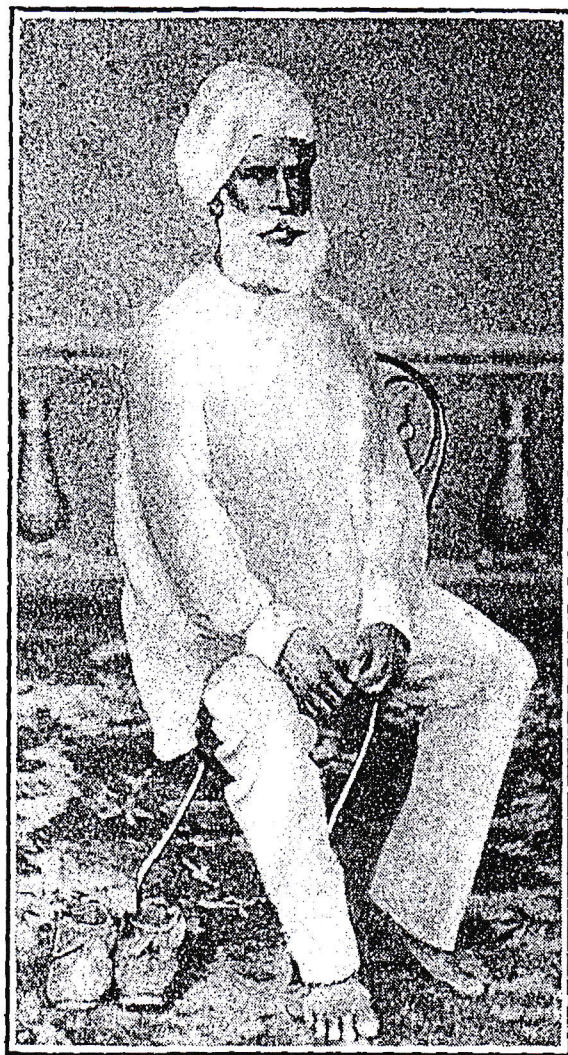


PASTORS JOSIAH AND JONATHAN BURDER.

By Rev. John Craig.

I. JOSIAH BURDER.



Josiah Burder.

Soon after the death of Pastor Thomas Gabriel on Jan. 1st, 1875, Mr. McLaurin was cheered by the coming of Mr. Josiah Burder, a Baptist brother who had been living at Ganjam, not far from Berhampore. On the suggestion of Mr. Gabriel, Mr. McLaurin had invited Mr. Burder to assist in the work at Cocanada.

This brother was born at Chicacole, about 1830. He was a Sudra, and belonged to the sub-caste known as Srusti

Karnams. Rev. S. S. Day and his wife, the first American Baptist missionaries to the Telugus, landed at Cal-

cutta in 1836, and proceeded to Vizagapatam to visit the missionaries of the London Missionary Society. After a few months there they moved to Chicacole, and conducted mission work for nearly a year. Josiah Burder attended a school which was under Mrs. Day's supervision, and received his first impressions of the truth.

Some years later the London Mission Society occupied Chicacole, and Mr. Chowdhari Purushottam worked as an evangelist from 1844 till 1850. Mr. Burder became a Christian probably through the influence of this earnest evangelist, and for a time he served as a teacher and later as a preacher in the mission. Afterwards he went to Ganjam and became a clerk in the Department of Public Works. He used to preach in Oriya on Sundays, and a pious English engineer induced him to devote all his time to preaching, and promised to pay him a salary. Like Pastor Thomas Gabriel, Mr. Burder became a Baptist through the influence of Rev. Das Anthravady, pastor of a Baptist Church in the 41st Native Infantry Regiment, where he had charge of the Officers' Mess.

In 1874 Mr. Burder lost his wife who was a daughter of Mr. Purushottam. When he came to Cocanada early in 1875, his son Jonathan and a daughter and younger son were with him. In August of this year he accompanied our missionaries, Messrs. McLaurin, Churchill and Boggs on their tour of exploration. Tunj, Yellamanchili, Vizagapatam, Bimlipatam, Vizianagram, Bobbili and Palkonda were visited on this tour. They have all become stations of the Canadian Baptist Mission. Soon afterwards when Mr. Timpany visited Cocanada in October Mr. Burder was ordained as a minister of the Gospel. He was faithful in pastoral and evangelistic

work during the six years that he was spared to the mission. Until the Akidu field was separated from Concanada and committed to the care of its own missionary, Mr. Burder often made tours over that region also, going as far as Gunnanapudi.

Mr. Craig's first visit to the Christians of those villages was made under the guidance of this brother in March, 1879. It was a privilege for the new missionary to be intimately associated with such an experienced Indian worker even for two or three weeks. Mr. Burder was a quiet man, who weighed his words before speaking, and who, while having a good command of Telugu, was accustomed to speak very deliberately. To listen to sermons and addresses in Telugu by such a speaker was a boon to one who was learning the language. Mr. McLaurin wrote as follows about this brother in 1880:—"He is studious and thoughtful, thoroughly versed in the religious customs and ceremonial of the Hindus; and has few peers in dealing with cavilling Brahmans. In dealing with the native Christians he is kind, yet firm; and in his contact with Hindus he is conciliating and convincing." Mr. McLaurin adds that one evening, while they were all sitting on the veranda chatting, Mr. Josiah began telling of his experiences during the day,—preaching in the streets, conversing with the people and finding them eager to hear. Some one made the remark that it was pleasant to be so engaged. "Oh, yes," Mr. Josiah said, "my rice never tastes sweet to me in the evening, unless I have told some one about Jesus during the day."

A special evangelistic effort was made by Mr. Burder in 1881 during the period from February to May. Every evening he took a party of girls from the Board-

ing School to sing, and, if occasion offered, to speak to the women. All through Cocanada and in more than a score of near-lying hamlets crowds of both sexes heard the Gospel sung and spoken. A few months later on Sept. 4th, Mr. Burder passed away after performing a marriage ceremony in the chapel. His death was a sad loss to the work. Mrs. J. C. Yule described the incident in a poem, part of which is as follows:—

THE PASTOR STOOD

Before the plighted pair, and once again
He read God's Word in the mellifluous speech
Of his own land, and lifted up once more
His voice in prayer, and then passed on
To the brief utt'rances that made them one.
But here his words became confused. His mind
Wandered as he who dreams; and when at last
The rite was ended, they who saw him felt
Vague fears of coming change. They brought the pen
And bade him write. "And are we then," he said,
"To talk no more about the blessed word,
To pray no more?" "All that is over now,"
The teacher gently said. "Only your name
Is wanted to this record; pray you sign!"
He took the pen and wrote, but his own name
Seemed a forgotten thing. The faithful hand,
True to the prompting of the fervent love
Which burned within, essayed no more to trace
His own poor name, but "Jesus, Jesus," that
Which filled and overflowed his inmost soul,
And washed it clean of every other name.

"Why at the marriage, Sir,
"Spake you so strangely?" his attendant said.
"I'm going on a journey," he replied,
And spake no more. A few short hours, and he
Had passed beyond their vision;
And, ent'ring the fair City, had sat down
Beside the Lord he loved.

II. PASTOR JONATHAN BURDER.

Jonathan Burder was about eighteen years of age when he accompanied his father to Cocanada in 1875. He was employed as teacher for some years, but soon showed considerable ability as a preacher, and at God's call he devoted his life to the work of the Gospel ministry. He was married on March 6th, 1880, to Amelia Keller, who had visited Canada with Mr. and Mrs. Timpany. The ceremony was performed by Dr. Jewett of the American Baptist Mission, who was in Cocanada at the time, working with Mr. Timpany on the revision of the Telugu Bible. After his father's death in 1881 Mr. Jonathan became pastor of the Telugu Church. His ordination took place on January 12th, 1884. He was a devoted evangelist, and did a great work especially in Cocanada, not only by his public preaching, but also by his private conversations with many men of the Hindu community. He had learned a great deal about Hinduism from his father, and his mind was stored with pithy sayings and Sanskrit verses, which he used with great skill in answering men who tried to interrupt him when he was preaching in the streets. He had a powerful voice and a great command of his mother tongue. While his father always spoke in a quiet and deliberate way, Mr. Jonathan's words poured out like a flood. At meetings of the Godavari Association it was a treat for the delegates to listen to an address by this eloquent brother. On one occasion he addressed the students in the Seminary on "Preaching in the Villages," and when a small book of model sermons was published one of his sermons was included.

The Cocanada Church and the Mission lost the ser-



Rev. Jonathan Burder and Family.

vices of this worker in 1900. He died of cholera on August 31st. Some months afterwards when Miss Simpson was making her first visit to a home in Cocanada, the man of the house told her of his faith in and love for Christ. He assured her that there were one hundred men in the town whom he knew, who were like Nicodemus, afraid of their friends, afraid of being put out of caste, but who were Christ's disciples at heart. He and the others had been wondering why Jonathan Burder's visits had ceased; they had not heard of his death.

Mr. Jonathan's wife Amelia was the daughter of Ezra Keller, a Telugu Preacher in the American Baptist Mission. When Mr. and Mrs. Timpany went to Canada on furlough in 1876, they took Amelia with them, and put her in Woodstock College. When she returned to India in December, 1878, she showed her good sense by giving up the use of European clothing and going back to that of her own people with some slight modifications. Until her marriage in March, 1880, she assisted Mrs. Timpany in caring for the girls in the Boarding School at Cocanada. Her marriage when she was over twenty years of age was a good example for Christian girls and their parents, who think that sixteen or fifteen or even fourteen is the proper age for marriage. She was a help to her husband as long as he lived, and survived him only eight months. Their first-born was a son whom they named Josiah after his grandfather. Miss Simpson undertook the expenses of his education, and had the joy of seeing him become a good helper in the work as headmaster of her school for Caste girls. He was married to a daughter of Mr. Panga Appanna, of Parlakimedi, whose story is told in

another chapter. Mr. Josiah died rather suddenly, Feb. 3rd, 1904. Miss Simpson mourned for him as for a dear relative, and through her efforts a stone was erected in the cemetery at Cocanada in memory of Pastors Josiah and Jonathan Burder, the latter's wife, Amelia, their son Josiah, and also Jonathan's brother Charles. Nearby is the grave of Pastor Thomas Gabriel, and here the remains of several of our missionaries have been laid to rest.