

HISTORY OF CHRISTIANITY IN ASIA

Origin of Indian Christians and the Apostle Thomas: There were two views about the origin of Christianity in India. First, view proposed that St. Thomas laid the foundation of Christianity in India. Second, view advocate that St. Bartholomew was the founder of Christianity in India. Now we are going to examine these two theories based on the evidence produced by historian.

A. St. Thomas Laid the Foundation of Christianity in India

1).St Thomas Tradition: According to these traditions, it was believed that Christianity was brought to India by St Thomas. This has been the constant tradition of Syrian of Malabar (Kerala). This theory has been widely believed in the west and they accept that the apostle Thomas areas of work are in India. According to Bible account he was the disciple of Jesus Christ. He was also called Didymus Thomas (the twin). After Jesus resurrection he was appear to his disciple, they told Thomas that we have seen the risen Lord. Thomas replied, unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe.(John 20:25) and because of this Thomas was also called doubting Thomas.

2). **Western Tradition :** These tradition was organised in the west, According to this tradition St Thomas was following a well established route to reach India, sometimes in the middle of the 1st century AD. This holds that Thomas preached the gospel in Parthia and India, and converted many people to Christianity. He suffered martyrdom in India and was buried there. Later his mortal remained were transferred in Edessa (the first Christian state). One of the most important book “the act of St. Thomas, according to this the apostle was also started preaching in the kingdom of Gundapa. The king requested him to build a magnificent building as a royal palace, but the apostle spent all the money in helping the poor. And the king put him in the prison. Later the king brother Gad died and Thomas was requested to pray for the dead, when the dead was brought to live through his prayer, he narrated the beauty of the palace built by Thomas. The king was so happy that he released from prison. After that Thomas went to modern Madras/Chennai. There he was murdered by an angry king, because of the conversion of his wife (Queen).

Location of Gundaphorus : One theory hold that Gundaphorus was located in the northern region of India. Another theory also suggests that it was located in the southern region of India. The northern theory was more acceptable because, there was a coin discovered in northern India with an inscription king of Kutnapar, and regarding the route taken by Thomas, Roman coin had been discovered in India. Which testify that the Roman had already arrived in India, during the early part of the first century AD.

3. Ancient Writer: The ancient writer about the arrival of St Thomas were divided in to three group, such as, **Pre Nicene council:** these writer include Origen, Clement of Alexandria, Eusibius they all mention the about Thomas preaching in India.

Post Nicene: These writers include Socrates, Gregory Nazyanzus. Paulinus of Nola, and Raefinus. Among these three Nazynzus was the most important. Raefinus was the founder of the Roman Catholic theology.

Double Tradition: These writers include Jerome and John Chrysostom. This group support the post and the pre Nicene council.

4. Indian Tradition: According to Indian Traditions Thomas came to India by sea, he first landed in Travancore in about 52 AD. He converted Hindu family in Pallayer, Quilon and some other places. Thomas also visited other places in Coromandal coast making converts and then crosses to China and preaches the gospel. There later returned to India and organised the Christian worship in Malabar. Under some guide he erected few public places of worship. This tradition is made up of some important sources.

1. **Local record:** There were two song mentioned about Thomas. The Pattus were composed by local people about Thomas working in India.
2. **The Oral Tradition:** It is verbal history both Hindus and the Christian, when Thomas converted some Brahmin in south India, many Indian Brahmin families migrated to other locality, where Thomas could not have any influence.
3. **Folk Song:** The Christian of Thomas compose song commemorating the life and miraculous deed of Thomas, and these folk song became an important source to proof that Thomas preach in India.

5. The Portuguese : When the Portuguese came to India they found that some people were having Christian names and a sign of Cross on the roof of their house. When the king of Portuguese came to notice that he set an enquiring commission in 1517. The enquiry commission found out the following documents:

1. A document collected in the form of songs and oral traditions and books from the people of Malabar.

2. An information collected from the East Syrian Christians, in the forms of books, the sources contain the preaching death and burial of Thomas.

3. A document collected from the people of Mylapore which comes in the form of oral tradition. These three documents/ accounts are called the triple sources.

B.St.Bartholomew:

Another groups of scholar believed that Bartholomew was the founder of Christianity in India. The scholar who holds this theory that Bartholomew, one of the apostle had preached the gospel in India and left the book of Mathew in Hebrew language. This theory was supported by Eusibius , according to him Bartholomew preached the advent of the Lord Jesus Christ according to the gospel of Mathew. But this theory was not supported by any other scholars and traditions.

THE CHRISTIAN OF INDIA AND THE CHURCH OF PERSIA

1. These groups of Christian migrated to India. They were called east Syrian church. They were still present today in south India. They simply called as a Christian migrant from Syria. Thomas of Cana and his group of Christian play an important role in building a church in India. At Cranganore they organised Christian community. They nurture Christian by providing Christian teaching. According to tradition, Thomas of Cana, after reaching Cranganore Christian had presence in the locality, but only believers in name shake. The only distinguish was they have cross in their wall and had Christian name. Thomas made them until christen community to preserve their superiority of caste. Thomas work was very effective. They also evangelized Christian, the numbers of Christian grows tremendously, but misfortune happened again in the life of Christian in India. One of the king entrusted to build a town exclusively for the Christian. The king provided funds to begin the work, using this fund Thomas build a church and a house for Christians. The corner stone were laid by the king himself. However shortly afterward Christian in south Indians were divided into two groups, namely the follower of St Thomas and the follower of Thomas of Cana. Thomas of Cana arrived in India in 337AD.

CAUSES OF THEIR DIVISION

1), Thomas of Cana married two local girls, one belongs to the noble family, and another belongs to a slave community. And they said that these two women cause the division of Christian into two groups. The wife from the noble family followed the Christian from St Thomas. But the wife from the slave family supported the new converts to follow Thomas of Cana.

2), Topographical region: Another church historian Monsorrette make an argument that the main reason of their division was the geographical region, because of the landscape and the location of the Christian villages were so far to each other, so they divided into two groups.

3), Theory given by Res: According to him St Thomas Christian claimed themselves as superior to Thomas of Cana Christian. St Thomas Christian also kept them aloof from Thomas of Cana. They did not contact other Christian. These resulted in the separation of the believers into two groups.

2. Sapor and Prot: they were believed to have arrived in India in the year 813, according to some sources they were brothers, a native of Armenia. They first came to Quilon, and went to Cranganore and Ceylon and they brought big log of wood, from Ceylon, and built a Church. When they preach they have convert many people on the western sea shore .In cranganore there was a Stone near which they used to pray and here they used to performed many miracle. Both these missionaries died and buried in Quilon. These two brothers were instrumental in building the Persian church in India. They had direct contact with the Christian of India and the Persian. This was a time when Christians were still united that is universal church, which rule by the pope of Rome.

3. The Indian Christian connection with the west:

The Friars: India was dominated by the Mughal dynasty. The Pope of Rome wanted to send missionary to Mughal. He sent Friars to India. They were men, who lived themselves as poverty, celibacy and obedience. The society was inaugurated by the Pope Innocent IV 1252AD. Among the following were members worth mentioning.

a). John of Monte Cervino: He left Rome in 1289 AD with letters from the Pope of Rome. The Pope sent a numbers of letters to the Mughal chief. He visited Kublai Khan the great Mughal king in China and from there travelled toward India by sea. His companion Nicholas Pistoia died as soon as they reach India. His work among the Mughal chief was not successful. The Mughals were not interested in Christianity, even though Mughal ruler from different parts of India provided the best hospitality, but could not convince their heart. Instead his visit to India was an important event for the following reasons:

(1), after reaching India John happens to meet St Thomas Christians. In his letter to Pope mentioned the existence of St Thomas church at Mylapore.

(2), he also mentioned that it would be profitable to Friar to preach the Christian faith. This recommendation was taken by the Pope of Rome. Through Pope many missionaries from the west

landed in India. Because of the great missionary inflow during this period, the Indian considered Christianity as a foreign religion.

(3), he further state that there are some Jews in Malabar.

b). In 1321 another Friar with four members visited India. They were Thomas of Tolentino, James of Padua, Peter of Siena and Demetrius of Tiflis. They were lay brothers travelling to China to have continue the mission started by John of Monte Cervino, instead they came to India. Soon after their arrival, a war broke out in India. The domestic quarrels resulted to the dead of these four brothers. They lost their life as martyr. This incident was believed to be the first persecution in India after Thomas. Their bodies were buried in Thane in Mumbai. To continue the work of the Friars another Friar came to India, his name was Jorden .

c). Jorden was a dominican Friar from Frence, soon after arrived in India, he heard about the martyr and was given permission to move the remained of Friars Martyrs to a place called Sefa. Jordan stayed in India two and a half years. In 1330 he was consecrated by Pope John XXII, Bishop of Quilon. Jordan regarded as his duty to converts Christian as well as non Christians to the Roman form of Christianity.

d). Odoric of Pondenone : After Jordan another Friar Odoric of Pondenone visited the burial place of the four martyrs of Thane in 1332. According to his report the church erected in India was filled with icons/idols, and beside it are some fifteen houses of the Nestorians. (The Nestorian Christian- the form of Christianity who did not believe the divinity of Christ. According to them Jesus was divine after only getting Baptism, and left Jesus on the cross)

4.The Roman Catholic in India till 18 Century

During this time Kerala was popularly known as Malabar, road communication was very poor and because of this the local people and western missionary prefer to travel by using country boat. The sea water and the river point to Malabar provided cheap and easy communication. The Portuguese make use of this communication both in trade and politically. Politically India was divided , the Muslim kings dominated both the northern and southern parts of India except the kingdom of Cholas Dynasty and Vijaya Nagar. Malabar was split into eight small Kingdom, these kingdom were always at war with each other. As a result there was no political stability in Malabar. Taking advantage of this division the Portugal invaded these kingdom and put them under their control. Religiously the Christian present in South India were minority groups. The dominion religious group especially the Hindus regarded the Christian as low caste, further the Indian Christian also divided into three groups (Thomas Christian, The Syrian Christian and the Frairs). Beside these three group are some fifteen houses of the Nestorians in Malabar.

The motive behind the Portuguese coming into India:

1. To open up commerce with the east by a route that would not involved the payment of taxes to the Muslim.
 2. To establish a permanent position for themselves in Asia.
 3. To fight against the power of Islams.
 4. To promote the spread of Roman Christianity among those who came under their rule.
- To achieve this the pope granted the Portuguese the padroada system, which means the right to dominate and commercial monopoly. The Portuguese adopted this in all the newly acquired territory. Those are the four purpose of the Portuguese coming in India.

The Portuguese in India.

In 1498 there was a great discovery and that discovery was the discovery of sea route by Vasco da gama. This important discovery enabled the western traders to come in India. One of those traders were the Portuguese, with the arrival of the Portuguese, the Indian kings were not happy with them. They instigate to fight, to put the Indian Raja completely under their control Governor Albuquerque was sent into India in 1510 AD. He put most of the kings under his control. Even Goa was shortly captured. He set up his headquarter in Goa. He built a fine city and a stable forte from Goa. The Portuguese stations extended north ward and south ward along the western coast. Soon after their settlement the pope of Rome sent learned man to teach the Roman faith to the Indians Christian

The Portuguese and the Indian Christian.

In the beginning there was no misunderstanding between the Portuguese Christian and the Indian Christian. But later on the two Christian community come to face a serious problems, which cause a great division in the Indian Christian and the Portuguese.

But after some time it was a lot of differences between the two groups in many points, the following points are the difference between the two group.

1. **Differences in the ecclesiastical alliance.** The Portuguese like the entire western belong to the western Roman Catholic. They were very Roman in their faith. They have believed that all the Christian must be in communion with the Pope of Rome. Whoever reject the supremacy of the Pope were regarded as heretic. The

Syrian on the other hand gave an allegiance to the patriarch of the east. They acknowledge the Patriarch was the head of the Church. (There were four Patriarch such Patriarch of Jerusalem, Constantinople, Antioch and Alexandria but later another Patriarch sprang up known as Patriarch of Babylon) This is the main reason why they could not stand together.

2. Difference in the used of sacrament- The Portuguese believed in seven sacraments. Such as: - Baptism, the Lord Supper, Confirmation, Ordination, Penance, Marriage, and unction/last rite. The Syrian Christian omitted confirmation, because they believe that it is not distinguished from baptism' further there was also differences in the used of unction. Portuguese performed it only in the dying as a means of preparation for the next life. But Syrian performed both the dying and the death.

3.Differences in giving Holy communion

The Syrian Christian serve the Holy Communion by socking the bread in the wine and the two are giving together by means of spoon. But the Roman Catholic serve the bread and wine are serve to the priest and elders but other communicant received the bread and not the cup.

4.Clerical Marriage The Portuguese did not allowed to marry but the Syrian Christian permitted marriage.

5.Purgatory The Portuguese believed the doctrine of Purgatory , the Syrian Christian did not believed the doctrine of Purgatory.

6.Veneration of Icons. The Portuguese observed the custom of venerating images like Jesus, the virgin Mary and saints. The Syrian Christian on the other hand did not practise this veneration.

7. Superiority complex. The Portuguese did not believed that there was good in Hinduism, Islam and the Indian Christianity other than introduced by the west. As a result of this they could not mixed with the Syrian Christian.

8. Differences is life styles The Portuguese have the habit of eating meat and drinking liquor ,the Indian Christian abstained themselves from eating of meat and drinking alcohol . They regarded the Portuguese as Parangis .(means meat eater and regarded as unclean)

9. The Padroada System It is a system sanction by the Pope of Rome in 1456 to the India of Portugal. Under this system the Portuguese were granted the right to dominion in commercial monopoly in the land discover and to be discovered. It also include the right to have control over ecclesiastical matter. The Indian Christian could not tolerate this padroada system.

Francis Xavier (1506 -1552) He was regarded as the greatest Roman Catholic Christian missionary. Who was instrumental in Roman form of Christian in many parts of Asia. He wa the son of a noble man in Spain, His father was the president of the council of the king. Francis grew up and received his education at the very young age in 1525 , he joint the university of Parish , the theological centre in those day. While studying at the University of Parish he experience a religious conversion through Ignatius Loyola.(*In the Parish University a prayer group was form under the leadership of Loyola with 7 members committed themselves to be humble celibacy and form a mission called mission of Jesus.*) The king of Portugal want to sent a missionary to India, to look after the spiritual condition of Portuguese Christian in India , but he did not find any one to go to India as a chaplain , he wrote a letter to the principal of University request them to send a volunteer to go to India as a Chaplain . The head of the university contact this society; Ignatius Loyola gave his name to go to India. But unfortunately Loyola was severely sick because of his sickness in place of him Francis Xavier gave his name. Francis Xavier arrive Goa the centre of Portuguese activity on May 6, 1542. When landed in India he discovered that the life of the Portuguese were worm of worldliness and loose living. The Indian people called them Parangis after working with the Portuguese for short period he decided to work separately among the Paravan converts who live in the fishery coast. He devoted himself to visit the sick in the village, he also gather Children in one of the church for elementary Christian teaching. He walk through the streets ringing the bell on his hand and calling out “ Faithful Christian , friends of Jesus Christ send your sons and daughters and your slaves of both sexes to the holy teaching for the love of God” with bare foot and wrapped clothes around to cover his body and walk among the Indian Christian. Many India were attracted by the style of his ministry and thousands of Indian were converted to Christianity.(Some historian says about 30,0000 were converted and mass baptism started)

Ministry Method:

1).**Translation:** He translated the Bible into Tamil , He also translated catechism and book of common prayer into Tamil.

2. **Dress:** He dress himself like a high caste Brahmin, He walk through the street with little bell on his hand and inviting the local both Christian and non Christian . To attain the church he requested his hearers to go home and teach what they have learnt to the other at home.

3. **Chapel construction:** He constructed a number of chapels with clay and palm leaves large wooden cross were erected and lamb were kept at the first of its cross most of the chapel were constructed on the road side.

4. **Appointment of Catechist:** He appoints the catechist to teach the villager. He called those catechist Kanakapilai, they were responsible to teaches all the religious teaching. To make sure the Kanakapilai's responsibilities he assigned priest to look after them.

5. **Fight against Idolatry:** He wages a relentlessly work against Idolatry, drunkenness, some one persisted by drinking he would be punished by the Portuguese army, they even vanish to another village but before he employed such harsh method he tried to win over the offender with kindness. This was the area the scholars badly criticised Francis Xavier.

6. **He adopted Mass baptism:** Though individual were baptized he prefer mass baptism. He wait the appointment to take the whole village to take baptism.

Comparison between the Ministry method of Paul and Francis Xavier.

1. Paul method of evangelism, entrusting the local leader is adopted by the Francis.
2. As Paul concentrated to a particular groups of people, Francis too choose the Paravan group at the fishery coast.
3. Language was a barrel for Francis but Paul was a gifted in language.
4. Paul was a theological expert but not Francis.
5. Paul was giving important to Chronology but Francis did not give much important to chronology. (Year and date)
6. Francis xavor was giving important to Baptism especially Mass baptism but Paul give not much important.

The Portuguese Christian and the Indian Christian:

The Roman Catholic infiltrated the Malabar Christian in the Roman form of Christian. It was the intention of Roman catholic that to put the whole Indian Church under their control. The Roman Catholic received a priest from Rome. And the Indian Christian on the other hand continued to received the priest from Persia. Something happen in (Babylon) Persia during 1500, The Patriarch Mar Jacob was died, the one who supplier Priests to the Indian Christian. The Christian in Persia were divided during the middle of the 16 century because of Nepotism. Simon VII was the patriarch regarded as to play the game of Nepotism in giving appointment of Church leader, because of that the church in Persia rose against to simon VII, he also had his own people. The Church of Persia did not like Simon VII, therefore they appointed Simon Salagar as a new Patriarch. The Patriarch Simon Salagar was appointed as Patriarch because of corruption or Nepotism of Simon VII. Simon Salagar in order to strengthen his position went to Rome in to received confirmation of his Ordination as the Patriarch from Pope. Since then there were two Christian groups in Syrian, Therefore the Church is Syrian were divided, one group were in favour of the Catholic and other group the chardian Christian or simon VII, they were also called East Syrian Christian. And East Syrian sent Mar Abraham to India church, one group was sent by Simon Salagar and another group by Simon VII and this group were still called East Syrian or Chardian group. This group were regarded as the Roman line Christian in Persia. The Roman Catholic in India believed that Mar Abraham would submit himself to the bishop present in India but the Mar Abraham with the arrival of Mar Abraham in order to win the confidence and support the Indian people, in order to continue the support the East Syrian or Simon the VII, he start giving ordination to many Indian Christian leader. The Portuguese were not happy with this, they instigate the local Raja to abase Mar Abraham and sent him a way out of India. But the Indian Christian were not happy with the Portuguese. They joined hands together and start to fight against the Portuguese. In 1575 Mar Abraham was arrested and was force to renounced the East Syrian Faith. He was put at the concentration camp for two years.

The Roman line of Christian were not happy with the Malabar Christian, They want to put all the Indian Christian under their control they called a Synod of Diamper. This synod was called with an attempt to put the Indian Christian under the Roman Catholic line of Christianity. To put under the control of pope of Rome and attempt to impose the Roman culture among the Indian Christian. And it was an attempt to Latinized the Indian Christian. Even though the Syrian line Christian were in majority but Roman catholic because of support of the Portuguese using the power of Portuguese they called the Synod of Diamper. At the end of Synod of Diamper all the literature available in Indian church which were written in Syria were burn down and removed every literature that belongs to Syria Christian and they put Latin Bible, Latin literature and Latin liturgy in all the Indian Churches. When Mar Thomas was died the Roman took an advantage and selected father Roz to head the Indian church and George of the cross was appointed by Mar Abraham as his successor was not accepted by the Portuguese and the outcome was that at the end George of the cross in order to prevent the division and enmity among the Indian Christian he step down but division continue when he step down there was a void of leadership after the step down of George of the cross. This void of leadership pave the ways for the Portuguese

to imposed their own custom, hierarchy, law , liturgy and rites . All the practises by the Syrian Christian were regarded as heretic, in order to remove all those the Synod of Diamper was form.

During this Alexis De Menenz the Arch Bishop of Goa summoned all the priest , cleric and laymen from its local churches even the church he had not visited , about 130 clerics and priest and 660 laymen met at Diamper(Udayamperoor) in the territory of the Kingdom of Cochin . The synod solemnly begin on the 3rd Sunday after Pentecost ie June 20,1599. The synod lasted for seven days ,Arch Bishop Menenz preceded the synod at this meeting the Chaldian Patriarch who were not in communion with Rome were condemn as heretic . Menenz made the delegates swear that they would not accept any bishop except the one nominated by Pope. The synod also canonized Romanization of the Church of St.Thomas Christian at the end of the meeting . Alexis De Menenz produced a draft of decrees that he and Father Roz had prepared in advanced, it was circulated in Portuguese language. Then translated into Malayalam . The participant made a sign ---- Malayalam documents which led 35 canon given in the Portuguese text.

The decree at synod of Diamper

1. Renunciation of Nestorianism and Syrian Christian practices
2. Affirmation of Catholic faith which is strongly western.
3. Renunciation of the Patriarch of Babylon and insistence on the duty of obedience to the Pop instead.
4. A full acceptance on the Roman sacraments.
5. Divisions of the churches into Parishes.
6. Affirmation of latin language as official language of Christian worship.

The result of Synod of Diamper

1. The Portuguese achieve their aim and policy in renouncing the Chaldian patriarch and influence of Roman pope.
2. The decree No. XVI order that all Syrian manuscript should be handed over to the Arch Bishop and they are to be bruiied.
 - a). Thfe book of the infancy of the savior
 - b). Book of John Bradon (Bradon is who introduce using icon in christian worship)
 - c). the Pearl of faith
 - d).The life of the abode Isaiah
 - e). The book of Sunday
 - f). Exposition of Gospel
 - g). The book of Lots
- (The books which they were burned were 18 in numbers)
3. Under Portuguese Parouda latin Bishop were appointed to look after the St. Thomas Christian.
4. The Indian Christian were officially Latinized .

The Diamper (Udajam pedur),was the introduction of the official language of the Latin in Indian Church. { Back of The condition of Indian Christian , we have Thomas introducing Christianity in India but there is no mention of giving special training to the local people , after him another group from Persia they were the main supplier of Christian leaders for Indian church even though they work among the Indian Church for so many years starting from 337-800 also the Indian Christian solely dependent on Persian church for leadership. And there was no mention of the Persian Christian giving training to the local people, Leadership was fully depend on Persian but with the coming of the Friars who were very catholic in their faith , they start giving training to the local Christian slowly they developed leader it was colour with Roman a faiths .The next is Francis xavior from the Roman Catholic line who develop different strategy, which much important to kanakapilai (the catechist), catechist are the one who gave a doctrinal training. He gave the training through this catechist . He hired the three seminary students to translate the Bible , when they give training to the local people they colour with the Roman faith.

When we say that the Synod of Diamper is the beginning of the introduction of Latin language in the church, one may think that the Latin language is foreign to the Indian Christian no there is a seminary student who master the Latin language by this time. Now during the Portuguese rule the catholic mission and missionary were updated in India under the patronage King of Portugal. Even though a good number of Christian were present in India authority was not given to the local, they were still guided and control by the Portuguese who were very Roman Catholic and ecclestial leadership was also provided by Portuguese they did not welcome any other leader other than those who accept the catholic faith and the Portuguese also knowing the importance of giving training to the future leader they started opening training center. The Jesuits (Dominican and Franciscan)were entrusted to look after the training centre. On the other side The Indian Christian from the Syrian group till 1500 there were no training given to the church , no Seminary started by the Syrian. And Indian Christian or Syrian Christian were attracted to attained the seminary or training under the Roman catholic slowly they join them. Those Christian who were on training were moulded with a Latin language and literature.

ROBERT DE NOBILI

The work of Robert De Nobili was sometime regarded as the Madurai Mission. He is also another member of Jesuit mission, who chose to do ministry in India among the high Brahmin caste. He was a man of keen intellect with ardent zeal for mission. He arrived India in the year 1605, after a short stay in Goa, he was sent to join the mission in the fishery coast. He spent seven months in Paravan to learn Tamil. In 1606 he moved to Madurai and started the Madurai mission. Within seven months he mastered the Tamil language.

The relation between the Christian and the Hindu during this time:

The Hindu regarded the Christianity as the religion of Portuguese, who ever follow Christian are regarded as low caste even who has taken refuge under Portuguese were regarded as untouchable. The Christians were regarded as the Parangis (meat eaters, alcohol drinkers).

Robert De Nobili Method of Adaptation

1. He preferred himself known to the Indian not a Portuguese but Italian.
2. He supported the caste distinction of Indian society, he claimed himself to be equivalent to a Kshatriya. He declared himself also as a Sanyasi.
3. He gave up meat, fish, eggs and wine and restricted himself to one meal per day consisting of rice, milk and vegetables.
4. He refrained from having fellowship with the low caste and ate only Brahmin food.
5. He obtained permission not to wear black cassock wearing dress like a sanyasi and ordain Indian people.
6. Instead of living in a place like a house given by the Portuguese he preferred to live in a mud house covered with straw.
7. He changed the name of the scripture by calling the Vedas which means book of truth.

Background of Coonan Cross

The Indian Christians from the inception connected with the Church of Babylon and received bishops and leaders from it. With the arrival of Franciscan and Dominican slowly they introduced the Roman element among the Indian Christians in worship and in Theology. With the establishment of Portuguese power in part of India attempted to Latinize the Indian Christian. Portuguese started a Latin diocese in Goa in 1534, later in the year 1558 they inaugurated another Latin diocese in Cochin. Why do they move towards the Thomas Christian majority. This was to attempt to bring Thomas Christians under their jurisdiction. In 1559 Alexis De Menezes was appointed as the Arch Bishop to govern the Thomas Christians. The Portuguese thus extended their authority over the Thomas Christians. Whenever the Portuguese had control over the church they refused to accept the legitimacy of orthodox East Syrian. The church of Malabar slowly came under the communion with Rome. Every attempt to resist the Latinization process was regarded by the Portuguese as heretics. Under these circumstances the Thomas Christian resistance to Roman influence became more and more disastrous. To make the situation worse Patriarch Ignatius Hidayalla who visited India from Persia was captured and arrested by the Portuguese armies at Goa in 1653. As a result of this violence a quarrel arose between the Syrian Christians and the Portuguese authority, this incident led to the Indian Christians taking an oath, which is called the Coonan cross.

The Coonan cross In relation to the persecution given by the Portuguese to the Indian Christians felt the need of fighting for their rights. After the Synod of Diamper the Syrian Christians felt the need of a bishop of their own rights. The Indian Christians after the arrest of Ignatius Hidayalla have no hope of receiving any bishop from Persia there was also a rumour spreading among the Indian Christians that Hidayalla was drowned by the Portuguese authority. The angry Syrian Christians assembled in thousands in front of an ancient cross in Mattancherry. They tied a lengthy rope on it and holding the rope they swore that they would never obey the Latin Arch Bishop or Jesuits. This is known in history as the oaths of the Coonan cross. The Indian Christians then proceeded to Alangad and consecrated their leader Thomas as their metropolitan. They carried a crooked cross across the street and pledged through their slogan that Thomas was their Metropolitan that they would never obey the Latin Bishop, this event led to the emergence of two distinct groups among the Indian Christians. That is the Romano-Syrian and the Jacobite-Syrian.

Political situation of India

1. The Portuguese

It was a time of trade and commerce, the Portuguese were the first group of outsiders who entered India and started trade and commerce. It was not their intention to spread the gospel of salvation; the primary purpose was trade connection with India, but this group as they settled in India they felt the need of planting the Roman form of Christianity in India. Because of that they adopted so many different strategies.

Mixed Marriage : they encourage mixed marriages between the Portuguese authority and armies were advised to marry the Indian girls. And converted not only the girls but even to their family to Roman forms of Christianity.

Offer Jobs: They also offer jobs under Portuguese government only to those who embrace Christianity, without true conversion just to solve their problem, they passed a decree that public offices could be held only by Christian and Christian alone. People embrace Christian for the sake of Government jobs.

They also introduced false conversion. They force the Indian people to embrace Christianity, they made a restriction to other religious group to have public worship in their territory, restriction made to Hindus and Muslim to abstains public worship within their jurisdiction.

Power to own land: Power to own land was given to the Christian. They also provide protection to Christian against Mohamoden. The great Mughal ruler Tipu sultan was very popular during this early 17 century. He start invading the southern India and in order to protect themselves from the Mohamoden invader the Indian people sought the help of Portuguese, the Portuguese provide protection from the invader, just because of this many people were baptized.

The Portuguese also restrict any mission agency to enter India without their permission, entry into India no matter which group they belongs, without the approval of the Portuguese mission agency or a missionary could not enter India. So the only way for mission agency to enter India was to get the approval of the Portuguese.

Political condition:

There was not political boundary as we have today, divided into small kingdoms always fight for supremacy. The only dominant kingdom existed during that time was the Mohamodan, they called the Delhi sultanate or the sultanate of Delhi. They extend their influence down south, The only two Hindu ruler the Cholas (Bijapur) and Vijaija nagar Kingdom, even those two Hindu kingdom were not in good term. It was time for the Mohamoden to occupy even the southern part of India. The only power existence during this time was the Muslim. The advantages for the south Indian people was inhabitant of the Portuguese who could protect them from Mohamoden, they set up their headquarter in Goa, that check the further infiltration of the Mohamoden into the interial part of south India.

2.The Dutch (East India Compay) They were the protestant group, from Netherland, Holland, by the middle of 16 century the Dutch pour their peace India Company and they name Dutch East Indian Company. This is a trading agency form with the approval of Government. The Dutch East India Company was form in the year in 1663 and in that year itself enter India and capture Coachin, it was under the control of Portuguese during those days and brought an end the Portuguese control. They force the Portuguese to vacate all their properties from Cochin. The Dutch hate the Roman Catholic, wherever they are in order to check their influence and the spread of Roman Catholicism they enter and capture those land. The reason behind is that they could not enter directly to their headquarter at Goa, they enter Cochin to check the Roman faith of Christianity. The coming of the Dutch East Indian company was not a mission motive.

1. To check the growth of Roman Catholicism in India.
2. To check the spread of Roman Catholicism in India

They hate the Roman catholic but they don't have any desire to spread the Christian faith. Their primary objective was to make money. They get less interest to missionary mood and they believe that Mission agency or Missionary would become a threat to their commercial indebt. As it was a company charter of approved by the British parliament the company charter could be renew ever after 20 years.

The Dutch East India Company coming were a blessing for Malabar Syrian Christian. At first they were very happy, shortly after their settlement the Dutch were not interest in the religious matter. Their primary goal was making money. Their expectation was not fulfil after their settlement they have their own chaplain.

TheDanish- From Denmark, They setup their headquarter in India at two places-

1. Tranqubar – 1620
2. Serampore in 1676. Like the Dutch East India Company trades and commerce was their primary consideration. The company workers were Lutherans by faith but they did not venture in propagating their faith. They refused to allowed every missionary in their territories. They regarded Christian missions as a treat for commercial interest. At the dawn of 1700 the King of Denmark Frederick IV, a Lutheran conceived the idea of sending a missionaries to India. His court Chaplain, to whom he assignd the task of finding suitable men, not having been able to find any in Denmark, applied to his friends in Germany; and there two young theological students, Bartholomew Ziegenbalg and Henry Pluetschau had agree to go. They were brought to Denmark and ordained. They were sent out to Tranquebar as royal missionaries at personal expense of the King. So it came

about that the first protestant missionaries to India were German Lutherans sent by a King of Denmark, They arrived at Tranquebar on the 9th of July 1706.

4. The British/English East India Company or Colonial power

The British East India Company was a trading company, started during the early 17 century with an objective of having trade relation with India. In the beginning it was a private company sanctioned/approved by the British Parliament. From the very beginning they proposed not to interfere with the religious life of the local people, they believe that that will be detrimental to the company interest. So they give less interest to missionary works, they believed that mission agency /missionary would spoil or would become a threat to their commercial interest. As it was a company charter of approved by the British Parliament, the company charter, the business enterprises permission had to renew every after twenty years. Even though the company was a private company as the permission to run business was proof and sanction by the British parliament. The British parliament had much to say with regards to East India Company.

As we have mention in 1757 the small trading company station in Calcutta West Bengal, all of sudden an Indian brothers joint hands together and fought against the company and so called the battle of Plassey was fought between the Indian Rajas and the British East India company. The company won the Indian Rajas, and the ruled of British East India company started the whole of west Bengal area, they made Calcutta as the seat of the Western of East India company because of that they name Calcutta Presidency. Slowly they also defeated other India king and established Madras Presidency and Bombay presidency. But with the raised of power of East India Company, Britishers started coming to India work under East India company, more and more people from England came to India, there was a need of looking after the spiritual welfare of the company's officer and because of the need the East India company hired military chaplain, they hired military chaplain, and those military chaplain were appointed by company and they asked the church of England to ordained whoever the company appoint to be the chaplain. They gave less fare. They do not allowed the military chaplain to interfered outside of company's official. The only permission given to the chaplain was to minister to the butchers, to the gardener and to the chawkider

The charter was renewable every after 20 years. The company had a monopoly and was administer by a board of governors. Their sole aims were to make profit. They refused to allow any Christian mission under their territory in their jurisdiction. But with rise power of East India Company the Britisher start coming in India and work under EIC, more and more people were coming from Europe . In order to look after the spiritual needs of the official. they engage the chaplain from the military , Those military were appointed by the company they asked the church of England to ordained whoever they appoint. They do not allowed the military chaplain to inter fare outside of company's official and within that company official the only given permission was to minister the butcher, to the gardener and to the chawkider. They believe that Christianity is superior then Indian religion. And to make Indian people to become a good servant of East Indian Company, they brainwash those four grade worker in the Christian faith. They believe that Christian were more thrust worthy to their work just because of that they allowed the chaplain to minister among the butcher, gardener and chawkider. They require more and more armies to protect the East Indian Company territories, more armies were recruit from England and from India. Those company armies were also look after by chaplain. So that was their attitudes towards Christian mission, even the chaplain they hire were given boundary to work and where not to work. 1757, battle of Plassey was fought, at the end of the 18 century things change, evangelical reformation started in England. Evangelical awakening happen in Europe in the later part of 18 century was due to the preaching of John Wesley, Charles Wesley and George white field slowly because of their leadership Mission interest begins to grow. In 1791-92, The spirit of mission grows its momentum. During 1791-92 William Carrey propose among the Methodist Church that it is the obligation of every Christian to preach the gospel to the foreign land.

Many members of parliament were also affected and willing to support to send the missionary to foreign land.

1793 was the year due for the company charter renewal and Willber force Member of Parliament took this personally and present the important of sending or doing the missionary work in British occupy territory because of the evangelical movement there were also other parliament members who support Willber Force but majority of the members still do not accept the missionary involvement within the jurisdiction of British East India Company. The year coincide with William Carry arrival in India, the hardship William Carrey the passage not given to step into Indian soil letting him stayed in the big ship for three night out there in the middle of Bay of Bengal. The East India Company had their reason to do this. William Carry was secretly taken by the Dutch East India Company by sending small vassals.

His delayed of departure from England was due to his wife not having the same calling, somehow he was able to convinced his wife sister, his wife Dorothy was willing if her sister is willing to come with her. With much grievance Dorothy follow William Carry. William Carry companion Dr.Thomson was very expensive time. BMS not providing enough money for their survival in India. His companion Dr.Thomson arranged a big mansion but they could not pay the rent, he walk out in search of House rent. Atlast he found out a very dirty room in Calcutta, no fan, filled with spider web.

The East India Company did not give support to this man instead of support the English East India company looking for this man to arrest. The only provision given to Christian mission was providing chaplain for the armies. The year 1793 was the time to renew their permits from British Parliament, during this parliament session William Willber Force a very prominent parliament member proposed to insert in the charter to allowed missionaries station within the company territories. There was a big debate in the parliament, there were a good numbers of Parliament member who support the idea what William Willber Force. They defeated in the parliament and because of that company continue sponsoring without any rules for missionary to live and work in their territory. The year the British Parliament declared to have missionary in the East Indian Company territory outside with William Carrey enter India. At the end of 1792 William Carrey left Europe, 1793 arrived India. The British Parliament allowed the company to function without any missionary station in their jurisdiction in India. The reason why William Carry was not given permission to step on Indian soil was due to 1793 Parliament resolution The east Indian Company had every right to arrest and capture William Carry and even after reaching crossing Bay of Bengal and reaching the mouth of Hoogly river. The company did not allow the ship to reached the harbour or the dock. The big vessel was in the middle of the Bay of Bengal Sea for three days, and it was the Dutch East India company official who secretly sent country boat to take William Carry and his company secretly through the hoogly river.

The year 1813 was another time to renew the charter in the British parliament. The same agenda was put up and the East India Company was instructed to allowed Evangelical chaplain to appoint by themselves. Parliament members who are interested in mission also mobilized the idea of sending missionary and also allowing mission agencies to station in British occupying territories. It was accepted in June 23, 1813 during the Parliament. This British Parliament renewal of charter had very important clause. In this clause it is proof granting permission (section 23(42)

- include the provision of granting permission to missionary to go or remained in India to uplift the religious life of the native people. Soon after passing of these of resolution mission agency from UK like England, Wales, Ireland, Scotland began missionary enterprises in India. The rapid flow of missionary into India begins only after 1813, base on the resolution passed by the British Parliament.

-Secondly, the resolution passed the company obliged to set aside not less than 1 lakh annually for education.

Again the year 1833 was the next parliament renewal of parliament charter. The east India was making so much profit. The British parliament do not want to sanction the permission for running trade and commerce instead the Parliament absorbed the East India Company and when the company was absorbed by the British parliament India became British India. India was now completely under the control of British Parliament, India became the colony of the British. With this incident the British Christian started their denomination in India and the British even appoint the Bishop. The whole of India was under the rule of the British.

The British Parliament was now having full control over Administration, they directly involve in everything and the outcome of this was that they introducing Railway station, postal department, setup office in many places in India. The Indian were also more and more educated and they don't want to remain under British rule and the outcome was the incident of Sepoy Mutiny in 1857. The first of war of Independent was fought in 1857 and this show the grievance of the Indian people to be under the direct control of the British.

Arrival of the first Protestant missionary:

The King of Denmark Fredrick IV had the religious conversion while no one ever had the vision to reached out the unreached. King Fredrick want to send a missionary to India because the Danish had their headquarter in Tranqubar and serampore. He was look out the prospective missionary but he could not find anyone so he wrote a letter to Halle University in Germany. There in the university they were group of friends who used to pray for mission. When the news king of Denmark want to send a missionary was announced in the university Ziegenbalg and Henry Pluetschau made a decision to go to India. They go and meet with the king, the king arranged for their ordination. They left Denmark on November 29, 1705, and arrived India on 6 July, 1706. Soon after their arrival in India severe resisted started –

1. From East India Company: The governor of the colony does not welcome any missionary within their territory. He did not want any disturbance of the peace by preaching and teaching of the gospel.
2. The Roman Catholic: The arrival of protestant missionary Ziegenbalg and Henry Pluetschau a threat to the Roman church. The reason behind it that
 - They want to put Indian people to follow only the Roman Catholic.
 - They soon learn that Ziegenbalg and Henry Pluetschau were members of pieties movements.(emphasis born again, emphasis bible reading and emphasis prayer)
3. The fanatic Hindu.

He face many problems, anxieties in India; lack of money, poor health, lack of support, intense heat, Tamil Nadu is known for humidity, face the problem of entering new place, he also face the problem of imprison for some time, all these problems did not stop him, all these postponing of his ministry. He landed in Tamil Nadu need to learn affective ministry, a twenty three years old missionary sitting with class A students. To learn Tamil alphabet and languages he attained school and sitting with Class A – B students. Within a few weeks he

was able to learn all Tamil alphabets and started reading and communicating with those children. Within six month he could share the gospel in Tamil. Ziegenbalg was gifted language, in six month time he master Tamil language. After six weeks his house became a centre of education, he convince the Pandit, the teacher and the student to move their school at his own house. His house became an open house for any student who wants to learn Tamil literature. Soon he started a school to teach young boys and girls' Tamil language and Tamil culture.

Contribution of Ziegenbalg

-Education : The first method he adopted in India was Education, to impart education to the Tamil people, that education was also given in Tamil language. -Ziegenbalg and Pluetschau could earn surplus money out of this. Even though he was a missionary under the King of Denmark, they do not ask the money from the office.

-School became a tool of evangelism and a source of income. He felt the importance of developing Tamil literature and in order to develop Tamil Literature he started printing Text books for children and News papers in Tamil language. He also prepare the curriculum for school children writing in a palm leaves before having printing press.

-Bible tracts: He also prints Bible tracts which became a tool of evangelism.

-Writing books: He wrote a book on "Hindu believe and manner" it became the source book of information for those who want to do a research. Till now this book is still valid and gave information of the origin of Hindu belief and practise. After preparing all these in palm leaves he need to print them, he received a present of printing press from Germany, that was install in Tranquebar. it happen to be the first printing press own by the protestant missionary ,mainly for printing Christian literature.

-Translation of the Bible: He translated the Bible into Tamil language is excellent. It may not be the best translation in the 21st century version. He want to make south India the centre of Christianity in order to strength the faith he embark on Bible translation.

-Facing problems from the mission board: The works of Ziegenbalg was not appreciated by the home board and stop sanctioning the money. He went back home in 1716 to meet with the home board, after having a debate with the home board he could not convince the home board. He married and came back to India with his wife and started his own mission called Tranquebar mission. After he had his own printing press he wrote and published "the genealogy of South Indian gods" to convinced the Tamil indirectly that Jesus is more unique than Tamil gods.

-Open Bible training centre: He did not called bible school, he called Church leader training institute. First year he had 9 students from Tamil and Malayali. These students became the backbone of Church. Those students occupy important position in the church. He was the first white missionary to empower the local people.

Evangelical Awakening

The consciousness of the importance of fulfilling the great commission started by the preaching of John Wesley, Charles Wesley and George white field. And the evangelical awakening continue growing its momentum more and more Christian felt the need of propagating the gospel to other people and this evangelical awakening even effect the British parliament. Parliament member also felt the need of fulfil the great commission, in 1793 when the company charter was renewed, the British parliament passed a resolution in letting the British East India company had missionary in their colonial jurisdiction but in the next parliament. In 1833 the company was handed over to British parliament, then missionary had access to British occupy territory. William Carry arrived in India coincide with the year 1793, this year the British Parliament reject the proposal that missionary should be allowed to station in British occupy territory. That same year William Carry arrived in India. The next year he presents the case again the company was handed over to British parliament. Because of the contribution of someone like him the company territory was open to Christian mission. The east Indian Company had every right to arrest and capture William Carry and even after reaching crossing Bay of Bengal and reaching the mouth of Hoogly river. The company did not allowed the ship to reached the harbour or the dock. The big vessel was in the middle of the Bay of Bengal Sea for three days, and it was the Danish East India company official who secretly sent country boat to take William Carry and his company secretly through the hoogly river.

Life of Christian Fredrick Schwartz:

He was a German Missionary to India, He was most love Missionary by the India. He was also a student of Halle University, during those day Halle University play a great role in sending out missionary. Ziegenbalg days in India was over there needs to be someone continue the work of Ziegenbalg. And even during this time the king of Denmark still had a desired to sent a missionary to India, He could not find missionary in his own nation so he approached Halle University , C.F Schwartz committed his life to go to missionary in 1750 he arrived in

India. He was the best known missionary. Most of his time he spent in teaching, preaching, supervisor and pastoral journey to distant places. Instead of stationing himself at Tranquebar he preferred to start a new mission at Trichinopoly not very far from Tranquebar. With the consent of his colleague he started his mission in collaboration with German Lutheran mission. At the time of arrival in India was at the time of Hyder Ali the Maratha king, at first he was not a position of a king, he was a leader of a rebel group. The Maratha rebel headed by Hyder Ali was very strong and just like heading the power of a king, started invading different regions, by this time the French East India Company had their small station in south India. Hyder Ali in order to defeat the British English East India Company he joined with the French Army and the French and Hyder Ali joined together to attack East India Company. The British East India Company had garrisons in south India in three places Madras Presidency, Bombay Presidency and Calcutta Presidency. The British East India Company needed someone to meet with Hyder Ali. British troops were not strong enough, the British were afraid that if the two groups joined together that they will be defeated, so they wanted to play a game to delay to convince Hyder Ali to delay. There was no one capable of doing this other than Christian Fredrick Schwartz. A missionary acting as a lesser officer between British East India Company and Hyder Ali. Somehow Christian Fredrick Schwartz was able to win the confidence of the people of South India and even Hyder Ali. He made friends with Hyder Ali and visited him quite often even before the problem began. Fredrick Schwartz had desired to preach the gospel to the Muslim and a good number of years he had been working to win the Muslim for Christ. To preach the gospel to Muslim he felt the importance of building a relationship with someone who is at the top.

1. As an Ambassador to Hyder Ali's Court :

The British appointed Fredrick Schwartz as an ambassador to Hyder Ali's court, even Hyder Ali also welcomed Fredrick Schwartz to be at his court. Somehow he was able to delay the attack of British by Hyder Ali and French troops but he could not fully convince Hyder Ali not to make war with British so at last there was war between Hyder Ali and the British, but by the time British were invaded by Hyder Ali and the French the British were already prepared having more army and weapons, Hyder Ali and the French were defeated. The devastation was tremendous so many French Army and British Army died during the war, thousands of children were left homeless and parents. Taking advantage of that, Fredrick Schwartz soon after the war opened an orphanage. He provided the best education he provided the text book which was prepared by Ziegenbalg and he used school and orphanage as a tool of evangelism. The numbers of Christians grew tremendously because of this war between Hyder Ali and British East India Company. They regarded Fredrick Schwartz as a good Samaritan. During the war both sides suffered a lot because of no surplus food and daily necessities. Somehow Fredrick Schwartz could convince the Raja of Tanjore to release rice. C.F Schwartz became a provider for both parties.

2. As an Administrator of Tanjore:

A missionary acting as administrator, Raja or Maharaja. The Raja of Tanjore mismanaged funds and also misadministered his kingdom because of that there was a problem between the people and Raja. During this time the situation was so bad in Tanjore, they needed someone to run the administration. When they looked at someone to take the position of Administrator, they could not find any one and they invited C.F Schwartz to be the Administrator. He acted as administrator of Tanjore for several years as an administrator he took advantages in sharing the gospel he erected a number of churches in Tanjore during his time as Administrator. Here is a missionary run into political life of people, working as a political agent, administrator like a chief minister.

3. As a minister and Pastor:

C.F Schwartz carried out so many changes in Tanjore and even the people loved, this position helped in spreading the gospel. He traveled extensively visited leaders and Rajas in south India. Because of this he built a rapport between the people and Christian ministers because of his activity people preferred to join Christian groups rather than their native religion. Not only Ziegenbalg, it also C.F Schwartz that so many Christians were added in South India during the 18th Century.

4. Accumulating money for the missionary :

Now because of the confidence he had on the public he was able to accumulate money for use in Christian ministry. He was able to raise 10,000 pounds for use in the Church. This man instead of handing over to German Lutheran missionary, he gave to the local leaders before he died. C.F Schwartz and Ziegenbalg entrusted leadership to the local people bringing a great growth in South India.

William Carry : William was born on 17, Aug. 1761 at Northampton, His father was a weaver expected his son to be successful and useful and honour. From childhood he delighted in reading books about travels and adventure. His room was crowded full with different kinds of insects and plants, and his childhood life was spent with collecting different kinds of insects and plants, that shows that he is a man interested in animal's life. His health deteriorated, he could not pursue his education as his father expected. Even engaged in Agriculture was also not possible. When he was about 16 years old as there was no change/ hope of higher education and also engaged in Agriculture work. He started shoe making business. He loved the art of making shoes later on used as his main occupation. Even though he could not attain regular class at school his thirst for knowledge

do not prevented him in getting more education. While mending shoes he started reading different books and before he reached the age of 30 he master Greek, Hebrew, Latin, Dutch, French and English. He could only read and write but he master even the grammar. During this period while reading the Scripture in its original language he experience religious conversion that was the turning points in his life. For so many years he had never dream of serving the Lord or working as a missionary but through his engagement in-depth studies of original text he started developing the heart of mission. As soon as he experience his conversion he started his own research on the presence of Christian in different nations or different parts of the world. He was baptised on October 5,1783 by Dr.Dyland, in his diary he recorded on this day of 5th oct ,1783 “ I baptised a poor journey man shoe maker” Because of his skill and knowledge of original text of the scripture somehow after two years his baptism he united with Baptist church and after that the Baptist church hired as a preacher, receiving 11 pound each month, he could not feed his family with that money. Besides that Carry was engage in preaching ministry, he was not a great preacher; people did not appreciate his preaching, even his teaching ministry was not appreciated by the Baptist church because of this he designed from preaching assignment and returned to shoe making. For 4 years before he set up to work as a missionary fully occupied in shoe making again ,it was during this period that he had a dream of drawing a big world map and locate where the gospel has not yet preached. During this humble period of living just depending on money out of shoe making he set aside certain amount of money, out of that money he drew a world map. While working as a shoe maker he read captain cook adventure story small booklet called a Voyage of Captain Cook. Exploring different countries, he kept his diary all the places where he visited that was published, William Carry used Captain Cook adventure story as a means of identifying different regions or nations where the gospel had not been preached. He was deeply influence by the story of Captain Cook’s journey, carrying Captain Cook’s adventure in his left hand and in right hand marked every country and nations he visited and did a researched of the presence of Christian in those day. Besides marking those important places he also prayed to all those nations each day and asked the lord of the harvest to send someone to that country. Slowly by identifying the country and missionary idea fall in his heart he began to reveals his dream of someone taking the gospel to those country but he often received a responds from other saying how utopia (impossible to fulfil a dream), Whenever he share his vision /dream he always received how Utopia. **Some other replied that you are interfering in God’s business.** Whenever he share he did not received positive response. Once the Baptist organised seminar, church member were invited to propose the topic for that seminar, William Carry had suggested the topic has to be the conversion of the heathen. Even that also rejected by the Baptist Pastor and leaders could not comprehend that it is the responsibility of the every believers to fulfil the great commission. He was given a chance to preached in one occasion he preached the same topic “ the conversion of the heathen. While he was on the middle of his preaching one of the Baptist church minister said young man sit down when God wish to convert the heathen He will do it without you or I.As he was not given any chance to occupy the pulpit, or stage share his vision he start producing a small booklet and he entitle “ *An enquiry into the obligation of Christian to used means for the conversion of the heathen*”. Pamphlets was widely circulated.

His contribution

1. Theological contribution

- Established Serampore College and Seminary in 1818 with an attempt to train Pastors, leaders of the native people.

2. Literary Contribution

- Translation of Bible in many Indian languages.
- Writing many booklets, Bible study guides,
- Pamphlets

3. Social Contribution

- Abolitions of sati.
- Female infanticides
- Child marriages
- Female education
- Establishing school
- Setup Printing press

4. Advancement of the Gospel

The first convert was Khrisna Pal, Through Khrina Pal the gospel was present as far as Silchar, from Silchar to Cherapunji and in Meghalaya khashi, Jainte Hills let to the establishment of the first church in Meghalayas Mongshongya Church. Working mainly among the Garo.

Mission comity in 1782

With the coming of William Carry so many mission organisations put their eyes toward India and they want to sent their own missionary of their own mission agency to Indian soil. India became a centre of Christian activity because America sent their missionary; German sent their missionary, Denmark, Spain, France, Portugal all fixed their eyes toward India. Because of the numerous number of Missioners in India, a problem arise among missionaries, they started fighting among themselves for membership, for land , territory ,for acquiring a certain section of Indian soil as their mission field. Late 18 century and 19 Century is a century of Mission and the

theological believed was that the imminent coming of the Lord Jesus. They were competing among themselves to get more convert, to get more crowns there in heaven, a zeal a passion to win more soul and present to the Lord Jesus that was the motivating factor for working as a mission. In 1782 there was all India Christian meeting in Calcutta, resolved that Mission agency register under Indian Mission need to have their specific location for their operation. And missionary were not allowed to cross their boundary. That mission society should function to their best in their assigned location. According to the Mission comity Manipur was given to the Baptist headed by William Pettigrew under the guideline of Mission comity no mission agency can interfere in Manipur. Pettigrew complained about the entry of the Watkins Robert entry to Manipur, he has his reasons that is very legitimate because the mission comity allow to reserved huge area of land no other mission can enter that particular area.

“Win the winnable while they are winnable”

India became a centre of fraction for mission agency, so many mission agencies to settle the problems they have this mission comity, now they set aside specific location for each mission.

1.Education given by the missionary was the rise of nationalism: The coming of these missionaries and impart English education to Indian people pave the ways in building national consciousness. The western Education started by William Carry and followed by Alexander doff , the man behind English education in India, they open Anglo vernacular school and those school produce an elite group, a well educated Indian people and as education was use as tool of evangelism, many of this elite group accept and believed Christ and they embrace Christianity. And even those who embrace Christianity received enlightenment, that enlightenment help them realized the evil of foreign rule in this country. So it was English education introduced by Christian missionary that gave rise to nationalism among the Indian people Many secular people fail to see the glorious contribution of Christian in building up the nation. The reason nationalism was due to Christian education imparted by Christian mission. Through this education imparted by missionaries rise the sense of oneness, a sense of belongingness, a sense of nationalism. It was these elite who had their education in Christian mission school who feel headed the national movement , . All the ring leaders were the product of mission school. Top ten Indian Universities. St.Stephen, Christ College in Chennai.

2.Social religious movement: The next result of education was the rise of religious movement. Those who have their training education under Christian mission now they looked at the social religious or political life India was so much divided in the name of religion, the caste system practise by the Indian people can never bring the Indian masses into one platform. The caste distinction divided the Indian people and there is no way to fight against in unity against the foreign rule. India was in that condition there was a socio religion movement among the Hindu Indian and it was the educated Indian who received their education on the Christian mission who spearheaded this movement. They criticized the religious movement, they speak against worshipping many god and goddess. The root of disunity among the Indian people is realised that there are many gods. Brama samaj started by Raja ram Mohan roy critised Indian society, speak against the caste distinction and all the social evil practises by Indian people. This Brama samaj in fighting against social evil unite the educated Indian to fight against , this could happen because of the education imparted by Christian mission. Arja Samaj, was founded by Raja Nanda sarasvati, proclaimed the rights of every human beings not matter which caste you belong, which status, which region you belongs. It advocate the rise of every individual , no caste system under this. They speak against the Vedas of the Hindu, disequality message started by Arja Samaj unite the Indian people.

3.Political Development: The sepoy mutiny was regarded as the first war of independent, since the sepoy mutiny Indian people had negative mind toward foreign rule. There was rapid growth of nationalism among the Indian people after this report. There was a sense of national consciousness, that national consciousness intensified because of the sepoy mutiny. After the sepoy mutiny people directly started critizing the foreign rule and they also expressed their discontentment and also their dissatisfaction against British rule. After sepoy mutiny another political movement called **Home rule movement**. The new of Home rule movement was widely published by The Hindu News paper. In this Hindu News Paper Christo Das Pal wrote the “Importance of Home rule” , This man also received his education under Christian mission school.

Indian National Congress was started by AO Hume in 1883, during the national conference in 1883 INC was form, but AO Hume did not take the responsible of heading of that INC. In 1885 W.C Banerjee was elected as the chairman of INC. This INC objective was to promote private intimacy, to eradicate race prejudice, and to make a recall of evil practices. INC at the time of its inception they were silence about freedom movement but later on they in portray in their agenda. The main reason for forming INC to promote personal intimacy and to instill the heart of Indian people a love for their nation. The leaders Bal Gandha tilak , Vipin Chandra pal, Lal laspatrai, one by one they joint the movement later on Mahatma Gandhi. In the year 1919 declare the main emphasis of the INC should be freedom movement.

(The British who control India rejected all the Visa of the foreign missionaries and they sent them back. They want the missionary station in India only those who support the British policy. A missionary from France,

Germany, Spain they were force to leave the Indian soil. Because the British Govt. realised that it the Christian Leaders who inspired the spirit of Nationalism among the Indian people. The policy made by the British to check the national movement. Many mission agency fund were frozen in the bank. They cancel Visa and force missionary to leave this place. They don't want to hand over the responsibility of administration to the Indian.)

Christian involvement in Indian National Movement.

Defending Christians are disloyal, or keep themselves aloof from the national movement, popular allegation that Christian are disloyal in National Movement. The British East India Company was taken up by British Government in 1833. The company was own by the Government itself. India was name British India, The British during the national movement tried their best to stop the movement, because they have seen and identify clearly that it was the Christianity that impart Education to the people, that Indian people had a sense of belongingness and developed a sense of nationalism and because of that the British played their own politic to suppress the Indian people.

In the beginning Christian fully cooperate the national movement, when the Indian National Congress meeting held in 1887 at Madras. There were 607 delegate present , among them 35 were good Christians. Christian leaders like Kali Charan Benerjee, C.G Nath, Peter Paul Pillai, were outstanding Christian leaders, there were also ten woman delegates of which three are prominent leaders namely Pandita Ramabai, M.Trimbuck and Nikamba.

1.C.F Andrew: Among the western who support the movement was C.F Andrew. He was the priest under Church of England and was also a close friend of Mahatma Gandhi. He help Gandhi in drafting the memorandum submitted to British parliament. Because of his contribution Mahatma Gandhi called him "Christ faithful Ambassador." He also motivated the Indian Christian to join with the National movement. He wrote to the Indian church "It is my own conviction, which grow stronger everyday, that Indian Christian will lose a great and noble opportunity if they halt aloof at the present from the national movement in India".

2.K.T Paul- He was a church leader in India, who motivated the Indian Christian to be more patriotic during the national movement. He travel widely and organised many Christian meeting at different places in India. The slogan he had made during this meeting was 'Indian Christian should fully participate in the national movement.'

3. V.S Azariah- was also important Indian Christian. He also carried the message completely swaraj to the Indian people. He also inform the leader of national movement not to have misconception that Christian community is a denationalised one. When the national movement came it to momentum there was a missionary's gather even British missionaries were present, pointing his finger towards the white missionary it is now time for Indian Christian to have friends who love this country don't give us missionary give us friend. (that means you have been here as missionary for so long and we India can look after our own church , your present is no more needed, not missionary person but as friend.

1. The first Christian Organisation which played a major role in National Movement was Bengal Christian Association, founded in 1878. The consciousness of the importance of Indian church without the influence of foreign mission. Their main objective was established the Indian Church without the influence of foreign mission.
2. They instilled the hearts of people the importance of Independence and they challenge the Indian Christian to start Independent Indian Church. The leader of Bengal Christian Association was Krishna Mohan Baneerji, K.C Benerji.
3. In 1892 another Christian Association was form called Lucknow Christian Association. They were very critical about western Christian theology, they tried to Indigenize the Indian Church. They played the important role to mobilize or to support the Indian National Movement.
4. Young Men Christian Association (YMCA) started in 1891 , V.S Azariah ,K.T Paul and S.K Data were the prominent leaders . YMCA published a periodical bulletin called the "The Young men of India". Through this bulletin they promoted National consciousness and asked the Christian to join the freedom struggle.
5. The Student Christian Movement was started in 1912, particularly inspired the college students of India to support the movement and fight for freedom in India.
6. All India Conference of India Christian which was started in 1914, in each declaration made in 1920, they said Indian Christian should take part in all healthy political movement and to oppose the control of India by the foreign power.