thinking on the ways to solve the problem. And she came to a quick decision – that was, to go to America, acquire a medical qualification and come back to serve the women of India. The decision taken, she moved fast to put it into effect. After years of toil and study, she came back to India, as a fully qualified doctor and set up a clinic in a room in her father's bungalow, in 1900. In 1902, Mary Taber Schell hospital was built with accommodation for 40 patients. In 1924, a site was acquired in Vellore town and a big hospital with 267 beds was built on it.

A medical school for training lady doctors for the L. M. P. diploma was started in 1918 and Dr. Ida Scudder assumed charge as its first Principal. It was raised to degree level (M. B. B. S.) in 1942 with admission for 25 students and affiliated to the Madras University. From 1964 it was transformed into a co-educational institution and the annual in-take was increased to 60, i.e., 35 men and 25 women students. It has since developed as one of the foremost institutions in South India for postgraduate studies and medical research. There are over 1200 beds in its hospitals and the daily number

of outpatients treated comes to nearly two thousand. A staff of about 400 doctors, 500 nurses and 300 para medicals serve in the hospital and college.

The heroic efforts of Ida Scudder to obtain sanction to the school and later the College (Degree level) and find funds for the construction of buildings to house the College, hospitals, libraries, laboratories, hostels and other amenities, to equip and furnish them bear testimony to her indomitable will, persistence and dependence on God as also her interest in and concern for the patients. She had also to sort out many professional and administrative problems. The College campus, about 200 acres in extent, is located in the village of Bagayam about 8 k. m. away from Vellore town. There is a College of Nursing, Community Health Centre and various other facilities attached to the Medical college.

II. Christian Medical College, Ludhiana

Medical mission work was started in the Punjab in 1881 by Greenfield Sisters, Miss Martha Rose and Miss Kay Greenfield. They were evangelists and educationists from Scotland. Dr. Edith Brown joined them in 1883. In 1894, she and her colleagues started the North Indian School of Medicine for Christian Women, with the object of training Indian women in the fields of Medical Education and Health Care Services. In 1952 it was up-graded to impart training and instruction up to M.B.B.S. degree level and affiliated to the Punjab University, and its name was changed to Christian Medical College Ludhiana. In 1969, its name was again changed to Christian Medical College and Brown Memorial Hospital, Ludhiana, in commemoration of the pioneering service in medical education rendered by Dr. Dame Edith Brown, M.B.E.

The hospital has a bed-strength of about 700. Every year 50 students are admitted to the College. It provides also training facilities for post-graduate courses in various medical specialities. There is a college of nursing attached to it, where training is given in para medical subjects also. The departments of Social and Preventive Medicine

and Community Health provide comprehensive health care to a rural population of about 50,000 in the near-by villages, and to an equal number in the slum areas of Ludhiana city. The Government of India and the Government of Punjab evince much interest in the work and progress of the College and the Hospital.

III. St. John's Medical College, Bangalore

The college came into being as a result of the strenuous efforts made by the C. H. A. I. and the effective support of the Catholic church. It was inaugurated by Dr. Zakir Hussain, President of India in 1968. It belongs to the C. B. C. I. Society for Medical Education, a body registered under the Societies' Registration Act, 1860. At the time of inauguration the Pope communicated his blessing in a special message, which was accompanied by a personal gift of U.S. \$ 120,000. The College is intended primarily for Catholics and especially for dedicated personnel like religious sisters who are running over 600 hospitals and 900 dispensaries and health centres in India, mainly in rural areas. However admission is open to others also, irrespective of religion, caste or community. The College and ancillary facilities are situated in a 165 acre campus 6 km. away from Bangalore city. A 600 bed hospital has been built for the college, which offers facilities for a wide range of specialities and various research projects.

The late Sr. Mary Glowery of the Sacred Heart, M. D., who initiated the move for the establishment of the C H A I and the late Cardinal Gracias, Archbishop of Bombay rendered memorable service in founding the College and attached facilities. It tries to inculcate the ideal of dedication in the service of the country, especially to the disabled and the poor in the spirit of Christ.

ANNEXURE

**Details of Some Christian Medical Institutions, in Kerala —
taken at random**

Roman Catholic Church

Lissi Hospital, Ernakulam	—	Over 500	beds
Lourdes Hospital, Ernakulam	—	„	350 „
Little Flower Hospital, Ankamali	—	„	250 „
Carithas Hospital, Ettumanur, Kottayam	—	„	300 „
Benziger Hospital, Quilon	—	„	300 „
Pushpagiri Hospital, Tiruvalla	—	„	300 „

Malankara Orthodox Syrian Church

Orthodox Church Hospital, Kolencherry	—	„	400 „
M.G.D.M, Hospital, Kangazha, Kottayam	—	„	300 „

Mar Thoma Syrian Church

St. Thomas Mission Hospital, Kattanam	—	„	250 „
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Brethren Church, Thiruvalla

Mission Hospital, Tiruvalla	—	„	350 „
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Salvation Army

Evangeline Booth Leprosy and General Hospital, Puthencruz	—	„	200 „
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CHAPTER—XVI

Later Catholic Missions

China

The Jesuits were well-established in China at the time of the death of Mathew Ricci, to whom reference has been made in Chapter V above. Three of their distinguished converts had gone to found mission in Shanghai, Chekiang and Hangchow. There was persecution at times, but not very violent. On the whole there was steady progress during the next fifty years.

Ricci's successor John Adam Schall Von Bell of Germany, who arrived in Peking in 1622 was a colourful missionary and a very competent astronomer. In 1623 and 1624 he predicted the eclipses which his Chinese rivals could not foresee. This enhanced his reputation and he was appointed to the board which regulated the calender. This enabled him to convert and baptize many, including one of the wives of the emperor and her child. In 1664 persecution set in, on the charge that the missionaries were trying to arrange Portuguese occupation of the country. Schall von Bell, then 75 years old, and five of his assistants were condemned to death. Schall, reprieved, died a natural death next year, but his five assistants were executed. Several missionaries were executed or expelled. However the winds changed. An edict of toleration issued by the emperor in 1692 granted permission to the Chinese Christians to perform ceremonies and conduct services in their temples (churches) according to their customs.

In 1615, Pope Paul V had given permission for the Chinese priests to say the mass in Chinese. Certain concessions had also been given in regard to following some Chinese customs. The permission was withdrawn in 1688. This caused much resentment and confusion.

Between 1814 and 1840, four Catholic missionaries had to suffer martyrdom. The treaties signed in 1844 and 1860 gave

opportunity alike to Roman Catholics and Protestants to enter the 18 provinces of China for missionary work. Consequently in the latter half of the 19th century several missionary societies of the Protestants and Catholics, including lay brothers and members of sisterhoods entered China in large numbers. As the treaties enabled missionaries to secure protection for their converts, many people joined the church, some with purely worldly and mercenary motives. By 1890, there were about half a million baptized Catholics, over 600 foreign priests and 350 Chinese priests in China.

A movement referred to by the Europeans as the Boxer Movement started towards the end of the 19th century. It was designed to destroy everything foreign. In 1900 an imperial edict ordering the killing of all foreigners was issued from Peking. When the Government became hostile to the missionaries, the Chinese Christians were looked upon as traitors to their country and exposed to much violence. In some places such as Peking, Christians defended themselves valiantly, but elsewhere, many were tortured and killed. One report gives the number of missionaries killed as 5 bishops, 31 European priests, 9 sisters and 2 lay brothers. Mgr. Hamer in the Ordos country in Mongolia was subjected to severe torture before he was killed. The number of Christians done to death is estimated at between twenty thousand and thirty thousand. In spite of all these, more and more societies and missionaries entered the field and the church began to grow. During the 12-year period from 1900 to 1912, the strength nearly doubled as may be seen from the following figures:

	<u>In 1900</u>	<u>In 1912</u>
Number of baptized Christians	720,000	1,430,000
No. of Priests	1,375	2,265 (*)

(*) This includes 834 Chinese priests.

Still there was no Chinese bishop, which was a great handicap. In this connection it is interesting to find that

Fr. Vincent Lebban, a Belgian Lazarist, who arrived in China in 1902 felt that there was something seriously wrong with the missionary situation in China. The missionaries seemed to live under the shadow of European protection. He asked some searching questions. Why should the missionaries be protected? From whom are they to be protected? If it was from the Chinese, he asked, whether it would ever be possible to win over a person from whom you want to be protected. He said that the only answer was complete self-identification of oneself in love with those one desires to win over. He saw that the church in China was foreign and that if it was to do great things it must become completely Chinese.*

Vicissitudes of the Jesuit Order

Over the years the Jesuit priests had become very powerful in many countries. They began to interfere in political affairs. Some of their establishments indulged in commercial and speculative deals, and amassed immense wealth and property. They became haughty and arrogant. They irritated the priests belonging to other monastic orders as well as secular (parish) priests, who became hostile to them. So finally in 1873, pope Clement XIV dissolved the society and temporarily seized all their property. At that time there were 22,600 members in the society including 11,300 priests. Consequent on the dissolution over 3,000 missionaries were withdrawn from the mission fields. A few gave up the name of Jesuits and continued to work in their posts. Many of the Jesuits were shipped off like cattle to their home lands. This was indeed a sad blow to the church in France and to the Paris Society of Foreign Missions which had been supporting missionary work in many lands. This state of affairs continued for a few decades.

Slowly conditions began to improve. In 1814, Pope Pius VII reviewed the situation and re-established the Jesuit order. It had been remaining in a state of suspended animation. Pope's bull helped to revive its scattered forces and take up the work it had laid down in 1773, but it never regained the power it had before the French revolution.

Work of Other Missions

Work of other missions which was also in a miserable condition began to improve. A remarkable feature of the 19th century was the formation of several sisterhoods, such as the Oblates of the Blessed Virgin Mary Immaculate (1816), the Maryists (1817) etc. Several new orders of monastic priests and secular priests also took shape. A lay fellowship known as 'Brothers of the Christians Schools' began to render meritorious service in the educational field in several counties. Old and new missions began to work with renewed vigour.

Sacred Congregation For the Propagation of the Faith

From the 15th century onwards, Spain and Portugal had a leading role to play in the missionary work of the Roman Catholic Church. They had the right to appoint bishops in their overseas dominations and the responsibility to maintain them. In course of time as the colonies increased in size, these countries found it difficult to discharge their responsibilities in this regard. Consequently several bishoprics had to remain vacant, with attendant delays and deficiency in mission work. It became difficult for the church to give proper direction and exercise control over mission work, This state of affairs had necessarily to be remedied.

In 1622, Pope Gregory XV brought into being the Sacred Congregation for the Propagation of the Faith, generally called the Propaganda. He also created several bishoprics in the colonies, which he placed under the Propaganda. This was resented by Spain and Portugal, as they felt it to be an infringement of the 'Padroado'* rights. With a view to pacify them the Pope designated the new bishops as Vicars Apostolic, with practically the same functions and powers as those of the bishop. Subsequent steps taken by the church to effect a reconciliation between the opposing parties need not engage our attention.

* 'Padroado' means the right to present candidates to bishoprics and other ecclesiastical offices, and correspondingly an obligation to maintain, staff and equip churches and missions.

With a view to effect further improvement in the tenor and quality of mission work, Pope Gregory XVI set up bishoprics and vicariates in many parts of the world, such as:

Vicariate for Madagascar	— in 1835
Vicariate for Cape of Good Hope	— in 1837
See of Algiers	— in 1838
Four Vicariates in Asia and	
Four Vicariates in the Pacific	

The Indian Scene

There were four Portuguese dioceses in India, viz., Goa, Crangannore, Cochin and Mylapore. As Portugal often failed to maintain bishops in these places, they had at times to be kept vacant for years and the Pope had to appoint Vicars Apostolic to exercise episcopal functions. In 1838, in brief: Multa Proclare the Pope suppressed the three southern sees and limited the jurisdiction of the Archbishop of Goa to the Portuguese possessions and put the rest under his own Vicars Apostolic. As it was not communicated to the Queen of Portugal on account of the absence of diplomatic relationship, Portugal did not recognize the arrangement and it gave rise to an impossible situation. After a good deal of negotiations, reconciliation was effected by the Concordat of 1886. In the same year Pope Leo XIII created eight ecclesiastical provinces in India, viz., Goa, Colombo, Pondicherry, Verapoly (in Travancore), Madras, Calcutta, Agra and Bombay. He also appointed an Apostolic Delegate to control the affairs of the church in India. At that time there were twenty bishops in India and all of them were Europeans.

From 1845 onwards Rome had been asking its representatives in India to go ahead with the training of Indians for priesthood. But till the end of the 19th century, progress was very little. A few Goans trained were not found suitable. A report states that there was not a single Indian priest in six vicariates, except from St. Thomas Christian of Malabar whose case is described below:

St. Thomas Christians of the Malabar coast

The Roman Catholic Church comes into the history of this region and contact with the St. Thomas Christians from the 16th century only, and more particularly with the arrival of Vasco-da-Gama and later Archbishop Menesis in Goa. The story of the confrontation between St. Thomas Christians and the Church of Rome, represented at that time by Archbishop Menesis, is an unhappy episode in the history of Christian missions and does not fall exactly within the scope of our study.

At the Synod of Diamper which met in June, 1599, Menesis managed to get the concurrence of the St. Thomas Christians to resolutions repudiating the Babylonian Patriarch with whom the church was in communion and proclaiming allegiance to the Pope at Rome. At the famous Oath of the Coonen Cross, taken at the Cross in front of the church of Mattancherry, Cochin, on 3rd Jan, 1653, the St. Thomas Christians repudiated all allegiance to Rome and went back to their ancestral faith and allegiance to the Patriarch of Antioch. Later on some of the churches went back to the Roman fold, it is alleged, on account of various inducements. Some say that the Oath was not against the Pope at Rome, but against the Portuguese hierarchy. Thus a part of the St. Thomas Christians have come to remain in the Catholic church.

Unlike other communities, there had always been indigenuous clergy among the St. Thomas Christians, both Catholic and non-Catholic. A report written towards the end of the 19th century states that there were about 400 priests from among them, though some of them were ignorant and of mediocre quality.

In 1896 Pope Leo XIII created a separate hierarchy for the Christians of the Syrian rite in Kerala, and placed it under the jurisdiction of the congregation for Oriental Affairs, while other diocesses were under the Propaganda. In 1896, for the first time, Indian bishops were appointed to the three sees,

viz., Changanacherry, Ernakulam and Trichur. That was in deed a great step forward in Indianisation.

Fr. Constant Lievens

The work of Fr. Constant Lievens among the Adivasis of Chota Nagpur forms one of the very inspiring examples of Catholic missionary work in India. When Fr. Lievens, a Belgian Jesuit entered the tribal areas of Chota Nagpur in 1885, he had a congregation of only 56 to look after. He made a deep study of the living conditions of the tribal people and found that they were being systematically exploited by the money-lenders. He made himself their champion and defended them against the atrocities of the money-lenders and land-owners. He went to the courts to argue to defend their cases, which was a very unusual thing for a missionary. Gradually the tribal people came to look upon this European missionary, riding about the hills on an elephant as a saviour. Then people began to flock to him for protection. Thousands of pagans and people from other Christian denominations like the Lutherans joined the Catholic church. He knew that the faith of some of them might not be mature, but he hoped to bring them around later by continuous teaching and exhortation. Exhausted by intense work, he returned to Europe in 1891. In the meantime he had added 79,000 baptized Christians to the church, a remarkable achievement by any counts. The work he left behind was carried on by efficient successors like Fr. Grosjean and it is reported that by 1921, when Chota Nagpur was organized into the diocese of Ranchi, there were 170,000 Christians and catechumens.

Work among the aboriginals is done in other parts of India also. The most important is that done in the Kasi and Garo hills of Assam by the German Salvatorians.

Some of the areas in which rapid progress was made by the Catholic church in India during the period under consideration and particularly in the 20th century are those of education, medical services and philanthropic works such as running of orphanages, destitute homes etc. They are dealt with in some detail in other chapters. Another area in which

remarkable progress was made is the Indianisation of the clergy. As at the end of 1984, it appears that except for a few priests of foreign nationality who have chosen to live in India, the entire Catholic clergy is Indian.

Vietnam

Mission work in Vietnam met with considerable success thanks to the strenuous efforts of a missionary of exceptional ability. He was Alexander de Rhodes born in Avignon in 1591, who set off to Vietnam in or around 1623. On reaching South Vietnam he began to study the Vietnamese language. He had to leave the place in 1625 as all missionaries were expelled from there. In 1627 he went to North Vietnam, but had to leave the place after three years. Within that three-year period, he baptized 6,700 converts. After leaving North Vietnam he had to spend ten years in Macao. In 1640 he again went to South Vietnam. As the attitude of the ruler was very hostile, he had again to leave the place and return to Europe after a short stay in Macao. Rhodes deserves to be remembered for two remarkable achievements of his:

First : The formation of the 'Company of catechists', a celebrated lay brotherhood living in community and under rule. The members were carefully selected and trained and were given elementary instruction in medicine, a qualification which gained them ready access to all classes of people. This was a very effective organization to carry on missionary work in a situation where there was acute scarcity of ordained priests. The resultant growth was very rapid. It is estimated that by 1658, there were 300,000 Christians in the two parts of Vietnam, taken together.

Second : He reduced the Vietnamese language to writing in the latin alphabet. He did not adopt the high-style system of writing which included many Chinese characters, but set himself to develop the ordinary language of the people, the quoc-gnu. This was incidentally, a right step in the development of local languages. In later years the church in Vietnam had to pass through many periods of

persecution. The stability and fortitude with which the church faced these ordeals, bear testimony to the quality of the foundation he laid.

In Africa

We may make a round about turn and dash back to see the African horizon again.

Portugal made attempts to establish many settlements in the west coast of Africa. A number of bishopries were established, but they were not kept filled, always. The missionaries chosen were the Capuchins. It is estimated that between 1645 and 1700, they baptized as many as 600,000 people in the Congo, Angola and the neighbouring regions. From 1700 onwards there were about 12,000 baptisms a year.

On the eastern side, the Dominicans, Augustinians and Jesuits worked in Mozambique, Zambezi region and in Madagascar, and had varying fortunes. A vicariate was formed in Mozambique in 1612 and it is reported that the Jesuits had eight stations and about twenty missionaries in the region of the Zambezi.

CHAPTER—XVII

Later Protestant Missions

In this chapter we make a random survey of later missions of Protestant churches in some countries, leaving out many others for want of space.

Japan

A treaty concluded in 1858 granted permission to Americans to practise their religion in Japan. But any Japanese who professed Christianity was liable to death penalty. By a new constitution introduced in 1880, freedom of belief was allowed to Japanese subjects, but it contained no specific provision in regard to mission work. However the missionary societies of Presbyterian and Reformed churches entered Japan during the period from 1859 to 1869. The progress was very slow on account of the rugged individualistic character of the Japanese.

A school founded in western Japan and placed under the charge of Capt. L.L. James, a graduate of West Point Military Academy, U.S.A., was run on military line, with strict discipline. His life and Christian influence were such that 35 students were brought to Christ in 1876. Dr. W. S. Clarke of the Massachusetts Agricultural College, called to head the Agricultural School opened in Sapporo in Hokkaido professed and practised Christianity with such ardour that before the year was out, all the fifteen first-year students applied for baptism. Further, the students led their next junior batch to the Lord. The most notable figure of the early days was Shimeta Niishima, known to the western World as Joseph Hardy Neesima. Deeply stirred by reading about God in a Christian text-book, he went to America, braving Government prohibition, studied in Amherst College and Andover Theological Seminary and was baptized. On receiving

ordination, he was accepted as a missionary by the American Board. He returned to Japan in 1874, managed to get some land with American aid, established the Doshisha School, which later developed into the Doshisha University. He was a central figure of Christian activity and he brought into it the spirit of 'samurai', the heroic class of Japan, without infringing on the principles of Christian faith.

One of the earliest leaders who advocated Japanese leadership for the Church in Japan was Masakisa Uemura, ordained in the Presbyterian Church in 1879. He was convinced that the evangelization of Japan should be effected through the work and witness of Japanese themselves. He played a prominent part in the formation of united Church of Christ in Japan (Nippon Kiristuo Itchi Kyokwai) and later, in founding the first independent theological seminary in Japan, the Tokyo Shingukusha in 1904. The church has now about 200,000 members spread out in about 1700 congregations.

The Anglican Episcopal Church in Japan, founded by missionaries of the Episcopal Church of U.S.A., has a membership exceeding 55, 000 in over 320 parishes.

China

Mission work in China which was moving at low speed received great impetus with the arrival of James Hudson Taylor in 1853. He came under the auspices of the Chinese Evangelisation Society, which went into dissolution shortly after his arrival in China. However he carried on the work independently. In seven years he learned the Chinese language and made several journeys into interior China, adopting Chinese dress as a token of his identification with the land. In 1860 he returned to England on account of ill-health, but continued, his interest in China. In 1865, he founded almost single-handed, the Chinese Inland Mission (C.I.M.) on the following lines:-

1. It was to be an inter-denominational mission. It would accept as missionaries any convinced Christians of whatever denomination if they accepted its simple doctrinal declaration.

2. Even those with little formal education were accepted as there have been some cases of very good preachers without full theological training.

3. The direction of the Mission would be in China and not in England. This was a change of far-reaching significance.

4. The missionaries would wear Chinese dress and as far as possible, identify themselves with the Chinese people.

5. The primary object of the mission was to be evangelization and not the management of churches.

Many people came in response to his call for workers. Some he selected were not suitable. Taylor had to face many problems, such as unfaithfulness of some of his colleagues, death of his wife who was very devoted to him, his own ill-health, etc. In spite of all these difficulties, the mission turned out to be great success though there were a few failures also. Some of the missionaries he recruited achieved outstanding results. By 1882, all the provinces in China had been visited and missionaries were in charge of all but three of them. Within thirty years of its foundation, the mission had 641 missionaries drawn from different lands. Work had been begun in the far west of China and missionaries appointed in places as far away as Sinkiang (Chinese Turkestan), and on the borders of Tibet.

Like Taylor himself, many of the missionaries were also men of ordinary means. But, as interest in the work was aroused, seven men from Cambridge with good social, educational and athletic background, decided to give up everything and join the C. I. M. One of them, D. E. Hoste became its second Director and another W. W. Cassels was consecrated as the first Anglican Bishop of Western China. As most of the missionaries were Baptists who insisted on believers' baptism he arranged to segregate the Anglicans from them and provide a home for them in Szechuan. Most of the converts were also from the lower strata of society. But there were exceptions. A Confucian scholar, Pastor Hsi, brought to Christ through witness of David Hill became one of the most beloved of all

the Protestant missionaries in China. Cured of his addiction to opium habit, he did memorable work in collaboration with D. E. Hoste. The C. I. M. demonstrated that the missionaries could live and work in any part of China. It helped the entry into China of various Christian organizations, like the Y. M. C. A.

Timothy Richard

A very different mode of missionary work was undertaken by Timothy Richard, a Baptist of Welsh origin, who arrived in China in 1870 and worked for almost half a century. He concentrated attention of the upper strata of Chinese society and its intellectuals. He worked through the Society for the Diffusion of Christian and General Knowledge among the Chinese. Two periodicals he started, the 'Wan Kwoh Kung Pao' (Review of the Times), general in character and the 'T' Sung Hsi Kiso Hui Pao' (Christian Review) enjoyed wide circulation. He was very much interested in educational progress.

All the missionaries had started elementary schools. Later a few institutions called colleges were also founded though they did not go beyond the level of Grammar Schools in Britain. As Chinese were interested in learning English and acquiring general knowledge these institutions became very popular. But it was the Americans who established colleges on truly university level. The Episcopalians of America opened St. John's college in Shanghai in 1889. This was followed by the Methodists in Nanking in 1889, the Presbyterians in Canton in 1893, and the American Board at T'sung Chow east of Peking. At first there was no arrangement for theological training, but by 1896, twenty theological Schools were opened in China. A department of theology was opened in St. John's College, Shanghai in 1890. The Peking University was incorporated in 1890 under inter-denominational management.

By the end of the 19th century, there was about half a million Christians in China and about 1500 missionaries (including wives) in 500 stations, a small number in a large country.

But the missionaries were held in great regard by the people though they were looked upon with suspicion by Chinese authorities. (This was the case with both Catholic and Protestant missionaries). The occupation of parts of China by Japan and Germany towards the close of the 19th century and the westernising effect of Christian missionary work evoked hostility of the Chinese. The result was the 'Boxer Movement' and the Imperial Edict of 1900, to which reference has been made in the last chapter. It is estimated that 135 adults and 53 children of Protestant missionaries were killed in the resultant carnage. A very large number of Chinese Christians were also killed, But the defeat of China by the foreign powers put an end to the carnage and China was forced to compensate for the loss of life and property of the missionaries. The C. I. M. had suffered more than the other missions. The estimation of compensation became a problem to the missions. Finally Hudson Taylor decided that nothing should be asked or claimed. It was decided, not only to refrain from asking for compensation, but to refuse it if offered. Other missions followed the example. The first instalment paid to the United States was returned to be formed as a foundation for the education of Chinese. Payment of subsequent instalments was remitted.

Christianity was held in high regard in the years following the Boxer Movement and many students who came out of the schools and colleges accepted Christianity. Within a few years we come to the era of Sun Yat Sen and Chiang Kai Shek, towards the end of which the Revolution had begun and the communist regime came into power.

Let us turn again to the work of Protestant missions in Africa.

Cameroon

Cameroon in Equatorial West Africa has an area of 476,000 Sq. Km. and a population of over 8 million. The Federal Republic of Cameroon composed of former colonies of Germany and Britian, came into being in 1961. Missionary societies from Britian, Europe and America began to work in

the Cameron and met with considerable success as may be seen from details given below, of some of the churches they gave birth to:

1. The Evangelical Church of Cameroon (500,000 members)

is the product of the labours of the Baptist Missionary Society, London, the Basel Missionary Society and the Society of Evangelical Mission, Paris. It became autonomous in 1957. It grew very rapidly on account of vigorous evangelical campaigns and an awakening of Christian communities. It was a founding member of All-Africa Conference of Churches held in 1963. It maintains fraternal relationship with sister churches in Africa, Europe, England etc.

2. The Presbyterian Church of Cameroon (200,000 members)

came into being as a result of the work of a mission started by the Presbyterian Church of U. S. A. in Corsico in 1847, which was shifted to Cameroon in 1879. The two world wars created difficult problems for the church which, however solved them. It maintains 16 colleges, 35 primary schools and several other institutions. The primary concerns of the church for the 1980's are evaluation and re-structuring of the tasks of the church and more evangelization.

3. The Presbyterian Church S. W. Province (177,000 members)

The church was formed as a result of the work of English Baptists. It had to face many difficulties during the world wars. After a series of changes in the administrative structure, the church became autonomous. It runs a teachers' training college, a theological college, 5 secondary schools and several other institutions.

Nigeria,

lying to the north of Cameroon in equatorial West Africa has an area of 924,000 Sq.km. and a population of over 72 million. It was formed into a British colony in 1914 from the former protectorates under the British Government. It became independent in 1960 and a republic within the commonwealth in 1963. There are a number of churches in this country, formed

by missionary penetration in the 19th century. Brief details of the bigger ones, which have joined the W. C. C. are given below:

1. Church of the Lord (Aladura)

which has a membership of over 1.1 million is one of the biggest Pentecostal churches in Nigeria, which have brought about a revival among African Christians. It was founded by Dr. Josiah Olunovo Oshitelu in 1930. He preached the Gospel of repentance and regeneration from town to town. In spite of resistance from traditional religions in Africa, the church grew steadily. Right from the beginning, Josiah started training Christians for active ministry. It has introduced a good deal of African culture and many African customs into its liturgy and church life. The church seeks the guidance of the Holy Spirit. It practises an evangelical ministry and has an ecumenical outlook. It has spread over the whole of the west African coast.

2. Church of the province of Nigeria (over 800,000 members)

came into being through the effort of Henry Townsend, C. M. S. missionary who entered Nigeria in 1842. The Society started the Niger Mission in 1857 when more missionaries came into the field. By 1957, it had five dioceses in Nigeria. It enjoys a rich church life and attendance during services is impressive. It is committed to evangelization and strengthening of its spiritual life.

3. Presbyterian church of Nigeria (over 500,000 members)

grew out of the labours of Scottish and Jamaican missionaries who arrived in Calabar in 1864. The Jamaicans were slaves freed from bondage in the West Indies. The first Holy Communion service was held in 1847. The church, first affiliated to the Church of Scotland became autonomous in 1945. It gives encouragement to members, specially women, to assume positions of leadership in society and in Government. A women was ordained to the ministry in 1982. The church maintains special relationship with the Church of Scotland and churches in America and the Netherlands.

Uganda

Uganda, an equatorial state in East Africa (area—236,000 sq.km., population over 13 million) was formerly a British Protectorate. It became independent in 1962 and a republic in 1963. The evangelization of the interior of east Africa was largely the work of the C. M. S. and the Lutheran mission from Germany. The C. M. S. began working in Uganda from 1876. Their work was at first among the Buganda tribe, a stalwart, intelligent and lovable type of people. It appears to have progressed satisfactorily. In spite of difficulties, the missionaries were able to baptize about seven thousand people by 1896. It is recorded that the converts evinced much evangelistic zeal and that Buganda teachers were the pioneers in the kingdoms of Unyoro, Toro and Koki. Bishop Albert Alfred Robert Tucker who served the church in Uganda from 1893 to 1911 foresaw the need for a native Anglican church in which the national and the foreigner should serve together on the basis of perfect spiritual equality. His ideas did not get full support at that time, but many changes in church structure became necessary after the African nations became independent.

The church of Uganda, Rwanda and Burundi was inaugurated by the Archbishop of Canterbury on 16th April, 1961. Boga-Zaire was added in 1972. The province consists of 23 dioceses with a total membership strength of 3.5 million. It has under it several colleges in which there are also departments for theological education.

The South African Horizon

There are large Christian communities in almost all the countries in East and South Africa, formed by the effort and enterprise of British, European and American missionary societies. Originally under the jurisdiction of the evangelizing missions, or connected churches, almost all these churches have become or are in the process of becoming autonomous churches. They make substantial contribution to the countries by imparting education and rendering medical and other services. The role of missionary enterprise in third-world countries is discussed in greater detail in the coming chapters.

CHAPTER—XVIII

Some Great Missionaries

In this Chapter we give a brief description of the life and work of some of the luminaries who could not be dealt with in earlier chapters, who have blazed their trail across the missionary horizon. We are forced to leave out many others, only on considerations of economy.

1. Savonarola

The famous 15th century Italian preacher, reformer and martyr, Girolamo Savonarola was born at Ferrara on September, 21, 1452. He was educated by his paternal grandfather Michele, a celebrated doctor and a man of rigid moral principles, which appear to have influenced the thinking of the offspring to some extent.

After taking a degree in liberal arts he went for medical studies. But in 1475, he left his father's home and medical studies to enter the Dominican order at Bologna. In course of time he gained reputation as a teacher for his learning and asceticism. In 1486 he made his famous pronouncement that the church needed reforming. He took it as his mission to cleanse the church and society, and reform them. He fought against the corrupt manners, poetry, art and religion of the day, for which the clergy was largely responsible. He went on a preaching tour to several cities of Italy where he spoke boldly of the tyrannical abuses of Government. He was instrumental in introducing a democratic form of Government in the city of Florence, which he wanted to found as a city of God, a well-organized Christian republic in Italy. His attempts appear to have met with success for some time. He was a great orator and powerful revivalist.

But many people outside the church and some inside were jealous of him. Pope Alexander VI who was rather corrupt

sided with them. The story of the confrontation between the gang and the missionary is too long for narration here. Finally some charges were framed against him. There was a farce of a trial in which he was condemned. Along with two others he was sentenced to be hanged and burned. The sentence was carried out on May 23, 1498. Savonarola was a reformer and his faith is borne out in his many works, the greatest of which is the 'Triumphus', a clear exposition of Christian apologetics. His 'Compendium Revelationum', giving an account of his visions and prophecies that came true, went through many editions in several countries.

2. John Wesley

John Wesley, son of Rev. Samuel Wesley was born in Epworth, Lincolnshire in 1703. His mother who was a pious Christian woman brought her children up in the fear of God and under strict discipline. John went to school in London and later to Christ Church, Oxford. He was deeply religious and was ordained as a priest in 1728. After assisting in his father's parish for some months, he went to Oxford where, with his brother Charles Wesley, friend George Whitehead and a few others, he formed a society called, the 'Holy Club', for systematic prayer, Bible study, works of charity, etc. It was given the name 'Methodist', because of its disciplined ways. It was this name which struck and eventually became the official designation of the movement which later became world-wide.

In 1735 John and Charles went to Georgia, then a newly founded colony, as S. P. G. missionaries. but had to come back because of the difficulties caused by their lack of experience. On their way back, they came into contact with Moravian Brethren and learned from them the necessity for a personal experience of conversion. On 24th May, 1738, John went to a meeting of an informal Anglican Society on the Aldersgate. While reading Luther's Preface to the 'Commentary on Romans' there suddenly broke upon him something similar to what Luther experienced. Wesley recorded in his journal: 'About a quarter before nine, while he (Luther) was describing the change which God works in men's heart through faith in Christ, I felt my

heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation, and an assurance was given me that he had taken away my sins and saved me from the law of sin and death.”* Thus the Anglican high church priest got the experience of salvation by faith. It sent him to start the movement which gave shape to one of the biggest branches of Protestantism.

Wesley was a zealous missionary and an inspiring speaker. He was also a good organizer. In a ministry extending over fifty years counting from the date of his conversion, Wesley travelled 250,000 miles and addressed over 40,000 meetings. His declaration that the whole world is his parish testifies to the breadth of his vision. His brother Charles Wesley is remembered as one of the greatest hymn-writers. His hymn: ‘Jesus, lover of my soul: Let me to thy bosom fly’ sums up the spirit of the Methodist movement.

The three friends who pioneered the society held revival meetings in various places in England. In some places where the church authorities did not co-operate with them they addressed open-air meetings. That helped many to come to the Lord. Church authorities did not also approve of the emotionalism exhibited by some who felt the sudden conviction of sin. This led to a break from the established church. Methodist congregations became separate groups. Even lay men belonging to the group, who had very little theological education addressed meetings. They spoke to the people in the language of the ordinary folk and this helped very much to make the Gospel clear to them. One group was formed in London in 1740. Similar groups came into being in other places in England and Europe. It grew very fast in U. S. A. They proclaimed the love of God for all and called upon all people to repent and be saved. Assurance of salvation, joy of redemption, evangelistic zeal, witnessing, exhortation and fellowship are the characteristic features of methodism. There are over 32 million methodists in North America and over six million in the other continents.

* Quoted at P 1025 — History of Christianity by K. S. Latourette)

3. William Booth

William Both was born in Nottingham in 1829. He was converted at a meeting in which the speaker said that one soul is going to perdition every minute. Later he became a minister of the Methodist New Connection Church and founded a mission Chapel in Whitechapel, a poor district of London. He worked in missions such as 'East End Mission', and 'Christian Mission'. With a view to fight against irreligion, illiteracy and vice, he reorganized the Christian Mission and re-named it as 'Salvation Army', gave semi-military uniforms and military designations to its congregation and leaders. He assumed charge as its General. He devised methods to take the Gospel to areas which could not be penetrated by ordinary methods of missionaries. In order to reach the multitudes who would not ordinarily enter a place of worship, he organized open air meetings and road marches. Songs set in popular tunes and sung with the accompaniment of brass bands helped to attract people in diverse walks of life. He and his methods were subjected to severe criticism and opposition. But he was able to overcome them and establish units of the Salvation Army in 58 countries. He was very good at organization. He travelled extensively, holding Salvation meetings and brought many to the feet of the Lord. In later years he was received in audience by Emperors, Kings and Presidents. He was promoted to glory in 1912. After his death Army stations have been established in many more countries.

Salvation Army looks upon itself as a mission rather than a church though it has many characteristics of a church. It runs many schools, hospitals and dispensaries, shelters for care and support of poor children and centres for treatment and rehabilitation of leprosy patients. The good work done by Salvation Army among the poorer sections of society has received grateful recognition from the people and governments of various countries. In India it worked among the criminal tribes also. Finding that conversation alone will not solve the problem the criminal tribes, the Army devised many schemes for their settlement. The work done in India by the Salvation

Army for the rehabilitation and settlement of the Criminal Tribes has received unstinted praise from the Government of India.

4. Albert Schweitzer

German theologian, philosopher and musician, Albert Schweitzer was born in 1875 at Kaiserberg in Alsace. He studied philosophy and theology at the universities of Strasbourg, Paris and Berlin. His New Testament studies such as 'The Quest of the Historical Jesus', 'The Mystery of The Kingdom of God', etc are remarkable for their originality, imaginative insight and clarity of thought. He soon became well-known also as organist, an authority on organ-building and on the music of Bach. His work: 'J. S. Bach—the Musician-poet' is a monumental publication. In 1903 he was appointed Principal of the Theological College, Strasbourg.

Then at the age of 30, while he was getting well-established in the theological and academic fields, he felt a call to work in the mission field. So he decided, much to the consternation of his friends and relatives, to study medicine to go to work among the natives of equatorial Africa. To embark on a 7-year course of study of medicine at the age of 30, after having become established in life, was a hazardous choice by all counts. There were many obstacles. Some doubted even his sanity. However Schweitzer managed to overcome all obstacles and joined the medical college. After getting qualified for the practice of medicine, in 1913 he went to Equatorial West Africa as a medical missionary and opened a hospital in the village of Lambaréne in Gabon. It was financed largely by his organ recitals. His wife who had taken training in nursing gave him effective support in his work.

The task which awaited Schweitzer in Africa was simply stupendous. His job was not only to examine patients and prescribe medicines for them. There was no building to house the hospital, no staff and no equipment. No procedure or precedents. Before him was a multitude of illiterate, indifferent and lazy people, totally incapable of understanding things.

Here was a specimen of humanity in its infancy, and his job was to be their master, preacher, reformer, friend, philosopher and physician. Undaunted by these adversities, he began his dispensary in a vacant hen-house left by the previous missionaries. His wife and a negro named Joseph Azowani who knew a bit of French assisted him. With this team he started work. Slowly medicines, men and equipment began to arrive. Within a short time a new structure 13 feet square was constructed and the surgery shifted to it. Gradually other buildings began to take shape and the place assumed the appearance of a hospital. People suffering from dysentery, hernia, and various tropical diseases came for treatment. Surgery was a miracle to them. They said: "The Doctor first kills the patient, then cures him and thereafter brings him back to life."

The Schweitzers were interned during the first world war. When they returned after the armistice was signed, they found the hospital in a very dilapidated condition. It was too bad for repair. So they shifted the whole establishment to a new station, two miles up the river. Here they constructed pucca buildings on wooden piles, with corrugated iron sheet roofing. Schweitzer was himself the architect, engineer and the Director of Works. The work load threw a very heavy strain on him. Meanwhile news of the great work being done by him in Africa reached England, Europe and America. Donations began to arrive from various quarters, which helped financing the building and equipping of the hospital.

In 1947, the Life Magazine published an article on him under the title: 'The Greatest Man in the World'. In 1953 the Nobel Prize for Peace was awarded to him. The connected cash award of pounds thirty-six thousand was spent on the Leper Village he had established. He received the 'Order of Merit' from the British Government. His wife Helen, who extended whole-hearted co-operation to his work passed away in 1957. His efforts for world peace are no less spectacular than his achievements in other fields. They are not being detailed here. 'His other works include: 'On the Edge of the Primeval Forest', 'The Decay and Restoration of Civilization',

Christianity and Religions of the World', etc. After a life of intense activity and many achievements, Schweitzer passed away on Sept. 5, 1965. Lamberene is known to the world through the Hospital complex which has now 40 blocks and over 400 beds. It has also given birth to other hospitals like 'Mellons' in Haiti, Dr. Binder's in Meixico, Dr. Humberto's in Brazil, etc.

5. Sadhu Sunder Singh

Sunder Singh was born of wealthy parents in the Punjab in 1889. His mother, a pious woman brought him up as a God-fearing child. He studied under Hindu Pandits and Sikh teachers, but they did not give him the peace of mind, which he sought. Even the practice of Yoga did not satisfy him. Somehow he was prejudiced against Christianity and once he tore away pages of a copy of the Gospels given to him. As he grew up he became more earnest and determined in his search for truth. He made up his mind to put an end to his life if God did not reveal to him the way of salvation. He remained in prayer till the hour appointed to carry out his decision. Suddenly he had a vision in which Christ appeared to him and said: "I am Jesus Christ, the saviour of mankind. Why do you persecute me? Be my disciple and proclaim my name". Sunder Singh fell down at the Master's feet. The vision filled his heart with peace and joy and it transformed him completely. He became a follower of Christ. But his father and relatives opposed his conversion. They shut him up for a time and tried to kill him. But he remained firm in his faith. He left his home and went to study in the Christian Boys' Boarding School at Ludhiana. In 1905, at the age of 16 he was baptized and shortly afterwards he began his life as a Christian Sadhu (ascetic). His own ambition was to go from place to place to preach the Gospel of salvation through faith in Jesus Christ.

At first he preached in the neighbouring towns and villages. Then he travelled extensively in Afghanistan, North India Tibet, Nepal, Sikhim and Bhutan. He came down also to South India and addressed meetings in Madras, Vellore etc., and once

in the world-famous Maramon Convention in Travancore (present Kerala) State. Perhaps the most remarkable feature of his mission was the preaching tours he made to the Himalayan region lying at a height of more than 15,000 feet above sea-level. He learned the Tibetan language and went on several missions to Tibet and carried the message of the Gospel to its remote areas. He spent several nights in the abodes of the Lamas (spiritual leaders of Tibet) discussing religion with them and preaching the Gospel. While in Nepal he was arrested for preaching the Gospel which had been prohibited by Government, imprisoned and tortured. For some time he suffered intense pain; but afterwards, he says: "My Lord, by His presence turned my prison into a paradise. When I was singing full of joy, many people come to the door and I began to preach. Then they released me".

Sunder Singh was tall, well-built, handsome and very polished in manners. The candour and simplicity of his life touched many. He went to Ceylon (present Sri Lanka) and addressed meetings in Jaffna, Colombo, etc. Back in South India he stayed as guest of Mrs. and Rev. Parker, L. M. S. missionaries. The stay enabled Mrs. Parker to write a book on him entitled: 'Sadhu Sunder Singh: Called of God', which had a wide circulation. It also led to a life-long association of the Sadhu with the Parker family. Towards the end of Dec. 1918, he went to Singapore and addressed meetings there. In Singapore, he had for the first time to speak in English. At first he experienced some difficulty, but by God's grace he soon acquired sufficient proficiency to deliver his messages effectively.

From there he went to Japan via Penang and Kuala Lumpur and preached there. At Osaka, while he was walking through the campus of Pool Girls' High School, a girl dashed into the Principal's room, shouting: 'Teacher, teacher, Here comes Jesus, Here comes Jesus.' A theology student who heard him preach in Fujimi church, which had the largest congregation in Tokyo said: "When he comes up the pulpit, people thought that Christ was standing there." From Japan Sunder Singh

proceeded to China where he spoke in Shanghai, Nanking and Peking.

In 1920 he went to England and then toured the European countries. On March 9, he spoke in the West Minister Abbey, Earlier he addressed a packed house of Oxford, when he spoke on the text: 'I know whom I have believed'. One student who was present in the hall said: "As I heard him I thought I was hearing Christ speak "And a tutor remarked: "He reminds us of Apostolic days". A clergy-man remarked: I could have kissed his feet. Later he went to Europe and then to America. From 1924 his health began to fail. His lungs were affected, but he continued to preach.

On 18th April, 1929, Sunder Singh called on Mr. G. H. Watson, Superintendent of the Leper Assylum, Subathu in the Punjab, and bid him farewell before starting on a tour to Tibet. It is not known what happened to him thereafter. He had a very rich spiritual life and he was subject to seeing visions, about which there has also been some controversy. The meetings he addressed in churches or in public halls were generally packed to capacity and overflowing. After a conference in Lausanne, at which Sunder Singh answered questions, Pastor Secretan remarked that it was striking to see this Christian still young, a convert from Sikhism, completely dazzled by the light of Christianity, in the midst of venerable grey-haired doctors and answering them with a directness, a loving kindness, a frankness which won their sympathy. His works: 'At the Master's Feet', 'With and 'Without Christ' etc., have been a source of great inspiration to thousands of people.

6. Mother Teresa

A female child was born to an Albanian couple in Skopje, Yugo-Slavia in 1910, and she was named Agnes Gonxha Bojaxhiu. From her childhood she longed to become a nun and missionary. By the age of 12, she had decided on her vocation, "to go out and give the love of Christ." She went to Calcutta at the age of 18, took her vows and became a nun of

the Roman Catholic Church, when she changed her name to Teresa. She served as a teacher in St. Mary's High School for 20 years. The utter misery and squalor she saw around the slums of Calcutta deeply stirred her, and eventually forced her to leave the convent in 1948 and start work outside, amongst the poorest of the poor. In order to prepare for the work she spent three months in Patna, learning the rudiments of nursing. Returning to Calcutta, she set up a school for the children of Moti Jheel slums. Many of her former students soon joined her. They went round the streets and slums of Calcutta picking up the sick, the abandoned and the dying, and took care of them. They begged from door to door for food and medicine.

In 1950, she started her own order — The Society of the Missionaries of Charity'. Gradually they organized hundreds of schools, clinics and homes for the sick, dying destitutes, abandoned women and children etc., all over the world. In these homes, they were received in their thousands and taken care of. At present the organization has in it over 2,000 sisters working in 180 branches spread all over the world, including 114 in India.

Mother Teresa's humanitarian work has by this time received universal recognition and appreciation. In 1979 she was awarded the Nobel Prize for Peace. But she cares neither for recognition nor award, but goes on with her work for the poor, the afflicted and the dying, remembering that whatever is done for the lowliest and the lost, is done to the Lord. No less a person than India's Prime Minister Indira Gandhi said that she felt humbled in the presence of Mother Teresa. And that speaks volumes to the magnitude of the humanitarian services rendered by her.

7. Billy Graham

In this biography of the great revival speaker, published in 1966, John Pollock says that Billy Graham has already preached to some 50 million people in person, countless millions have heard or seen him by radio, television, or film. Nearly one million people have come forward to accept Christ during

his conventions, called crusades. In the two decades following, the number might very well have been doubled. Pollock continues: "He is the confidant of statemen and rulers, and his opinions are quoted across the world. His actions, motives and achievements have been debated, attacked and defended as those of few contemporary religious leaders".

Billy Graham was born in 1918 at Charlotte in North Carolina, U. S. A. His father William Franklin Graham who was rather indifferent in religious matters, came to the Lord in a meeting addressed by a methodist preacher. The parents brought up the children in fear of God and strict discipline. Billy used to help his parents with work in their farm (of 200 acres in area), in milking cows, and looking after the cattle. While in the High Schools his chief interest was base ball in which he aspired to become a star. He grew to become a tall (6 ft. 2 inches, off shoes), handsome, athletic figure with all the physical attributes and charm of a film star, a glamour boy in fact; but he did not fall into evil ways.

In 1934, at a revival meeting addressed by a fiery Southern evangelist named Mordecai Fowler Ham, he came forward and responded to the call to accept Christ. He says that on that date he came to taste the sweetness of the experience of re-birth. After completing his school course he went for theological studies in Ben Jones College, Cleveland and afterwards to Trinity College in Florida. It was in 1938 that he first spoke in a church congregation. He felt it to be a total failure, but continued his studies and training. It was one of the saddest experiences of his youth that the girl he wanted to marry chose one of his seniors as her partner in life, as she felt that he did not measure up to her expectations. However, instead of becoming bitter, he determined to let God have His way. In 1939, with his parents' approval he became a Southern Baptist, was baptized by immersion in Silver Lake near Palatka and ordained on Dec. 4th, 1939. In 1943 he married Ruth Bell, daughter of Dr. Bell, a Presbyterian surgeon. Shortly afterwards Billy Graham was appointed pastor at Western

Springs, near Chicago. Meanwhile he was fast growing in stature and reputation as a revival preacher. In 1944 he was selected as the opening preacher in the newly organised 'Youth For Christ' rally, which has since grown into a mighty organization.

The great preacher spends much time every day in reading the Bible and prayer, which is the real source of his strength. During the course of sermons he frequently says: 'The saith the Lord' or 'The Bible says', and takes particular care to remind himself and others that the crusades do not become means of glorifying the speaker. All glory, he says, belong to God only. He has held crusades in many countries such as U. S. A., England, Africa, Middle East, etc. His books: 'World Aflame' (400,000 copies sold) and 'Peace with God', have helped many to see the light of the Gospel. Wherever he goes, he works in co-operation with existing church organizations. Now, in his seventies he is as alert, active and enthusiastic as ever, in gaining more and more souls for Christ.

CHAPTER—XIX

Reflections on Missions

In the forgoing chapters we have made a survey of the mission fields and seen the progress made in the proclamation of the Gospel. By the end of the 19th century the Gospel had been preached all over the world. The big land mass of Russia had been covered. It had reached Kamchatka near the north-eastern tip of Asia and crossed over to North America. Following the maritime expansion of the west, the Catholic powers of Portugal and Spain occupied South and Central America and established churches there. In the colonial expansion of the West, North America became the land of the English, German and other European powers. They drove away the original settlers of the land to remote areas and occupied all the 'pleasant places'. The fate of Africa, Australia and the islands in the Pacific was not also different. The whole of the known world, with the exception of Russia and China and a few independent kingdoms in South East Asia was under European hegemony. India including present Pakistan, Bangladesh, Burmah and Ceylon (present Sri Lanka) were under British control. The Christian powers were at the top when the 20th century emerged.

Association with Colonialism

Colonialism was of great help to the spread of the Gospel. We may perhaps say that from the 17th century onwards, the Gospel was travelling with the colonial powers, sometimes in their band wagons, oftener in their trailers, sometimes in the tracks cleared in the colonial march, occasionally without them and at times even against their line of march. Each had to gain from the other, but as pointed out earlier, the Gospel had also much to lose. The two world-wars were an eye-opener to many. They shattered the pretensions of the West, which included the super-power which dropped the atom bomb on

Japan, to any moral or spiritual superiority and that had its reflection on the Gospel they preached. The people of Asia and Africa came to the awareness that they had civilizations and cultures of their own, which deserved encouragement and development. The nationalistic aspirations began to find articulation and expression, vociferous at times. Towards the middle of the 20th century, many nations of Asia, Africa and in the Islands threw off their colonial yoke and became independent. The story of their struggle to freedom, the methods adopted to gain it, the circumstances and motives that forced the colonial powers to loosen their grip, through very interesting, fall outside the scope of our study. We shall confine attention to its impact on missions and on the spread of the Gospel.

Independence of Missionaries

It has to be mentioned that in spite of the support and help which the missions got from colonial powers, the missionaries rarely sank to the level of their agents. By and large, they remained true to their calling, and carried on their work sincerely and independently. J. Edwin Orr has pointed out that the missionaries who invaded India with the 'Good News' were agents of neither imperialism nor commercial enterprise. The East India Company provided the major opposition to their entry and penetration of the country. Nor were they there, for self-interest. He continues that a glance at the graveyard in Serampore will show the terrible toll of disease and death paid by the families of the pioneer missionaries. (a).

Unlike Spain and Portugal, the Protestant powers did not allow the church and the state to get mixed up. As indicated in earlier chapters, time and again the British government had made it very clear that administration of justice and fair dealing will not be denied to any one in India on considerations of caste or religion. Further, the services rendered through mission hospitals, schools, colleges and other institutions have received recognition and grateful appreciation from people all over the world. Many missionaries suffered opposition, imprisonment, torture and death for the sake of the Gospel

they preached. Still more perished by the hazards of travel, tropical heat, mosquitoes and other ravages of nature or society. They risked and when the need arose, actually laid down their lives for the faith they preached. It is not being contended that they did not make any mistakes, nor that there were no back-sliders. As in every other group, there were. But on the whole, they remained faithful to their call and held their forts valiantly till death.

Three Great Forces

Three Great forces which have been contending for the soul of man in the 20th century are: Islam, Communism and the Religions of the East, mainly Hinduism. Islam would not tolerate any other religion. In Islamic countries, preaching of the Gospel is a capital offence, punishable by death. Consequently, wherever Islam advanced, Christianity faded out. Christians could remain in Islamic countries as second class citizens only, always exposed to persecution and eventual martyrdom. Islam spread rapidly in the African countries. The simple monotheism it preached and its simpler laws of marriage and divorce, helped it to gain easier access than Christianity, which has a more difficult theology and rigid marriage laws. Polygamy, which is entrenched in African community life could perhaps find an easier saddle in Islam than in Christianity. These facts partly account for the African's preference for Islam. None the less the progress made by the Gospel among the African people is remarkable.

There have been much thinking in missionary circles on the subject of introducing the Gospel to the muslims. Institutions like the Henry Martyn Institute of Islamic studies appear to have made some progress in this direction. The matter requires continuing attention. Communism is a mighty force to contend with. In the next chapter we shall be dealing with Communism in confrontation with the Gospel. The third force is the indigenous religions of Asia and Africa which revived with the rising tide of nationalism of the liberated countries of the third world. In this Hinduism and

Buddhism seem to lead the world. There have been considerable expansion and development of Hindu missions in the 20th century. The Ramakrishna Mission, the Chinmaya Mission and Bharathiya Vidya Bhavan do good work in explaining and publishing the main trends of Hindu philosophy and religion to to the world at large.

Progress of Christian Missions

Despite the fall of colonial powers, increase in financial resources and facilities of travel and communication enabled both Catholic and Protestant missionary societies to strengthen their ranks and extend the areas of their penetration. Two important developments in the missionary horizon of the 20th century are: (1) the emergence of America from the position of a mission field to that of a sending country and (2) the growth of Pentecostal churches. It is estimated that towards the 60s of the present century, the Catholic church had more than sixty thousand missionaries in the field and the Protestants had about three fourths that number. In the decades following, the number should have increased considerably. As regards the Pentecostal churches, they exhibit a special capacity to work among people living in misery and hardship, which partly accounts for their great success. They have penetrated deep into South America and Africa.

Re-Thinking on Missions

Till the end of the 19th century the missionaries appear to have believed that all religious faiths other than Christianity were totally wrong, fit only to be demolished for the erection of Christian faith in their place. In the 20th century, there have been a lot of re-thinking on the subject, viz., the teachings of Christianity vis-a-vis other religions. It is doubtful if any Christian thinkers now hold that all others religions of the world are totally wrong. The discourses of Swami Vivekananda, the speeches and writings of Dr. Radhakrishnan, Swami Ranganathacharya of the Ramakrishna Missions, etc., have helped many in the West to see the greatness of Hindu religion and philosophy. Thinkers like Aldous Huxley

find greater attraction to Buddhism than to Christianity. An enlightened Hindu who places offerings before a stone image of Siva or Lord Krishna will never admit that he is guilty of idolatry. He is too well-informed to think that the creator of the Universe is contained in a piece of stone carving. He would explain that he is only showing reverence to the Lord of the Universe, whose crude representation the idol is. It is significant to note that the total number of Brahmins who have accepted Christianity is very small. Gandhiji was very much attracted by the personality of Christ, but he felt no need to change his religion. The Christian churches and missionary organizations are not unaware of the change. To be fair to them, there have been a lot of discussion, dialogues and studies on the subject by theological, academic and religious bodies of both Catholic and Protestant churches. Some of their findings are briefly given below:

Christian churches appear to have come to agree that there is an element of truth and divine revelation in all religions though the fulness of spiritual life can be found only in Christ, who said: "I came so that you may have life and life in abundance". They have also felt that the real enemy that is trying to destroy the soul of man is not the other faiths, but lack of faith, avarice and lusts of the body and mind, and those are the idols to be broken. The task of the missionary is being recognized as one to join hands with all religious and spiritual forces to struggle for the eradication of the common enemies of mankind, such as corruption, injustice and various other forms of evil.

Indian theologian Paul Devanandan thinks: Biblical faith repeatedly affirms that the work of Christ is of cosmic significance in that the redemption brought about by him has affected the entire creative process. Perhaps as we reach the middle of the century, we are coming to realise that the total sweep of the Good News envelopes God's entire creation". (b) In order to discern the significance of the stirrings for renewal in Hinduism, Buddhism and Islam, he asks: "Can Christian faith discern in such renewal, the inner working

of the spirit of God, guiding men of faith other than our own, as well as men of no faith, into a new understanding of God's ways in the world of today? If all new creation can only be of God, where else could these new aspects of other beliefs in the thinking and living of people have sprung from?" (c)

In the address of the Mexico meeting of the Commission of World Mission and Evangelism, Dr. M. M. Thomas pointed out. "Men, whether secular or religious, are asking questions today, to which the Gospel is challengingly relevant. The significance of modern secularism and the modern renaissance of ancient religions is precisely that for the first time they are in a situation in which Christianity can participate. It is only as the mission can participate in the common agony of articulating these questions and answers to them within the framework of contemporary life in modern men's language, that they can understand in depth, the meaning of Jesus Christ for today and communicate the Gospel of his salvation to others (d).

In the second Vatican Council concluded in 1965 and later conferences of the Catholic Church, there had been extensive discussions on the subject. The results of ten years' intensive research for a new approach to the missionary task have been summed up in a document entitled 'Evangelii Nutiandi', which gave many interesting details and instructive directions. It states, inter alia, "Missions have become huge organizations in India, involving annual budgets of crores and employing an army of full-time workers. And yet, 'Mission is essentially something that is very different; it is the overflow of Christian experience in a community in which the spirit of Jesus lives and which therefore, urges those who have ever had this experience, to share it as the 'Glad News' with those who have not experienced it as yet. Reference has been made to Gandiji's advice: "If you want to convert India, do not send us a thousand missionaries, send us one saint". It has also been pointed out that if the Church is ever to fulfil her role as the Servant Church, it must be the 'Church of the Poor'.

These would point to the need for a change in the concept and functioning of missions.

REFERENCE

- (a) Evangelical Awakenings in India—J. Edwin Orr—P.17
- (b) Quoted at P 56—Our Common Witness, an N. C. C. I Publication
- (c) P—58 *ibid*
- (d) P—59 *ibid*

CHAPTER—XX

Facing Communism

In this chapter we propose to deal very briefly with the problems posed to the Christian church and missions by the emergence of Communism—its philosophy and political power. A thorough study of the subject is obviously beyond the scope of the present work. We are only trying to give expression to a few random thoughts which come to our mind in this connection,

Some one has remarked that since the time of Karl Marx the world has never been what it was like before, and will never be. Whether we like it or not, it is a patent fact that in just over seven decades, communism has spread to more than half the world and it has been marching forward with relentless determination and power which surprises Christians. It has also to be admitted that Christianity has never advocated the rights of the labouring class, nor studied its economic problems with the same thoroughness and earnestness with which communists have done it. In several cases the church supported the *status quo* which contained and condoned a lot of exploitation of the poor by the rich. St. Paul did hardly anything to emancipate the slave from his bondage. That he showed a golden path open both to the slave and his master, in which they could reconcile their conflicts and find peace and salvation at the cross of Christ, is not being denied. But so long as masters do not conform to the dictates of the Gospel, the condition of the slave (or servant) is deplorable. Further, the alignment of the missionaries with imperial and colonial powers of the West, had the unfortunate effect of projecting the Gospel as an aid to exploitation, and an adjunct to capitalism. Against all this, communism has the following spectacular achievements to its credit:—

1. Workers of the world have gained status, position, respectability and recognition under communist dispensation, as could never have been thought of under any other conditions.

2. They gained political power and prestige in a manner which could never have been possible under democratic or capitalistic governments. From being underdogs, the workers rose to dominant positions in communist countries.

3. The economic condition and life-style of the workers improved vastly in the communist countries.

4. The Communists have a sense of mission to transform the world.

These are solid gains for workers, against which the church has very little to show, of comparative merit. The argument of the stomach is more appealing to the worker and his family than all the blessings promised in heaven. For the illiterate worker and his family, the price paid for these gains appears to be very small. The appeal of Marx: "Workers of the World: Unite; you have nothing to lose, but your chains", rings in the ears of very worker and ensures his allegiance to the communist party.

Paradoxical as it may appear, Marx was very much influenced by the idea of social justice and righteousness found in the Jewish and Christian scriptures, against which he rebelled (Vide Malachi 5, 1-3; Amos 5, 11-24, etc.) Critics hold that Marx's passion for righteousness as between man and man, is inconsistent with the materialism of his theory. As a materialist Marx worked out his dialectic in terms of economic systems. For him the central questions were: What are the means of production in any given society?, And who owns them? The answer to the first indicates the progress of the society, and to the second, its class-pattern. Marxism is a closely integrated logical system. We may briefly mention a few important features of it:

1. Economic Determinism of History

The doctrine of economic determinism is responsible for the dauntless morale and driving-power of the communist

worker. H.J. Laski states: "No one can read the literature of Bolshevism, without the sense that its doctrine of pre-destination is one of the secrets of its success. No one fights so well as the man who has the assurance of his ultimate triumph. The sense of ultimate optimism which characterises communism is self-evident and audacious, because it has been taught that the inevitabilities of the future are upon its side". (a) [However please see Epilogue, 1991]

2. Class—War

The concept of class-war is a recurrent idea in communist philosophy. The Communist Manifesto states: The history of all existing society is the history of class-struggles". It is a heartless struggle. Religion, art and individual interests must be interpreted in terms of this struggle and subordinated to its exigencies. The Marxists consider it their duty to destroy all existing social and moral ideas and structures, which they think have been erected to support capitalist exploitation. The communist is bound only by communist morals. To him, whatever promotes revolution is good and whatever is against it is bad morals. They consider strikes as the military training college of the worker, where the proletariat is trained for entry in the great struggle which is inevitable. As a school in the art of war, strike can find no equal. They may even foment a hopeless strike which would result in jailing and starvation, if it would help destroying the friendly bond between employers and employees which enables the present system to continue.

3. Dictatorship of the Proletariat

Revolution will be by the proletariat and will put the proletariat in power. For some time after the revolution, the proletariat will have to keep grips on power by means of a dictatorship. Under this neither freedom nor equality will be allowed. It should keep an iron grip on economics and education and politics till reactionary forces are purged out of social life. This dictatorship is only a stage though a necessary stage on the way to that just society where all

will be free and equal—because all will be good when purged of capitalist errors.

4. The Classless Society

This is the Utopia envisaged by the Marxists. Till this is reached all is a picture of blood and war and discipline, imposed by the capitalist in his greed or by the communist for his missionary ends. When the final stage is reached all men will be brothers, not just in deal or in law, but in economic fact and actual feeling. They will not exploit one another and there wont be any capitalist to exploit them. In this stage the State will wither away.

5. Atheism

Marx says that religion is the sigh of a heavy-laden creature, the heart of a heartless world just as it is the spirit of spiritless conditions. It is the opium of the people. The abolition of the religion as the illusory happiness of the people is a pre-requisite for attainment of real happiness by a people. (b)

The atheistic thoughts are developed from materialism. It has to be admitted that Marxists accept the Christian stress on sacrifice of the individual, perhaps even more than the Christian does, but the divergence is where the Marxist goes to sacrifice others as well, for his faith. He is prepared to liquidate other people in their thousands in his class-war and for the dictatorship of the proletariat. Christian conscience revolts againss such cold-blooded inhumanity, though Christians have been guilty of participating in wars. Communists avoid an open confrontation with Christianity, not because of any love for it, but only for tactical reasons.

In Fairness to Communism

There are many things to be said in favour of Communism. Apart from the details given in the opening paragraphs of this chapter, we would like to mention the following also:

1. If religion may be regarded as utter devotion to a cause, thus getting release from self-centredness and pettiness, then Communism is a religion. This is what Christianity finds

when it confronts communism. "It is not merely totalitarianism is action, based on a desiccated scholasticism of thought—though it may be argued that Marxism contains a full measure of both of these—but at bottom an ideal both high enough and intense enough to win from those who accept it, the ultimate service of heart and mind." (c)

Many communists show a steadfastness in their belief and tenacity of purpose, which is really creditable. The following description of Leon Trotsky, Russian revolutionary who was Lenin's right-hand man and commander of the red army is illuminating. On Stalin's capturing power, he was exiled and ultimately assassinated in Mexico. "Trotsky is a classical Marxist in more than one sense. He represents the Marxist school of thought in its purity. His writings convey the original inspiration, the intellectual splendour, the moral elan of idea and the movement. The generations of socialists and communists, who in Tsarist and Stalinist Russia, went underground to struggle against exploitation and oppression, who filled the prisons and places of deportation, who braved penal servitude, gallows, and execution squads, and who hoped for no reward except moral satisfaction, were animated by the mood and vision of society to which Trotsky gives consummate expression." (d) Here is another instance: "Rosa Luxemburg was a Polish-born revolutionist, propagandist, and theoretician of Marxism. She opposed the first World War, founded the Spartacus Bund with Karl Leibknecht, was imprisoned by the Kaiser's government and released by the German revolution in 1918. In January 1919 she was assassinated in Berlin by right-wing thugs." (e)

Another point which should be mentioned to the credit of communism is that it has made intensive study of political organisation and labour problems, as done by few others. The volume of printed matter coming out of communist publicity organizations in Russia and elsewhere is simply stupendous. Many of them are good qualitatively also, though we cannot agree with all their findings or conclusions.

Different Faces of Communism

Three different faces of communism are seen in the contemporary world. They are (1) Russian or Soviet Communism, (2) Chinese or Peasant Communism and (3) East European or Humane Communism. Russian communism with its emphasis on steel and electricity and depending on military hardware and lately on atomic energy, space technology and industrial labour is bent on world domination. The Russian revolution aimed at the liquidation of both the nobility and the church. Much blood was shed for it. In the early years of the Bolshevik regime, no less than 28 bishops and 1290 priests suffered death. In 1929 organised anti-God propaganda was started by government and many churches were converted into anti-God museums. During the war with Hitler, Stalin came to learn that the Christians were really patriotic and that a call to defend the country from a Christian bishop would yield much better results and more volunteers for the national army than all the efforts of the government machinery. This led to some change in Stalin's attitude to the church, but there are still many restrictions on preaching the Gospel.

Chinese communism, based mainly on peasant participation and co-operative societies, believes in the excellence of Chinese culture. It was stabilised by Mao Tse Tung who deserves to be credited for the unification of the entire Chinese hinterland under the communist banner. He mobilised the patriotic spirit of the Chinese people and channelled it to great endeavour in nation building activities. He succeeded also in keeping China safe from Russian hegemony. Much blood was shed in the battles he fought against rival parties and the forces of Gen Chiang Kai Shek. But his achievement is remarkable. No doubt Christian churches and missions, which form only a very small, though significant minority of the Chinese population suffered severe persecution from the communist government. The picture of post-Mao China is not very clear though some visitors have been permitted to enter China, very recently. It seems that some religious freedom is now allowed in China.

Communist parties in countries like Yugo-Slavia, Czechoslovakia, Poland, Hungary, Italy, etc stand on a different footing. They are nationalist and partiotic and are sometimes referred to as 'humane'. The attempt of Soviet Russia to get control of the party machinery and governments of those countries form a sordid chapter of Communist history. Tito of Yugo-Slavia succeeded in keeping his country free from Soviet influence. The fate of other countries is not that happy. Hungary appears to be a sad case. The story of the struggles of those countries to ward off Russian overlordship falls outside the scope of our study. [See Epilogue 1991.]

The Case Against Communism — Briefly Indicated Below:

1. Communism is often defined as dictatorship of the proletariat. Dictatorship connotes the imposition of the will and autocratic rule of one over others. As there is no sanction behind it except brute forces, it is immoral. It does not change its nature by reason of the fact that it is exercised by a group instead of an individual. In every society there will be groups or classes other than 'workers'. It is unreasonable to hold that one class, (viz that of 'workers') will do justice to every other class. Hence dictatorship of the proletariat cannot be justified on moral grounds.

2. Marx based his conclusions on the basis of observations of the conditions of the working class in Europe in the 19th century. They are not directly applicable in case of people now living and working in far away countries. Marxist theoreticians however hold that they have universal validity. Others detect various contradictions in communist thinking.

3. Capitalism has changed much since the days of Marx. Labour laws have done much to improve the condition of workers in western countries like England.

4. Corporations and companies owned and managed by Govt. are a later development. These bodies stand on a different footing from private companies as all the profits they earn go to enrich the national exchequer.

Every item of additional benefit given to the workers in the Government companies/corporations entails an additional burden to the State and it falls on the tax-payer. In several cases, the demands of the workers become unfair and exorbitant. It is very difficult to find justification for strikes in such cases, which are encouraged and often organized by communist parties.

5. The classless society (and withering away of Government) proclaimed as the final bliss under the communist dispensation, where enmity between different nations, groups and individuals will vanish because of the absence of capitalist exploitation, seem to be a product of wishful thinking. These are not found in Russia or other communist countries. Competent visitors have pointed out that classfication exists in Russian society. Quarrels between Russia and China, which threatened to become shooting wars, and Russia's military intervention in the affairs of East European countries, belie the contention that the establishment of communist Government will put an end to strife between nations.

Acquisition of property is only one of the many causes of conflict. It is an over-simplification to say that all conflicts between different classes, groups or individuals are generated by the profit motive or struggle for property. In this connection, the following observations of Freud seem relevant: "Aggressiveness is not created by property; it reigned almost without limit in primitive societive. If we do away with personal rights over material wealth, there still remains prerogative in the field of sexual relationships, which is bound to become the source of strongest dislike and the most violent hostility among men, who in other respects are on equal footing". (f)

Further, the road to that Utopia is covered with blood and broken bones. The iron grip of power held by those at the helm of affairs will spell the ruin of those ruled. Human nature being what it is, those in positions of power will try to cling to it at any cost, even though the circumstances justifying the exercise of uncontrolled power and unlimited authority have ceased to exist. The personality cult developed

by Stalin and the struggle for power found in various communist countries, bear ample testimony to this.

6. Freedom of expression as enjoyed in the democratic countries, is not found in the communist countries. For instance, any one in America, England or India may say anything whatsoever about the President or the King or the Prime Minister, or about God, affirm or deny His existence, without fear of consequences, but in Russia, if one says something against the party line, or those in authority, or decry Marx, Lenin or Engels, the consequences will be quite different. A number of eminent writers and Scientists have fled from communist countries and sought refuge in democracies, in this century. Flights in the reverse direction are very few. This gives a clear indication of the muzzling and throttling of free expression that happens under communist dispensation,

7. Persecution of Christians. Religion is taboo in communist countries. Athiestic propaganda is one of their major publicity items. In Universities, Colleges and Schools youth programmes are designed to interfere with church activities so that one can participate in them only at the expense of the former. Competent observers who have visited communist countries say that those having religious faith are viewed with suspicion and party membership is generally denied to them. Their job-opportunities are also very much restricted.

Reference has already been made to the persecution of Christians in Russia during the Revolution. In other communist countries also their fate was not better. In 1949, Cardinal Mindzenty, head of the Roman Catholic church in Hungary was sentenced to life-imprisonment on the charge of treason. In the following year 59 orders, with more than ten thousand monks and nuns were dissolved and their properties were confiscated. Most of the church schools were nationalised. The small countries, Estonia, Latvia and Lithuania which had been given independence as a result of World War I were formally incorporated into the U. S. S. R., in 1940. A large section of their population, which was Roman Catholic was deported to Siberia and other far away places. We would also make a passing reference to Rev. Richard Wurmbrandt, who

spent fourteen years in communist prisons, in his homeland of Rumania. He bears on his body, the scars of the tortures he underwent. The tales of blood-curdling atrocities meted out to Christians imprisoned in communist countries, narrated in his publications should be an eye-opener to Christians who flirt with communism. Communists plainly admit that they are not sentimental about the suffering of people. They scoff at the Christian teaching 'Love thy neighbour as thyself' and point out that in 20 centuries, it has not helped to avert the dropping of atom bomb on Japan or the massacre of twenty million Jews in Germany.

Marx held that the revolutionary-proletarian outlook was fundamentally hostile to the Christian and all other religious morality. He wrote: "The social principles of Christianity declare all the vile acts of oppressors against the oppressed to be either a just punishment for original sin and other sins, or trials which the Lord in His infinite wisdom, ordains for the redeemed. The social principles of Christianity teach cowardice, self-contempt, abasement, submissiveness and humbleness, in fact all the qualities of the rabble, and the proletariat, which will not permit itself to be treated like rabble, - needs its courage, its self-confidence, its pride and its sense of independence more than its bread." Marx, Engels-*Collected Works*-Vol-6 p.231 quoted at p 133 of 'Karl Marx' Published by Progress Publishers, Moscow. 1984.

Perhaps most Christians will agree with the position very clearly stated by Stephen Neill in his *History of Christian Missions*: "The real conflict with Marxism is spiritual. If atheistic Marxism wins, there will be no more Christianity, and if Christian faith wins out, there will be no more atheistic Marxism. The two represent wholly different understandings of the world, the nature of man and of human destiny, so different that if one is true, the other must necessarily be false." (vide page 505 *ibid*).

We are however aware, that there is a large group of Christian intellectuals who think that Marxism is the shortest route to the Kingdom of God.

Responsibility of the Christian Church

The emergence of communist ideology has helped to conscientise the Christian Church of its social responsibilities. Till the end of the 19th century the mission of the church was being carried out through evangelization, medical ministry, education, philanthropic activities, etc. The question of changing the social and political structures which contributed to deny justice to the poor and perpetuate their misery, did not enter into its thinking. It is gratifying to note that the matter is being given some attention now. In this connection, the Nazareth Manifesto assumes greater significance:

“He has sent me to announce good news to the poor,
To proclaim release for prisoners and recovery of sight
for the blind,

To let the broken victims go free,
To proclaim the year of the Lord’s favour”

(Luke 4:18, 19)

Some Christian groups advocate co-operation with the Marxists in their struggles in support for workers, but in many cases the struggles are engineered not out of concern for the workers, but to promote their ideological interests. In such cases, it is a matter for consideration whether, and if so how far the Church may co-operate with Marxists. The threat posed by communism which is essentially spiritual (though it has physical and political extension) should be met primarily on the spiritual level. The church should undertake a careful study of its failures at the social level, take steps to remedy its shortcomings and do everything possible, not only to alleviate the misery of the poor, but to ensure that justice is done to them. It should also boldly explain the significance of the Gospel and its illuminating features for the information of all and in particular the coming generation. It shall be the mission of the church to show that absolute love, freedom, and fullness of life are found only at the cross and not in any other gospels or ideologies, howsoever attractive they may be.

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- (a) H. J. Laski—Communism pp 52, 53, quoted at p 21, Communism Christianity by J. F. Butler & Chandran C.L.S. Publication
- (b) Marx, quoted at p 34 *ibid.*
- (c) H. J. Laski, Communism p 248, quoted at p 41, *ibid.*
- (d) Trotsky in our time—article by Isaac Detscher, edited by Tamara Deutscher, in Marxism in our time - p 36
- (e) Footnote at p 35 *ibid.*
- (f) On Socialist Man included in the above, at p 234 *ibid.*

CHAPTER—XXI

Missionary Perspectives

We stand at the threshold of the third millennium of grace. In less than a decade the curtain will be drawn on the 20th century. What are the problems and perspectives of humanity in general and missions in particular in the emerging age?

Though the Gospel had penetrated all the countries of the world, the response was in varying forms and degrees. In countries like China and Japan, which had ancient cultures of their own, there were serious obstacles in the way of accepting the Gospel and in professing and practising Christianity. In India which was more tolerant, the social customs stood in the way. In various African countries and Islands, the community life of the people was a stumbling block. In spite of all these obstacles, the Gospel made its entry and attracted a large number of followers. No other religion has so many followers. However, in view of the large non-Christian population in many countries of the world, there is need for continuous missionary endeavour.

Missionary Conferences

When missionaries from different Christian denominations went to distant lands to preach the Gospel, they came to realise how much they all had in common and how sad it was to have discord and split in the Christian Church. One of the first results of his awareness was the World Missionary Conference held in Edinburgh in 1910. The moving spirit behind it was Dr. John R. Mott who was also its Chairman. It was largely a conference of missions with very few delegates from the younger churches. But it gave rise to an era of greater co-operation between missions than before, and was the real starting point of the ecumenical movement. Dr. John R. Mott's

continuance in office proved very helpful in organizing the Missionary Conference, and in carrying out its decisions. Many more younger churches participated in the second conference held in Jerusalem in 1926. Subsequent developments, leading to the formation of the World Council of Churches fall outside the scope of the present work.

The Ecumenical Age

The emergence of the ecumenical movement and its growth from 1850 onwards should be seen as a stirring of the Holy Spirit for the unity of all Christians. A large number of eminent Christian leaders like Sherwood Eddy, Robert Speer, William Temple, Nathan Soderblom, etc. fired by the vision of re-capturing the lost unity of the church came together and began to make a genuine search for the unity of the church in the midst of confessional and denominational divisions. They found many points of contact for joint action.

It has also to be mentioned that the Second Vatican Council called together by Pope John XXIII made valuable contributions to the ecumenical movement. His generous attitude to the Protestants, till then considered heretics met with wide acceptance and appreciation. By calling them 'separated brethren', he showed his love and concern for their spiritual advancement. The ecumenical spirit has enabled different Christian denominations in various countries to get together for undertaking evangelistic and philanthropic projects and services. By their unity they can also give more effective witness to the Gospel of love which they preach.

Advanced Leadership Training for Missionaries

The missionaries who went to Africa in the 18th and 19th centuries had to preach the Gospel to a mass of people in the infancy of civilization. Even if the missionary's knowledge of the world and training were just above the average level, he was a leader of the people in the mission field. Since then conditions have changed very much. People everywhere have become more educated, civilised, even sophisticated. The missionary has to face not an ignorant and illiterate mass, but

educated and knowledgeable people. At times he may have to preach before highly educated and sophisticated people. The missionary may be in charge of projects to provide amenities or facilities to the people under his charge. All this calls for expert knowledge and training. With the view to satisfy this this need, institutes have been started in various centres.

The Haggai Institute for Leadership Training, Singapore deserves special mention in this connection. The Institute came into being by the vision of its founder John Haggai, that two-thirds of the world's population need to be uniquely evangelized by their own people. God blessed his efforts. So in 1969, the programme for the advanced training for people of the third world was begun. Nineteen men from four countries participated in the first session, held at Edelweiss in Switzerland. In 1983, 246 men and women from 32 countries received advanced leadership training at the Cecil B. Day Centre in Singapore. One of the candidates who attended the 1983 session (Mr. Johnson C. Philip—Session 48) said “The training I received in Christian writing has helped me very much to communicate the Gospel effectively.” The subjects taught includes: “How the Bible mandates Evangelism”, “The Changeless Message in a Changing Society”, etc. Eminent preachers, teachers and scholars in theology and allied disciplines give leadership in training. The trainees return home with pleasant memories of life and training in the Institute and apply them in their evangelistic work.

Looking Ahead

In the earlier chapters we have pointed out three main forces which oppose Christiauity, viz., Islam, Communism and ancient religions of the East. The two world wars fought in the 20th century did much to corrode the strength of the Christian powers and Christian ideology. Another important obstruction to the spread of the Gospel is the life-style of the Christian community, which is no way different from that of the unbelievers. Except for the fact some of them go to church on Sundays, there is hardly any difference noticed. One may

go further and say that the record of crime statistics show that in some places, Christians lead in criminal and immoral acts, such as embezzlement, cheating, nepotism etc. They have been involved in murder cases also. So the heathens ask: What does conversion to Christianity add up to, on the spiritual plane? The Christian church should take effective steps to remedy the situation.

There is however, almost universal recognition and appreciation of the magnificence of the sacrifice on the cross. The reluctance or opposition is only to accept Christ as the only saviour of mankind.

The rich nations of the world grow richer and the poor ones poorer. In the third world countries, more than half the population live below the poverty line. Meanwhile, politicians and economists discuss in ivory towers, grandiose schemes for the eradication of poverty and amelioration of distress. Labour groups and students in many countries of the free world go berserk by turns, shout slogans, parade the streets, block the roads, destroy public property and burn buses for redressal of grievances in their own or distant lands. Corruption, nepotism and crime have become rampant, almost nationalized. What happens in the countries behind, the iron curtain, nobody knows. In the midst of these perplexing developments mankind stands bewildered, not knowing what to do or where to go.

Against this dim and gloomy background of a confused world, and baffled humanity, we see some bright stars, moving about with the light of love and sacrifice exhibited on the cross. Lure of wealth or lust for power did not corrupt them. Hazards of travel, inconveniences of life, dangers from enemies or wild beasts did not deter them. Onward they moved, with the Gospel in their hands and love in their hearts. They burnt themselves out so that the dark world around may see light. Father Damien refused to leave the island of Molokai to take treatment as there was no one else to look after his fellow sufferers. He lived with them to the very end and died without getting proper treatment. David Livingstone and

Albert Schweitzer left their native lands and went to unknown Africa to preach the Gospel and heal the sick. Likewise Mother Teresa heard the call for service, came over to India and saw the unwanted children cast away on the streets of Calcutta. She gave them love, food to eat and a shelter to stay in. There are many others, not so well known, smaller luminaries, who shed their lights in smaller circles.

They cared not for recognition or fame. But fame and recognition—even Nobel Prizes—went after them. The prize money received was used to provide amenities for the sick and the children they served. The lustre they shed was too bright for the world to ignore. Both Christians and others saw the brilliance of it. Mother Teresa was welcomed and honoured even in Communist China. There are many others, not so well known who in humbler roles, witnessed the love of God, exhibited on the cross, by their words and deeds. They enriched the world by their lives. The world became brighter, richer and happier by reason of their services and sacrifices. This is the glorious path open to all who bear His name and carry His message.

May the coming generation come to a realization of the magnificence and magnitude of it.

APPENDIX—I

Population Statistics — By Religions

(1981 Census)

Religions	Population	
	In Millions	As percentage of total
Roman Catholics	900.546	18.4
Protestants	326.552	6.6
Anglican	69.602	1.4
Orthodox	158.353	3.2
Other churches	164.220	3.3
Total Christians	1,619.273	32.9
Muslims	840.221	17.1
Hindus	647.895	13.2
Buddhists	307.416	6.2
Chinese Folk Religionists	202.756	4.1
Chinese New Religionists	109.501	2.2
Tribal Religionists	97.477	2.0
Jews	17.981	0.4
Sikhs	16.161	0.3
Others, including people of no religion	1,064.654	21.6
Total-World Population	4,923.335	100.0

(Abstracted from p. 51 of Manorama Year Book, 1989 Malayalam Edition)

APPENDIX—II

Brief Reports

Here we give brief reports of the work of some of the Churches and missionary organisations functioning in India which could not be dealt with earlier.

I. Missionary Activities of the Jacobite Syrian Church, Kerala

The Jacobite Syrian Church of Kerala is one of the ancient churches of India. It is under the Prince Patriarch of Antioch and All the East. The mission works of the Church can be classified into: I—The Home Mission and II—The Mission outside the Church. The activities of the Home Mission are:

1. **The Sunday School.** The Sunday School Association of the Church is titled as: 'M.J.S.S.A.' (Hd. qrs:—at Puthencruz in Ernakulam District). It has a net work of more than 1500 Sunday Schools spread all over Kerala and Karnataka, with a student strength of one and a half lakhs and ten thousand teachers. It is one of the major mission works of the Church. It has been conducting the Vacation Bible School every year—very successfully for the past few years.

2. **The Youth League** is working in almost all the parishes of the Church, with the intention to make the youth part and parcel of the Church and its activities. By organizing prayer meetings etc., it is giving a good morale boost to the youth.

3. **The Women's League** is a very strong organization working among the women of the Church. It is doing commendable work in organizing prayer meetings and helping the poor and the needy, both within the Church and outside.

Mission outside the Church

1. **The Evangelistic Association of the East** (Hd. Qrs. at Perumbavoor) was established by the Church, by the dawn of the 20th century for preaching the Gospel to the non-Christians. The Missionaries of the Association are working

mainly in Kerala and Karnataka states, in the fields of evangelism, education and eradication of poverty, through a network of churches, schools, chapels, Gospel halls, etc. They conduct open air meetings also. During the Onam holidays they visit the houses of non-Christians, including the tribals and distribute pamphlets etc. For eradication of poverty, the Mission is running orphanages at Perumbavoor and Thungali. In the field of education, the Mission is running schools and colleges in Kerala and Karnataka states.

2. **Honavar Syrian Mission** working mainly among the Hindus and the down-trodden low caste people runs schools in the backward areas of the coastal belt of the Karnataka state. It has an orphanage at Honavar, mainly meant for the Hindu boys. Church services and Sunday schools are conducted there for the inmates.

3. **St. Paul's Prayer Fellowship** (Hd. Qrs. at Muvattupuzha) is a mission concentrating on the spiritual development of the Jacobite Church, through prayer and devotions. They conduct Parish Mission during which tracts are distributed to the non-Christians. Further, on all second Saturdays, they conduct an assembly of fasting and prayer, in which eminent speakers preach, and thousands attend.

Besides the work mentioned above, the Church is also bringing out several monthly publications designed to promote the Gospel of Christ.

II Missionary Activities of the Malankara Orthodox Syrian Church

The Malankara* Orthodox Syrian Church, founded by St. Thomas, one of the Apostles of Christ who came to India in 52 A. D. and met his martyrdom at Mylapore, flourished very well and it was one Church, united, tolerant and living in peace with other communities.

* 'Malankara' is a Malayalam word for geographical area now comprising of the Kerala State and Kanyakumari District of Tamil Nadu.

The St. Thomas Christians, as they were originally known, later came to be called Syrian Christians, mainly because they followed the Syrian rite and adopted Syriac as their liturgical language. The Church had to go through various struggles and fragmentations while upholding its orthodox and indigenous character. Today there are no less than 15 fragments of it, such as the Syro-Malabar and Syro-Malankara rites of the Roman Catholic Church, the Mar Thoma Church, the Evangelical Church, the Church of the East, Thozhiyur Church, and in various protestant denominations. (Vide also p 15 *ante*)

The Malankara Orthodox Syrian Church turned a new leaf with the establishment of the Catholicate at Kottayam, Kerala. It is an autocephalus church, ruled by its 'Supreme Catholicose of the East and Malankara Metropolitan'.* The present Catholicose is His Holiness Moran Mar Baselios Mar Thoma Mathews II. Total membership is about 20 lakhs spread all over the world in 20 dioceses. The church runs more than 3,000 Sunday schools with over 25,000 teachers. Besides, there are youth movements and Vanitha Samajams in every parish of the Church. The other important spiritual organizations of the Church are:—

1. Mar Gregorios Orthodox Christian Student movement of India (1908-92) — for College students, with auxiliaries for Medical, Engineering and Technical students)
2. Orthodox Christian Balasamajam—for boys
3. Orthodox Christian Balika Samamjam—for girls.
4. The Servants of the Cross—for missionary work among non-Christians.
5. St. Thomas Orthodox Vaideeka Sangham—for priests.
6. St. Paul's and St. Thomas's Suvishesha Sangham—for mission work among Christians and non-Christians.
7. The Malankara Orthodox Syrian Church Mission Society —for spiritual revival of Church members.

* Two hierarchical offices held by the same individual.

Education: The church has 17 Colleges and more than 200 Schools spread all over India. They are run by various agencies such as the Corporate Management of M. D. Schools, dioceses, parishes, individuals, etc. Besides there are 5 training Schools and 5 industrial training schools. The Orthodox Theological Seminary, Kottayam is one of the major seminaries in Asia.

Medical, etc

The church runs 21 hospitals, 16 orphanages and has 8 Mission centres. It has also 15 monasteries and 10 convents, all over India.

III The Indian Evangelical Mission

The first ecumenical movement to bring together all people interested in evangelism was the World Evangelical Alliance formed in Britain in 1946. It could not develop as expected because of two world wars and other impediments. However national movements gained strength in some European countries. The Annual Week of Prayer became a strong support to evangelical unity. In 1951 the Alliance was revived and given the new name: 'World Evangelical Fellowship' and its headquarters was shifted from Europe to the U. S. A. It is a fellowship for the defence and advancement of the Gospel. The General Assembly of the W.E.F. meets once in six years. Rev. Dr. Theodore Williams, veteran evangelist and Convention preacher was associated with it from 1977 onwards and is now its Chairman from 1986.

The Indian Evangelical Mission was formed in 1965, thanks to the vision and strenuous efforts of Dr. Theodore Williams and his associates. The Indian members of the W.E.F. Executive Committee became the founder-members of the Board of the Mission. Its objects are:

1. to take the Gospel of Christ to the unreached areas in India and to plant churches among the unreached peoples. and
2. to challenge Indian Christians to realise their responsibility for world-evangelism—in partnership with other Christians

in the world, etc. Its motto is based on Isa: 54-2- "enlarge the place of thy tent, .. lengthen thy cords, strengthen thy stakes .. spare not." The Mission is indigenous, inter-denominational and evangelical. It does not seek to establish another denomination or to compete with existing denominations. The Mission is now ministering to 39 groups of people who belong to Hindu, Muslim, Buddhist and tribal religions. As at the end of March 1992, the Mission had four hundred missionaries working in 23 mission fields in India and four outside India, with a total of 82 mission stations. (vide I.E.M. Outreach, Aug: 92-p 9).

IV Other Organizations

There are several other missionary organizations working in India and outside. Some of them employ and maintain hundreds of workers, do open-air preaching, hold Conventions, conduct Prayer and Miracle Healing Crusades, hold Bible classes, run educational and medical units etc. and try to spread the message of the Gospel in different ways to the unreached millions in India and in the neighbouring countries. The rapid increase in their working strength as shown below bears ample testimony to their dedication and interest in spreading the Gospel.

Organization	No: of Missionaries working in	
	1980	1992
Friends Missionary prayer Band	400	613
Indian Evangelical Team	250	550
Christ For India Movement	100	200+

We are constrained to leave out further details of their work, for want of space.

Epilogue

Much water has flowed down the rivers since we completed the script of this book more than seven years ago. Meanwhile there have been many changes in the political set up and social conditions in many countries, including India. While it is not necessary to describe them here, we would make some passing remarks on a few topics having a bearing on missionary work.

1. Missionary Perspective

A change is noticeable in certain collateral aspects of missionary work. In the matter of philanthropy, the emphasis has shifted from doling out benefactions to the poor, to participation in the struggle to ensure social justice to the oppressed and finding avenues of profitable employment to the under-privileged, with the view to make them self-reliant and independent. This is a welcome change. However, care should be taken to see that in the midst of these ancillary activities, the main thrust of preaching the Gospel is not lost sight of. Likewise, there are consultations and conferences with leaders of other religions. Here again we have to be on the alert against the danger of looking upon Christ as the founder of just one of the many religions on earth, in stead of, as the Saviour and Redeemer of mankind.

2. On the Social Front

(i) **Increase in drug traffic.** One of the most disturbing features of the social life of the present-day world is the phenomenal increase in drug traffic. Organized traffic in illicit drugs, calculated to induce mental elation and hallucination master-minded by drug syndicates in various lands, is destroying valuable lives, particularly of the youth, in their thousands. In many countries the Governments are finding it difficult to arrest these nefarious activities. The situation calls for urgent remedial action. by Churches and Missionary Organizations.

(ii) **Increase in the number of divorce and suicide cases.** The alarming increase in the number of divorce and suicide

cases also calls for patient study and sustained action to remedy the situation. Much thought and prayer is needed here.

3. On the Political Front

(i) **Increase in Terrorist Activity.** Phenomenal increase in terrorist activity, such as high-jacking of planes and buses, slaughtering innocents totally unconnected with the problem or dispute concerned, have become almost a daily occurrence now. In our own land, it is very much in evidence in the Punjab, Kashmir, etc. Effective measures to curb this tendency have to be taken, without less of time.

(ii) **Collapse of Communist Power.** The collapse of communist power in East European countries, the demolition of the German Wall and the re-unification of Germany, as well as the vast changes in the Soviet Union have gone a long way in shaking man's faith in Marxist ideology. It is no longer looked upon as a sound political or economic system, or as the foundation of a more just and humane society.

By the end of 1991 not only Communism lost its power in the Soviet Union, but the Union itself came to an end. It was replaced by a Commonwealth of Independent Republics. Russia being the largest and most important among them, took control of the nuclear weapons of the Soviet Union and occupied its seat in the Security Council. The democratic governments which came to power in the East European and Russian countries seem to allow freedom of religion to their citizens. This is of great help to the missionary work there.

4. The Chinese Scene

In his travel diary in Malayalam, published after a visit to China in June, 1983, Dr. M. M. Thomas gives the following information about the Churches in China:

Two organizations which guide the Churches in China are the China Christian Council and the 'Three-self Movement.' The Council looks after worship, scripture-teaching, sacraments, evangelism, Church-union, etc. The Three-self Movement is an organization started by the Protestant leader

Y. T. Wu in 1949 to achieve the objects of Self-Government, Self-Sufficiency and Self-Propagating. During the period from 1966 to 1976, when the 'Cultural Revolution' was progressing under the leadership of the 'Gang of Four', all religions were branded as reactionary and every attempt was made to wipe out religion. Many churches were converted into factories or godowns. Priests were sent out to work in farms or factories. After the Gang of Four was arrested and the churches restored to the concerned authorities, regular worship is now conducted in about one thousand churches in China, Protestant or Catholic.

In the new constitution passed by the Peoples' Congress of 1982, freedom is given to believe in and to practise any religion or no religion. The State gives protection to religious activities subject to the restrictions of law and order, public health and state educational policy. The important point is that the Church is expected to work in co-operation with the Government for national reconstruction, and within the framework of the Communist system. The Church organizations should not be under foreign control. While the churches would accept small amounts of foreign contributions, they do not accept large benefactions from foreign sources. A contribution of thirty million Yuyen, offered by an American millionaire was refused by the Chinese Christian Council for the reason it would affect the self-reliance of the churches.

The brutal carnage of University students who assembled in the Tiananmen square, shouting for ending corruption and restoring democratic government, in June 1989, has opened the eyes of the world to see the conditions of life in China. Men of sound judgement and mature wisdom, like U. R. Anatha Murthy, Vice-chancellor, Mahatma Gandhi University, Kottayam, Bishop Poulse Mar Poulse of Trichur, etc., who were present in China at that time, and who are friendly to Communism have denounced it in unmistakable terms. That shows very clearly that it is not the peoples' welfare, but love of power, which is guiding those in authority in China.

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