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Chapter 1

Introduction

1.1. Statement of the Problem.

The aim of this study is to trace the history of the Ceylon and India General mission¹(CIGM) with reference to its ministry in south India.

CIGM is a missionary organization that was started as early as 1893. It is still an active organization, which gives importance to evangelization, church planting, and humanitarian works, working among the rural folks and spreading the gospel through publishing books and booklets. The ministry has secured its firm foundation in major centers in Ceylon and south India and has also made significant geographical progress into other Asian countries. Since the CIGM is restrain with several years of activities in the mission field, it is difficult to describe the entire panorama with in the confined room. Given the kind of activities that have been carried out by the CIGM over the years, its impact on areas that it has been involved in has never been minimal.

However, Christian historians have not bothered to mention about the presence of CIGM in India and Sri Lanka. It is true that the CIGM does not belong to the mainline Christian tradition at least here in south Asia; it has on the other hand worked among unreached groups and continues to work even today. This study will try to examine this mission organization and help in making it known to the ongoing theological community in India.

1.2. Importance of the Problem.

A study of the CIGM is important insofar as it tries to investigate on an institution that has so far been set aside by church historians and other social scientist. While findings from

¹ Here after Ceylon and India General Mission will be mentioned as CIGM.

such research will bring a sense of self-awareness to the organization, it will also enable the younger generation to know more about its history. The importance of this study will also be for the students of South Asian history of Christianity.

1.3. Previous studies.

As CIGM has not drawn the interest of Christian writers there has not been any significant academic publications. Some monograph studies that have been published so far included W.H. Cherry. *A History of Ceylon and India General Mission*. London: ICF, 1943. Madeline Spearman. *Hands to the Plough*. Mysore: CIGM, 1950. Ruth Tozer. *Ceylon and India General Mission*. Bangalore. J. Russell Howden. *Forwarded. Ceylon and India General Mission – 1893 to 1943*. London: ICF, 1943. These books have served as important source documents for any study of the CIGM but they have come from western authors and published more than 50 years ago. They are not broad based but have just provided introductory narration.

1.4. Method of research.

This research will adopt a historical method. It will consult a variety of published and unpublished sources. The description of the subject will be from historical perspectives. Each important statement will be based on supporting documents.

1.5. Structure.

There will be three main chapters in this investigation. Chapter II is an examination of the CIGM in the context of the rise and growth of the Pietistic movement and the evangelical awakening. It will also look through the emergence of the missionary movement and evangelistic revivalism.

Chapter III will bring out a historical account of the origin and growth of the CIGM. This search will include featuring the life and contribution of pioneer missionaries and its spread in Ceylon, India and other nations in Asia in addition to the different ministries.

The theological aspects and CIGM's translation of such teachings in the field will be dealt with in chapter IV. It will bring out the statement of faith and its emphasis on doing immediate missionary outreach.

The concluding chapter V will sum up the main points that are discussed in the main chapters.

Chapter 2

CIGM. In The Evangelical, Pietistic And Missionary Backgrounds

2.1. Influence of Evangelical and Pietistic Movement on CIGM.

In the Christian history, missionary movements are contributing their work in a world wide-ranging. The 19th century was the time for eye opening period to reach out the gospel to the people who did not receive Christ as their personal Savior. The evangelicals were the pioneers who sent the missionaries to the various part of the world. They promoted the missionary vision among the people.

2.1.1. Who is an Evangelical?

The word “Evangelical” and how that word has been used over the years is indispensable to study such as this. “The word is derived from Greek noun εὐαγγέλιον translated as glad tidings, good or joyful news, or gospel (a derivative of the Middle English “god spell”, a discourse or story about God). And verb “εὐαγγελίζομαι” to announce good tiding of or to proclaim a good news”.² Historian John Gerstner has pointed out that: “Although Luther himself disliked the name evangelical being applied to his followers precisely because he saw the evangel as absolutely essential to all Christianity the term did become associated was freely applied to protestants in general”.³

2.1.2. What is their Belief?

Evangelicals have always held to the centrality of certain basic beliefs related to salvation. Harold Lind sell summarizes:

² R.V.Pierard, “Evangelicalism” in *Evangelical Dictionary of Theology*, ed, Walter A. Elwell, (Grand Rapids, Mi Baker Book House, 1984), 379.

³ David M. Howard, *The dream that would not die*, (Australia: world Evangelical Fellowship, 1986), 1.

1. Man's sinful condition before a holy god.
2. Man's need for salvation.
3. The revelation of the grace of God in Jesus Christ.
4. The authority of the inspired scriptures,
5. The necessity for a birth from above or regeneration.
6. Justification through faith alone, apart from works.⁴

As the Luther gives the statement, "Redemption occurs in Hope".⁵ This statement alone is the motif of all activities of Evangelicals. They tide with the point of irrationalism and subjectivism by emphasizing the particularity and objectivity of the historical revelation in Jesus Christ.⁶

2.1.3. Social work.

It is noteworthy to say that evangelicals have also been known for their social concerns. This was especially true during the nineteenth century, when men such as William Wilberforce (1759-1833), Lord Shaftesbury (1801 – 1885), and others let the fight for such social reforms as abolition of slavery, child labour laws, and justice for the poor, alleviation of the condition of the insane, improved housing for indigent.⁷

These men were all evangelicals whose personal beliefs in salvation by faith alone in Christ were unquestioned.

2.1.4. Missionaries.

Along with these activities, evangelicals prepared themselves to go as missionaries and send missionaries to different part of the world. Evangelicals led many of the great missionary

⁴ *Ibid.*, 2.

⁵ Donald G. Bloesch, *The Evangelical Renaissance*, (Michigan: W.B. Eerdmans Pub. Company, 1973), 9.

⁶ *Ibid.*, 28.

⁷ Donald G. Bloesch, *Ibid.*, 2.

movements of the nineteenth century, considered as “The Great Century” in terms of missions who were led by evangelicals as Pietistic movement.

In Germany the modern missionary enterprise was a direct outcome of the Pietistic movement. They had continuous thirty years of war ended in 1648 at West Phalia. As the protestant Reformation was a revolt against the false doctrines and corrupt moral of the Church of Rome, the Pietist movement was a revolt against the barren orthodoxy and dead formalism of the state churches of protestant Europe.⁸

2.2. Nature of Pietism.

Philip Spener (1635-1705) could be acknowledged as the father of Pietism⁹. The reaction against the orthodoxy of the Lutheran church was generally connected with the work of Spener and his coadjutors. The nature of that work had been variously estimated. Some contend “Calvinizing” of the Lutheran Church by the introduction of a spirit of monkish piety.¹⁰ As a Lutheran Pastor, he tried to raise the spiritual tone of his flock by the systematic cultivation in the spiritual life. Spenser’s interest was primarily with the individual, with the personal rather than the institutional. The very part of church program such as cottage meetings for prayer and Bible study supplemented the Sunday sermon and brought the members together in an atmosphere of fellowship hitherto unknown. There was significance in the general life of the people, which did not have before. There were the more programs, which emphasized on the personal purification in the spiritual relationship God¹¹. The basic of all true knowledge rested

⁸ Herbert Kane. J, *A Concise History of the Christian World mission*, (Michigan: Baker Book House, 1978), 76.

⁹ *Ibid.*, 77.

¹⁰ Arthur Wilford Nagler, *Pietism and Methodism*, (Nashville: M.E. Church publishing house, 1918), 12&13.

¹¹ Herbert Kane.J. op. cit., 77.

upon a living faith in Christ, the main reason for acquiring a higher education being to glorify God's name and to become a fit instrument in his hands in the service of mankind.¹²

Pietism stressed on personal religious feelings related with God. it was one aspect of a larger Pietistic or evangelical, reform movement that affected 17th and 18th century Christianity in Europe and America and continues to make its influence felt. Christians had already had their traditional views of God, man and the church shaken by the Protestant Reformation. Their beliefs were more seriously threatened by the 17th century scientific revolution and the 18th century enlightenment, which tended to create in educated minds a rational impersonal view of divinity.¹³

There can be no missionary vision without evangelistic zeal; there can be no evangelistic zeal without personal piety; there can be no personal piety without a genuine conversion experience. The true religion for the Pietist is a matter of the heart, not the head; hence the emphasis was on the cultivation of the spiritual life.¹⁴

Like many reformers before Spener, he incurred the wrath of the hierarchy. Civil and ecclesiastical authorities denounced the man and his movement. But in spite of opposition and even persecution, pietism proved contagious and won adherents in the Lutheran churches. When the universities of Saxony closed their doors to the new sects the Pietistic opened their own university at Halle in 1694. Largely the school from Halle became the educational center of Pietism and the fountainhead of the missionary enterprise of the eighteenth century.¹⁵ Recognition of a deep need for a more personal, emotional satisfying religion expressed in ethical conduct led to a wave of pietistic reform movement. Total commitment to Christ, and

¹² Arthur Wilford Nagler, op. cit., 67

¹³ The Encyclopedia Americana, (USA: Grolier Incorporated, 1829) Vol:22, page:84.

¹⁴ Herbert Kane.J, op. cit., 77.

¹⁵ Herbert Kane, *Understanding Christian missions*, (Michigan: Baker Book House, 1978), 142&143.

acts of love towards his fellowman, are more important than worship service or academic study. The pastiest regarded the Bible as the sole basis of his faith and interpreted it for himself rather than according to the clergy.¹⁶

In very first protestant missionaries of the Danish Halle Mission went to Tranquebar, at that time a Danish colony on the east coast, British missionaries followed the union jack to India and Africa.¹⁷

2.3. Missionary Movement.

During the Pietistic period, in the year of 1694, Pietistic opened a university at Halle. This university gave inevitable training for the Pietistic people to be trained. The reason was to open the university for them alone that initially these Pietistic people depended upon the universities of Saxony, which closed later on for the new sects. Some of the unavoidable reasons the university at Halle had to become the educational center of Pietism and the source of the missionary enterprise of the eighteenth century.¹⁸

The university was surrounded with other institutions:

*A pauper school, a boy's boarding school, an orphanage, a pharmacy, a Bible Institute. Thousands of children were taught there; many became missionaries, and some six thousand Pietist clergy were trained in the Halle theological faculty, which was the largest divinity school in Germany.*¹⁹

2.3.1. The Danish – Halle Mission.

Halle University was the first protestant Mission, which brought out the missionary agency called Danish Halle Mission. This Halle mission furnished more supports and several

¹⁶ The Encyclopedia Americana, op. cit., 84.

¹⁷ Herbert Kane, *Understanding Christian missions*, op.cit., 150.

¹⁸ *Ibid.*, 142.

¹⁹ James H.Nichols, *History of Christianity 1650-1950*, (New York: Ronald Press, 1956), 84.

men. It had the concentration on the country Denmark to send missionaries at the initial stage. In this reason it had the name called Danish – Halle mission.²⁰

In 1620 Denmark established its first trading colony at Tranquebar on the east coast of India.²¹ Bartholomew Ziegenbalg and Heinrich Plütschau, both of them had studied at Halle under Francke.²²

Through the influence of King Frederick IV, Ziegenbalg and Heinrich carried the credentials towards India. They landed at Tranquebar on July 9, 1706. At that time the East India Company ruled India. Danish governors were also participated in the ruling government. After the landing of these two missionaries ingratiate them with the chaplains belong to the East India Company. They were regarded as intruders as treated them accordingly.

With more difficulties, both missionaries established Tranquebar mission at South India.²³ That was the first missionary movement, which started in the history of protestant mission.

2.3.2. Moravian Missions.

In India, Moravian mission was the second missionary ventured among the people.²⁴ In 15th century a group of people followed to John Huss in Germany, became a world wide Protestant body originating in the *Unitas Fratrum* means “Unity of Brethren”, an outgrowth of the Hussite reform movement at Moravia and Bohemia. In northern Europe, Moravians are known as the *Evangelische Brüdergemeine* means “Evangelical Brotherhood” or more popularly the Herrnhuters. They had rich traditions in music and worship and emphasize mission work

²⁰ Herbert Kane, *Understanding Christian missions*, op. cit., 143.

²¹ Herbert Kane, *A Concise History of the Christian world Mission*, op. cit., 77.

²² Herbert Kane, *Understanding Christian missions*, op. cit., 143

²³ Herbert Kane, *A Concise History of the Christian world Mission*, op. cit., 78.

²⁴ Herbert Kane, *Understanding Christian missions*, op. cit., 144.

among primitive people.²⁵ When this reformation started, there were several hundred Moravians rejected by the aspects of Roman Catholic churches. There was a war for thirty years (1618-1648) and the brothers were forced into exile. Their first mission started on 1732, in the midst of Negro slaves on the Danish Island of St. Thomas in the Virgin Islands.²⁶ Frederick Martin was the first missionary at this Island.²⁷ Nearly 226 missionaries from Moravian missions, entered into nearly ten foreign countries.²⁸

2.3.3. Serampore Mission.

William Carey was an energetic²⁹ man came to India and he started his ministry at Bengal. He disembarked at Calcutta on November 11, 1793³⁰. In the midst of many difficulties he studied Bengali and preached at public with the help of interpreter³¹. After he moved to Serampore, Carey found out that place was very much suitable for printing of the scriptures since supplies of type, paper, and ink were easily obtainable.³²

At Serampore, he established boarding homes and the educational institutes to teach the Indian people in secular and spiritual as well. His great expectation from the Lord is still standing the movement to exalt and edifying the god's kingdom on earth.

2.4. Keswick Convention.

After we studied about the missionary movements, which are entered in to India, we come to know that it had a great chance to have the committed and enthusiastically it produced

²⁵ John S. Croenfeldt, "Moravian Church" in *The Encyclopedia Americana*, (Danbury: Crolier Incorporated, 1985), 446.

²⁶ Herbert Kane, *Understanding Christian missions*, op. cit., 144.

²⁷ John Greenfield, *Power from on High. The story of the Great Moravian Revival of 1727*, (N.C: Moravian Church in America, 1928), 70.

²⁸ Herbert Kane, *Understanding Christian missions*, op. cit., 144.

²⁹ S.D.Ponraj, *Pioneers of the Gospel*, (Bihar: Mission Educational Books, 1996), 40.

³⁰ Basil Miller, *Men of Faith William Carey the father of modern Missions*, (Minneapolis: Bethany House Publishers, 1952), 40.

³¹ J.C. Ingleby, *Missionaries, Education and India*, (Delhi: Ispck, 2000), 7.

³² Walter Bruce Davis, *William Carey, Father of Modern Missions*, (Chicago: Moody Press, 1963), 46.

missionaries from various part of the world. For the further dealing about the origin of CIGM, it is important to know about Keswick conventions. This convention played major roll to ignite the light of the candle to fire the burden for perishing souls in Asian countries too.

2.4.1. Origin of Keswick convention.

Most Missionary movements have roots reached back into the era before their beginning with some inspirations. So it is with Keswick convention.³³ The first gathering was with a tent erected in place called St. John's Vicarage, Keswick in the Lake District of Northern England on 1875.³⁴ It originated at the Moody Sankey evangelistic campaign in Britain in 1873-74. The influence of writings from religious leaders such as Asa Mdhan, W.E.Boardmann and Mr&Mrs. Robert Simith, Keswick convention had been formed as the year convention, which challenged the masses.

Robert Smith preceded the first Keswick convention, through out England, by larger ones held at Broad lands and at Oxford in 1874, and at Brighton in 1875. T.D.Harford Battersby, Vicar of Keswick, held the first Keswick convention continued year after year. Keswick convention became the mother of many conventions not only in England but also across the world.³⁵

Majority of the England renowned speakers invited to address at Keswick convention Podium. Many other times, there were some other better-known speakers such as Donald G.Barnhouse, F.B.Meyer, H.C.G. Moul, Andrew Murrey, John.R.W. Stott, Hudson Taylor and so on, also were invited to deliver God's message on the occasion. The addresses given at the

³³ Hebert. F. Stevenson, ed., *Keswick's Austenitic Voice*, (Michigan: Zondervan Publishing house, 1959), 13.

³⁴ Hebert. F. Stevenson, ed., *Life More Abundant*, (Michigan: Zondervan Pub. house, 1963), vii.

³⁵ S. Barabas, *Keswick convention*, Walter A. Elwell, ed ., *Evangelical Dictionary of Theology*, (Michigan: Baker Book House, 1984), 603-604.

convention, which are published annually in a volume usually called either “The Keswick convention” or “The Keswick week”.³⁶

2.4.2. The Aim of Keswick convention.

The very center motif of this convention had to be deepening the spiritual Christian life. It had quite a difference with the other average Bible convention or conference. Keswick convention took initiative to give not only to impart Bible knowledge and spiritual uplift, but also to be a spiritual clinic where defeated and ineffective Christians may be restored to spiritual health. It has never been stood as a particular brand of denomination theology. The only motto and goal was that “All one in Christ Jesus”.³⁷ The teachings are concerning the “deepening of Spiritual life” which exemplified in the lives of Christian people of many race and generations.

2.4.3. Spiritual, and Missionary Awakening.

The Keswick experience was flourished among the attendances from various part of the world say about nearly fifty-eight different countries. The reason of growth in attendance was more emphasis on spiritual awakening, which made various type of commitment for the Lord.³⁸

Spiritual awakening made incalculable blessings in its train far more widespread and remarkable that even the most visionary of the people of God convene.

The revival of 1859, lifted the entire tone of life in America and Great Britain, and set in motion dynamic force of social reform, one of the most notable effects, was to awaken, a sense of spiritual poverty and powerlessness in the hearts and minds of men and women who regarded as

³⁶ *Ibid.*, 604.

³⁷ *Ibid.*, 603.

³⁸ J. Hywel Davies, ed., *Keswick Seventy Six*, (London: Coverdale House press, 1976), 9.

outstanding in saint less and spiritual fervor. Such occasion made people to think about them and paved the way to get the spiritual conviction³⁹.

The Keswick convention delivered god's word with so powerful which took in many part of the world. The missionaries took the messages to the mission field, which they had a two-fold character and function for missionaries and for national Christians.⁴⁰ This is the way the participants of Keswick, become the part of evangelical work around the world. During the later years, in 18's the message of God's love and salvation brought to Ceylon⁴¹ at 1893 and later to India. For this reason the mission named as Ceylon and India general mission.

2.5. Origin of Ceylon and India General Mission.

CIGM is the most experience and gave remarkable contribution in several ways towards the society. It has great aim and valuable sacrifice to reform the social life of the south Asian people.

2.5.1. Founder

After attending the challenge and heard the fire full messages in Keswick convention, on 1893, a remarkable person called Benjamin Davidson (1860-1948) came to Ceylon as a missionary.⁴²

2.5.1.1. Biography of Founder.

Benjamin Davidson was the founder and director of evangelical mission agencies. Born in Scotland, Davidson was serving as a tea company agent in Ceylon (Sir Lanka) when he became concerned for the spiritual welfare of the "soldiers, sailors, railway employees, postman, police and coolies" of Ceylon and India. Leaving his business career, he became the

³⁹ Hebert. F. Stevenson, ed., *Keswick's Authenditic Voice*, op. cit., 14.

⁴⁰ Herbert, F.Stevenson, *Keswick's authentic voice*, op. cit., 22.

⁴¹ Now Ceylon is known as Sri Lanka.

⁴² [http:// www.sim.org](http://www.sim.org). on line article accessed on 24. June 2005 at 10:30 pm.

founder and long time director of two missions than began with an exclusive focus on the Indian subcontinent.⁴³ CIGM of which he was director from 1893 to 1921. A man of dedication, determination, and zeal, Davidson was almost legendary for his frugality and control of mission activity, even when he was 12,000 miles away.⁴⁴

2.5.2. The Policy of CIGM.

The CIGM was formed in 1892 in obedience to a clear call from god, and is evangelical and interdenominational. It is the policy of the mission to occupy unevangelized areas, through preaching the gospel of our Lord Jesus Christ among Hindus and Mohammedans in Northern and Southern India as well as Ceylon.⁴⁵

2.5.2.1. The Aim of the Mission.

In CIGM – the mission work has been continued for several years. It had the aim of work in the field. The aim is to establish the body of Christ the churches that are self-supporting, self-governing and self-extending.⁴⁶

⁴³ Gerald H. Anderson, ed., *Biographical Dictionary of Christian missions*, (UK: W.B. Eerdmans pub. Com., 1998), 170.

⁴⁴ *Ibid.*, 171.

⁴⁵ Madeline Spearman, *Hands to the Plough*, (Mysore: The Ceylon and India General Mission, 1950), 83.

⁴⁶ *Ibid.*

Chapter 3.

Ministry and Geographical Spread of CIGM.

In 1888, Ceylon⁴⁷ (at present Sri Lanka) and India received a great visionary and energetic person called Mr. Davidson hailed from Scotland. He was a businessman, landed at Ceylon, started to study about people's life style that were in great need of both spiritually and mentally. The contrast between East and West produced a feeling dedicate the life to make great revolution towards the society in all their needy aspects. God begun to lay on his heart of the desire to give up his secular occupation and to prepare him to Christian service.

When the great hope of returning to Ceylon Mr. Davidson sailed home to Great Britain (Scotland) on 1890. He wanted to come as a fulltime missionary to Ceylon. In order to do that, he prepared himself, and waited upon god's calling. God had much to teach him first. In 1893, October, again Benjamin Davidson landed at Ceylon. The Lord met all his immediate needs.⁴⁸

From this above incident one may receive the encouragement from the Lord to Davidson to go ahead for the further steps in order to open the mission stations.

⁴⁷ Argus John Tresidder, "Sir Lanka" in *The Encyclopedia Americana International Edition – Vol:25*, (Danbury: Grolier incorporated, 1985), 550-551. Ceylon was known as Ceylon until 1972, when it changed its name to Sri Lanka, the island's ancient Singhalese name, meaning "the resplendent Land". The people of Ceylon have two ethnic groups of people, Singhalese and Tamilians. The former has 79%, and the later has 13% of population over there. 93% of Singhalese are Buddhist, and now the rest of them became Christians. The Tamilians are mostly Hindus, who worked in the plantations, and are considered as the illiterate and stateless minority. Most of Ceylon men are poorer class wear sarongs, shirts, and the Tamils work in Tea and rubber estates. With these geographical situations, missionaries approached the people.

⁴⁸ W.H. Cherry, *A History of Ceylon and India General Mission*, (London: International Christian Fellowship, 1943), 23. In Davidson's record he writes, "On the following day, a lady gave me £5 and a packet of Jewelers for the work beginning amongst the heathen in Ceylon. Three days after I received a letter from a friend in London saying that the lord had been laying me much upon his heart in connection with the work in Ceylon and South India, and was telling him to help me in it. In the letter there was cheque for £10 and an offer of £300 for the work amongst the heathen"

The founder of the CIGM is Mr. Davidson, who wanted to have a good structure of law and order for the mission activities. He desired to write the constitution to have the setup of the mission agency. It was to be an uncertain mission for the purpose of evangelization in Ceylon and India, to be supported by the free will offerings of the lord's people.⁴⁹ With all the strategy, the work of the mission was begun to start. God enabled him to go head for the further steps to reap the souls for him through this mission. The gospel was preached to soldiers, sailors, railway employees, postman, police and coolies. This vision became more real on 25th January 1894 and he began the mission in Ceylon.⁵⁰

The name of the mission earlier it was CIGM. But in the year of 1901, November, the word "Indian" was changed without comment to "India".⁵¹

3.1. Registration of the mission in the Government.

In the year 1894, there were number of missionaries landed at Ceylon to work among the people through this mission. They also came to India in different part of India to launch the mission stations. In the month of May 1894, the head quarters had set up at Bangalore.

The CIGM was first registered as a society in 1897, but in 1928, CIGM was changed the registration under the company act and continuing the same until today.⁵² A board of Directors runs the local affairs of the mission. It is this registration with the government, which makes it expedient to retain the original name locally.

3.1.1. Launching the mission stations at Ceylon.

On 3rd November, 1893, Rev.B. Davidson reached at Ceylon. That was Friday. There was a man called Tamil David, who did his ministry at Britain during the pervious year, met

⁴⁹ *Ibid.*, 20

⁵⁰ Castro Raymonds, *Beginnings*, (London: ICF, 1970), 1-18.

⁵¹ Ruth Tozer, *Ceylon and India General Mission*, (Bangalore: unpublished material, 1995), 3.

⁵² *Ibid.*

Davidson at harbor along with some group of believers. At Kollupitiya district, a house had been made ready for them. There were missionaries who used to stay and started to learn the languages and the culture of the belonging areas. That was the first station, which started by Davison for *Ceylon and India General Mission*, at Ceylon. In this particular mission station the missionaries conducted open-air meetings, preaching, speaking with the people through getting the help of translation. The interesting matter is to say about four hundred people sitting accommodation was erected and used to fill with every time of preaching at the missionaries place. God started to work among the people through preaching His word.⁵³ Later on the missionaries started to move towards south India.

3.1.2. Mission station at India – Bangalore.

Since the missionaries learnt to speak Tamil language, God put the burden to move toward south part of India, where Tamil people densely populated. On 25th of January 1894, Mr. Davidson, Mr. Mallis and Tamil David sailed to India. They reached Dhanushkodi.⁵⁴ It is nearly 375 Kms. far away from Dhaushkodi to Bangalore they traveled. They launched the head quarter at Bangalore⁵⁵ to continue the mission work at India. From Ceylon, the mission was spread among Telugu speaking people in Bangalore and Tamil speaking people in South

⁵³ W.H. Cherry, op. cit., 22.

⁵⁴ *Ibid.*, 23

⁵⁵ William Benton, *Encyclopedia Britanica-Vol:3*, (Chicago: Encyclopedia Britanica, 1956), 30.

It was the capital for the state of Mysore (Now it is called state of Karnantaka.) and the largest British cantonment in the south of India. It was a place of headquarters of the British administration of Mysore from 1831 to 1881. Bangalore is an important railway center. Factories surrounded with that place. It owned to the prevalence of plague but the poorer quarters are overcrowded. There is a good water supply, drainage and electric light. It was the District of Bangalore borders on the Madras district of Salem. It is positioned at a point where the three great languages of south India meet. There was the population placed at 1,85,000 inhabitants.

India.⁵⁶ There were three missionaries that arrived to India in order to participate with the mission work at Bangalore, and Coimbatore, Coonor, which are, locate at Tamil Nadu.⁵⁷

3.1.3. Mission station at Hindupur. (Telugu area)

In the year of 1894 November, there were several missionaries imported to India. They had been recruited to Telugu speaking area called Hindupur, which is near by about 90 Kms., from Bangalore north.⁵⁸ These missionaries were taking up residence in Penukonda.⁵⁹ In 1895, the earliest mission station was established at Hindupur in Anantapur District.

Like Penukonda, there was another place called Madakasira in Anantapur District, located with a large rock hill, which crowned by an extensive fort on the top. It is a beautiful spot and the climate is good for cool season. In this place on 1900 some of the missionaries reached to open a new mission station. They had a rented house that was having a defensive wall.

In 1912, there was another new mission station at a place called “Kalyandrug”, which is located about 210 Kms., away towards north of Bangalore. During those days transport was a great problem. The mode of travel was very low model, which was not having like our days.

According to statistic of the Missionaries report thousand and thousands of people were baptized and constructed some of church buildings also. They captured the most of the villages that are surrounded to the mission’s station by preaching the gospel of Christ. Some of the missionaries served the Lord through being as a itinerant preachers. With in a week they traveled for 450 Kms., in order to preach the god’s word among these areas.⁶⁰ In Bangalore

⁵⁶ Hema Chandra Paul, *CIGM Mizph Telugu Church Jubilee 1913-1989: Souvenir*, (Bangalore: Mizpha Telugu Church, 1987), 10-15.

⁵⁷ Ruth Tozer, op. cit., 2.

⁵⁸ *Ibid.*, 3.

⁵⁹ W.H. Cherry, op. cit., 23

⁶⁰ Ruth Tozer, op. cit., 4.

there was another establishment⁶¹. It is a large barracks town and many languages are spoken, the chief of which are Hindustani (Hindi), Kanarese (Kananda), Telugu, Tamil, and English.

3.2. The Development of the Tamil Field (Tamil Nadu)

Communication is the major roll in missionary work, which is enacting always along with in too. During the establishment and expand of CIGM early days, there was slow work because of poor communication facilities. In the year 1894, a party, which included George Wilson, Handley Bird and W. Stanes and three Indian workers, dumped themselves at Coimbatore. It is the place being as the largest and industrial estates domination at present.

Near to Coimbatore, place called Sathyamangalam, Anthiyur and Kurichee, were another group of mission stations formed for CIGM. The interesting thing is that the missionaries were traveled through horse drawn carts, a bullock carts, which were the means of transport. Even though it was not comparatively speed enough to walking, practically it was considered only using these facilities. I too belong to Kurichee where the missionaries established mission station during the early days and could narrate with my personal witness and experience.

In 1906 – Missionaries were granted a bungalow and its contraction continued up to 1908 by Mr. Trunbull at Sathyamangalam. Moreover in 1926 there was church building construction started by tired less sowing the word of God among the native masses. That

⁶¹ J. Russell Howden, (Forward). *Ceylon and India General Mission – 1893 to 1943*, (London: ICF, 1943), 28.

Mr. Scott sum up the position on those days ministry:

“The Telugu work in Bangalore has grown and many have been added to the church. In 1930 our present headquarters “Mizpah,” which comprises a bungalow, a large hall and a schoolroom, was purchased. The Hall is now our Telugu church, which has its own Indian Pastor. There is a good congregation of Indian people and also a large number of Telugu soldiers are touched”. The field administration is carried on at this Center. Taking the Telugu field as a whole, Mr. Scott says: - **“What great things God hath wrought”**.

congregation did expand until they propose a pastor for them. On 1933, Sathyamangalam congregation appointed a pastor by themselves.⁶²

At Anthiyur, the work started on 1894 itself. The first convert was a Brahmin. There Mr. George Wilson became the harvester over there.

3.3. Mission station at Bangalore for Muslims.

As per the mandate of the Christ, in the Gospel, that we find in the Mathew 28:19-20, CIGM had the vision to extend the work for the Muslims also. The word “General” which captured in the title of the mission name, it ordered the mission to have the policy to preach the gospel for the Muslims. It was a great initiative programme for this need, which started by Mrs. Marriweather and her Bible women who did ministry among the Muslim community in 1926. Among the Zenanas Muslims people Mrs. Marriweather found much interest towards the Gospel. For this reason, on 1928, Mr. Silsbee assigned to work for Muslim exclusively at Bangalore.⁶³ He learnt Urdu language and ministered among some 50,000 Muslims. This work had been established unto Mysore.⁶⁴

3.4. New Mission station at North India – 1938.

One of another great burden of CIGM was turned towards the North Provinces of India. One of the most exercised missionary Mr. Adam Scott helped to get the information about the northern parts of India. After much prayer and enquires, Mr. Adam Scott brought the report on 1937. He brought forwards the need of gospel for the perishing soul in the united Provinces, of North India.⁶⁵

⁶² Ruth Tozer, op. cit., 5.

⁶³ *Ibid.*, 5.

⁶⁴ J. Russell Howden, (Fd)., op. cit., 31.

⁶⁵ W.H.Cherry, op. cit., 28.

3.4.1. New Mission station at Basti.

According to the report of Missionary called Mandeline Spearman, who started her journey on 14th March 1938 to a place called Basti. It is a district, which belongs to united provinces (Uttar Pradesh) of Northern India. Near by a place called Gonda also considered as the place of missionary reaping center. Basti is near to Luknow, which take 10 hours journey by train during that time (1938). Urdu speaking Muslims and Hindus equally populated area.

3.4.2. The other mission stations at Northern India.

After opening the Basti mission station, God enabled the missionaries to start another mission station. Khalilabad was another station had opened. Mr. & Mrs. Abe Cummings spent several years and served the Lord.

The next station was Utraula. It was another highly populated people area. This place is a small town, fully populated with 50% of Muslims and 50% of Hindus⁶⁶.

In 1965, the place called “Utraula” where a great ministry was took place. Dr. Alita Bell, took initiative to build the hospital, which called Prem Seva Hospital. Till now it is serving the Lord through the medical work at the surrounding places. This hospital has the association with Emmanuel Hospital Association Institution. This tie up resulted due to a good leadership advancement by Mr. Jayakumar and his wife Dr. Rachel Kumar.

During the early days of CIGM ministry extended the mission field at Gonda district also. This field also received the leadership from Mr&Mrs. Thomson who had served in Telugu fields for a long time.

Another station in a near by place called Balrampur was another remarkable harvesting place, which started on 1939. Rev & Mrs. Irvine Robertson was the missionary who served the Lord right after their marriage.⁶⁷

⁶⁶ Ruth Tozer, op. cit., 6.

3.5. Further Advancement.

The ministry started to work just like the fire in the mission fields. It became increasing the mission station across the India also. The establishment of gospel work extended even at Pakistan too. 1950 was the year CIGM had the great burden for the Muslim people to send the missionaries. In 1955 the mission entered at West Pakistan after much prayer. Under the leadership of Rev.E. Keith Jones, the mission work started at the place called Bahawaldur. The message of Christ preached between both Muslim and Hindu people over there.⁶⁸

3.5.1. Mission field in Pakistan.

After three-year mission work at Bahawaldur District at West Pakistan, God enabled the missionaries to move to East Pakistan. Now this East Pakistan called Bangladesh, the work had been established among the Muslims. There were three missionaries who worked at south India had shifted to the Eastern Pakistan. Miss. Casley was the pioneer, who made the survey to this particular place to set the mission station.⁶⁹

3.5.2. New Name and further Mission fields.

When the mission stations are challenged to establish in different places especially across the country, the administration also was in need of another constituent in order to work further perfectly. During the period of 1968's, the mission work was unfortunately withdrawn from the Ceylon and its belonging mission stations. There were poor responses from the people the missionaries got too much discouragement. They found out the needy places for the gospel and in the interest of the people to hear God's word, in other part of the neighboring India. So

⁶⁷ *Ibid.*, 7.

⁶⁸ *Ibid.*

⁶⁹ *Ibid.*, 7.

the plans had been made prepare for new work in Nepal, Iran, Malaysia, and Indonesia. Later Philippines and Senegal were added.⁷⁰

Because of the mission stations expansion in the mission work, they proposed to have link with another mission agencies. The mission agency called PIVM (Poona and India Village Mission) became the partner in 1968. In the same year January, the name was adopted as ICF (International Christian Fellowship) for the CIGM. This new horizon bloomed with much prayer and the consultation took place between the two mission leaders from CIGM and Poona and India Village Mission. The work started across the country and even started at inside the country.

3.6. Advancing Together.

In the History of CIGM, the reaching of the people through gospel was the greatest task on that time. Some of the time it is also essential that to have partnering with other agencies in order to reach the people effectively. With the great burden for the perishing soul at north part of India and across the India, CIGM had the target to reach them by living word. For this task the talks had started quite informatively as much as two year before of 1968.

PIVM and CIGM joined their hands to unite for the purpose of reaching the unreached people by gospel. On July 1968 CIGM and the PIVM officially completed one of the first merger in the history of missions.⁷¹ The relationship of fellowship between these missions, continued to work together over the following years.

3.6.1. Progress in Ministry through Merge.

The merge of these two major mission agencies brought a penetration among the society across India. January of 1969, giving some major report of this tiding result.

⁷⁰ *Ibid.*, 8.

⁷¹ *Ibid.*, 11.

- ❖ An Amalgamation, which has increased the size of the mission considerably, released personal important posts, and led to encouragement and increased vision.
- ❖ An agreement to enter Nepal in co-operation with or and under the agencies of the Nepal Evangelistic band, with the first members entering in March: 1969.
- ❖ The sending of an experienced missionary to aid in the setting up of the Seychelles Radio station in the Indian Ocean in Jan, 1969.
- ❖ The decision for the general director of the mission to set up his office in the country of Iran during 1969.⁷²

3.6.2. Iran Ministry.

After merging with PIVM, the CIGM had the opportunities to serve the Lord at the land of Persia or Iran. This country mainly dominated with the Muslims, and the rigid government with rules. It is difficult to preach the gospel at open wide. So there are several other methods handled to reach out the people by gospel. Medical, literature, radio and Bible correspondence course were important tools to approach the pole over there⁷³.

3.6.3. Nepal Ministry.

For CIGM, it had the zeal for the Lord to reach out the people was the greatest task and try of it. During the year of 1969, CIGM had another agreement with Nepal Evangelistic Band. Through practicing the medical care work among the people at Nepal. This mission was served the Lord over there for few years. With the co-operation of International Nepal fellowship and with NEB, the mission and medical work still it is continuing at Nepal.⁷⁴

⁷² The minute from 1968, conference quoted on “A New Vision”.

⁷³ Ruth Tozer, op. cit., 11.

⁷⁴ *Ibid.*, 12.

3.6.4. Indonesia.

In 1972, CIGM started the mission work at Indonesia. An experienced missionary couple took initiative to erect the new missionary station at Indonesia. With this mission work ICF also pioneered with CIGM and worked for fifteen years. But at present there is no much information.

3.6.5. Senegal.

One of another major partnering mission field called Senegal. This is at North Western Africa. This place had the dwellers as Muslims. The population was about six million and out of that, 5.5 million people were belonged to Muslim. Ed. Welch was the home director of USA, visited to this place on 1982 march and felt the necessity to gospel for the people. The report was mentioning that, **“It looks as if the door is open – pray for laborers”**. The mission worked among the people called wolof.⁷⁵

3.6.6. Philippines.

In 1984, Philippine was another target to start the mission field over there. The mission entered in co-operation with OMF and SEND INTERNATIONAL. At Bangladesh and the mission work was extended among the people called “Rushes” for many years.

3.7. Activities

CIGM had the great vision to proclaim the gospel to the needy people. When the missionaries carried the good news to the pole they came to know the people and their need of present situation. The missionaries of CIGM paid their attention towards the society where they belonged and served the Lord. The burden also increased to uplift the society. They did remarkable changes among the society and they showed the real life, which should be lived on

⁷⁵ *Ibid.*, 12.

this earth with meaningfully. They had the plan and projects to accomplish the task among the multitudes. It can be divided into two 1. Social, and 2. Evangelistic work.

3.7.1. Social.

CIGM missionaries used to acquaint with the culture, climate, language and life style and their respective places where they had been serving God. Missionaries contributed their level best towards the society to bring up the community in the minds of poverty and spiritual darkness especially in India.

3.7.1.1. Schoolwork.

After the mission station placements, they constructed the churches. The unique idea was from the missionaries that they decided to build the church with the multipurpose in order to conduct school. The place called Kurichee⁷⁶ was first construction for that kind of plan. This same method continued in the following constructions. But some of the mission stations owned with a valued venue to construct the buildings for separate school. Mainly they concentrated on the former idea in the rural areas of Tamil and Telugu mission stations.⁷⁷

3.7.1.1.1. Village School

One of the first methods of CIGM is to preach the gospel through school also. The missionaries were commenced the village schools,⁷⁸ in order to educate the illiterate people's children in the native. Mr. Mallis was the first programmer for this panorama. The place called "Gobichettipallayam"⁷⁹ was the first station where the missionary constructed exclusively for

⁷⁶ I belong to this place which is situated at the Taluke of Bhavani, Erode Dist., Tamil Nadu.

⁷⁷ *Ibid.*, 5.

⁷⁸ W.H. Cherry, op. cit., 23.

⁷⁹ Now it is also shirked in the use among the people called "Gobi", which located at Erode District to Tamil nadu.

the new building for the schooling purpose⁸⁰. The school had followed the proper syllabus and trained teachers to teach.⁸¹

3.7.1.1.2. Night school

Another method that I found out of the CIGM methods of approaching the people is night school. When missionaries moved into jungle village they found the peoples custom and their day-to-day life carrier were appeared differently. These parts of people were belonged to the formers, and the daily wages (kooli) workers in the agricultural field. They use to go for plough in the daytime and they return at the late evening to their home. In the daytime it was not easy to approach the people for any other than the agricultural purpose. According to this kind of life style of the people, missionaries were to change their approach the people. These villagers were become available only in the late evening till early night in a day.⁸²

The zeal of the seeding the gospel into their hearts, the missionaries utilized these free times of the people. They invited by the missionaries residence in that particular free time. The missionaries taught them with their language efficiency⁸³. This method found great penetration

⁸⁰ The main object of the school is to educate the poor people, who cannot afford money. At the same time the people had to have the clear understanding about Bible. Through this strategy of method, people did not participate with this initially. But later these kinds of schools established at various parts of Telugu and Tamil areas were the seedbeds of churches that continue to flourish even today. This first method of educating the illiterate children enriched their life though learning through this kind of school.

⁸¹ W.H.Cherry, op. cit., 24.

⁸² Aaron, Interviewed on 24th of May 2004 at Kurichee. (Bhavani Tk., Erode District., Tamil Nadu.)

⁸³ Coddy, Granpa *Merriweather's story*, (Unpublished article), 5. One of the missionaries called Mr. Merriweather who served the Lord at Kurichee written in his account:

“When I arrived in the village there was no one who spoke English. I bravely started with my limited Tamil to teach upwards of twenty men used to come down nightly to the verandah for study. It was all right teaching the alphabet and simple phrases, but when they turned around and in an involved sentence asked a question. I was more often “up a tree” than not! Often we had to get a slate and draw pictures to try and find out what was meant. We were anxious that the young illiterate Christians should have the word of God hidden in their hearts, so we finished up with a time memorizing scripture verse and prayer.” So the second method was the night school to approach the people according to their availability.

into their individual heart with God's word as well as in the society. They become civilized through this endeavor.

3.7.1.1.3. Sunday School.

This type of method started at north part of India in CIGM fields. The place called Basti at United Provinces of North India, missionaries were started to conduct Sunday service of the compound itself. Miss. Dance, had the idea to start the Sunday school among the Hindus & Muslims people.

This type of school though it was not teaching the common education, every weak missionaries invited the children to attend this school. The reason is that the existence of government schools missionaries started to approach through this kind of Sunday schools.⁸⁴ They used to teach the Bible verse and Bible stories to the children. Muslim people initially they accepted missionaries approach. Later, there was great opposition from public given to missionaries. But missionaries' zeal, people were enriched by this kind of school at that time.⁸⁵

3.7.1.2. Hostel work.

The result of opening schools and educating the children, missionaries found another need to serve the people. During the period of 1900's missionaries were insisted to start for the ministry among children closer. Destitute boys and girls were to be seen everywhere. Orphans turned professional beggars, eked out a pitiable existence on railway stations, in markets and around the many temples.⁸⁶

In this position, they were all helpers; they turned into social evils and victims. Many of them utilized as the sexual workers. For, some year later, these people pointed out to get rid

⁸⁴ Madeline Spearman, op. cit., 18-20.

⁸⁵ *Ibid.*, 21.

⁸⁶ W.H. Cherry, op. cit., 24

from their life situation. Missionaries put their thought and prayer in order to start the Homes for children in a godly atmosphere.

In the result of these children heed, on 1902, there were two boarding homes; one is for boys and another for girls, started at Telugu field. At Hindupur, this type of boarding home nurtured the boys. The place called Penukonda had home for girls. Later period the Telugu girls home is again situated in Kadiri.

Following the year of 1905, this boarding home ministry had been extended at Tamil speaking area also. The place called “Anthiyur”, this project nurtured boys and girls at the boarding home. In 1920, the boys and girls section were separated. Boys remained at Anthiyur and the girl’s home moved to Gobichettipalayam. Due to the water scarcity the boys home closed on 1969. Now the same project has been started for boys at Sathiyamangalam in Erode District. Raja.M.Selvaraj and Emily Selvaraj, are taking care of these boarding homes.⁸⁷

There are innumerable boys and girls who came to Christ and even their life also preserved from all social victims and evils. They are all standing as the witness for the Lord. Their life is also enriched with God’s blessings.

3.7.2. Medical Ministry.

During the year of 1897 to 1902 there were relentless devastating, wide spread of famine and plague.⁸⁸ The merger with PIVM on 1968 January, CIGM had the great opportunity to serve people with their needs at northern part of India.

The place called Pandharpur mission established the medical work over there. In that place there was a clinic for men but there was a dispensary for the women. Dr.Ethel Ambrose, her sister, Lily and Gray were the pioneers for starting the medical work especially for women.

⁸⁷ Ruth Tozer, op. cit., 5.

⁸⁸ *Ibid.*, 8.

The medical practice gave at the venue of mission bungalow that was away for one and half kilometer from the town. June 1910, there was a dispensary constructed in the time. The initial stage of the days people very reluctantly to participate with the medical practice. Even they terrified because of white face doctors. But later on there were acceptance and lot of patients obtained the treatment from this hospital. This was continued until 1930 and the property was sold to one of the Indian doctor called Dr. Bidari.

3.7.2.1. Leprosy Work.

In the early days of CIGM ministries, leprosy medical work was a great challenge to approach the leprosy people. Though there were some government hospitals that gave medication for the lepers, it was not sufficient for the patients to be nurtured. Partnering with PIVM, were the other missionary movement called ICLM⁸⁹ joined to share the love of God to the leprosy. The statement from the patients came like: **Medicine is here given with love.**⁹⁰

Nearly two to three thousand patients were treated monthly under certain specified trees along the roadside. That was great chance for the people to know the love of God. They were able to hear the gospel of Jesus through this work. The responses from the patients were so radical and was a great and grand successive programme to serve the people by PIVM.

Since these clinics were conducted as like mobile clinic under the trees, government has restricted it. Also with practical administration and governmental influences, it faced lot of discouragements and the project ceased functioning.⁹¹

⁸⁹ International Christian Leprosy Mission.

⁹⁰ Ruth Tozer, op. cit., 9.

⁹¹ *Ibid.*, 10.

3.7.2.2. Community Health Programme

Medical treatment is also a great tool to approach the people. In India medical work always held among the society. In Bihar, Dr. Aletta Bell had the great vision to serve among the society. She started the community health programme among the Bihar community people. Dr. Bell was a constant visiting medical practitioner at Emmanuel hospital association in Raxual.⁹²

CIGM, had the part of Mission work along with Prem sewa Hospital in Uttar Pradesh. There are still continuing the ministry among the people.

3.7.2.3. School Ministry

Education was the top priority than the Hospital ministry for CIGM. The mission opened the schools in the second stage of their ministry in Bangalore around the marginalized Telugu people. Schools have started in the year of 1920.⁹³ At Bangalore, CIGM opened schools in Tannery Road, Wheeler Road, Murphy Town, Austin Town, and Blackpalli (Queens Road). Missionaries found many of these surroundings did not have literacy. CIGM invested the money and its time to educate them.⁹⁴

3.7.2.4. Discouragement of Child Marriage.

Among the Telugu Bangalore people had a traditional practice in performing the marriage of a girl, when she so childish age. When a girl attains the age of puberty or before her parents used to arrange her marriage with a boy of ten to twelve years or in some cases even older than her. Because of poverty, the poor parents had the arrangement of marriage. If the girl did not get married for long time, she considered as a life long burden to the parents.

⁹² *Ibid.*, 13.

⁹³ Johnson Spencer, "Early Memories", in J. Howdeen Russell (ed.), *The year of Jubilee 1893-1943 (London: CIGM 1943)*, 9-6.

⁹⁴ Sallagali John Sunder, *The Ceylon and India General Mission (CIGM) Mizpha Telugu Church in Bangalore: A Study in the Pastoral actors influencing church Growth 1930-1998*, (Bangalore : South Asia Institute of Advanced Christian Studies, Archives, M.Th., Thesis, 1999), 54.

This prevalent practice came to a conclusion through the missionary's approaches. People had the opportunity to have the employment and made the awareness of the life living as a family and so on through the teachings of word of God, changed the peoples practice of child marriage. Even missionaries announced in the church service that the girl should not be married before the age of sixteen, later to eighteen.⁹⁵

3.7.2.5. Traditional trades to Technical Jobs.

The traditional jobs of the people where the missionaries served, were had the traditional trades such as cobbling, dram beating, agricultural laboring and menial works. The missionaries and the native pastors encouraged them to leave their professional jobs by providing them new jobs. They joined in factories and army and some other governmental departments. Through this encouragement these people were had great change and took a paradigm-shift in their culture.⁹⁶

3.7.3. Theological Education.

CIGM started to literate the people theologically in the mission fields. The awareness of knowing the work of God ignited the light among the people especially among the Christian faith worshippers. It was a great urgency to encourage the people to make them well aware with the Biblical teachings. In the religious education side, CIGM had a good method it followed. Mission had creative syllabus of lessons to be taught during the year, one for each week in the Telugu Field. The syllabus of the mission has included a Scripture verse each week and a new lyric each month.⁹⁷ For this reason CIGM had handled several methods to approach the people effectively.

⁹⁵ *Ibid.*, 66-67.

⁹⁶ *Ibid.*, 69.

⁹⁷ J. Waskom Pickett, *Christian Mass Movements in India*, Foreword by John R. Mott, (New York: The Abingdon Press, 1933), 259.

3.7.3.1. Bible Woman.

Most of the CIGM female missionaries served the Lord as spinsters. As they were staying in the field, because of language and cultural barriers, they were not able to communicate with the people immediately. They were in need of some helpers to mediate in between the missionaries and the people. Some of the women were trained to preach the Bible verse, and to help the missionaries to translate while they preach. These Bible women were conducted the cottage prayer meetings and Sunday school ministries when the missionaries were in absents.⁹⁸

Miss.Dance and Miss. Madeline Spearman when they started the mission work at Basti, they did not have the Bible women to help them in conducting the Sunday school.⁹⁹ During the time of 1898, the work was first commenced in Hindupur. So, some of the women were trained as Bible women to establish the God's ministry at their respective places.¹⁰⁰ The mission nurtured them and even after their retirement they had pension for few years from the mission.

According to the mission's policy, they reached out the Muslims. In 1926, Mrs. Marriweather Geraldine started to work among Muslims also. When this work was established among them, there were need to help missionaries. Again Mr. Marriweather started a Bible woman's training school where nearly 12 surrounding villagers participated in a place called Gobi.¹⁰¹ Through this training school there are number of women participated with various ministries in the field.

As women were taught the Bible, they prepared themselves to serve among their own people in both practical ways and Bible teachings.¹⁰² Mrs. Evangelyn Polson and others worked

⁹⁸ Interview with Mr. L. Peter, (age: 61) Appakkudal, dated: 16th of October 2004.

⁹⁹ Madeline Spearman, op. cit., 18.

¹⁰⁰ J. Russell Howden, Fd., op. cit., 22.

¹⁰¹ Coddy, op. cit., 7.

¹⁰² Ruth Tozer, op. cit., 7.

among women in Mysore for many years and a Bible woman, called Kanaku, a product of the Girl's home in Tamil Nadu is still working today. Even though she was retired, she use to keep up contact with the women of the sewing group. Others also have worked amongst this community over the years.¹⁰³

3.7.3.2. Telugu men's Bible training school.

In 1910, there was a Bible training school for Indian preachers for paying small amount of money (7 £) per year, which provided board, lodging clothing and instruction. It is situated at Hindupur, Mr. Stevenson was formatted for the purposes of offering the preaching classes. Mr. Devadass taught the student to equip in the ministry. When Mr. Henning took charge of this school, there were six students after their training in the school who set a place to their native people in order to preach the word of God in their language.¹⁰⁴

Mr. Spiers accounts conveying the information that there was another training school for the first time at Tamil area in a place called Omalur on 1950. This school taught for Tamil men, as it was Telugu field school. During this time Miss. Casely in Gobi, had young women prepared themselves to serve among their own people in both practical ways of life style and Bible teachings.¹⁰⁵ Through this programme there were several folks enriched them in walk with the Lord and even generation-to-generation the same blessings are continuing upon them. In United Provinces after opened the mission work, the missionaries had set up a Bible school in Kalilabad and even at Nepal, the Nepali Bible school also which had been started by Christian and missionary Alliance.¹⁰⁶

¹⁰³ *Ibid.*, 5.

¹⁰⁴ *Ibid.*, 4.

¹⁰⁵ *Ibid.*, 6.

¹⁰⁶ *Ibid.*

3.7.3.3. Correspondence.

This programme started in the Barsi area people. The programme started so small and quietly, but it had reached lot of people.¹⁰⁷ The process of the programme increased at the later years.

3.7.3.4. Work among the student.

One of the great ways to reach out the people is approaching the students in various stages. In schools, college, and universities, there are numerous students who were enlightened their mind through hearing and studying God's word. In Poona, CIGM organized students evangelical of India.¹⁰⁸

3.7.3.5. Literature Work.

Literature ministry is another method of reaching the people to convey God's love to them. CIGM had the literature work and published Christian books the word of publications in Poona. Nearly thousand sets of Christian evangelical books were consisting of ten English and then Marathi languages, were placed in public, colleges and high schools libraries. At the same time literature tours were also performed in order to sell the books and introduced to the people.¹⁰⁹

In September 1937, at Mysore, there was a reading room opened and Mr. Neilson took efforts to bring people inside the room to read the books. The Bible stall in the exhibition brought great result in good sales of scripture portions and many personal interviews in 1941.¹¹⁰

¹⁰⁷ *Ibid.*, 10.

¹⁰⁸ *Ibid.*, 11.

¹⁰⁹ *Ibid.*

¹¹⁰ Russell Howden, op. cit., 32.

3.7.3.6. Radio Work

The effective and powerful tool is to use the radio for gospel preaching. This is one of the major technologies to approach the people where we cannot meet at their places. During the early time, CIGM missionaries utilized this option to proclaim the gospel in various languages, where the missionaries worked among the people. Later on, this work was developed. Programmes are recorded in a new studio and with the co-operation of transmitters, which were located at the Seychelles Islands.¹¹¹

3.7.3.7. Theological education by Extension.

There are several believers and the secret believers of Christ who would not have the opportunity to go to seminary or any full time residential Bible schools such as. For them the missionaries had the opportunity to serve them. The idea of sending Bible lessons through post, and receivers learnt the subjects at their respective places. Certain question and answering methods had been followed to encourage the participants. There were great number of participants edified their faith by actively involving with this education. So the method of distant education by extension teaching the word of God was a great help to improve the Christians in their spiritual maturity. This program offered by TAFTEE, which translated into Marathi and used widely¹¹².

CIGM, in this context had wide spread to serve the Lord according to the people's need. Most of the South Asian geographical major places were ministered.

3.8. The further ministries of CIGM, and partnering along with other agencies.

After the independent of India, most of the foreign missionaries went back to their countries. One the main reason was the missionary visa had not given to missionaries to land at

¹¹¹ Ruth Tozer, op. cit., 11.

¹¹² *Ibid.*

especially at India. So the spiritual encouragement was very much in needed to all the local leaders. During the year of 1989, those days' council of the mission made another agreement with mission agency called "SIM" stance for Sudan Interior Mission.¹¹³ It officially made the agreement to have partnering each other to work in the mission field. After merging with SIM, the CIGM ministry encouraged in various ways. The leaders of the churches and institutions of mission were motivated by giving leadership training of SIM authorities. CIGM and SIM, conducted a book set project which conducted in various part of the South Asian countries¹¹⁴. In the Tamil area churches have received a Bible school for them by this partnering. Recently CIGM has extended its mission for the local leaders by granting the vernacular book set. This tie-up is fulfilling the God's commission among the South Asian continent until today.

¹¹³ <http://www.sim.org> accessed on 23.04.04.

¹¹⁴ CIGM. Leadership Development Workshops & Book sets. Hand bill notice. Bangalore: August 2000.

Chapter 4

Theological Aspects of Ceylon and India General Mission

CIGM is formed and originated on 1893, with the great vision to reach out the Indian and Ceylon people by the gospel of Jesus. The missionaries motivated through attend the Keswick conventions, where they received spiritual gifts and uplift, to begin their venture.¹¹⁵

CIGM registered as a society in 1897 and it was changed as a company under the government company act in the year of 1928 in order to run the mission with the participation of board of directors.¹¹⁶ The reason is, CIGM is consisted with interdenominational and international missionaries were supported, worked and voluntary contributions extended by the Lord's people.¹¹⁷ The mission is EVANGELICAL in that it adopts the fundamentals of the Christian Faith as set forth in the Doctrinal Basis of "Byelaws".¹¹⁸

4.1. Statement of Faith. (Doctrinal Basis)

- We believe that "all Scripture is given by inspiration of God" being historically trust worthy, including all the miracles recorded in the Old and New Testaments, and its teaching and authority final.
- We believe in one God eternally existing in three Persons-Father, Son and Holy Spirit.
- We believe that Jesus Christ was conceived of the Holy Spirit, born of the Virgin Mary; that He is very God and very man and that all His teachings and utterances are true.

¹¹⁵ Russell Howden, op. cit., 8.

¹¹⁶ Ruth Tozer, op. cit., 1.

¹¹⁷ *Ibid.*, 2.

¹¹⁸ *Memorandum and Articles of Association of the Ceylon and India General Mission*, (Bangalore: 1928), 2.

- We believe in salvation by Divine sacrifice; that the Son of God gave “His life a ransom for many” and bore “our sins in His won body on the tree”, and that all who repent and believe in Him are justified on the grounds of His shed blood.
- We believe that the body of our Lord was crucified, was raised from the dead according to the Scriptures and that He ascended into Heaven and sitteth on the right hand of God as our High Priest and Advocate.
- We believe that man was created in the image of God, that he has sinned and thereby incurred both physical and spiritual death and that all men are consequently born with a sinful nature, and we therefore believe in the necessity of regeneration by the Holy Spirit and on man’s part, of repentance towards God and faith in our Lord Jesus Christ.
- We believe in the personality and deity of the Holy Spirit Who spake by the Scriptures of the Old and New Testaments, Who dwells in the believer Who is the administrator in the Church and Who is also here to “reprove the world of sin, and of righteousness, and of judgment”.
- We believe that the supreme purpose of missionary work is to preach repentance and remission of sins through Christ’s name among all nations.
- We believe that “this same Jesus, Who was received up from you into Heaven shall so come in like manner as ye behold Him going into Heaven”.
- We believe in the resurrection of the just and the unjust, the eternal blessedness of the redeemed in Christ and the eternal punishment of those who have ignored or rejected the offer of salvation.¹¹⁹

¹¹⁹ *Ibid.*

D.L. Moody once said, “The Bible was not given for our information, but for our “TRANSFORMATION”.”¹²⁰ According to this statement, CIGM Missionaries preached the word of God among the people at Ceylon. The life-changing incident was the great priority, which expected among the people through the Holy Spirit.

In 1894 October, the Monthly issue from CIGM called *Darkness and light* coated the following lines,

“The Lord has extended our borders, given us three stations, in India as well as two in Ceylon. But above all, He has put His seal to the work in the salvation of souls. In one village out side Colombo where, when our friends arrived, there was not a single Christian. Now a little band meets each Lord’s Day to worship Him.”*¹²¹

In the midst of much opposition from the Buddhists, Missionaries were never give up to preaching the Gospel, and the work of God continued to grow.¹²²

Homes were visited and open-air meetings held. With in a the period, in missionary’s house there was a shelter raised in order to accommodate about four hundred people to worship the Lord. In those early days God in His mercy saved souls through the preaching of the word, they accepted the Lord.¹²³

4.2. Mandate and Great Commission.

Here the word Mandate connotes, “Command”, “an authoritative order”, the wishes of constituents expressed to a representative, legislature as through an election, and regarded as an order.¹²⁴

¹²⁰ K.P. Yohanam, *Guiding Principles of Believers Church*, (Kerala: B.C. Publications, 2004), 80.

* Capital of Sri Lanka.

¹²¹ W.H. Cheery, op. cit., 23.

¹²² J.Russel Howden, *Witnessing 1893-1943*, (London: CIGM. Publishing, 1943), 17.

¹²³ W.H.Cheery, op. cit., 22.

¹²⁴ David.B. Guralnik. Ed., *Webster’s New World Dictionary*, (Newyork: Simon&Schester, 1980), 860.

4.2.1. Meaning of Mandate.

The word command that has used in the Greek term PARADIDOMI (παράδωμι) means “to give or deliver over”. In the sense of delivering or on trusting something to a person.¹²⁵ According to the biblical words Jesus gave the authority to preach the gospel.[▲] It is very important that the principle maintaining to approach the people. The task has to be kept before the work and it should be accomplished at that work or mission.

If we see the other organization or mission movements, they also worked with the particular strategy of method of approach the people. For example, in 1951, Bill Bright organized “Campus crusade for Christ to provide fellowship for Christians on college and university campuses and to organize and mobilize them to reach other young people. The organization also provided training in discipleship and evangelism.”¹²⁶

It is to serve our generation according to the will of god, as David of Israel did in his life. (Acts 13: 36). This is a challenge to demonstrate love, peace, joy and all the other aspects of the fruits of the spirit in a hostile world. A challenge is to call upon to one another.¹²⁷ A challenge is to ensure that no man, woman, or child, will be able to accuse us of not having done out utmost to share the good news the “Evangel”.

4.2.2. Great Commission of CIGM.

CIGM has the purpose in the mission from the word of god Dut: 7:2, Dut: 2:7, I Chron 29:13. Concerning the great commission, “God ye into all the world and preach the gospel to every creature. Mark 16:15.

¹²⁵ Vine’s, *Expository Dictionary of New Testament Words*, (USA: Evangelical Christian Publishers Association, 1952) 211.

[▲] Gospel according to Matthew 28: 19-20.

¹²⁶ Donald R. Howard, *World Awakening*, (USA, AR: New Leaf Press, 1988), 186.

¹²⁷ Harold Fuller, Forward by Luis Palau, *People of the Mandate*, (Grand Rapids: World Evangelical Fellowship, 1993), X.

4.2.3. The Mission.

The CIGM was formed in 1892 in obedience to a clear call from God, and is evangelical and interdenominational. It is the policy of the mission to occupy unevangelized areas, preaching the gospel of our Lord Jesus Christ among Hindus and Mohammedans in Northern and Southern India. The aim is to establish Indian churches that are self-supporting, self-governing and self-extending.

In 1892, the work began, thousands have been brought to a saving knowledge of the Lord Jesus Christ, and the widespread operations of the Holy Spirit in the hearts of the heathen are leading to increasing fruitfulness. 'Thanks be to God, which giveth us the victory through our Lord Jesus Christ.'¹²⁸

4.2.4. The Accomplishment of Mission.

It is interdenominational and international, supported by the voluntary contributions of the Lord's people. It occupies fifty-four centers of witness at the end of 1942. It has four Children's Boarding Homes, 89 Sunday Schools and four-Day schools. In this way several thousands of young people are under regular Christian influence. It has a Prayer Fellowship, with members who regularly pray for the work. It issues a bi-monthly magazine (1/6d. per annum, post free) entitled "Darkness and Light". Interested friends are invited to write to the secretaries for further information.¹²⁹ There are now over 100 self-supporting, self-governing, and self-extending 'CIGM' churches and some institutions. These are in Coimbatore District, Tamil Nadu, in Anantpur District, Andhra Pradesh; amongst Urdu speakers in Bangalore plus work in Uttar Pradesh.¹³⁰

¹²⁸ Madeline Spearman, *op. cit.*, 83.

¹²⁹ Rev.J.Russel Howden, *Witnessing 1893-194*, *op. cit.*, 2.

¹³⁰ CIGM. Leadership Development Workshops & Book sets. (Hand bill notice) *News Update* 8 (Bangalore: August 2000) N.P.

4.2.5. The Purpose of the Mission.

“Believing that the speedy evangelization of the world is the first duty of the church, as expressly commanded by her Risen and Ascended Lord, the CIGM in the providence of God was formed in the year 1893.¹³¹

4.3. Life style of Missionaries.

In the CIGM – History, until 1995, there were great number of god’s servants from various part of the world to serve as the missionaries among the needy people in the Asian countries through this mission. Their life style and their commitments are standing as the living witness before the folks who have converted through them. These missionaries established churches, schools, boarding homes, and hospitals in the respective provinces. There are many missionaries, who were worked in CIGM remained as single, widowers, childless families could be found in the history. They served god with their whole heart and trusted more upon the Lord’s will to go further for the reaping the souls for Christ. As we deal about the missionaries’ life style, it is good to remember Jesus who came to this world as a missionary and became a great model of divine and human.

4.3.1. What does it mean the term called Missionary?

The Dictionary of All Nations, describes about the word Missionary, ‘A person who is sent, especially to another country to teach and spread his faith there and or help people physically.¹³² The New Testament pictures for us a faith that is by its very nature missionary. It is must be needed missionary work in connection with Bible and people of other faith.¹³³ The above-mentioned meaning connotes that one who sent to proclaim the good news among the

¹³¹ *Ibid.*

¹³² Morris G. Watkins: Lois I. Watkins, eds., *The All Nations English Dictionary*, (Colorado Springs: All nations Literature, 1992), 487.

¹³³ Harold R. Cook, *An Introduction to Christian Missions*, (Chicago: Moody Press, 1977), 19.

people. In CIGM History, missionaries carried the Gospel from their hometown to the needy people of south Asian part of the world.

4.3.2. Preparation for the ministry.

When we look at the Paul's life, after the experience of "Damascus. He went as a Missionary from Jerusalem to Antioch (Acts 11:26). He had to face lot of socio-political influences during his missionary journey in the ministry. He was a Roman citizenship holder.¹³⁴(Acts 16:19). He is regarded as the apostle to the gentiles, no other missionary of primitive Christianity set his sight so high and planned to carry the gospel to the farthest limits of the inhabited world.¹³⁵ He faced all sorts of oppositions, ill and sickness, weakness, and in the midst of these inabilities, he preached the glorious Gospel of the blessed God.¹³⁶ He had the ambition first to love Jesus Christ. Because of his preaching the result was to catch to put into jail at Caesarea. But he was faithful minister to whom he called by¹³⁷ a man of noble in his heritage, won soul for Christ, and become the martyrdom for Christ.¹³⁸

Missionaries prepared themselves not only spiritual but also in the physical side also. Because during that time there were lot of deceases and for that they had to get approve from "World Health Organization".¹³⁹ After receiving the permission they had considered as a eligible person in health to stay over the other countries.

4.3.2.1. Traveling

In the south Asian Context, during the early time of CIGM ministry started the transportations were very poor. Those days for local transportation, people used bullock cart,

¹³⁴ Günther Bornkamm, Translated by D.M.C. Stalker, *Paul*, (New York: Harper and Row Publishers, 1969), 5.

¹³⁵ *Ibid.*, 49.

¹³⁶ William M. Taylor, *Paul the Missionary*, (London: Charles Burnet and company, 1892), 194.

¹³⁷ *Ibid.*, 461.

¹³⁸ *Ibid.*, 509

¹³⁹ Paul E. Adolph, *Missionary Health Manuel*, (Chicago: Moody Press, 1954)13.

Tonga, bullock buggy even some time by walk also to take travel from one place to another place.¹⁴⁰ When we compare with the modern transportation, we could analyze how fare they had been in patience to travel long distances into unknown places.¹⁴¹ The joyful tasks for the missionaries were that a soul is going to heaven.¹⁴²

4.3.2.2. Health Care.

There are several missionaries began to fall in ill health because of not having advanced medical aids and medicines. The total dependence upon God's power and authority there were number of missionaries escaped from the death.¹⁴³

4.3.2.3. Faith Ministry.

Missionaries' life is a life of sacrificing. It is a unprofitable work and even for single penny also would be expected from the lords hand for their personal needs. This is the experiment of the alabaster box had to be broken before the ointment could be poured forth.

Those days, mission's whole activity depended on faith and god never failed in and through the operation of it. "The mission is Mission is supported by the free-will offerings of the lord's people. No guarantee of support can be given to the members of the Mission but each member whether active or superannuated is expected to recognize that his dependence must be upon God who called". This faith principle has operated through all the years, and to the glory of god let it be simply started that He has never failed. It was estimated that approximately

¹⁴⁰ Interview with Rev: S. Albert, Date: 8th of July 2004, Kurichi, Bhanvani Taluk, Tamil Nadu. He is my father, and shepherding the flocks in Kurichi, and Appakkudal churches for many years.

¹⁴¹ J.Russel Howden, *Witnessing 1893-1943*. op. cit., 16.

¹⁴² Cumberland, *The Capuchin Mission Unit, India and It's Missions: The missionary and His work*, (New York: The Macmillan company, 1922), 209.

¹⁴³ Cody, op. cit., 8. Merriweather's writing shows that, the whole family members became sick, as they were on the way from home to India. They landed at Ceylon for having some official work over there. During that time these words are brought to convey the message to us that, 'the doctor was sent for, but he was away and it looked as through we all would be gone. But a chemist was found, who found something that stopped our sickness and all of us survived.

£300,000 had been received through the Mission accounts in 50 fifty years. There were the times of inflexibility when faith has been tested,¹⁴⁴ but though He delay to aid the missionaries, He never will be too late and has been proved again and again.¹⁴⁵

4.3.3. Social Reforms.

Socially neglected people were the new converts in the ministry of CIGM missionaries. They behaved like animals and addiction for alcohol. Sexual abuses limitless children bearing, unemployment, and poverty were prevalent among these peoples. They become so ignorant in the reality of life. Missionaries proclaimed gospel and the people found some relief by knowing Jesus Christ personally and intimately. Missionaries joined with these kinds of people in the society in order to make awareness in life. People brought into churches, which constrained them from these habits.¹⁴⁶

4.4. Compassion towards the needy.

The missionaries of CIGM, lived as a great exemplary life of showing compassion and shelter for distributes and for the orphans. They never lived for their own self. They did not have any immovable property for themselves. Wherever the need was there to serve the Lord,

¹⁴⁴ Cody, op. cit., 4. Merriweather in his biography states that, even for the preparation of god's ministry, he fully trusted upon God to pay for his theological studies. He obeyed God's voice when he had some little savings to give up. His prayer was, "Now Lord, I believe it was thy call I heard, calling me to go to India, and it was thy voice I heard asking me to give up the money I had saved for my training. Now if it is Thy will that I should go to India, I trust Thee, somehow, to meet this financial need that I have at this time for my training." I had an assurance that God had heard and answered, though I couldn't see any way out. The amazing incident took place in his life. While he was standing in front of a shop, one of his friends talked with him. That gentle man promised to pay to Merriweather's study fees and even he paid the whole bill to land at India. That was the faith they had and did see what God meant He said, Give and it shall be given unto you, good measure, pressed down, shaken together and running over.

¹⁴⁵ J.Russel Howden, *Witnessing 1893-1943*, op. cit., 44.

¹⁴⁶ Sallagali John Sunder, op. cit., 37.

they shifted the place totally, where they wanted to serve the Lord further.¹⁴⁷ Many of the foreign people as trade, came to India and to the neighboring countries especially to make profits and enjoy the positions out of their occupations. In the midst of this situation missionaries were never failed to utilize the opportunity to preach the gospel of Christ even when they walk in the street, travel in the train, and in Tonga, and so on.¹⁴⁸ They paid compassion¹⁴⁹ towards the beggars even though they were in the Hindu caste system exercising serious customs. Missionaries became parents for orphans who were not having hope in their life. Destitute boys and girls were to be seen everywhere at that time. Orphans turned professional beggars; railway station dwellers were brought out to the boarding homes. They nurtured both physically and spiritually.¹⁵⁰ The Lord directed His servants in making such provision for needy children. Through serving to children they preached gospel and many more lives became blossomed until today. The model and exemplary life of missionaries have been diluted with people who found Jesus in their life and there are all witnessing for the Lord even now.

It was a great harvest that reaped what the Lord wanted to have through the mission work of CIGM.

¹⁴⁷ Interview with L. Peter on 19th of October 2004. (Age 61) He is the chairman for Appakkudal CIGM church for several years.

¹⁴⁸ Madeline Spearman, op. cit., 54.

¹⁴⁹ *Ibid.*, 26. When the old widow did not wanted to have food, which prepared by the Christians, missionaries found difficulty to give shelter for her. The movement the old women, got the raw rise from missionaries, she started to cook raise at the very place. The old women cheated by kith and kin she was nurtured by the missionaries until her death.

¹⁵⁰ W.H. Cheery, op. cit., 24.

Chapter 5.

Conclusion

The history of the CIGM is a long story and I have tried to look at it from three broad perspectives. Before studying the CIGM history, I have traced it first to the background development in the 17th, 18th and 19th centuries. CIGM grew up in the context of the Pietistic movement, evangelical movement, evangelistic revivalism and missionary movement. It was in these traditions that the CIGM gave top priority to mission and evangelism.

Secondly, after setting forth the historical background, the study begins to examine the beginnings, growth and development of the CIGM in Ceylon, India and other Asian countries. After explaining its origin, I have gone on discussing its establishment, numerical growth and geographical expansion. The study also takes into consideration the introduction of several ministries, which includes starting of schools, medical services, missionary training, humanitarian activities, and publications.

The third perspective is on the CIGM's theological principles. This section brings out the official statement of faith and has elaborated on selected main themes. It has also looked into the areas in which most of these theological emphases have been implemented within the organization in and out there in the mission field.

From the point of over all view, CIGM was involved with all kind of ministry methods in the mission field. Indeed there were several inadequate amenities for the speedy ministry. The study of the missionaries' life background and their times advancements are comparatively very poor in south Asian context. The heard work in the mission field brought the marvelous blessing among the people. There were innumerable people found the God's love and they liberated from the dark to light.

During the time of establishment of the ministry, in each area, and the situations, made to face several challenges by the CIGM missionaries. In the midst of oppositions and

discouragements, the work was never been stopped. Instead of having the frustration, they became the channel of encouragement for others and for them also.

When we look into the development of the ministry in various approaches, it shows very clearly about their pre-plans and the co-operations each other in the ministry. In that case, the missionaries moved from one place to another place with out finding any inconvenience about the culture and the language obstructions, and they proved their commitment for the Lord. Up on this foundation, they stood courageously at the time of hardships and challenges. They remained to continue the ministry at their respective mission stations.

In the midst of all hardships and bed of thorns, CIGM ministries were developed, it had the wide spread in the south Asian countries. At the one side, as I found the growth and developments in the mission, the other side, it is sad to mention that the mission's growth has not been continued until today. In the initial stage itself the work of Ceylon came to an end. There were certain number of years, the only maintenance and administration were granted towards the mission field. The churches were received their own controlling authority and remained at the unhealthy relationship with the mission boards.

The foreign missionary people governed CIGM until 1980s. But after the independence of India and Pakistan, the major problem was raised on the visa for the white people. Those missionaries might not have expected that the foreigner's visas to cancel as they stay in the category of missionaries in South Asian countries. They all believed that their leadership would be continued for long time. It is the reason there was no importance was given to the local people to be trained as the future leaders for the mission board. I found that the rare opportunities were granted for the local people to the top-level administrations in the board. So that the mission, though it has hundred year history, it does not remarkable growth in the mission field and no adequate statements to be started in the church history.

Nevertheless, it cannot be denied that the work of CIGM has stamped the major role in the South Asian church history. The works of CIGM should be recorded in the history of churches in south Asia and to be taught among the present generation. The suggestions that I would like to state here in regard of further edifications and the growth of the mission:-

1. The ministry of CIGM should be brought into under dynamic and vibrant leadership of committee.
2. That committee should have the burden and real commitment for the perishing souls.
3. The mission and the ministry functioning should be in smooth relationship to have more reaping in the field.
4. The ministerial plan and purpose should be up to dated and reconsidered to the effective and creative programs to be conducted in the ministry.
5. Local people should be trained for the future ministry, and make them to have great burden about the ministry.
6. The encouragements of spiritual growth and the unity in the mission field should be maintained without fail.

The mission work as the commission of the Lord Jesus Christ, it should be continued. It is not an easy task. The CIGM ministries are also to be stretched out with the same policy and aim, which are formed at the day of origin to bring the people of God those who are all in the darkness.

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