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THE FACTORS INVOLVED IN
CO-OPERATIVE PROFESSIONAL EDUCATION
FOR CHRISTIAN LAY LEADERS IN INDIA

By

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TABLE OF CONTENTS

Chapter	Page
INTRODUCTION	
A. The Statement of the Problem	1
B. The Definition of Terms	2
C. Delimitation of the Field	3
D. The Importance of the Problem	
1. The Writer's Personal Interest in the Problem . . .	4
2. Pertinence of the Question at the Present Time . .	5
3. The Ecumenical Emphasis of the Present Day	5
E. The Method of Procedure	7
 I. THE PRINCIPLES INVOLVED IN INTERDENOMINATIONAL CO-OPERATION IN GENERAL WITH SPECIAL REFERENCE TO THE MISSION FIELD	
A. Introduction	11
B. The Disadvantages of Exclusively Denominational Work	
1. The Results of this Policy in General	11
2. The Results of this Policy on the Mission Field. .	14
C. The Disadvantages of Organic Unity	17
D. The Advantages of Interdenominational Co-operation . .	19
E. The Difficulties of Co-operation	20
F. Summary	23
 II. A SURVEY OF THE PROGRESS OF INTERDENOMINATIONAL CO-OPERATION IN INDIA WITH SPECIAL REFERENCE TO THEOLOGICAL SCHOOLS AND BIBLE SCHOOLS	
A. Introduction	26
B. Mission Comity	26
C. Various Types of Co-operative Work Already Being Carried On	28
1. Co-operation in Evangelistic Work	28
2. Co-operation in Medical Work	30
3. Co-operation in Educational Work	31
D. The Status of Interdenominational Co-operation in Theological and Bible Schools	32
1. The Number of Such Schools in Existence	32
2. The Denominations Co-operating in Their Control and Support	33
E. The Evaluation of the Success of This Co-operation	
1. Serampore College in Bengal	35
2. The United Theological College of South India and Ceylon, at Bangalore.	38
3. The Union Theological Seminary at Indore	40
4. The United Theological College of Western India at Poona	40

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September 15, 1946

Chapter	Page
5. The Gujarat United School of Theology at Baroda .	41
6. The Kerala United Theological Seminary at Trivandrum	42
7. The Baramati Union Bible School	43
8. The Evangelists' Training School at Trichinopoly .	43
9. The Union Kanarese Seminary at Tumkur	43
10. Other institutions	44
11. Conclusion	45
E. Summary	46

III. THE PROBLEMS IN INTERDENOMINATIONAL CO-OPERATION PECULIAR TO THE FIELD OF THEOLOGICAL EDUCATION

A. Introduction	50
B. The Peculiarities of the Field of Theological and Bible School Education	50
C. The Theological Problem	51
1. Denominational Differences	52
2. The Conflict between the Liberal and Conservative Approaches	53
D. The Ecclesiastical Problem	54
1. The Teaching of Church History	55
2. Instruction in Church Government	55
3. Preparation for Church Membership	56
E. The Problem of the Relation of the School to the Church .	57
1. To the Whole Church in India	57
2. To the Local Church with which the School is Associated	58
F. The Problem of Aims and Policy	59
G. The Problem Resulting from Differences in National Backgrounds	62
H. The Liturgical Problem	64
1. With Reference to Instruction in Forms and Methods of Worship	64
2. With Reference to Co-operation in the Worship Programme of the School	65
I. Summary	67

IV. THE FACTORS INVOLVED IN SUCCESSFUL CO-OPERATION IN THEOLOGICAL EDUCATION

A. Introduction	72
B. The Will to Co-operate	72
C. Agreement on General Principles of the Faith to be Taught .	73
D. Agreement on Aims	77
1. As to the Type of Worker to be Trained	78
2. As to the Type of Training to be Provided	80
a. The Economic Standard to be Maintained During Training	80

Chapter	Page
b. Educational Level	82
c. Scope of the Course	83
d. Provision for Supplementary Denominational Training, Where Desired	88
E. Agreement on the Bases of Co-Operation	90
1. As to Property and Finance	90
2. As to Staff	93
3. As to Membership on the Board	95
4. As to Withdrawal	96
F. Summary	97
 V. GENERAL SUMMARY AND CONCLUSIONS	
A. Restatement of the Problem	100
B. Summary of Findings	100
C. Conclusions	104
 APPENDIX	
Report of the Sub-Committee Appointed by the North West India Christian Council	106
Personal letter from Miss M. E. Cathcart	107
Letter from American Board of Commissioners for Foreign Missions	108
Personal letter from the Rev. Roy E. Grace	109
Letter from the Rev. and Mrs. J. Reid Graham	111
Report by the Rev. and Mrs. J. Reid Graham	112
Letter from Interdenominational Foreign Mission Associated	114
Personal letter from J. T. Taylor	116
Personal letter from Leslie G. Templin	117
 BIBLIOGRAPHY	119

INTRODUCTION

INTRODUCTION

A. The Statement of the Problem

It is the purpose of this study to survey, in so far as is possible, what is being done in co-operation in the field of theological and Bible Schools in India, to discover whether or not it is proving practicable, and to determine the factors necessary for making it a success.

We are living in an ecumenical age, when nations as well as denominations are trying to resolve their age-long differences, and to find a basis for mutual understanding and co-operation. Perhaps nowhere is this better illustrated than on the mission field, where there has been far more advance in working harmoniously together than at home. In 1937 there were over thirteen hundred institutions under evangelistic joint control.¹ There are not as yet any statistics as to how many of these institutions in war lands have survived the war years. But certainly the principle has not suffered, nor has the desire for it decreased.

However, co-operation is no easy panacea for all our differences. Every co-operative institution represents a real achievement in the patient overcoming of many obstacles, and in the sacrifice of much that was dear to the hearts of each co-operating group.

1. Corey, Stephen J.: "Beyond Statistics - The Wider Range of World Missions," p. 162.

There is probably no field in which co-operation is so vital, and at the same time so difficult as in the field of theological and Bible Schools. It is for that reason that this study is being made, since it is here that the crux of the whole problem of co-operation lies.

B. The Definition of Terms

To avoid misunderstanding of the terms used in this paper, it will be necessary to observe certain distinctions:

1. "Co-operative" is used here to refer to interdenominational, as opposed to undenominational.¹ To illustrate, The Biblical Seminary in New York is undenominational, in that it is not supported by, or responsible to any denomination, or group of denominations, as such. It draws its board members, faculty, and students from many different denominations, and co-operates with many denominations, but it has no organic relation with any of them. The type of co-operative institution to be dealt with in this paper would be under a governing board representative of all the co-operating groups, and this board would be responsible for the control and financial support of the school.
 2. "Professional" will be used to designate full or part-time paid
1. According to Wellons, Ralph Dillingham, in "The Organizations Set-up for the Control of Mission Union Higher Educational Institutions," the term should be "union," but since "Co-operative" is the term which has been used in all the negotiations concerned, it will be the term used in this paper.

workers, as contrasted with voluntary workers. Although it certainly is desirable that a number of the graduates of such a training school should give of their time for Christian witnessing while engaged in other professions, or as wives of pastors or other workers, the major emphasis must, of necessity, be on those who plan to make Christian work their life profession.

3. "Lay Leaders" include evangelists, catechists, Bible Women, and Bible teachers, and are to be distinguished from ordained leaders, or ordinands, who are the regularly ordained pastors.
4. "Bible Schools" are to be distinguished from "Theological" schools and colleges. To use the Tambaram Conference nomenclature:

"Bible Schools: for the training in vernacular of full-time workers in the Church;

"Theological Schools: for the training of the ordained pastoral ministry;

"Theological Colleges: for more advanced training."¹

C. Delimitation of the Field

While it is possible that more may have been done in some other countries, and especially in those of the far east, in the field of co-operative effort in theological and Bible schools, the discussion in this paper will be limited to that of India.

In general, it will be limited too, to that of Bible schools, though, in some cases, these are so closely connected with theological schools, or their problems so closely related, that it is not always

1. Interim Report on the N.C.C. Survey of Theological Education, p. 6.

possible to dissassociate them as strictly as might be desirable.

D. The Importance of the Problem

The problem rises out of a specific situation, and is important as it is related to the general ecumenical emphasis of the present day.

1. The Writer's Personal Interest in the Problem

For many years the need had been felt in the Punjab for some sort of training school to prepare Indian Christian women for evangelistic work. Finally, in January 1938, the writer was privileged to open a small school in Rawalpindi, under the United Presbyterian Mission working in that area. After the first year, students from other missions were admitted, although the missions which sent them had no share in the control or responsibilities of the school.

In September 1943, the Diocesan Board (Anglican) passed a resolution requesting the Provincial (North West India) Christian Council to appoint a committee to arrange for a united Bible Training Centre in that area. The committee thus appointed met first in February 1944, and made a survey of the possibilities. Their decision was to make the Rawalpindi Bible Training School the nucleus for the new centre. However, because of the distance of Rawalpindi from the centre of the larger area to be served, and because of the limited housing available there, it was thought best to change the location, possibly to Gujranwala, in connection with the United Presbyterian Theological School there.

During the various meetings of the committee, and later, of the interim governing board appointed by the N.W.I.C.C.,¹ there was a good

1. North West India Christian Council.

deal of difference of opinion, arising out of differences in Church and Mission policy, both as to what was to be taught, and as to the standard of living conditions desired in such a school. And when the proposals were presented to the N.W.I.C.C., and to the various Mission and Church councils concerned, still further differences of opinion became apparent. Some of these differences were theological, and the cleavage was less between denominations than between liberal and conservative groups in all the denominations. Other differences, however, were definitely denominational, the most serious being those between the Anglican and the other non-conformist Churches of that area.

Since the particular problem is part of a larger one in which churches all over the world are deeply concerned, it seemed advisable to study the whole question of interdenominational co-operation, with particular reference to Bible Schools in India.

2. Pertinence of the Question at the Present Time

One further consideration makes clear the pertinence of the question. At the present time there is only one Bible School for women in the Punjab; and while the other missions send their students to it, it has an average attendance of only eight, with a maximum of fifteen students. If the present proposal for a co-operative school fails, and the other denominations set up their own schools, the probability is that they will be even smaller, and yet will require full-time staffs and complete equipment.

3. The Ecumenical Emphasis of the Present Day

The emergence of such organizations as the Foreign Missions

Conference and the Federal Council of Churches illustrates the widespread realization, on the part of all our major denominations, of their essential underlying unity, and of their desire to work together rather than in competition with one another. Winifred E. Garrison, Professor Emeritus of Church History, of the University of Chicago, sums up the position at the end of the year 1945:

"In many ways the churches are working together more cordially and more effectively than ever before. The Federal Council of Churches is an influential voice and an effective agency. The World Council of Churches, now moving toward the final steps of organization, maintains offices in America and in Stockholm and Geneva which have been centers for relief to the European churches and for contact with and among them.

"Foreign missions will certainly be conducted with much closer cooperation among the denominations, and the relations among the churches have long been closer in this field than in any other. The Foreign Missions Conference of North America adopted a new constitution early in the year."¹

Christian Councils in India have repeatedly expressed themselves on the importance of united effort.

"Unity may be a desirable ideal in Europe or America, but it is vital to the life of the Church on the mission field," said the late Bishop Azariah, in an address to the Lausanne Conference on Faith and Order, nearly twenty years ago. He was expressing one of the deepest convictions of the Church in India - a conviction which is reiterated at almost every Christian conference, and which does not weaken with the passing years. It is shared by men of the most diverse ecclesiastical backgrounds and has not undermined their loyalty (in the best sense) to their own traditions or to the rich and varied heritage of the Church catholic."²

1. Garrison, Winifred E., "The Year 1945 in Religion" in The United Presbyterian, December 31, 1945, p. 9.
2. Ranson, C. W., "The Christian Minister in India," p. 144.

Again from the findings of four provincial councils held at Bombay, Calcutta, Madras, and Lahore, in January and February, 1945, we get this report:

"Projects which can serve the whole province should be considered primarily from the angle of co-operation rather than of denominational development." (Calcutta)

"The work in India has now reached a stage where joint planning is imperative; and such joint planning should have as its ultimate aim joint control by executive boards representative of the Indian Church." (Madras)

"Before any new projects such as institutions for higher education, affecting the interests of other Mission and Church bodies, are undertaken, the Provincial Christian Council of the area should be consulted." (Bombay)¹

From the above quotations, the importance of trying to work along co-operative lines is very evident.

E. The Method of Procedure

In approaching this problem, a study will first be made of the principle of interdenominational co-operation as a possible antidote for the evils of exclusively denominational efforts, and as a more practicable expedient than the almost unattainable goal of organic Church unity.

A brief survey of what is being done in India in the field of co-operative theological and Bible schools will then be made, in so far as is possible through correspondence and consultation with denominational boards and with their missionaries now in America. Because of the difficulties in communication, and the limitations of time, it will not be possible to get many replies from those actually at work in these institutions in India. An evaluation of the practicability of what is being done

1. "A Summary of Four Conferences," The National Christian Council Review, May 1945, p. 80.

will be made on the basis of the replies to this survey.

An analysis will then be made of the problems in interdenominational co-operation peculiar to the field of theological education, and of the ways in which these problems are already being met. On the basis of this analysis, an attempt will be made to determine the factors necessary to the success of such a co-operative enterprise.

CHAPTER I

THE PRINCIPLES INVOLVED
IN INTERDENOMINATIONAL CO-OPERATION IN GENERAL
WITH SPECIAL REFERENCE TO THE MISSION FIELD

Fellowship and co-operation in the matter of theological education and among men and women, paid or voluntary, engaged in the ministry of the Gospel is of vital importance to enable each body to make in the best way its contribution to the Church as a whole.

---C. W. Ranson

"The Christian Minister in India"

CHAPTER I

THE PRINCIPLES INVOLVED IN INTERDENOMINATIONAL CO-OPERATION IN GENERAL WITH SPECIAL REFERENCE TO THE MISSION FIELD

A. Introduction

In order to sharpen the issues involved in interdenominational co-operation, it will be well to consider first the possible alternatives to it, and what they involve. In the process of observing the undesirable factors in those alternatives, it should become clear what is hoped for from co-operation. This study should also indicate some of the difficulties in achieving it.

B. The Disadvantages of Exclusively Denominational Work

The most obvious alternative is that of "laissez-faire"; i.e., each denomination's going on with its own program, irrespective of, or in competition with what is being done by other denominations.

1. The Results of this Policy in General

One has only to scan the notices of religious services in the Saturday edition of any large daily newspaper to become aware of the great number of religious organizations in any community, competing for the attendance and support of the church-going public. In addition to this, it must be remembered that many of the smaller denominations do not advertise their services. The following quotation, although from the year 1915, will serve to set forth a few of the figures illustrating the complexity of all

this denominationalism:

"The present situation is certainly unfortunate. The reports of the Government Census Bureau show that apart from the Roman Catholic and Jewish Churches, there are no less than one hundred sixty-four denominations in the United States. Some of these are so small, represent such idiosyncracies of faith or practice, and are of such limited influence that they may be deemed almost negligible in a broad survey. Making all due allowance, however, for these scattered fragments, the general fact remains that American Christianity is divided into many denominations, and that some of these are divided and subdivided beyond all possibility of justification. There are twelve different kinds of Presbyterians in the United States, fifteen kinds of Baptists, sixteen kinds of Methodists, and twenty-one kinds of Lutherans. Even the peaceable Quakers are divided into four bodies. The "Churches of the Living God," in spite of their solemn title, are split into three separate communions; and the climax is reached by one denomination, which Dr. Henry Van Dyke informs us, is divided into two sects by the preference of one branch for hooks and eyes, instead of buttons in the attachment of clothing. They piously hope to meet in heaven, but they will not unite on earth. To attribute such schisms to providential guidance is to come perilously near to blasphemy."¹

The effect of such multiplicity is certainly bewildering to the casual observer, and it is to be doubted if even many long-established members of the various denominations really understand what it is all about.

To be sure, if the differences which cause these separate efforts by even the major denominations are really vital, then they may outweigh the disadvantages. But, as Arthur Judson Brown reminds us:

"Convictions that prevent us from co-operating with our fellow-Christians may have a larger element of misunderstanding and human frailty than we suspect. A vast amount of unregenerate pride and stubbornness passes for 'fidelity to the truth.'"²

1. Brown, Arthur Judson, "Unity and Missions," p. 21.
2. Ibid., p. 46.

But, granting that some distinctions really were vital at the time the denominations were formed, many of those very principles were so far incorporated into the thinking of all denominations that they are no longer distinctive. To quote again from Brown:

"Most of the communions today have a creed which differs more or less widely from the historic creeds of the earlier centuries. Some communions have formulated their alterations in official revisions, and others have allowed the old creed to stand, and officially sanctioned a modern interpretation of it."¹

So far, in fact, have these denominational differences receded into the background that there is often less real difference between Methodists and Presbyterians than between two parties within a given denomination.

"In almost any Protestant communion wide divergencies exist....It is well known that each of the larger communions includes liberals and conservatives, high churchmen and low churchmen, and that each party laments that the other is 'making shipwreck of the faith.' The Presbyterian Church is commonly believed to be more homogeneous in doctrine than most other communions. But he is ignorant indeed who does not know that it has churchmen as high as many Anglicans, and as low as many Congregationalists, and that its theologians and biblical critics range all the way from ultra conservatives to radicals. These elements in the Presbyterian Church are much further apart than the Presbyterian and Methodist communions."²

However, if each of these denominations is doing a really necessary piece of work in a needy field, there is no harm in diversity. Unfortunately, this is not generally the case, but some communities are almost entirely neglected, while others tend to become overchurched.

1. Brown, Arthur Judson, "Unity and Missions," p. 102.
2. Ibid., p. 65.

"A few years ago the Committee on Home Missions of the Federal Council of the Churches of Christ in America investigated the state of Colorado. One hundred and thirty-three communities were found ranging in population from one hundred and fifty to one hundred thousand souls, without Protestant churches of any kind, one hundred of them being also without a Roman Catholic Church. And they were places of deep need in rural and mining sections. In addition to these there were four hundred and twenty-eight towns large enough to have post-offices, but without any churches, and whole counties were discovered without any adequate religious service."¹

The same situation is duplicated in our cities.

"As in the home-mission field so in our cities. We have whole sections religiously dying and socially decaying because they are without any churches, while other sections right beside them die because they have too many churches to be supported. Effective distribution is as yet, in every city, either an undiscovered art or at best a feeble effort."²

Thus it is evident that even in the over-churched areas, when each separate Church has to spend all its time and energy in merely trying to support a weekly service, the problems of that community are not going to be adequately dealt with by such ineffective churches. Such a policy, then, is to be condemned, not only for its sinful prodigality, but also for what it fails to do.

2. The Results of This Policy on the Mission Fields

If this policy is wrong in America, it is much more so on the mission field, where the differences that really matter should be those between Christians of any Protestant denomination, and the adherents of Islam, Buddhism, Hinduism, or any of the other non-Christian religions.

Brown points out that there is less sectarianism among missionaries than might be supposed.

1. Macfarland, Charles S., "The Progress of Church Federation," p. 13.
2. Ibid., p. 17.

"The charge that missionaries are animated by sectarian spirit and that Asiatics are perplexed by the denominational divisions of the West have been greatly exaggerated. There is far less sectarianism among foreign missionaries than there is among the home clergy. While there is some truth in the charge that Asiatics are perplexed by western denominationalism, it should be remembered that they are familiar with sects themselves, as their own religions are split into many sub-divisions. It sounds formidable to say that there are thirteen denominations of Christians in Japan; but there are no less than fifty-seven sects of Buddhism in that country. Mohammedanism has been rent asunder for centuries by sectarian strife which has engendered the bitterest enmities. Hinduism presents a distracting number and variety of schisms. When, therefore, Christianity goes to Asia under several different forms, the Asiatic sees not so much that is unfamiliar as we might imagine."¹

A more recent editorial in the National Christian Council Review bears out this same opinion:

"The Church in India bears, at this juncture in history, a very heavy, if honourable responsibility toward the universal Church. She is twenty-five years ahead of the older churches of the West in inter-denominational consultation and practical Christian co-operation. The National Missionary Council, the forerunner of the N.C.C., held its first meeting in 1914. In the past thirty years the Church in India has learned much concerning the art of Christian co-operation, and the experience thus gained may be of service to the whole Christian cause throughout the world."²

Much of the co-operation and unity to be found on the mission field is the result of the principle of Mission Comity, as worked out by the National Christian Councils, so that there is not the overlapping there otherwise would be. Nevertheless, there is far more of it than is for the good of the Christian Church in those lands.

For example, in the Punjab, India, there are four different Presbyterian missions, three of which, each maintains its own college for

1. Brown, Arthur Judson, "Unity and Missions," p. 44.
2. Editorial, "Christian Co-operation in War Time," September, 1943, p. 297.

men and its own theological school. In all three of the colleges there is a very small proportion of Christian students, and a large number of non-Christians on the Staff. The Christian influence of such institutions can be very slight, whereas, if they could combine forces, they might have one strong Christian Staff, and a large enough nucleus of Christian students to make itself really felt in the life of the college.

The seminaries, or theological schools have suffered even more from this policy, and especially during the war years, when both students and staff have been depleted almost to the vanishing point. Each school tries to maintain at least two departments, one on the Bible School level, and one on the Theological School level, resulting in overworked staffs, and generally unsatisfactory results.

As a result of Mission Comity, the villager who spends his whole life in one village, is not greatly troubled by the differences between denominations; but with increasing industrialism, there will be far more migration from one industrial centre to another, without any regard for Mission Comity. A Christian family accustomed to Presbyterian doctrine and modes of worship, may find itself transported to an Anglican area, and not only will they have to learn new ways of worship, but if they are not to be penalized by extra-mission fees, they will have to take their children out of the Presbyterian boarding schools and put them into Anglican ones. The difficulties of such an adjustment are understandable. But when such a migration is from a Presbyterian to a Methodist mission, or from an Associate Reformed Presbyterian to a United Presbyterian one, how are all the resulting complications to be explained?

All this is very bewildering to the Christians themselves, but is

completely unintelligible to the non-Christians, and may become a cause for stumbling to those among them who look to Christianity for something better than they find in their own religions.

C. The Disadvantages of Organic Unity

The other alternative which suggests itself is that of organic unity. Here in America, hardly a year passes without some new union being proposed between various denominations. Happily, some of these have been consummated, such as that of the Methodist Episcopal, the Methodist Protestant, and the Methodist Episcopal Church, South, consummated in May, 1939.¹ One of the most unusual proposals for union was that of the Presbyterian Church, U.S.A., and the Protestant Episcopal Church. Needless to say, this was not consummated. A union is now being contemplated between the Reformed Church in America and the United Presbyterian Church.

All such attempts at union between branches of denominations very similar in belief and practice are certainly to be commended. The only unfortunate part of this policy is that when two denominations unite, the union results, not in one denomination where there were two before, but in three. Almost always, in both of the original denominations there are sections which refuse to unite, and so we have continuing branches of each of these, in addition to the new united one.

In India also, during the past half century, there have been many approaches toward an all India United Church. As early as 1904 seven of the Presbyterian bodies there entered into an organic union at Allahabad.² This policy has continued until we now have the United Church of North India, while the South India United Church is in the final steps of

1. Moore, John M., "The Long Road to Methodist Union," p. 217.

2. Slosser, Gaius Jackson, "Christian Unity," p. 268.

organization.

"The South India Union Scheme has attracted world-wide attention because it is an attempt to bring together Episcopal, Presbyterian, and Congregational Churches into an organic union. When this is achieved, three great bodies, differing in dogma, doctrine, and ecclesiastical government and tradition would be united."¹

However, in spite of this remarkable progress toward an organic unity, there are still, and perhaps always will be, a number of denominations which have not joined these unions. In this connection, it is interesting to note the comment of the Rev. Paul H. Gleichman:

"History seems to plead rather eloquently in defense of denominations. The term has become almost synonymous with democracy and with man's quest for that most essential of the four freedoms - religious freedom. Any appraisal of denominations or denominationalism must employ an historical perspective and must reckon with these natural flowerings of man's inherent individuality and freedom. This is not to argue that denominations are here to stay. There is little evidence, however, that we have seen the end of them as yet."²

Perhaps the greatest deterrent to the entry of some of the more conservative groups into such unions, is the presence in them, even on the mission field, of very liberal elements. Brown very well expresses the position of these groups:

"I have no sympathy with any effort to attain unity by watering down truth, or by eliminating any part of it which a rationalist finds troublesome. I know that there are reverent men who are earnestly trying to serve God and their fellow men without recognizing Jesus Christ as Lord. The personal friendship of some of these men is highly prized. But in matters of the Church, the line must be clearly drawn between those who believe that the Bible is the Word of God and those who regard it merely as a human book,

1. Sundram, G., Book Review of "One Church," by the Bishop of Lichfield, National Christian Council Review, May 1944, p. 185.
2. Gleichman, the Rev. Paul H., "A Question of Comity," the National Christian Council Review, May 1945, p. 87.

between those who worship Christ as the Divine Savior of the world and those who see in Him only the best man that ever lived."¹

Thus the goal of complete organic unity is seen to be not only so difficult as to make its attainment still far distant, but in itself, of doubtful value.

D. The Advantages of Interdenominational Co-operation

The fact that some denominations are not ready to enter into an organic unity does not mean that they are entirely non-cooperative. Most of them are members of their respective Provincial Christian Councils, and consequently, of the National Christian Council. These Councils provide for a fairly close federal unity, and undertake many co-operative enterprises, as already noted.² It would seem that, at least until all these Churches are more ready for organic union than at present, it would be more practicable to encourage more of this type of co-operation. Mr. Gleichman very aptly describes this idea:

"Why not explore a bit further the possibilities of co-operation and fellowship between denominations? Surely this must precede unity! What greater witness could there be to Christians and non-Christians alike than denominations that can live and work side by side to the glory of that larger fellowship which, at the least, can be tacitly understood? Surely the Christian imagination need find no difficulty in visualizing the various denominations against the background of the Christian Kingdom."³

The co-operative institution has many distinct advantages over the exclusively denominational one.

1. Brown, Arthur Judson, "Unity and Missions," p. 59.
2. See Editorial referred to on p. 15.
3. Gleichman, the Rev. Paul H., "A Question of Comity," N.C.C. Review, May 1944, p. 87.

The pooling of resources makes possible a stronger staff. Often, on the mission field, a person not really qualified or otherwise suited for a certain position, has nevertheless to be appointed to it in order to keep the institution running, because of the limited personnel from whom selection must be made in a single denomination. When, on the other hand, several different denominations co-operate, those really best suited and qualified, can be chosen from a larger group, and the others released for a type of work for which they are better suited. This would, in turn, lead to a higher standard of teaching, since the various staff members would have more opportunity of specializing. It would also make possible a curriculum better adapted to the type of worker being trained.

Other more material benefits would be the releasing of buildings or even of whole compounds for other types of work, and the possibility of providing more adequate libraries and other equipment.

Perhaps the greatest advantage would be the contribution such a school could make to interdenominational harmony through the interchange of ideas, of Christian experience, and of the modes of worship. Not only would this enlarge the fellowship of both faculty and students, but it could enrich the spiritual and devotional life of the whole Christian community, and it should develop leaders of "a wider and more catholic understanding of their Christian heritage."¹

E. The Difficulties of Co-operation

In spite of all the advantages of co-operation that have been observed, there are some very real difficulties in the path leading to

1. Ranson, C. W., "The Christian Minister in India," p. 148.

co-operation. Theological differences are by no means the only obstacle. There are great differences in points of view and in standards and practices, which are sometimes more national than denominational, as when British Anglicans try to co-operate with American Methodists or Presbyterians. John R. Mott tells us that

"Differences of national tradition, outlook and psychology ...at times cut deeper than denominational differences. A recent effort to unite eight theological seminaries in the Far East failed because of their almost complete absence of standardization. No two of them spoke the same language with reference to governing principles and methods."¹

Perhaps one of the greatest difficulties is the question of the location of the institution in which two or more denominations are to co-operate. As a rule it will have to be in the territory belonging to one of them, and will probably use that denomination's buildings. Who, then, is to be responsible for the upkeep? This question gives rise to many complications, and often to an inequitable distribution of burdens.²

It may happen too that the place chosen is in a different language area, or is at such a great distance from some of the co-operating groups as to constitute a real hardship for their students.

The appointment and salaries of staff are other matters often leading to an unequal distribution of burdens, as well as of influence and of responsibility.

The co-operative institution tends to become the step-child of all the co-operating groups, and in the distribution of funds, the work

1. Ranson, C. W., "The Christian Minister in India," p. 153.
2. Interim Report on the N.C.C. Survey of Theological Education, p. B 60.

belonging exclusively to each denomination is usually provided for first, so that if anything has to suffer, it is the step-child.³ If one group becomes disgruntled, or suffers financial reverses, it may withdraw altogether, leaving the co-operative institution without adequate resources, or support.

Another matter which is often overlooked in planning for co-operation is discussed in the Interim Report:

"In all such co-operative enterprises the Churches, as distinguished from the Missions, are not conscious of any sense of responsibility for the institution. In most cases they contribute no finance and have little or no share in the direction of the policy, and in administering the financial resources of the institution. In most institutions the Missionary members on the staff have their salaries paid to them directly by their annual budget. The Indian members of the staff are considered as being directly employed by the Governing Body of the Union Institution. The Missionary members are thus as regards salary outside the scope of the Governing Body, and actually represent their respective Missions on the Governing Body. Practically they are the Governing Body. Consequently complicated problems of inter-relation between Churches and Missions and between Indian and non-Indian staff, and problems in the matter of relations between students of a particular Mission with their Missionary member on the staff and with other members of the staff, can cause considerable embarrassment."¹

C. W. Ranson well describes the final difficulty which often blocks co-operation:

"When many other difficulties have been met and surmounted, plans for co-operation are often paralyzed by the final reluctance of institutions, churches and missions to face the changes which such plans may involve.

'No churchyard is so handsome anywhere
As will straight move one to be buried there.'

While the call to co-operation is not an invitation to burial, but to a renewed and fuller life, it often does involve the sacrifice of a cherished identity and a breach with familiar tradition."²

1. Interim Report on the N.C.C. Survey of Theological Education, p. B 61.
2. Ranson, C. W., "The Christian Minister in India," p. 155.

F. Summary

Interdenominational co-operation is seen to be a mean path between the Scylla of exclusively denominational effort, with all its needless complexity and prodigal inefficiency; and the Charybdis of organic Church unity, with its compromising and debatable uniformity.

The advantages of co-operation over exclusively denominational effort in an institution are that it is possible for the co-operative institution to have a stronger staff, a higher standard of teaching, a better adapted curriculum, and a more adequate equipment; and most important of all, to make a real contribution to interdenominational harmony.

The steering of such a mean course is not, however, without its difficulties. The obstacles to co-operation are no longer so much the theological differences between denominations, as they are party and national differences. They involve the difficulties of location, of inequitable distribution of the financial burden, the risk of being left without adequate support, the failure to include the indigenous Church in the responsibility for the co-operation, and the final reluctance of Churches and Missions to face the changes which such plans may involve.

CHAPTER II

A SURVEY OF THE PROGRESS OF
INTERDENOMINATIONAL CO-OPERATION IN INDIA
WITH SPECIAL REFERENCE TO THEOLOGICAL AND BIBLE SCHOOLS

The Churches which are concerned in this survey of theological education have learned by long and valuable experience the capacity to comprehend and unify.

---C. W. Ranson

"The Christian Minister in India"

CHAPTER II

A SURVEY OF THE PROGRESS OF INTERDENOMINATIONAL CO-OPERATION IN INDIA WITH SPECIAL REFERENCE TO THEOLOGICAL AND BIBLE SCHOOLS

A. Introduction

As has been seen, the principle of co-operation is not a new one to India. Almost a century ago it began to be discussed, and there has been much progress through the years. In fact, the principle is so generally accepted in evangelistic, medical, and educational work, and in matters of publications, that no one any longer even questions its value or desirability. Even in the field of theological education there have been experiments in co-operation almost since the beginning of the century.

In this chapter we shall look first at what is already being done through mission comity; then, briefly, at some of the active co-operation in the fields of evangelistic, medical, and educational work; and finally, in more detail, at what is being done in the field of theological education.

B. Mission Comity

When missionary societies first began working in India, they were so few and scattered that there was little conflict or difficulty about overlapping. As early as 1858 the subject of "Mutual Relations of Missions" was discussed by the first South India and Ceylon Conference, but it was not until 1902 that a board of forty members representing

forty societies, was organized to work out some sort of system to eliminate the causes for friction between societies. Some progress was made, and when, in 1914, the National Council came into being, they appointed a committee to study the matter. This committee appears to have done a very thorough piece of work in working out the rules of comity.

Dr. J. H. Maclean gives us the following definition of comity:

"Comity has been defined as the spirit of considerateness and fair dealing which is the fruit of courtesy and common sense. By missionary comity is meant the exercise of these qualities in the relations of missions with other missions, and Churches with other Churches, and also, as work develops, of missions with Churches."¹

A quotation from the report of a more recent committee appointed to revise and re-emphasize the previous rules, serves to bring out more clearly the problems with which mission comity deals:

"It is a pleasure to report that there has been progress in the observance of missionary comity in South India during the last two decades; but the facts communicated to the committee too clearly show that there is yet great room for advance. The invasion of territory long and adequately occupied by other societies, the unauthorized employment on higher pay of agents trained by sister societies; the reception of members under discipline without reference to the Churches to which they belong; the drawing away of pupils from contiguous colleges and schools by reduced fees and liberal scholarships; such are some instances of the violation of ordinary rules of missionary comity that have been brought to our notice. That they are of very frequent occurrence we do not assert, but that they happen at all is surely cause for deep sorrow."²

1. Maclean, the Rev. J. H. "Missionary Comity," in the National Christian Council Review, January 1944, p. 12.
2. Ibid., p. 16.

C. Various Types of Co-operative Work Already Being Carried On

Co-operation in fields of work other than theological is so common on the mission field as to require little comment. Many of these co-operative efforts are spontaneous and informal, involving almost no organization. Others are of only a temporary nature, and thus do not involve many of the problems found in connection with more permanent institutions. However the number of co-operative educational and medical institutions is also on the increase.

1. Co-operation in Evangelistic Work

For almost a century missionaries of various societies in India have met for conferences, both for official business, and for deepening the spiritual life of the missionaries themselves. Concerning this type of co-operation the Rev. Mr. John McKenzie writes:

"Co-operation in India has, in one form or another, been found ever since the development of the Modern Missionary Movement. The Calcutta Missionary Conference was founded under the influence of Alexander Duff, and in all the larger missionary centers of India, there have been established Missionary Conferences, some of them of respectable antiquity. They have, in all cases, been confined in the main, to periodical meetings, at which opportunities for prayer and for social intercourse were provided, and papers read on subjects of general interest. In some cases the oversight of definite pieces of co-operation, usually of a local, and often of a temporary character, has been undertaken by these conferences, but in the main, their function has been to promote in an informal way, friendly contact between those engaged in the work of Christian missions."¹

Such conferences are often held in the hill stations where missionaries spend their vacations. In Landaur they undertake such practical projects as maintaining a mission for the hill people.

1. McKenzie, John, "The Christian Task in India," p. 222.

Parallel with these interdenominational missionary conferences, are the conventions for deepening the spiritual life of the Indian Church. These are usually regional, and while their committees are self-propagating, they are fairly representative of all the Churches and missions of the areas concerned. Some of the larger ones, such as the Sialkot Convention, often have well over a thousand in attendance, and their effects are far-reaching.

Other types of conferences for specific types of workers are often conducted interdenominationally, such as those for rural workers, and those for workers in adult literacy. And then there are Young People's Conferences, and Sunday School and Christian Endeavor Conventions, all of which are interdenominational.

Another way in which the various denominations have long worked together is in the planning for and the launching of campaigns such as the Evangelistic Campaign, carried on all over the Punjab at the end of February, or the beginning of March.

Perhaps most important of all is the work of such interdenominational societies as the British and Foreign Bible Society, the Punjab Religious Book Society, and the Tract Society, for without the Scriptures and other literature provided in this way, the evangelistic efforts of all the Churches would be greatly hampered.

Missions have pioneered, not only in the ministry to the sick, but in the training of doctors, nurses, compounders, and midwives. Long before Government interested itself in this work, the various missions had set up their own interdenominational examining boards, and since Government has taken over the control of this work, the examining boards

are still made up mostly of representative missionaries.

2. Co-operation in Medical Work

A number of missions in the Punjab co-operate in a Preliminary Training School for nurses, giving them the necessary academic work at a great saving of time to nursing superintendents who have the responsibility of large hospitals in addition to their duties of training nurses. Since Government now requires nursing superintendents to have Indian certificates in midwifery, the various missions co-operate in arranging for such courses, and even the Roman Catholic hospitals have co-operated in this way.

Women's Christian Medical College, in Ludhiana, is undenominational, but many missions give yearly grants to it, and are given representation on its board. Tuberculosis sanitariums are also conducted interdenominationally under the auspices of the Provincial Christian Councils.

But the one big interdenominational medical project for all-India is the Christian Medical College at Vellore, S. India. In this college the co-operating societies include at least twenty denominations of North America, as well as those of other countries. This college was originally started by Dr. Ida Scudder as a Women's Medical College, but is now being made the Co-educational, Christian Medical College for all India, and gives a degree equivalent to the American M.D. In publicizing this project they make this statement:

"It is marvelous how medical work leads to co-operation. Theological questions may divide Christian brethren, but Christ-like love for the suffering, binds all together in unselfish service."¹

1. Pamphlet, "Bombs over India," The Vellore Christian Medical College. North American Section, Room 1120, 156 Fifth Avenue, New York.

3. Co-operation in Educational Work

In educational work as in evangelistic, the most obvious place to begin co-operation is in the training of missionaries themselves, and this also has been especially practicable in hill stations where missionaries of all denominations gather for their vacations. Such undertakings as the provision of schools for missionaries' children, language schools, and schools for the study of special subjects such as Islamics, Hinduism, etc., could hardly be carried on to advantage by any single mission. Consequently there have grown up such institutions as the two large American schools for missionaries' children at Landaur in the north, and Kodi Kanai in the south; the Henry Martyn School of Islamics, for all of India, the Landaur Language School for all Hindustani speaking missionaries, and other language schools for other areas.

In the education of Indian children, except in the case of the blind, there has been little need for co-operation in Primary and Middle schools, since missionary comity has provided for territorial divisions, and it is not generally practicable to educate little children at too great distances from their homes. In fact, it is more and more the tendency to encourage them to attend whatever kind of schools are available in their village environment. Even High Schools have been largely run by single denominations, though there are union High schools at Delhi and at Bishnupur, Bengal,¹ and an interdenominational co-educational High School, which has long been under consideration for the Punjab, has recently been opened.

But in higher education the situation is different. There are

1. Directory of Christian Missions and Churches in India, Burma and Ceylon, 1940-42.

few Christian boys, and fewer Christian girls able to go on to college, and the provision of adequate buildings, equipment, and staff, for such a few is a heavy burden for any single mission. In spite of this difficulty, a number of denominations do maintain their own colleges for men. The women's colleges, on the other hand, such as Kinnaird College in Lahore, are interdenominational. The training of teachers too, especially of those who have completed their High School course, is carried on to better advantage interdenominationally.

D. The Status of Interdenominational Co-operation in Theological and Bible Schools

That which has been said about the reasons for co-operation in colleges is equally applicable to theological schools, and perhaps more so, because, while colleges can swell their numbers and increase their income by admitting large numbers of non-Christians, theological and Bible Schools can draw only on the Christian community for their students, and on the Christian Church, in India or abroad, for their support.

1. The Number of Such Schools in Existence

According to available reports, there are two interdenominational theological colleges¹ in India; Serampore College in Bengal, and The United Theological College of South India and Ceylon, at Bangalore. There are four union theological schools: The Union Theological Seminary at Indore, The United Theological College of Western India, at Poona, The Gujrat United School of Theology at Baroda, and The Kerala United Theological Seminary, at Trivandrum. On the Bible School level, the only interdenominational institutions are the Bible School at Baramati, an

1. For Nomenclature, see Introduction, page 1

Evangelists' Training School at Trichinopoly, and The Union Kanarese Seminary at Tumkur.

Other institutions are listed as union, such as The United Theological College at Saharanpur, and the Union Seminary at Pasumalai, but in the case of the former, the co-operation ceased in 1935,¹ and in the latter, the co-operation never materialized.

2. The Denominations Co-operating in Their Control and Support

Five societies co-operate in the support of Serampore College: the Baptist Missionary Society (English); the Church of Scotland Mission; the American Baptist Mission; the Welsh Calvinistic Methodist Mission, and the Society for the Propagation of Christian Knowledge (Scotland). These are all British except one, and while mainly Baptist, include Methodist and Presbyterian denominations.

The United Theological College in Bangalore is controlled by five societies: The London Missionary Society; the Church of Scotland Mission; The Methodist Missionary Society (British); The Arcot Assembly; The American Madura Mission. It has also received financial help from the Danish Lutheran Mission, the Trustees of Jaffna College Funds, and the S.P.C.K., Scotland. This college too is seen to be largely British, though it does include two American societies and one Danish. Denominationally, it includes Presbyterian, Methodist, Reformed, Congregational, and Lutheran, besides some undenominational societies.

Among the Theological Schools, we find four societies cooperating in the Union Theological Seminary at Indore: The Church of Scotland

1. Ranson, C. W., "The Christian Minister in India," p. 102.

Mission; The American Evangelical Mission; The United Church of Canada Mission; and The United Church of North India; so that this is a strongly union school, with two of its societies already union ones, co-operating with a Presbyterian and an Evangelical one.

In the United Theological College of Western India, at Poona, four other societies co-operate: The American Marathi Mission (Congregational); The American Presbyterian Mission; The Church of Scotland Mission; and The Methodist Church in Southern Asia. This school is predominantly American, with only one of its societies British, and denominationally, it is made up of two Presbyterian societies, a Congregational, and a Methodist one.

The Gujrat United School of Theology at Baroda is supported by the Gujarat and Kathiawar Presbytery of the United Church of North India; the Irish Presbyterian Mission; the Gujarat Conference of the Methodist Church in Southern Asia; the Church of the Brethren in Gujarat; and the American Church of the Brethren. This school is seen to be largely controlled by the Indian Church. Denominationally, it includes Presbyterians, Methodists, and the Church of the Brethren.

The most interesting combination is found in the societies co-operating in the Kerala United Theological Seminary at Trivandrum, in which the South India United Church (Travancore and Malabar Councils); the Church of India, Burma, and Ceylon (Travancore and Cochin); and the Mar Thoma Syrian Church co-operate. This is the only theological institution in which Anglicans are in actual co-operation.

Of the Bible Schools, the Baramati one is supported by the Poona and India Village Mission; and the Australian Mission; while the Evangel-

ists' Training School at Trichinopoly is supported by the Leipzig Evangelical Lutheran Mission and the Church of Sweden, also Lutheran. The Union Kenarese Seminary at Tumkur is supported by the British Methodists, the American Methodists, and the London Missionary Society.

The accompanying diagram tabulates this information, so that the reader can see at a glance the societies co-operating in each institution.

E. The Evaluation of the Success of This Co-operation

1. Serampore College in Bengal

This college was founded by William Carey and some of his colleagues, and this fact, together with its charter, which was granted in 1827 by the King of Denmark, gives it a unique place, among theological

TABLE OF SOCIETIES CO-OPERATING IN THE
THEOLOGICAL AND BIBLE SCHOOLS SURVEYED

Name of Institution	Type	Co-operating Societies	Nationalities	Denominations
Serampore College in Bengal	Theol. Coll.	Baptist Miss'ry Society	British	Baptist
		Ch. of Scotland Mission	Scottish	Presb.
		Welsh Calvinistic Methodist Society	Welsh	Meth.
		S.P.C.K.	Scottish	Undenom.
		Am. Baptist Mission	American	Baptist

The United Theological College of Bangalore	"	London Miss'ry Society	British	Undenom.
		Methodist Miss'ry Society	British	Meth.
		Ch. of Scotland Mission	Scottish	Presb.
		Arcot Assembly	American	Reformed
		Am. Madura Mission	American	Congreg.

Name of Institution	Type	Co-operating Societies	Nationalities	Denominations
The Union Theological Seminary at Indore	Theol. School	Ch. of Scotland Mission Am. Evangelical Mission United Ch. of Canada United Ch. of N. India	Scottish American Canadian Indian	Presb. Evangel. Union Union

The United Theological College of Western India at Poona	"	Am. Marathi Mission Am. Presbyterian Mission Methodist Ch. in S. Asia Ch. of Scotland Mission	American American American Scottish	Congreg. Presby. Meth. Presb.

The Gujarat United School of Theology at Baroda		United Ch. of North India Irish Presbyterian Mission Methodist Ch. in S. Asia (in Guj. Ch. of Brethren (in Amer.	Indian Irish Indian Am. & Ind.	Union Presb. Union Ch. of Br.

The Kerala United Theological Seminary at Trivandrum	Theol.	SI India United Church Ch. of India, Burma & Ceylon Mar Thoma Syrian Church	Indian Indian Indian	Union Anglican Syrian

The Baramati Bible Union Bible School	Bible School	Poona & India Village Mission Australian Mission	Indian Austr.	Undenom. Undenom.

The Evangelists' Training School at Trichinopoly	"	Leipzig Evangel. Lutheran Mission Ch. of Sweden Mission	German Swedish	Luth. Luth.

The Union Kenarese Seminary at Tumkur	"	Methodist Miss'ry Society Methodist Ch. in S. Asia London Miss'ry Society	British American British	Meth. Meth. Undenom.

institutions in India. Mr. Ranson says of it:

"The possession and use of the power granted by Royal Charter to confer degrees has influenced the development of ministerial training in India during the past thirty years and has helped to raise the academic level of theological education. In addition to its function as a teaching institution, Serampore is the axis around which the whole system of collegiate theological training tends to revolve."¹

The Interim Report gives the following account of it:

"Serampore College is a union institution. In the College Council, which is the supreme Governing Body of the College, located in Great Britain, several British Churches and one Church on the Continent of Europe are represented. The Senate under the general control of the College Council, manages and directs the College. It is located in India with headquarters in the College, and its membership is interdenominational. The teaching staff and student body are also interdenominational."²

However, all authorities agree that the co-operation in Serampore is not satisfactory. The Interim Report says:

"But interdenominational co-operation at Serampore is not satisfactory. The burdens of maintenance are very inequitably distributed. Although the Baptist Missionary Society of Great Britain have generously relinquished exclusive control and have made land secured and buildings erected by them available for the common good of all, they have been left to bear the expense with relatively little assistance from the other Missionary Societies or from Indian Churches. Of the present faculty of seven members, the Principal and two others are missionaries of the Baptist Missionary Society, which meets all expenses connected with their service to the College. One missionary is provided on the same terms by the Missionary Society of the Church of Scotland. Three Indian Professors are paid by the Foundation which receives a cash grant from the Baptist Missionary Society."³

1. Ranson, C. W., "The Christian Minister in India," p. 84.
2. Interim Report on the N.C.C. Survey of Theological Education, p. F 7.
3. Ibid.

Mr. Ranson corroborates this opinion:

"But the financial burdens of maintenance are very inequitably distributed. The Baptist Missionary Society has displayed an admirable catholicity in inviting the co-operation of other churches in the management of the College. The Society has also, with great generosity, made the valuable property at Serampore available for the service of all the Churches."¹

As to the inner life of the school, we have this report:

"The staff of the College regard it as their primary duty to direct the religious life of the students and great stress is laid on the spiritual training of the ordinands in their charge, both individually and collectively. In this emphasis upon disciplined and vital piety as the most essential part of ministerial training the College is making a contribution of great value and importance to the life of the Church in India."²

Serampore College, while not an altogether ideal example of a unitary institution, represents another method of achieving a unified system of ministerial training, that of federation.

1. "A certain limited measure of federation in theological training is represented by the Serampore system of affiliation. It does not, however, provide for the pooling of teaching and library resources, and the institutions affiliated to Serampore are scattered all over the country."³

2. The United Theological College of South India and Ceylon, at Bangalore.

The regional commission which visited this college described it as 'a first-rate institution and one of the treasures of the Indian Church.'⁴ It is a genuine union institution and Mr. Ranson says of it:

1. Ranson, C. W., "The Christian Minister in India, " p. 84.
2. Ibid., p. 88.
3. Ibid., p. 162.
4. Ibid., p. 88.

"The past record of the College, the quality of its present work and its influence upon the life of the Church, particularly in South India, are a witness to what may be achieved by a carefully planned co-operative effort in ministerial training."¹

In 1919 this seminary was affiliated with Serampore for the B.D. degree.²

However, the regional committee did not consider its financial position adequate:

"There is no endowment and the maintenance of the College is wholly dependent upon the annual grants of supporting churches and missions. The present budget amounts to approximately Rs. 18,000 per year. This does not include the cost of three non-Indian members of the staff, two of whom are, at present, supported by the Methodist Missionary Society and one by the American Board."³

Nor is it without other difficulties:

"Denominational differences certainly cause some difficulties, devotional development tending to be sectional rather than concern the whole college. The very heavy pressure of work on the staff makes it difficult for the members of the staff to give very much time to individual dealing with students."⁴

Dr. Alden H. Clark, Secretary of the American Board of Commissioners for Foreign Missions, makes the following statement on the result of such co-operation in this and other institutions in which the American Board co-operates:

"In regard to our experience in such co-operative efforts, I would say that they tend to raise the standard of training so high that those they train are not always ready to go out into distant village positions; they also tend to increase considerably the expense of the training. We think that these criticisms are more than offset by the increased effectiveness of union institutions and are giving them our strong backing."⁵

1. Ranson, C. W., "The Christian Minister in India," p. 88.
2. Ibid., p. 89.
3. Ibid., p. 89.
4. Interim Report on the N.C. C. Survey of Theological Education, p. F 7.
5. Clark, Alden H., in a personal letter, See Appendix, p. 108.

3. The Union Theological Seminary at Indore

This is the only Hindu-speaking theological school in mid-India. Dr. J. T. Taylor, for many years principal of this seminary, and now retired, gives his opinion of the success of co-operation in this institution:

"You ask if we had difficulty in working out the co-operation principle. Yes, but nothing serious, and we were gratified at the readiness of several missions to send help in the teaching. We have had High Anglican, Baptist, Presbyterian, Reformed Lutheran and N.C.C. men helping. We want our students to be acquainted with the varying types of worship followed by the various churches in India. Controversial points of doctrine were avoided as much as possible in the class room. It's amazing how few they are and how many are the points of agreement when we realize we are all facing a common problem in India. Great freedom was allowed the students in their conduct of devotional meetings of the student body and I am convinced that the commingling of diverse types was good for all concerned.

"Shortly before I left India the N.C.C. had made a survey of the theological schools and colleges, and in the Hindu speaking area a conference was held at Nagpur when it was decided that for the training of pastors in the vernacular Indore should be recognized as the centre. About 20 missions and churches were represented at this gathering. The matter of Bible Schools did not call for such concentration, but local co-operation wherever possible was strongly recommended. . . . Unified action is in the air and surely theological training is the sphere where we may expect it to make a strong appeal."¹

4. The United Theological College of Western India at Poona

This institution "trains Marathi-speaking candidates for the ministry" and is affiliated to Serampore for the L.Th.course.² In this school too, while the management and staff are interdenominational, the committee surveying it did not consider the arrangement for the contribution of missionary staff to be satisfactory.

1. Taylor, J. T., in a personal letter, See Appendix, p. 115.
2. Ranson, C. W., "The Christian Minister in India," p. 98.

"The committee recommends an equitable arrangement regarding the contribution of missionary workers be settled, and that this contribution in the form of staff personnel be commuted to its money equivalent, and that this amount, plus an additional sum based equitably on the present monetary contributions of the supporting missions be fixed as each supporting body's annual contribution to the Seminary. This will put the Seminary's Board of Management in a position to appoint its own Staff. Only by some such financial arrangement will it be possible to find suitable and well-qualified Indian instructors. The present method involves that if a Missionary member of the Staff leaves, his salary goes with him. If he is to be replaced, another person with a salary must be found. This hinders the building up of the most suitable Staff."¹

The Rev. J. Reid Graham, a missionary under the American Presbyterian Board, in a letter written in 1942, makes a few comments on the work in this institution:

"We then began our life in the United Theological College of Western India located on the outskirts of this large city of Poona. Our work here is to train Indian youths for the ministry, and it is interesting to note that this is the only Protestant theological college for training the ordained ministry in the whole of this area. It is a union institution including Methodists, American and Scottish Presbyterians and Congregationalists; also at times others. Fortunately we have very good assistance this year, as the Rev. and Mrs. J. F. Edwards of the Congregational Mission and formerly in charge here, and the Rev. J. B. Primrose of the Scottish Mission take a considerable part of the teaching responsibilities. The latter is no light matter when one remembers that almost every word spoken here is in Marathi."²

5. The Gujarat United School of Theology at Baroda

Concerning this school Mr. Ranson writes:

"Situated in the midst of a Methodist area it has a Presbyterian Principal and serves the evangelical churches in the Gujarati-speaking territory of Bombay Presidency."³

1. Interim Report on the N.C.C. Survey of Theological Education, p.B67.
2. Graham, the Rev. J. Reid, in a letter duplicated by the Presbyterian Board, See Appendix, p. 111.
3. Hanson, C.W., "The Christian Minister in India", p. 95.

6. The Kerala United Theological Seminary at Trivandrum

Concerning this school Mr. Ranson writes:

"This is one of the few areas in India in which a fully co-operative effort is being made in the training of the ministry. For a number of years the London Missionary Society maintained at Trivandrum a Bible School, which prepared some of its students for the L.Th diploma. There were also theological institutions in the Malayalam area maintained by the Anglican and Mar Thoma churches and affiliated to Serampore. The Malayalam section of the Basel Mission sent its students for training to Mangalore. After the necessary preliminary negotiation, the Trivandrum institution was placed upon a new footing and became a union theological school in which the London Missionary Society, the Basel Mission (Malabar district), the Mar Thoma Syrian Church and the Travancore Diocese of the Church of India, Burma, and Ceylon co-operate. It is now known as the Kerala United Theological Seminary, and serves all the supporting churches."¹

The theological committee visiting it made this comment:

"The success of the venture so far makes it quite clear that union work in this area is practicable and useful. It is no use pretending that facts are other than they are, and it has to be recognized that, at present, the Jacobite Church experiences very great difficulty in co-operating with any other Church."²

Since none of the co-operating Boards are located in America, it was not possible to get any more personal reactions, but it is significant that, of all the schools in which co-operation is being tried, this is the only one in which the Anglicans, as such, are co-operating. However, the blame for the Jacobite Church's finding the co-operation difficult can hardly be laid at the feet of the Anglicans. The

1. Ranson, C.W., "The Christian Minister in India", p. 96.

2. Interim Report on the N.C.C. Survey of Theological Education, p. E 2.

remarkable thing is that the Anglicans were ready to attempt such a very difficult piece of co-operation.

7. The Baramati Union Bible School is listed in the Interim Report, but is not mentioned in Mr. Ranson's later book, "The Christian Minister in India". As neither of the supporting missions have boards in America, it was not possible to get further information about this school.

8. The Evangelists' Training School at Trichinopoly is probably more international than interdenominational, since both the Leipzig Evangelical Lutheran Mission and the Church of Sweden Mission, are no doubt Lutheran. It was not possible to get any further information about this school.

9. The Union Kanarese Seminary at Tumkur "is an exceptionally well-equipped Bible School. Its primary purpose is the training of lay-workers, though some of its students are later ordained to the ministry."¹ Concerning it the Interim Report says:

"This is a genuinely union institution, being governed by a Council which has representatives from the Methodist Mission (British); the Methodist Church (mainly American) and the London Missionary Society. There is at present a very awkward division of property. The Seminary owns only the Seminary building and the quarters for married students. The rest of the compound, including the chapel and the Principal's bungalow, belongs to the Methodist Missionary Society, except that the Tutor's house is the property of the London Missionary Society. It is desirable that this anomaly should be rectified as soon as possible."²

1. Ranson, C.W., "The Christian Minister in India", p. 96.
2. Interim Report on the N.C.C. Survey of Theological Education, p. D 9.

10. The Interim Report lists a number of other institutions as union ones, but they are not listed as such in the Directory, nor were they mentioned as union institutions in Mr. Ranson's book. Letters sent out inquiring about them received no reply. Those mentioned are the Arcot Theological Seminary at Vellore, the Union Bible School for Men, at Dharapuram, and the Union Theological Seminary at Gooty.

Concerning the United Theological College at Saharanpur, the Interim Report gives the following information:

"In 1926 the Seminary became a Union Institution and acquired its present name. The following bodies joined with the American Presbyterian Mission in the support of the institution: The Baptist Missionary Society (British) the Church Missionary Society (Punjab and U.P.) This union arrangement, however, ceased in 1935 and despite its name, the Institution cannot now be accurately described as a 'Union College', though it is controlled by the United Church of North India."¹

Conversation with missionaries of the American Presbyterian Mission reveals the fact that during the period of its being a union institution, the Anglicans did not co-operate in the worship services of the group, but thought it was necessary to maintain their own separate services. This would seem to be one of the reasons why the co-operation was discontinued.

In the case of Pasumalai, the Rev. John J. Barminga, D. D., formerly principal of that school, says that he had worked for twenty years to make it a Union Seminary. Finally the plans seemed complete. The Anglicans, who were to be among the co-operating societies, had

1. Interim Report on the N.C.C. Survey of Theological Education, p. D 9.

agreed that there should be no service held in the school from which others were excluded. Then Dr. Banninga left India for furlough in 1934, and while he was in America, the whole plan fell through. It is now actually only a Bible School, and is supported only by the American Board (Congregational).

11. Conclusion

From the above survey it appears that, on the whole, co-operation in the field of theological education has been fairly successful. In some cases there has not been an equitable distribution of the burdens. There have been some denominational differences, more of a liturgical than of a theological nature. As in the case of Baroda, many problems which seemed difficult at first, were faced, with the will to co-operate, and a satisfactory compromise was worked out.

However, it must be remembered that in none of these, with the exception of Kerala, were there Anglicans co-operating. Concerning this phase of the question, Dr. J. Thayer Addison of the Episcopal Board, made the statement that he knew of no case of Anglican co-operation in theological education, and he did not see how it could be possible.

For the existing co-operative institutions, Mr. Ranson sums up the situation very well:

"In the existing unitary institutions the churches which co-operate are satisfied that their specific denominational traditions are adequately safeguarded and that due provision can be made for the detailed training which will enable ordinands to serve the needs of their own churches."¹

1. Ranson, C.W., "The Christian Minister in India", p. 160.

E. Summary

Co-operation in India is almost as old as the Modern Missionary Movement. The rules of Missionary Comity, worked out by a committee of the National Christian Council have done much to prevent overlapping and friction between societies.

Co-operation in fields of work other than theological education has long been so successfully demonstrated that no one any longer even questions its value.

In evangelistic work it is most evident in conferences and conventions of various sorts, in campaigns, and in the production and distribution of Christian literature.

In medical work, co-operation has proved practicable in special fields such as the care of tubercular patients, and in the training of doctors, nurses, and other medical workers. The most important all-India interdenominational medical project is the Christian Medical College at Vellore, which will qualify Christian men and women from all over India for the equivalent of the American M. D. degree.

Educationally, Missions co-operate in providing schools for missionaries' children, in language schools, and in special courses of study for missionaries. While co-operation is not very practicable for Indian primary and middle schools, it is becoming increasingly important for higher education. There are a few interdenominational colleges for men, and all three of the important Christian colleges for women are interdenominational. Much of the teacher's training,

especially on the higher level, is also carried on to the best advantage interdenominationally.

In the field of theological education, co-operation seems most practicable on the higher levels, since it is difficult for any one society to provide adequate staff or equipment for a theological college, or even for a theological school. Bible schools tend to be smaller, and more denominational.

On the whole, those who have been consulted have been favorably impressed with the experiments in co-operation which have been tried. In most cases there is room for improvement in the working out of financial details, and in some cases there were denominational difficulties, more of a liturgical than of a theological nature. However, there is almost no data showing successful co-operation of Anglicans with non-Anglicans, in the field of theological education.

CHAPTER III
THE PROBLEMS IN
INTERDENOMINATIONAL CO-OPERATION
PECULIAR TO THE FIELD OF THEOLOGICAL EDUCATION

If plans for co-operation are hastily improvised and bear evidence of immature and inconclusive thought; if they underestimate difficulties, and fail to take account of differences; if they show little understanding of the distinctive characteristics of all the groups whose co-operation is sought and fail to provide for the maximum spiritual contribution of each - then they can hardly expect, and indeed do not deserve to command cordial and comprehensive approval.

---C.W. Ranson

"The Christian Minister in India"

CHAPTER III

THE PROBLEMS IN INTERDENOMINATIONAL CO-OPERATION PECULIAR TO THE FIELD OF THEOLOGICAL EDUCATION

A. Introduction

After seeing the difficulties as well as the advantages of interdenominational co-operation in general, a brief survey has been made of the extent to which co-operation in fields other than that of theological education is being practiced in India. We have seen too that it is actually being worked out with a large measure of success in some of the theological and Bible schools there. In this chapter an attempt will be made to study in more detail, the problems peculiar to interdenominational co-operation in the field of theological education.

B. The Peculiarities of the Field of Theological and Bible School Education

In evangelistic work where there are no institutions involved, there are no very serious difficulties in interdenominational co-operation. In medical work the difficulties are more likely to be national than denominational. This is true of educational work also, though occasionally denominational or theological differences do arise in interdenominational schools and colleges. But when we enter the field of theological education, we are immediately in the very center of all

the differences that could possibly arise in any kind of inter-denominational co-operation.

Here, if anywhere, the theology which will be preached from all the pulpits of the co-operating churches, is threshed out. Here church history is studied and church government mastered, with all the possibilities for bias which these studies can foster. Here is worked out the pattern and standard for all the worship services that will be conducted in those churches, and here are planted the seeds which will grow into the aims and policies of the church of the coming generation.

Mr. Ranson says:

"The very importance of the task of training men to minister in the Church of God lays upon those who would advocate co-operation in it the obligation to face fully and realistically the difficulties which such co-operation involves. Some of these difficulties are rooted in principle; others arise from practical considerations."¹

C. The Theological Problem

In a review of the book "The Christian Minister in India" the Rev. M. A. C. Warren makes this penetrating comment:

"In these days when co-operation is hailed as the blessed solution of all our problems it is more than ever desirable that it shall be taken more seriously than is commonly done, and be recognized for what it is, by far the most difficult enterprise in which any of us are ever likely to engage. Underlying co-operation when it ceases to be superficial, is a theological understanding of unity. If there is a theological misunderstanding about unity the co-operation will not last long."²

1. Ranson, C.W., "The Christian Minister in India", p. 149.
2. Warren, the Rev. M.A.C., "The Christian Minister in India", The International Review of Christian Missions, January, 1946, p. 75.

Theological differences may be purely denominational, or they may cut across denominational boundaries, as in the case of the differences between the liberals and the conservatives in all denominations.

1. Denominational Differences

While it is true that, as Brown says, "A study of the present situation will reveal the fact that the vital things for which each of the great communions stands are now accepted as truisms by practically all communions",¹ still there are denominational differences in doctrine which must be taken into consideration. The Baptists with their doctrine of immersion would find it difficult to co-operate with Quakers, who practice no baptism at all, or with Presbyterians and Methodists who practice infant baptism. "The Anglican Church today preaches the same Gospel as the evangelical churches, and differs from them in only one particular",² but that one particular is one of the important doctrines of the Anglican Church, that of Apostolic Succession. These are only a few of the denominational differences which, while they might easily be ignored in a medical project, must certainly be reckoned with if these different denominations are to co-operate in theological education. In fact, it is just such things which keep the faith missions from co-operating with other boards.³ But even among the larger and more co-operative boards, these problems must be faced. Mr. Ranson says:

1. Brown, Arthur Judson, "Unity and Missions", p. 46.

2. Ibid., p. 50.

3. Holm, August B., in a private letter. See Appendix, p. 114.

"Almost all correspondents agreed that for general doctrinal study students of different churches can work together. But there are some who have doubts as to the extent to which this can be done without the danger of creating 'apostles of an undogmatic Christianity'. Dogma is the life-blood of devotion, and there will clearly be need in any co-operative institution for some denominational instruction which will relate the students closely to that part of the Church which they are directly to serve."¹

2. The Conflict between the Liberal and Conservative Approaches

Denominational differences, while they do frequently divide, are more easily bridged than another type of theological difference which cuts across denominational boundaries, and makes co-operation difficult. This is the conflict between the conservative and the more liberal schools of thought, or, in more common terms, between fundamentalism and modernism. Mr. Ranson illustrates this difficulty by quoting from a private letter written to him:

"Unhappily, it is not a matter of mere conjecture, that there exist even in missionary circles, viewpoints which are fundamentally at variance with the old established truths of evangelical Christianity, as represented by the various creeds and confessions of the churches, and that these clashing views are found, not in distinctly modernistic denominational bodies, but within the ranks of supposedly orthodox bodies themselves, which are thus becoming gradually changed in character. This trend has been growing in the West, and has been fostered by the attitude of indifferentism and tolerance. Such an attitude admirably serves the ends of the modernistic tendency, which is to minimize the absoluteness of Christian doctrine."²

The Rev. Roy E. Grace, pastor of a United Presbyterian Church in Upper Darby, Pennsylvania, and a member of the executive committee of the Federal Council of Churches, voices a similar opinion:

1. Ranson, C. W., "The Christian Minister in India", p. 189.
2. Ibid., p. 151.

"You may reply that doctrine is not everything. But doctrine, in this case, is not an academic theory but what I really think about my Lord. . . To sum up, we can, and ought to co-operate with evangelical Christians who are trying to do a job with us but we must have a basic agreement on fundamental things. This raises the question, what is fundamental? I think there are a few basic things that clearly belong in that category. There is a union theological seminary in China which illustrates the problems. The modernists won out in it and the result is that evangelicals have to start all over again. This has been the story in America many times over. The camel gets his nose in the tent, and soon the rightful owner is out. Ernest Gordon, who writes the news items in the Sunday School Times, has an interesting book entitled "The Leaven of the Pharisees" in which he shows how the endowment of Andover Seminary was swallowed up by modernists."¹

The Committee on the proposed United Bible Training Center in which the writer is particularly interested, has encountered this problem in trying to formulate a statement of belief as a basis for the doctrinal position of the school. One group wishes to include in this the statement that "The whole Bible is the inspired Word of God," while another group is very much opposed to the inclusion of the word "whole".² Mr. Ranson makes this comment on the question:

"It is not our purpose here to argue this issue on its merits, but to point out that the issue exists in the Church. Where it is felt, as in some quarters it is, that much of the prevailing theological teaching is fundamentally unsound, co-operation becomes difficult, if not impossible."³

D. The Ecclesiastical Problem

The ecclesiastical problem, in so far as it is concerned with theological education, is related principally to the difficulties

1. Grace, Roy E., in a private letter. See Appendix, p. 109.
2. Cathcart, M. E., in a private letter. See Appendix, p. 107.
3. Ranson, C. W., "The Christian Minister in India", p. 152.

involved in the teaching of church history, and to those involved in the instruction in church government.

1. The Teaching of Church History

The committee working on the aforementioned United Bible Training Center, recommended that Church History be one of the subjects taught.¹ The Diocesan Board, in acting on this recommendation, stipulated that, unless Church History could be taught by an Anglican, it should cover only the first three centuries of the Christian era. Conversations with other Anglicans in India have confirmed the fact that this would be one of the most controversial points in any attempted co-operation between Anglicans and non-Anglicans, in the field of theological education. This is possibly due to the fact that Anglicans do not trace the origin of their church to the time of Henry VIII, but consider that it is the one Apostolic Church continuing from the time of the Apostles, and that the Roman Catholic Church, having erred, cannot claim to be the one Catholic and Apostolic Church.²

2. Instruction in Church Government

Church government is the field where there are the most real differences between denominations. Types of government vary all the way from the hierarchy of the episcopacy to the freedom of the Congregational Church. The non-Anglican group, while varying greatly in their

1. Report of the Sub-Committee, appointed by the North West India Christian Council, item 5. See Appendix, p. 106.
2. See Nicene Creed, Article XIX of the XXXIX Articles, and Offices of Instruction, in Prayer Book.

types of government, experience no difficulty in recognizing one another's ordination. The Anglicans, on the other hand, hold theirs to be exclusively apostolic, and do not recognize that of other communions.

"The particular function of the episcopate - succeeding in function if not in specific nomenclature the apostles and their immediate successors - is to act, in an outward and visible fashion, for the securing of a genuine continuity in time, as well as a genuine unity across the entire world for the Body of Christ. . . . The Episcopate, therefore, is not a problem to be solved; it is a solution of a problem, the problem, namely, of securing and maintaining a genuine unity and continuity of Christendom as an organic body."¹

While this problem does not greatly enter into the curriculum of Bible Schools for women, it might seriously complicate the instruction in this subject which would be required in theological colleges and schools, and even in Bible Schools for men.

3. Preparation for Church Membership

While most churches provide some instruction in preparation for church membership, there is little uniformity in such courses among non-Anglican communions. The Anglicans, on the other hand, have a well prescribed course and procedure, and to them it would be unthinkable for a non-Anglican to teach such a course to their Anglican students. This makes it almost imperative that there be an Anglican as a permanent member of the faculty. If the school is large enough to warrant having a faculty member from each of the co-operating groups this would not constitute any great difficulty. Most Bible Schools are not this large, however. Lutherans, should they desire to co-operate, would have much

1. Pittenger, W. Norman, "The Episcopacy and the Continuity of the Ministry", "Christendom", Winter Quarter, 1946, p. 105.

the same difficulty.

E. The Problem of the Relation of the School to the Church

Closely associated with the ecclesiastical problem is the question of the relation of the school to the whole church and to the local church in the midst of which it is located.

1. To the Whole Church in India

For one reason or another, the women's work of missions has had a tendency to be somewhat independent of the church. This may be due in part to the fact that this phase of the work is often under a separate Board in the sending country. Another cause may be the fact that, in many communions, women have no part in the government of the church, and are not members of its councils. Still another contributing factor may be that, while the church is more or less responsible for the support of its pastors, it has not often assumed the responsibility for its Bible women or Bible teachers. The salaries of these women have, for the most part, been paid by the mission. In the light of these conditions, it is not difficult to appreciate the criticism of the Interim Report:

"The tendency is, however, to regard the work of Bible women as so much a departmental activity of the Mission that this whole field of evangelism is frequently carried on without conscious relation and planned co-ordination with the whole programme of the Church. If real benefit is to be derived from women's work, the rigid departmentalization which seems quite a common feature of Christian work ought to be modified. The source of the whole trouble is the unhealthy division between what is called the

Mission and what is described as the Church."¹

Unfortunately, theological education shares in this category of being supported largely by foreign or mission funds.

"A defective relationship between Churches and Missions tends to confuse objectives and paralyze effort in the life of the Younger Churches. This is specially the case in the whole field of theological training, because here, as nowhere else, Church interests and missionary programmes can conflict. The cost of training the worker is a charge on the Mission, while the needs and opportunities that the worker has to meet are determined by the conditions which prevail in the Church of which he forms a part. As things are, the Church has little to say in the matter of the training of the worker, but is expected nevertheless, to absorb him in the personnel of its force when his training is completed. There is urgent need for some working understanding in this matter."²

If these weaknesses are found in schools supported by only one denomination, the problem is multiplied where that school must be related to a number of different communions bearing no organic relation to one another. That this is the case is confirmed by the Interim Report:

"In all such co-operative enterprises the Churches, as distinguished from the Missions, are not conscious of any sense of responsibility for the institution. In most cases they contribute no finance and have little or no share in the direction of the policy and in administering the financial resources of the institution."³

2. To the Local Church with Which the School Is Associated

Not only is it necessary for a theological or Bible school to

1. The Interim Report on the N.C.C. Survey of Theological Education, p. B 50.
2. Ibid., p. 75.
3. Ibid., p. B 61.

maintain a vital relation with the church as a whole, but it is even more essential that it maintain a close and happy relationship with the local church in whose area it is situated. This is not always easy, even when both church and school belong to the same communion. In a Presbyterian set-up there is a tendency for the local church to want too large a control in the school, or else to ignore it entirely. No school, least of all an interdenominational one, can submit to the control of its internal affairs by a local church. And yet, if the school is to carry on any practical field work, this must be done principally within the area of, and in co-operation with the local church. The attitude toward the church in general of the students under training, will be largely coloured by the relationship maintained between the school and the local church.

Both faculty and students, in doing field work, would naturally tend to organize that work in the way familiar to them, which might be very foreign to the methods generally used in that area, thus causing friction and misunderstanding.

The other side of this problem is stated in the Interim Report:

"The Union institutions would take men away from their immediate Church and Mission environments, thus impairing their training in practical work."¹

F. The Problem of Aims and Policy

The problem of aims and policy in co-operation is probably as

1. The Interim Report on the N.C.C. Survey of Theological Education, p. 16 (d).

much the result of differences between British and American policy as of denominational differences.

The principal policy which causes complications in co-operative theological education is that of the relation of the Mission to the Indian church. Some missions have tried to solve the problem by inviting certain well-qualified Indian Christians to become members of the Mission, on the same salary and status as the foreign missionary. Others have adopted the policy of a joint council made up of both missionaries and Indian Christians. In the United Presbyterian Mission of which the writer is a member, the policy has been to put the emphasis on the church rather than on the mission. Consequently, Indians have never been made voting members of the mission, as such, but whole units of work have been turned over to the church as it was able to take the responsibility for them. This policy has grown out of another policy initiated by some of the leaders of the Indian Church itself, i.e. that of self-support. Ideally, this policy aims at the establishment of an indigenous Christian church able to support its own ministry on a scale in keeping with the economic standards of the people it serves. It is the hope of this mission that when the superstructure of the mission is removed, whether gradually, or suddenly, according as political policies take shape in the India of tomorrow, such a church will be able to stand.

Mr. Ranson quotes a review by the Rev. M. A. C. Warren, D. D. which depicts the general situation very fairly:

"The regional commission reports were unrealistic about finance. Just below the surface of the argument, again and again there is the assumption that the missionary societies are custodians of unlimited wealth which has only to be asked

"for to be made available. It cannot be too strongly pressed home on Indian opinion that this is an illusion which if persisted in will lead to sheer disaster. . . . Anyone with the most elementary knowledge of India knows the desperate poverty of her people, and no one who recognizes that will doubt that a considerable share in the financing of the training of the ministry will still have to be borne for some years to come by the older churches. No doubt in some areas this will continue to apply to maintenance as well. But the Church in India cannot be content merely to appeal to the older churches of the West for help in the maintenance of its ministry. There is no doubt either that the help of the missionary societies will be needed or that it will be withheld; but can the Church in India accept such help without giving itself with unceasing energy to the tasks of training and supporting its own ministry?"¹

It is not the writer's policy to argue the relative merits of these various policies, but merely to point out the difficulty to which they give rise. It is quite evident that a mission which aims at making its pastors and other workers members of that mission, with the same salary and status as those of foreign missionaries, will require a different type of training from a mission which asks its workers to become servants of the Indian Church, and to look to that church rather than to the mission for their support.

When various groups with such conflicting policies try to agree on a type of theological or Bible school which will meet all their needs, the difficulty is not so much in the matter of academic standards as in that of economic ones. The kind of living quarters and other buildings, the number of servants, the type of food provided, and the whole scale of living will be determined to a large extent by the financial and social status which the co-operating groups expect their students to maintain in the future. Dr. Alden H. Clark, of the American Board,

1. Ranson, C. W., "The Christian Minister in India", p. 224.

mentions this difficulty in his letter:

"In regard to our experience in such co-operative efforts, I would say that they tend to raise the standard of training so high that those they train are not always ready to go out into distant village positions. They also tend to increase considerably the expense of training."¹

Theological and Bible school students in India very seldom support themselves. Full or partial scholarship, or stipends, as they are usually called there, are provided either by the group or individual sending the student, or by a fund of the school itself. In the Bible Training School with which the writer has been associated, living conditions were kept so simple that a stipend of Rs. 12/- (about \$4.00) a month was found ample to cover expenses. In the type of school which some members of the committee working on the plan for a united school desire, at least Rs. 27/- a month would be required. To Americans this does not seem like a very large sum, but it is more than many Indian workers earn in a self-supporting church, and it would impose a heavy burden on a church trying to support a student in a Bible school in addition to its other financial obligations.

G. The Problem Resulting from Differences in National Backgrounds

This problem was discussed in a general way in Chapter I.

"In India there have been three main strands of western religious tradition superimposed upon the fabric of the indigenous church - the American, the Continental, and the British. Each has its own clearly recognizable characteristics; but it is a tribute to the vitality of the Indian Church that its sense

1. Clark, Alden H., in a personal letter. See Appendix, p. 108.

"of underlying unity is greater than any of the external differences which result from historical association with the churches and cultures of the west."¹

Since none of these national groups speaks quite the same language, this does create a problem in co-operative theological education.

"Perhaps the most marked divergence resulting from a difference of national background is found in the American and the non-American approach to theological education. American educational methods tend to be more flexible than those of either Britain or Continental Europe. Projects, the credit system, a certain fluidity in the syllabus, a wide range of 'options' and a general emphasis on functional training are characteristic of much American theological education. On the other hand, the tradition of European education has been, in general, more 'academic' and less elastic. It is taken for granted that theological education involves a certain kind of discipline which is acquired by the study of certain clearly defined subjects. . . and training for the ministry tends to be built around historic forms and beliefs and a traditional Church order. This latter point applies both to the Free and the Established churches of Europe."²

Mr. Leslie Templin also speaks of encountering this difficulty in their effort to work out co-operation in the United School of Theology at Baroda:

"There was considerable discussion over the content of the course of study. Especially the European desire was to have the course chiefly study of Theology, Bible and Language. The Americans felt that a larger place should be given to practical theology, psychology, teaching methods, (S.S.) etc."³

This problem is probably more acute in the realm of theological schools and colleges than in Bible schools.

1. Ranson, C. W., "The Christian Minister in India", p. 153.
2. Ibid., p. 154.
3. Templin, Leslie G., in a personal letter. See Appendix, p. 117.

H. The Liturgical Problem

In the schools surveyed, aside from financial inequalities, liturgical differences seem to cause the most difficulties in co-operation.

1. With Reference to Instruction in Forms and Methods of Worship

"Training in the spirit and practice of worship should be the very foundation of the whole theological course. One theological teacher remarks that 'this is probably the one subject where Indian theological study is badly behind the main stream in other lands'. Some study of the great liturgies of the Church is essential - particularly the worship of the great classical period which produced the liturgies of East and West when Christendom was still undivided."¹

Although in the non-Anglican Churches in India, there is coming to be a growing sense of the need of some sort of liturgy, there is little uniformity as to the forms adopted even by congregations of the same communion. The Anglicans, on the other hand, have a regular prescribed liturgy for every occasion, and they naturally want their catechists and other workers as well as their clergy trained to use their own particular type of liturgy. To Presbyterians, Methodists, or Baptists, these forms often seem artificial and stereotyped.

"One correspondent enters the plea: 'Don't overdo liturgiology. Free worship may have its defects, but at its best it makes for present, living spontaneity!'"²

To Anglicans, the extemporaneous prayers and sometimes carelessly planned worship services of the non-Anglicans seem irreverent and shoddy.

1. Ranson, C. W., "The Christian Minister in India", p. 190.
2. Ibid., p. 190.

"I have spoken of the sincerity of many moderns, which, as they say, prevents them from accepting the Creed ex animo and for that reason makes liturgical worship a form of empty words. And yet, I suspect that the greatest danger to religious sincerity is found in the attitude of the liberals themselves.

"They seek what Dean Sperry calls in his book of that name, 'Reality in Worship'. In place of the amorphous and sometimes vulgar sentimentality which too often dogs the steps of a creedless religion and a formless worship - and makes them unreal - they seek to revive the reality of the great ages of faith as embodied in the liturgies and hymnologies of the past. But does not every word of this literature, every phrase of the ancient music, breathe and palpitate with the sense of the supernatural which gave them birth? Does not their every line presuppose the Creed?"¹

It would be difficult for non-Anglicans to give instruction in methods of worship which would be acceptable to the Anglican Church, and, on the other hand, it would be difficult for Anglicans to give instruction in any other forms of worship than their own.

It is not only between Anglicans and non-Anglicans, however, that there are differences in forms of worship. Methodists and Presbyterians differ in their methods of administering Holy Communion; the Church of the Brethren has its own peculiar emphasis on 'Feet-Washing'; while the Quakers observe no sacraments at all. As Ranson says: "The difficulties of training students in worship in a union school must not be underestimated."²

2. With Reference to Co-operation in the Worship Programme of the School

1. Urban, Wilbur M., "Theological Implications of Liturgy" in "The Anglican Theological Review", January, 1946, p. 27.
2. Ranson, C. W., "The Christian Minister in India", p. 190.

"All institutions pay considerable attention to the devotional training of their students, though the methods employed vary considerably. This is clearly a matter of cardinal importance, for it is perilously easy for those who study holy things and handle the Word of Life in the class room, to neglect the personal discipline of holy living and the devotional use of the Bible. . . . Not all institutions are equally successful in helping their students in the cultivation of disciplined habits of personal devotion and in providing frequent opportunity for corporate worship in a building which aids the spirit of adoration and prayer. In some theological schools there is neither a chapel nor a prayer room; and in many the daily routine of classroom work tends to be so overcrowded as to leave little time either for unhurried private meditation or adequate corporate worship."¹

One such example is "The United Theological College of South India and Ceylon" at Bangalore. It will be recalled that in Chapter II the following criticism of it was quoted:

"Denominational differences certainly cause some difficulties, devotional development tending to be sectional rather than to concern the whole college. The very heavy pressure of work on the staff makes it difficult for the members of the staff to give very much time to individual dealing with students."²

This, however, is a difficulty which might as easily be met in a denominational institution as in an interdenominational one.

A more serious difficulty is met in the refusal of one group to co-operate at all in the worship services of the school. It will be recalled that in the United Theological College at Saharanpur there had been an attempt at co-operation involving the American Presbyterians, the English Baptists, and the Anglicans. One reason for the failure of that experiment was the refusal of the Anglicans to co-operate in the worship programme of the school.

1. Ranson, C. W., "The Christian Minister in India", p. 114.

2. Interim Report on the N.C.C. Survey of Theological Education, p. F 7.

Some years ago, in the mission of which the writer is a member, the question of Anglican co-operation in an industrial school was being considered. One condition stipulated by the Anglican Mission was that they be allowed to build and maintain a separate chapel which would be used exclusively by the Anglican faculty and students of that school. This seems to be a real problem in any co-operative enterprise between Anglicans and non-Anglicans, and yet, if a school is to be a truly union one, there must be some measure of unity in its corporate worship.

I. Summary

Co-operation in fields other than theological merely touches the fringes of the real problems of interdenominational co-operation. In theological education, we are at the heart of all the possible problems.

The most obvious of these, the theological, or doctrinal one, while it has its denominational aspects, is really more acute in the difference between the liberal and conservative schools of thought, which cut across all denominational lines.

The ecclesiastical problem reveals itself in the Anglican unwillingness for any but an Anglican to teach church history. It is also met in the difficulties of giving instruction in church government, where the Anglicans, though a co-operating group, do not recognize the ordination of any but the Anglican ministry. This, however, is not so much a problem of Bible schools as of theological schools and colleges. Where the real difficulty is encountered in Bible

schools is in training lay leaders to give instruction in preparation for church membership.

Closely associated with the ecclesiastical problem is that of the relationship of such a co-operative school with the church in India. Women's work in particular has had a tendency to be more dependent on the mission than on the church, but the inability of the Indian Church, as a whole, to finance theological education, has resulted in the church's feeling far too little the sense of responsibility for it, and when an institution is supported by several different groups, and is at some distance from the church to which a number of them belong, this would widen the gulf. The maintaining of a helpful relation between the school and the local church with which it is associated is also made more difficult by denominational differences.

The aims and policies of the various missions with reference to their relations to the Indian Church constitute another serious problem. Missions which aim at raising Indian workers to the economic status of foreign missionaries will desire a different type of training and far higher standards of living than the missions which aim at a self-supporting church.

The differences in British, Continental, American, and Indian backgrounds involve problems as to the general character and content of the curriculum.

One of the most difficult problems in co-operation is the liturgical one. Anglicans feel that their liturgy is the only acceptable method of worship, while non-Anglicans often consider that liturgy

stereotyped and artificial. It is difficult to combine two such conflicting types, and Anglicans usually prefer maintaining their own separate services to trying to co-operate in a non-Anglican service.

Such an array of problems might leave the impression that the possibility for successful co-operation in theological education is very slight. That, however, is not the writer's purpose in presenting them, but rather, to discourage entering lightly into a co-operative project which involves so many important issues. As Mr. Ranson says:

"If plans for co-operation are hastily improvised and bear evidence of immature and inconclusive thought; if they underestimate difficulties, and fail to take account of differences; if they show little understanding of the distinctive characteristics of all the groups whose co-operation is sought and fail to provide for the maximum spiritual contribution of each - then they can hardly expect, and indeed do not deserve, to command cordial and comprehensive approval."¹

1. Ranson, C. W., "The Christian Minister in India", p. 156.

CHAPTER IV

THE FACTORS INVOLVED IN
SUCCESSFUL CO-OPERATION IN THEOLOGICAL EDUCATION

In richest commonality there is oneness in
Christ; it is His risen life which permeates
and penetrates the whole Body.

---W. Norman Pittenger

CHAPTER IV
THE FACTORS INVOLVED IN
SUCCESSFUL CO-OPERATION IN THEOLOGICAL EDUCATION

A. Introduction

In Chapter III we have seen that the problems in co-operation in the field of theological education are so many and serious as to discourage entering lightly into any co-operative plan. However, the fact that successful co-operation has been achieved in a number of cases would indicate that the problems are not insoluble. This chapter will attempt to present the factors necessary if co-operation is to be successful in this field.

B. The Will to Co-operate

Underlying all other factors essential to successful co-operation is the sincere desire, or to put it more strongly, the will to co-operate. Mr. Templin, in writing of their ways of meeting the problems involved in the organization of the Gujarat United School of Theology at Baroda lists this as their first asset:

"We had a number of problems naturally but before I mention them I think I should say that there were certain assets which greatly aided us in meeting and overcoming our problems. These were: (1) a real desire to co-operate in theological training which had resulted from (2) many years of close fellowship in other co-operative enterprises such as the Tract Society, Missionary Conferences, Sammelan (Indian Association), (3) a realization, on the basis of factual study that divided, small-scale theological training was wasteful of sacred funds, (4) a desire to work toward the ultimate goal of a united Christian

Church in Gujarat, and a consciousness that a ministry trained together will be a means to that end."¹

Dr. John R. Mott speaks of certain guiding principles which must be kept in mind if co-operation between Christian bodies is to be effective. Among those principles are four which have a bearing on this important factor:

"1. In determining the sphere of co-operation due regard is paid to the objects to be achieved, namely: a. to meet real and recognized need; b. to obviate conflict and unnecessary waste; to accomplish important results which cannot be secured as well, if at all, by the co-operative agencies working separately.

"8. There is a sincere determination to understand the viewpoints and the distinctive characteristics of the different units, and willingness to accept what others have to give.

"9. The leaders are on their guard lest in their own lives there be manifested or tolerated those things which tend to destroy co-operation or to make impossible true Christian unity; for example, ignorance and prejudice, hazy thinking and vague statements, selfish ambition and jealousy, suspicion and lack of frankness, intriguing and disloyalty.

"10. The prime consideration to be borne constantly in mind by all engaged in the work of co-operation is that of rendering Christlike service. First and last in point of importance is the recognition of the Lordship of Jesus Christ, and the conviction that He Himself wills co-operation and unity."²

C. Agreement on General Principles of the Faith To
Be Taught

The 'will to co-operate' does not imply a blind determination to co-operate at any cost. That attitude could be even more disastrous

1. Templin, Leslie G., in a personal letter. See Appendix, p. 117.
2. Mott, John R., "Methodists United for Action," p. 120.

than a completely non-co-operative one. Any group considering entering into a co-operative enterprise, especially if it be in the field of theological education, must be prepared to compromise, even at a considerable sacrifice to itself, in things non-essential; but there are other fundamental principles of the Christian faith which cannot be compromised without rendering meaningless and ineffective the work which is being attempted. The importance of this fact was recognized by the Survey Committee which prepared the Interim Report:

"Christian doctrine should be taught, not only in relation to life, but also with a certain conscious sense of agreement on fundamentals, without which the authoritative unity of presentation of the Christian message to the non-Christian is not reached."¹

While a statement of what those principles are should be as simple as possible it should also include, in addition to the generally accepted 'Apostles' Creed', something as to the inspiration of the Scriptures and as to the way of salvation. The doctrinal basis of the Nanking Theological Seminary is a good example both of the kind of simplicity required and of the inclusion of certain essentials not specifically stated in the Apostles' Creed.

"The Nanking School of Theology accepts as the basis of its teaching the Word of God, and holds to the fundamental doctrines of our common evangelical faith, which faith has been the strength and heritage of the Christian Church through all its history.

"1. We accept the Scriptures of the Old and New Testament as the inspired Word of God, the supreme rule of faith and practice,

1. Interim Report on the N.C.C. Survey of Theological Education, p. 35.

and as containing all things necessary to salvation.

2. We acknowledge the Lord Jesus Christ as the Divine Son of God, and His vicarious atonement for the sins of the world.

3. We accept the divinity and personality of the Holy Spirit and His operation in the work of regeneration and sanctification.

4. We hold the Church of our Lord Jesus Christ to be a spiritual institution organized for spiritual ends, depending on spiritual power, and that, as a Church, it has no political power."¹

The sub-committee working on plans for the United Bible Training Center in the Punjab has proposed an even briefer, but fairly comprehensive statement:

"We believe that the Bible is the inspired Word of God, that man is by nature a sinner, and that Christ, Who is the Son of God, is the only Saviour, and that the Apostles' Creed is an adequate statement of the Christian faith."²

The purpose of such brevity is not to reduce belief to the minimum. Most missionaries would agree with Bishop Charles P. Anderson:

"I am not attracted by a unity on the basis of an irreducible minimums. I do not want to belong to a Church of minimums. I want to belong to a Church of maximums - maximum beliefs, maximum duties, maximum sacrifices. The Church of minimums is incapable of producing martyrdoms."³

That this has not been the effect of co-operation generally is testified by Mr. Ranson:

"The impression derived from such a wide acquaintance with the theological institutions of India as the preparation of this report has offered is that there is a most impressive unity of

1. Smith, C. Stanley, "Theological Education in China", International Review of Missions, October, 1945, p. 110.
2. Cathcart, M. E. in a personal letter. See Appendix, p. 107.
3. Brown, Arthur Judson, "Unity and Missions", p. 61.

conviction on the fundamentals of catholic orthodoxy amongst those who bear the great responsibility of training ordinands. One of the most encouraging facts of the present situation is the evidence of a very widespread and often passionate ambition amongst those who train candidates for the ministry of all the Churches that their students should be able to say, with St. Augustine:

'I take a whole Christ for my Saviour;
I take the whole Bible for my staff;
I take the whole Church for my fellowship.'¹

When such a statement has been drawn up, the question arises as to how far it should be binding on the co-operating bodies.

It has already been pointed out, and is, in fact, common knowledge, that in most of the larger denominations, even on the mission field, there are both liberal and conservative schools of thought. Any one denomination may maintain institutions, some of which are liberal, while others are conservative. It would be futile, therefore, to specify that all the denominations co-operating must subscribe to a certain statement of belief.

Another possibility would be to limit the membership on the Board of Control to those who were willing to subscribe to that statement. An undenominational medical college in India has such a provision for all members of its Board. Other co-operative institutions make similar conditions for membership on their Boards:

" Of the thirteen institutions having Boards of Managers on the field, the constitution of seven state that the members must be Christian. One constitution requires that members of the Board of Managers shall be members of an evangelical church; another requires that members shall be Christians of evangelical

1. Ranson, C.W., "The Christian Minister in India", p. 152.

"faith; and still another requires that members of the Board of Managers shall be members of Baptist Churches. In one institution there is a provision that one half of the missionaries on the Board of Managers shall be evangelistic missionaries."¹

Such an arrangement would ensure a certain measure of doctrinal uniformity. It might also eliminate from membership on the board people who could make a real contribution in other ways.

Whether or not agreement to such a statement of belief be made a condition of membership on the Board, it should certainly be a basis for the appointment of the teaching staff. Otherwise, there can be no value in having such a statement, and those who hold it to be a statement of the essential principles of the Christian faith can have no confidence that the teaching of the school will be sound.

D. Agreement on Aims

In Chapter III we saw something of the conflicting policies of various missions with regard to their relations to the Indian Church, and of how these differences affected their policies in theological education.

If these differences are to be resolved, there must be a realistic facing of the future on the part of all concerned. The spirit of nationalism is not confined to politics, nor is it limited to the non-Christian communities. The Indian Church is rapidly becoming more and more intolerant of mission control. Mission institutions as well as government ones are rapidly being turned over to Indian

1. Wellons, Ralph Dillingham, "The Organization Set Up for the Control of Mission Union Higher Educational Institutions, p. 104.

management. In the light of changing conditions, all missions may have to re-think their policies, perhaps more than once. It will be well for British and Americans, through the process of co-operation, to re-think them together.

1. As to the Type of Worker To Be Trained

In any sort of training, the first thing to be kept in mind is the type of worker needed. The Interim Report lists four:

- "1. Voluntary Lay Leaders
2. Full-time Lay Workers
3. Full-time Women Workers
4. Ordained Pastors"

Of these, this paper deals principally with the second and third. While these are both types of workers of which the church recognizes its need, they are also the ones for which it has as yet taken very little financial responsibility. If they are to be a vital part of the Indian Church, the Church, as well as the co-operating missions, must have a real part in determining what type of lay worker it needs and can support. Mr. Templin expresses this view in summing up his remarks about co-operative planning:

"Personally, I believe the type of position, of whatever grade or education, should be Indian and not American, so that it may fit into the plans for a self-respecting and self-supporting Church. This does not overlook the need for, and advisability of, continued help from the older Churches."

For women workers, too, the church must have a very definite

1. Interim Report on the N.C.C. Survey of Theological Education, p. B 6.
2. Templin, Leslie G., in a personal letter. See Appendix, p. 117.

share in planning. The need for such workers is shown in the Interim Report:

"There is also a need for trained women workers to nurture and develop the aspects of the work relating to the women and children in the Christian community. Women can do this in India more effectively than men. Besides, there are many areas where no special attention is paid to the women of the village. . . While workers' wives and other voluntary helpers may be enlisted for this work, there will always be need for full-time trained women workers.¹ . . . We must remember that the women have a very distinctive contribution to make in the life of the church and the community, that the Christian home is one of the most effective witnesses in a non-Christian environment, and that there is a type of instruction in the faith and the life of the church which specifically concerns that sphere of activity which may be rightly distinguished as the woman's province. We must therefore recognize the importance of the services of women workers in the Christian enterprise and make provision for adequate training for such service."²

But the question arises, what type of woman worker does the church want, to do this work? In the past, what has often happened is that when a woman was left a widow with no other means of support, some missionary has taken her on as a 'Bible Woman', in spite of the fact that she had little qualification educationally or spiritually. Other women have taken up Bible Women's work as a means of supplementing their husbands' incomes, while a few have had a real call and have given up more comfortable positions to serve the Lord. Even some of those who had little training and spiritual preparation when they took up the work as a means of livelihood have grown into good workers. On the whole, however, the demand for this type of worker is decreasing, as the survey committee has observed:

1. Interim Report on the N.C.C. Survey of Theological Education, p. B 9.
2. Ibid., p. B 50.

"It is generally true to say that the old type of Bible Women's Training School has ceased to exist because the demand for the old type of Bible Woman has greatly declined and seems likely to cease altogether. The person whom we speak of as 'the old type of Bible Woman' has done magnificent work in the past and here and there she is doing excellent work today. But times have changed and are demanding women of a far higher educational standard to carry on the work."¹

As to the type of woman worker needed in the future, the Interim Report has this to say:

"Such women workers should be trained teachers, wherever possible. Besides, they should be given a supplementary course of Biblical training with special reference to work among women and children."²

Even the Interim Report, however, has no suggestion as to how these women are to be integrated into the financial program of the church. This is a problem for which the writer has no ready-made solution, but it is one which makes all the more apparent the need for the church to have a large part in any really co-operative planning for this type of work.

2. As to the Type of Training to Be Provided

When once the question of the type of worker needed has been decided, the difficulties as to the type of training required will more readily solve themselves.

a. The Economic Standard to Be Maintained During Training

In India, because of the caste system, there is a much stricter

1. Interim Report on the N.C.C. Survey of Theological Education, p. B 9.
2. Ibid., p. B 9.

division of labor than in America, and a greater tendency to consider menial work degrading. Comparatively poor people often keep a servant, or at least hire some one to come in and do their sweeping. The greater part of all the village Christians in the Punjab are themselves menials, but as they become even slightly educated, they tend to think such work beneath them.

A school must decide whether it will encourage them in this attitude, or whether it will try to keep, as nearly as possible, the village atmosphere, with the students doing most of their own work. As there is a great difference of opinion about this question, and as it is possible some students will later go into city work and some into rural, it would seem that this is a matter which will have to be worked out by compromise, and according to the prevailing circumstances. In any case, the attitude and example of the staff will carry more weight in the eyes of the students than the decision of the board.

It is almost an unheard of thing for students in India to 'earn their way through school'. In the proposed plan for the United Bible Training Centre for the Punjab, the recommendation is that "Co-operating groups be asked . . . where necessary, to provide stipends for their own students."¹ The amount of the fees, and consequently of the stipend also, would be determined by the Governing Board. However, if a principal is really convinced that students should not be educated too far away from village standards, she can find many ways to carry out her conviction. The Rev. J. Reid Graham gives some illustrations of how this was worked out in Poona.

1. Report of the Sub-Committee Appointed by the North West India Christian Council, Item 7.

"Convinced that the activities a group of would-be ministers carry on during their time in Seminary is as important as the textbooks they study, we are slowly seeking to introduce certain new elements in the life here. Instead of acceding at once with requests for a dearness allowance, we suggested that each student get busy at once with a garden, and thus help meet the difficulty of greatly increased prices. Most of the students have responded to this suggestion, and early and late you will see the Principal and students hard at work on their plots. . . When the price of wood rose to two rupees per maund, we looked over the compound and found a number of dead trees or more than half-dead trees. The suggestion was made that if students would swing the axe and push the saw they could have the wood for their work. . . Aside from meeting the high cost of living in a more independent way than was proposed, we feel that a number of students are gradually losing the idea that a 'preacher' must not get his fingers dirty in ordinary work, but must only preach."¹

b. Educational Level

The recommendation of the N.C.C. survey committee concerning the educational level in Bible schools for women is as follows:

"That the standard of entrance be not lower than Vernacular Final Pass. Previous experience in Christian work would be an additional qualification, but membership in the church and recommendation by the council ought always to be insisted upon. At present, selection for training is solely in the hands of missionary workers."²

The Sub-committee planning for the United Bible Training Centre made a similar recommendation:

"The minimum educational qualification for students should be Vernacular Middle, but the course would also be intended to provide adequate training in Christian work for students with

1. Graham, J. Reid, in "Report for 1942".
2. Interim Report of the N.C.C. Survey of Theological Education, p. B 52.

"higher educational qualifications."¹

Vernacular Middle, and Vernacular Final Pass, are the same, and are the equivalent of about eighth grade in America.² To set the minimum requirement at this level does not require any compromise on the part of the co-operating groups, but rather, it is the hope of all concerned that, in a co-operative institution, it will be possible to raise the standard.

Government requirements ensure a certain degree of uniformity in scholastic achievement, but the passing of government examinations does not necessarily imply adequate capacity for Bible training. Other qualifications would be considered by the co-operating group recommending the student.

c. Scope of the Course

The survey committee on theological education made the following recommendations concerning the scope of the course in Bible schools for women:

"That the curriculum include a thorough study of the Bible; Religious Education, with Practice Teaching, Church History, with special reference to the Church in India; an orientation course in the History of Religion; a simple study of Christian Doctrines; the Vernacular, with special emphasis on effective use of it in speaking and writing; and Home Economics.

1. Report of the Sub-Committee Appointed by the North West India Christian Council, Item 3.
2. To Americans, this seems an extremely low standard, but it must be remembered that only two per cent of India's women are literate, and that this is the same requirement as that for teachers' training for the primary classes.

"That particular care be taken to relate all class room work to actual conditions of life by encouraging actual practice work in Child Welfare Centres, Church work, personal work, in visiting houses, and village evangelism."¹

In another section of the report are found these additional suggestions:

"Work for women should not only consist in separate religious instruction and worship. It should include training in the Christian nurture of children and the standards of Christian family life. Training should also be given in practical service and in witnessing to non-Christian women."²

In accordance with these recommendations the sub-committee on the United Bible Training Centre made theirs:

"Lecture courses should include Bible Study, Church History, Christian Doctrine, the Preparation and Presentation of Bible lessons, non-Christian religions and the approach to them, Training in worship, general business methods and the keeping of accounts and practical work."³

The existing Bible Training School in Rawalpindi has included in its course all the subjects recommended by the sub-committee except that of general business methods and the keeping of accounts, and all those suggested by the survey committee. Not all of these subjects have been so designated in the course, but have, wherever possible, been made a part of the life and of the Bible teaching of the school.

For example, there has been no separate course in worship, but every opportunity has been made to emphasize aspects of worship in the study of such books as the Psalms, Isaiah, and the Revelation. Projects

1. Interim Report of the N.C.C. Survey of Theological Education, p. B 52.
2. Ibid., p. B 9.
3. Report of the Sub-Committee, Item 5.

in planning worship programs in connection with these studies have been worked out and used in the local church and in Young Women's Societies. There have been courses in effective public reading of the Scriptures in the vernacular, in the use of sacred art in worship, and in the use of Indian music. Above all, there has been a constant effort, through planning and constructive criticism to enrich the worship services of the school. The inclusion in the student body of girls from other communions, and especially of the Anglicans, has been a welcome stimulus in this direction.

It would seem that unless the Anglicans should insist on separate worship services, their presence, both on the faculty and in the student body should make a real contribution to the worship service of the school. In a co-operative school where there are communions having very different forms of worship, it might be helpful to encourage representatives of the various communions to work out and conduct typical services. Thus, if there is a true spirit of co-operation, the liturgical problem can actually become an asset not only to the worship program of the school but to that of the whole church. This same opinion was expressed by Dr. J. T. Taylor concerning the Union Theological Seminary at Indore:

"We have had High Anglican, Baptist, Presbyterian, Reformed Lutheran and N.C.C. men helping. We want all our students to be acquainted with the varying types of worship followed by the various churches in India."¹

A further note concerning this same school is found in the Interim

1. Taylor, J. T., in a personal letter. See Appendix, p. 115.

Report:

"A visiting minister of the Lutheran tradition gave lectures on public worship at Indore. His contribution was greatly appreciated for the more profound understanding which he gave of the values experienced in Lutheran forms of worship."¹

One phase of planning worship services suggested by Rev. J. Reid Graham, would be a valuable one to keep in mind:

"Worship services that are adapted to the needs of the illiterate and semi-literate groups are being stressed, and it is hoped that students on week-ends will shortly be carrying on evangelistic work in villages near Poona."²

Another phase of the training in worship which needs to be worked out more satisfactorily than has yet been done is the integration of worship into more truly Indian forms of expression. This task is an extremely delicate one, made more precarious by the fact that, in the past, most of the peculiarly Indian associations with worship have been either Hindu or Mohammedan in origin. This very fact makes more imperative a vital co-operation of the various western communions with the best the Indian Church has to offer.

As in the case of worship, so also in the matter of home and family life, the training has been not in formal courses, but integrated into Bible courses such as "The Song of Solomon", and into every day experiences with children on the compound. Home economics has been taught through the planning and preparation of meals.

Suggestions have been made for other courses which would

1. Interim Report on the N.C.C. Survey of Theological Education, p. C 23.
2. Graham, J. Reid, in Report for 1942.

certainly be valuable if they can be arranged without sacrificing the subjects really essential to Bible training.

There is no controversy whatever concerning the inclusion in the course of Bible study, the preparation and presentation of Bible lessons, non-Christian religions, and the approach to them, and general business methods. Practical work, too, is recognized by all as being very important. It will be recalled, however, that the Anglicans objected to having more than the first three centuries of church history taught by any one other than an Anglican. Yet the importance of this subject was emphasized by the Lindsay Commission; the reasons given were:

"a. First, that the view that all religions are the same and that everything in Christianity is already contained in Hinduism depends in the last resort on an entire failure to understand the significance of an historical religion.

"b. Secondly, because of the danger of the power in the modern world of the doctrines of historical materialism and scientific determinism, which attempt to treat history on the model of the abstract sciences and thereby pervert the true nature of historical study by ignoring the significance of individuals and of personality."¹

Mr. Ranson brings out more clearly in what way this study can be made really valuable to theological students:

"A Serampore examiner writes: 'My own experience as an examiner is that in most of the colleges too much time is given to ancient controversies (Eutychianism, for example) and too little to recent trends of theological thought. If Church History is brought down to date and related to the Indian Church, that will be valuable.' . . The teaching of Church History in

1. Ranson, C. W., "The Christian Minister in India", p. 186.

"the theological course should be related to the story of the Indian Church and the teaching of other subjects should, as far as possible, be presented in an historical setting."¹

In a Bible school it would not be possible, in any case, to make such a thorough study of the subject as should be done in a theological school. But if the Anglicans can be convinced that it will not be taught in a controversial manner, it should be possible to work out a sufficient degree of compromise to allow, at least, for the study of the history of the Christian church in India.

Concerning Christian doctrines, there is far less difference than is generally supposed. All those who have contributed to the survey found in Chapter II, are unanimous in this opinion; for example:

"Controversial points of doctrine were avoided as much as possible in the class room. It is amazing how few they are and how many are the points of agreement."²

"There were not many differences in the churches uniting, in theology or ritualistic practice."³

"The general doctrinal standards of the evangelical churches are remarkably consistent in their similarity."⁴

If the matter of the credal statement has been agreed upon, it is doubtful if this subject will cause much controversy.

d. Provision for Supplementary Denominational Training, Where
Desired

1. Ranson, C. W., "The Christian Minister in India", p. 186.
2. Taylor, Dr. J. T., in a personal letter. See Appendix, p. 116.
3. Templin, Leslie G., in a personal letter. See Appendix, p. 117.
4. Ranson, C. W., "The Christian Minister in India", p. 151.

When all the possible compromises have been worked out, it is possible that some denominations will still feel that vital elements of their denominational teaching or practice have been omitted from the training of their students. The emphasis on special doctrines such as immersion and foot washing, the preparation for church membership, the peculiarities of church government, are examples of these. While the presentation of such subjects in an impartial manner to the whole group should promote tolerance and mutual understanding, it is possible that a fuller dealing with them will be desired by some of the groups. To provide for this, different ways have been suggested. In the larger theological schools and colleges it may be possible to have a system of denominational halls such as is described by Mr. Ranson:

"Each co-operating group of churches contributes, on an agreed basis, to the maintenance of the teaching staff and the central facilities of the institution (library, class rooms, and other necessary equipment), and also maintains its own hostel or other residential arrangements, in such a way as to allow for a real devotional life according to its own traditions, while taking due part in the common life and daily worship of the institution as a whole.

"Members of the staff are primarily engaged in teaching their own subjects to the whole student body, while those appointed for the purpose have also a special responsibility for the oversight and instruction of students in the denominational hostels."¹

Another solution, more applicable to small Bible schools is for denominational groups desiring special denominational emphases, to make provision for supplementary training for their students after the

1. Ranson, C. W., "The Christian Church in India", p. 161.

completion of the course in the union institution. This was provided for in the Gujarat United School of Theology at Baroda.¹ The Anglicans who have sent students to the existing Bible Training School in Rawalpindi have made a similar provision for them, and would expect to make a more official arrangement for such supplementary teaching if the proposed plan for the United Bible Training Centre materializes.

E. Agreement on the Bases of Co-operation

Among the principles previously referred to, laid down by Dr. John R. Mott, are two brief ones which it would be well to keep in mind in considering the bases of co-operation:

"The plan of co-operation is made as simple as is compatible with achieving the desired results.

"Everything is done openly and in consultation."²

1. As to Property and Finance

The ideal situation for a union institution would be a completely neutral location, on property which should belong, not to any one of the co-operating groups, but to the institution itself. It is not often, however, that such a set-up is possible. What is more likely is that the school will have to start on a small scale on whatever property is available. Mr. Templin describes how the decision concerning the location was arrived at, in the case of the school at Baroda:

"This was settled on the basis of impartial studies by sub-

1. Templin, Leslie G., in a personal letter. See Appendix, p. 117.
2. Mott, John R., "Methodists United for Action," p. 120.

committees, of the capacity of the plants; accessibility to all groups; in the light of the projected school (size of enrollment, number of instructors, etc.) This caused considerable discussion and was not settled at one meeting. Actually the first selection was made for a temporary period, with the freedom of change after a year or two if desirable, but has proved satisfactory to all concerned."¹

When a suitable location has been decided upon there must be a definite understanding concerning the property. Two arrangements are possible; either the school can pay rent to the group to whom the property belongs, and that group will be responsible for taxes and upkeep, or the school can undertake the taxes and upkeep, in lieu of rent. This matter could be worked out according to preference, and to circumstances, so long as there was a clear understanding of and a willingness to undertake the necessary responsibility on the part of each.

The matter of finance, too, should be thoroughly studied and adequately provided for. This would involve the working out of an estimated budget which should allow for an initial outlay for building and equipment, and regular funds for recurring expenses. The latter should include such items as salaries and allowances of staff and servants; rent or upkeep of property, repair, replacement and enlarging of equipment; and transportation to centers where field work is carried on; in addition to the cost of food and other provisions.

To provide the funds to meet this budget, all the possible sources of income should be investigated. Of these, the two most obvious would be monthly fees from students and yearly grants paid by the

1. Templin, Leslie G., in a personal letter. See Appendix, p. 117.
2. Interim Report on the N.C.C. Survey of Theological Education, p. B 60.

various co-operating groups.

Since the number of students varies from year to year, and since the amount of the monthly fees would be more than the actual cost of food, it would not be easy to estimate the exact amount from fees which could be counted on to meet other expenses. The yearly grants would therefore have to be set at a figure large enough to allow for fluctuation.

Another common method of supplementing the income would be for one or more groups to contribute a member of staff.¹ While this would relieve the school of a heavy financial responsibility during the time that staff member remained with the school, it might create a problem in the event of that member's going on furlough, or leaving the school for some other reason. The recommendation of the N.C.C. committee, for theological colleges, in this matter is:

"That co-operating churches and missions should be requested to make their contributions to the support of the colleges in cash, the choice of members of staff being made by the college councils and not by supporting churches or missions."²

This arrangement would be ideal for any union institution, since it would make it possible, in the event of a missionary's leaving the staff, to appoint a well-qualified Indian in his place. However, if this did not prove possible in the case of a small Bible school, some plan would have to be worked out in advance for the financial adjustments necessary when a member of staff whose salary is thus contributed, leaves the school.

Another source of income which should be thoroughly explored is

1. Interim Report on the N.C.C. Survey of Theological Education, p. B 60.
2. Ranson, C. W., "The Christian Minister in India", p. 199.

that of voluntary contributions. These may come from interested and sympathetic individuals or groups either in the older churches in Europe or America, or in the Indian church itself. A large part of the income for the existing Bible Training School comes from such sources. Keeping the appeal for such contributions before the church and its auxiliaries has a value far beyond any possible income which may be derived in this way, in the interest and prayer support it stimulates. It serves also to help the church to realize its share and responsibility in the training of lay workers.

None of the above sources of income is, however, sufficiently regular or dependable to assure a really sound financial basis for an institution. As Mr. Ranson says:

"But it is not reasonable to expect that theological institutions can be adequately maintained by current subscriptions and fees. Even in the wealthier Christian communities of the west it is not usual for such institutions to depend upon fees and annual collections. Normally endowments of some kind form a most important element in their support. The Church in India, in consultation with the supporting missionary societies, should give serious thought to the possibility of building up endowment funds for all theological institutions."¹

2. As to Staff

The securing of a staff at once well qualified and satisfactory to all the co-operating groups is one of the most difficult problems that will have to be solved. Missionaries with the necessary qualifications are not readily available to a union institution, and some of the reasons why qualified nationals are not greatly attracted to this type

1. Ranson, C. W., "The Christian Minister in India", p. 227.

of work are given by the Bombay Regional report:

"One is that the financial arrangements are far from satisfactory. The grade of salary offered is discouraging; there are no arrangements for Provident Fund or Pension Scheme in most schools; the disparity in allowances, if any, between that available for the missionary and for the Indian member of the staff is marked. A second reason, leaving apart the salary aspect, is that the status of the Indian member on the staff is by no means enviable; he has little voice in the direction of the life and activity of the school. A third reason is that there is no feeling of security of tenure; at short notice he may be transferred or his services dispensed with."¹

Besides these difficulties there are the additional ones of trying to keep the staff as representative as possible, of all the co-operating groups, and of assuring all the groups that the staff appointed is in essential agreement with the credal statement decided upon.

The first recommendation of the sub-committee on the United Bible Training Centre was that the Governing Board be responsible for the extension of the present staff as required. The appointment of the Principal should be subject to confirmation by the United Presbyterian Mission as the original founder of the institution.² This did not seem a very impartial basis for a co-operative institution, and a better suggestion was made at the 1945 meeting of the sub-committee, "that it be added to the constitution that no new teacher be added to the staff without a unanimous vote."³ However, it must be remembered that subscribing to a certain creed is not a guarantee that a person has the spiritual qualifications necessary to be a teacher in a Bible or theological school. Such spiritual qualifications must be given

1. Ranson, C. W., "The Christian Minister in India", p. 117.

2. Report of the Sub-Committee Appointed by the N.W.I.C.C., Item 6.

3. Cathcart, M. E., in a personal letter. See Appendix, p. 107.

primary consideration in the selection of staff.

As to scholastic qualifications, it would not seem too much to require that they be the equivalent of those for any educational institution of comparable grade. It would be necessary for them to have, in addition, a thorough grounding in the English Bible, and some training in Religious Education. Teachers with special skills in such fields as music, handicrafts or nursing would be a valuable addition to the staff, but it may be possible to arrange to have such special subjects taught by voluntary or part-time instructors.

A very great factor in the success of the existing Bible Training School has been the presence on its staff of an Indian woman who, in addition to her educational and spiritual qualifications, is herself a mother and a splendid home-maker. In the writer's opinion, such a person would be needed to have charge of the dormitory life of the students in a Bible school for women.

If satisfactory members of staff can be secured, it would be necessary, in so far as at all possible, to assure them a salary and living quarters adequate to their needs, with some provision for further study, as well as for emergencies and future security.

3. As to Membership on the Board

The recommendation of the sub-committee was:

"The Sub-Committee strongly felt that the Governing Board should be representative of every co-operating group, meeting possibly once a year, with an Executive Committee chosen by the Governing Board for interim work. The Governing Board should

"have the right to co-opt other members up to a limited number."¹

The matter of how this board should be constituted would have to be worked out according to the number of societies co-operating fully or in part.

The question as to how they should be chosen is a vital one. If each co-operating body is asked to appoint its own designated number of members, the co-operating societies may feel that they are being more satisfactorily represented. On the other hand, it will be easier to achieve theological harmony, and to ensure the presence on the Board of both missionaries and nationals who can make the most representative and valuable contributions to the various needs of the school, if the board can make its own selection and request their appointment by their respective societies.

4. As to Withdrawal

There is always the possibility that some society, after entering into a co-operative enterprise, will, because of dissatisfaction or financial necessity, wish to withdraw. Some provision will have to be made to avoid the sudden and embarrassing emergencies which such withdrawal might occasion. Mr. Wellons, in stating the implications growing out of his study of union institutions, gives a wise solution to this problem:

"There is provision needed for allowing withdrawal only by giving notice at least one year in advance of the time

1. Report of the Sub-Committee Appointed by the N.W.I.C.C., Item 2.

proposed for withdrawal."¹

This would give the Governing Board time to consider the situation and make the necessary adjustments.

F. Summary

Among the factors necessary if a co-operative theological or Bible school is to be a success, the first and most basic is the will to co-operate. This does not imply, however, a blind determination to co-operate even at the expense of the principles most vital to the Christian faith. In order to ensure a clear and satisfactory understanding, it will be well for the co-operating groups to agree upon a simple statement of these principles as a doctrinal basis for the teaching and witness of the school.

Another important matter on which the agreement, not only of the missionary societies, but of the Indian Church is essential is that of aims. This will involve agreement as to the type of lay worker needed by the Church, and as to the type of training required to prepare such a worker. The question of the economic standard to be maintained during the training will have to be worked out by compromise, and in the light of the growing spirit of nationalism evident in the church as well as in the nation today. All agree that the minimum educational requirements should be Vernacular Middle Pass, but the hope is that it will be possible to raise that standard in a union institution.

All are agreed that the curriculum should include such subjects

1. Wellons, Ralph Dillingham, "The Organizations Set Up for the Control of Mission Union Higher Educational Institutions", p. 116.

as Bible, practice teaching, training in worship, comparative religions, Christian doctrine, practical field work, and general business methods. Such subjects as church history, special emphases in doctrine, and the special forms of church government and worship, while they may be presented impartially to the whole group, may require a fuller handling in some form of supplementary denominational training.

Agreement as to the bases of co-operation is another factor important to the success of any union institution. A clear understanding and equitable distribution of the financial responsibilities are essential. Plans for providing an adequate income must be based on carefully considered estimates, and, if possible, there should be some provision for building up an endowment fund for the school.

Representation on the board should be in proportion to the degree to which a society is a fully or partially co-operating member. Representatives on the board may be appointed entirely by their respective groups, or their appointment may be made at the request of the governing board. The latter arrangement would ensure a more harmonious and efficient membership.

Provision must be made for withdrawal because of dissatisfaction or financial necessity, but only after due notice.

CHAPTER V

GENERAL SUMMARY AND CONCLUSIONS

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A. Restatement of the Problem

In accordance with present-day trends, and with the policies both of the older churches in the west and of the Christian councils of the Church of India, a sub-committee of the North West India Christian Council has been at work for some time on plans for a United Bible Training Centre for the Punjab. Many differences have been encountered in working out those plans, and especially with reference to the co-operation of Anglicans with non-Anglicans in this type of school. It therefore seemed advisable to study the whole subject of co-operation, and, in particular, its application to the field of the professional training of Christian lay leaders in India.

The purpose of this study was to determine the extent to which co-operation was proving satisfactory in this type of work, and how the problems in each case had been solved, in order to discover the factors necessary to successful co-operation in theological education.

B. Summary of Findings

It is unfortunate that in the present age of crisis and chaos, when the world needs, as never before, the clear vision, the authoritative voice, and the strong influence of the Christian Church, it is confronted by a church divided and sub-divided into hundreds of denominations. Any attempt at a united effort against the forces of evil

is hindered by bewildering multiplicity and tragic inefficiency, resulting in needless overlapping in some areas, to the almost total neglect of others..

Many of the principles which once divided all these various groups are no longer so distinctive as they originally were, and there have been a number of notable union movements in the past half century. Nevertheless, it is doubtful whether, under a democratic system, there will ever be a sufficient degree of uniformity to achieve organic unity of all the branches of Protestantism even in America.

Co-operation is a middle path, avoiding the evils both of exclusive denominational effort and of the uniformity so distasteful to a democratic people.

On the mission field great progress has been made in this direction, and the Church in India was seen to be twenty-five years ahead of the older churches in the West in consultation and co-operation.

This principle has become so well established in fields of medical and other higher education, and even in evangelistic efforts, that no one any longer questions its value.

A brief survey was made to determine the extent to which co-operation was proving a success in the field of theological education in India. This survey revealed the following facts:

1. The union institutions include two theological colleges, four theological schools, and three Bible schools.
2. In these nine union schools, twenty-four societies co-operate representing, besides America, ten other countries, seven of

- which are members of the British Empire and three belong to Continental Europe. Nine different denominations, four denominational societies and three united churches, are represented.
3. In only one of these schools was the Anglican Church, as such, an actively co-operating group. While co-operation in that particular case was not described as a complete success, there is not sufficient data to judge whether the co-operation of Anglicans with non-Anglicans in theological education is practicable or not.
 4. On the whole, all agreed that the advantages derived from co-operation far outweighed the disadvantages. While these advantages included such items as a better staff; a higher standard of teaching; and a more efficient use of personnel, buildings, and equipment, the principal benefit stressed was the contribution such co-operation made to interdenominational harmony.
 5. The criticisms expressed were more in the realm of inequitable distribution of financial burdens and other responsibilities than of denominational differences, though, of the latter, liturgical ones caused more difficulty than theological ones.

Since theological education is probably the field in which co-operation is at once the most vital and the most difficult, a study was made of the problems peculiar to theological education.

In the most obvious of these, the theological or doctrinal one, it was found that while there are some denominational differences, the

differences between liberal and conservative groups within denominations are more serious.

Although ecclesiastical differences among the various denominations are more real than theological ones, they do not constitute a serious problem to co-operation in Bible schools except with regard to the teaching of church history and in training students to prepare others for church membership.

The fact that theological education in general and the training and employment of full-time women workers in particular has been largely a mission undertaking has resulted in the Indian Church's taking too little interest in and responsibility for such training. The maintaining of a cordial and mutually helpful relation with the local church is more difficult when the school is a union one, and, conversely, the various groups feel that the training of their students is impaired by being separated from their own communions during this period.

The differences in various mission policies with reference to the relation of the mission with the Indian Church makes it difficult to agree on aims for the type and status of workers to be trained.

Liturgical differences are not serious among most non-Anglican communions, but constitute a real problem in a co-operative institution in which Anglicans participate. This sometimes results in the Anglicans' refusing to join in the worship program of the school and insisting on a separate one exclusively for Anglicans.

Factors necessary to successful co-operation include, on the one hand, the will to co-operate, and on the other, the frank and

realistic facing of difficulties. A co-operation achieved by sacrificing principles vital to the Christian faith can have little value. Agreement, at least, as to the principles of faith to be taught and maintained by the school is basic. However, co-operating bodies must be prepared to make adjustments and compromises, even at great sacrifice to themselves, in working out the problems relating to educational policies and to the bases of co-operation. Provision can be made to supplement the preparation given in the union institution by some form of denominational training. An important factor to be kept in mind is the vital part the Indian Church should play in the making of all decisions.

C. Conclusions

Successful co-operation is being achieved in many theological institutions in India. There is not sufficient data to judge whether the co-operation of Anglicans with non-Anglicans in theological education is practicable or not.

Problems peculiar to co-operation in this field are as likely to be practical and national as denominational. Of the latter, the liturgical one is the most common, since the difference between the liberal and conservative schools of thought, though a very basic problem, is actually one which cuts across denominational barriers.

A primary factor to be kept in mind, if co-operation is to be successful in this field, is that the active co-operation of the Indian Church is vital to the achieving of the purpose of this training.

Another important factor is the necessity for satisfactory agreement on essentials coupled with a willingness to see other viewpoints and to make necessary compromises on non-essentials. If problems are faced realistically, with frankness, patience, and faith, it should be possible to work out a plan that would not only be more economical than several smaller denominational schools, but also would make a real contribution to the spirit of mutual understanding and appreciation and of the essential oneness of the Church in India.

APPENDIX

(copy of)

REPORT OF THE SUB-COMMITTEE APPOINTED BY THE

NORTH WEST INDIA CHRISTIAN COUNCIL

to formulate a scheme for a United Bible Training Centre for women workers. The committee met twice, and the following are the proposals made by them.

1. That the United Presbyterian Mission be approached by the North West India Christian Council with a view to the Bible Training School in Rawalpindi being made the United Bible Training Centre for Women Workers, with a representative Governing Board.

2. The Sub-Committee strongly felt that the Governing Board should be representative of every co-operating group, meeting possibly once a year, with an Executive Committee chosen by the Governing Board for interim work. The Governing Board should have the right to co-opt other members up to a limited number.

3. The minimum educational qualifications for students should be Vernacular Middle, but the course would also be intended to provide adequate training in Christian work for students with higher educational qualifications.

4. A certificate would be granted on the completion of the two years course; and a special one year course with certificate would also be provided for students with higher educational qualifications.

5. Lecture courses should include Bible Study, Church History, Christian Doctrine, preparation and presentation of Bible Lessons, non-Christian religions and the approach to them, Training in worship, general business methods and the keeping of accounts and practical work.

6. The Governing Board to be responsible for the extension of present Staff as required. The appointment of the Principal should be subject to confirmation by the United Presbyterian Mission as the original founder of the institution.

7. Co-operating groups to be asked to make a yearly grant towards general overhead expenses, and, where necessary, to provide stipends for their own students.

R. Salmon

CONVENER

(Copy of a personal letter from Miss M. E. Cathcart)

Gordon College
Rawalpindi, India
November 10, 1945

Dear Marian,

I know you are concerned about the Lahore meeting. All the missions were represented. A society whose name I shall look up and add, has been making a little survey to see possibilities for opening a Bible School. A man who was formerly with the S.S. Union, visited around en route from Kashmir this year. They thought if, in future, they decided to build such a school, all might be interested.

In the meantime four missions had expressed readiness to unite - Methodists, Canadian, C.M.S. and ourselves. (The Scotch and A.R.P.'s not adverse but not willing to commit themselves financially yet.) They were going to ask around about sites. I think Gujranwala will be the one if our mission agrees.

In regard to the statement, the C.M.S. objected to the word 'whole' before Bible in our suggested one. Mr. W. said although he personally could agree to that, some in the C.M.S. could not. I do not see any real difference whether 'whole' is used or not; I mean, I should think anyone who objected to it would object to the statement anyhow. However, after discussion we combined the C.M.S. suggestion and ours and I shall give you the exact copy of it:

"We believe that the Bible is the inspired Word of God, that man is by nature a sinner, and that Christ, Who is the Son of God, is the only Saviour, and that the Apostles' Creed is an adequate statement of the Christian faith."

The St. Hilda's lady seemed to disagree decidedly to ever accepting our first one. Well, at any rate, things seemed to move. Missions can get their votes in on location of the school, and on the statement, by the time of your arrival, so that the school can move and get going soon after, I hope.

To assure our mission nothing will be done to break down the standard of the school Mr. W. suggested that it be added to the constitution that no new teacher be added to the staff without a unanimous vote. He said most denominations had fundamental and liberal schools. Every one would accept that this would be a fundamental one.

Everything is going nicely at the school, and the new girls are doing well.

Love,

Evelyn

(Copy of letter from)

AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS

Incorporated 1812

14 Beacon Street

Boston 8, Mass.

February 21, 1946

Miss Marion T. Peterson
235 East 49th Street
New York 17, New York

Dear Miss Peterson:

I have your letter of February 18th inquiring about theological or Bible schools. We cooperate in Bangalore and in Poona and are expecting to cooperate in the new Tamil Theological School which is being planned. The Bible Training School in Ahmednagar and our present Theological Seminary at Pasumalai are actually controlled by our Board alone.

You are doubtless familiar with Mr. Ranson's report entitled "The Christian Minister in India, his Vocation and Training" which was published in 1945. That will give you the main facts about cooperative work in Bible schools. If you do not have a copy of it, I would suggest that you use the one at the Missionary Research Library.

In regard to our experience in such cooperative efforts, I would say that they tend to raise the standard of training so high that those they train are not always ready to go out into distant village positions, they also tend to increase considerably the expense of the training. We think that these criticisms are more than offset by the increased effectiveness of union institutions and are giving them our strong backing.

With best wishes in your studies,

Sincerely yours,

Alden H. Clark

AHC/WAY

(Copy of a personal letter from the Rev. Roy E. Grace)

Sponsoring Committee for
Week Day Religious Education
Upper Darby Township
October 2, 1945

Dear Miss Peterson,

I am out of my church stationery and it is significant that I should write to you on a letterhead which indicated that I am up to my ears in interdenominational work to secure release time for religious education.

There are times when co-operation is necessary and when those in it are agreed it is fine. But there is another side as you well know. I am a member of the executive committee of the Federal Council of Churches because I made such a fuss about it in General Assembly. After attending numerous meetings in New York it is my conviction still that the liberal wing controls the policies of the council. You may reply that doctrine is not everything. But doctrine in this case is not an academic theory but what I really think about my Lord.

This is probably containing more heat than light but to sum up, we can and ought to co-operate with evangelical Christians who are trying to do a job with us but we must have a basic agreement on fundamental things. This raises the question, what is fundamental? I think there are a few basic things that clearly belong to that category. There is a union theological seminary in China which illustrates the problems. The modernists won out in it and the result is that evangelicals have to start out all over again. This has been the story in America many times over. The camel gets his nose in the tent and soon the rightful owner is out. Ernest Gordon, who writes news items in the Sunday School Times, has an interesting book entitled "The Leaven of the Pharisees" in which he shows how the endowment of Andover Seminary was swallowed up by the modernists. You can no doubt find it in the Seminary Library.

I am afraid this sounds pessimistic but I am quite in favor of co-operation if we co-operate with those of like mind. I am greatly interested in our joint Presbyterian work for Jewish evangelism and have been an officer in the organization for a number of years. I have taught in interdenominational schools for years with much satisfaction. But in each case the school had a firm doctrinal basis that secured harmony at the outset.

It seems to me your thesis could develop both aspects of the question. First show the advantages of co-operation. Second the disadvantages and difficulties. Third outline the checks

(Continuation of Copy of a personal letter from the Rev. Roy E. Grace)

and balances that must be in operation if it is to work smoothly. I should have said at the beginning that a definition of aims is also essential - first agree on what you are trying to do together.

This may not help you much but I would be glad to discuss any specific points with you as they arise in your writing.

Sincerely,

Roy E. Grace

(Copy of a letter by the Rev. and Mrs. J. Reid Graham)

United Theological College
Poona, 1, Bombay, India
October 23, 1942

Dear Friends:-

It is a warm evening and our Theological College is closed for the Fall holidays; my wife and daughters have gone for cooler air to Mahableshwar, a mountain resort only 75 miles from here; but as usual I find myself sticking around to get some of the extras finished up before the usual school routine begins again.

From August 1941 to March 1942 we were again in Sangli- where we had been since 1939. Helen and I were kept quite busy with the second Teacher-Preacher Group which finished in March 1942. After a bit of rest in Mahableshwar with my wife and children, - and they went back to Sangli to get ready to move here.

We then began our life in the United Theological College of Western India located on the outskirts of this large city of Poona. Our work here is to train Indian youths for the ministry, and it is interesting to note that this is the only Protestant theological college for training the ordained ministry in the whole of this area. It is a union institution including Methodists, American and Scottish Presbyterians and Congregationalists; also at times others. Fortunately we have very good assistance this year, as the Rev. and Mrs. J. F. Edwards of the Congregational Mission and formerly in charge here, and the Rev. J. B. Primrose of the Scottish mission take a considerable part of the teaching responsibilities. The latter is no light matter when one remembers that almost every word spoken here is in Marathi.

In the Seminary we have about the same type of classes as most such institutions have. At the moment I happen to be teaching a course on the Gospel of John and one on Modern Religious Movements in India, based largely on the book of that name by J. N. Farquahr.

In normal times our furlough would have been due in May, 1943, but we are not counting on that. We hope to be able to keep working away here for some time to come, but will of course be very happy to get back to see all of you again.

Christmas and New Year's Greetings.

Yours sincerely,

Reid and Helen Graham

(Copy of report by Rev. and Mrs. J. Reid Graham)

United Theological College
Poona 1, Bombay, India

REPORT FOR 1943

As we look back over the troubled and uncertain past twelve months we feel a very deep sense of thanksgiving that God's work has been permitted to continue in such a time as the present.

Our work here in the United Theological College of Western India has proved most challenging to us. We both wish we knew more than we do and that we could express ourselves more fully; therefore we find ourselves in the midst of a fairly full schedule, cramming in extra hours and half hours for Marathi study in addition to the study one would do for teaching any class in Biblical subjects. Fortunately we do not have the whole teaching responsibility.

Convinced that the activities a group of would-be ministers carry on during their time in Seminary is as important as the textbooks they study, we are slowly seeking to introduce certain new elements in the life here. Instead of acceding at once to requests for a dearness allowance, we suggested that each student get busy at once with a garden and thus help meet the difficulty of greatly increased prices. Most of the students have responded to this suggestion, and early and late you will see the Principal and students hard at work on their plots of vegetables. Lack of rain in September and October has been a discouragement, but with constant watering the gardens are still doing well. When the price of wood rose to two rupees per maund, we looked over the compound and found a number of dead or more than half-dead trees. The suggestion was made that if students would swing the axe and push the saw they could have the wood for their work. This is still under way, and the only difficulty may be that in time we will finish all the trees that should be cut. But aside from meeting the high cost of living in a more independent way than was proposed, we feel that a number of students are gradually losing the idea that a "preacher" must not get his fingers dirty in ordinary work, but must only preach.

Efforts are being made along other lines to get the students thinking in terms of village life and work. Worship services that are adapted to the needs of the illiterate and semi-literate groups are being stressed, and it is hoped that students on week-ends will shortly be carrying on evangelistic work in villages near Poona.

Aside from improved candidate material there will be many more needs if this place is to become the true powerhouse for the Church in

(Continuation of Copy of report by Rev. and Mrs. J. Reid Graham)

Maharashtra. I do not yet feel in a position to list these in detail, but certainly there must be additions to the staff, especially of one or two well qualified Indians with trained and consecrated wives. Much more development can and must be made along the lines of library facilities, and in linking this institution up more closely with the needs and problems of the present-day Indian Church. It cannot all be done in a day and especially in the type of national situation in which we find ourselves at present. But if it be God's will to work through this institution, and we believe it will be, if we are obedient to His leading - we may hope that this training center will do for this area what a similar school has done for the area of Hyderabad. To that end we pray and dedicate our lives.

(Copy of letter from)

INTERDENOMINATIONAL FOREIGN MISSION ASSOCIATED

373 Carlton Avenue
Brooklyn 5, New York

December 8, 1945

Miss Marion T. Peterson
235 East 39th Street
New York, N.Y.

My dear Miss Peterson:

Your letter of November 29 has been brought to my attention. I regret that I am not in a position to give you any help in providing material for your thesis. I would suggest that you write to some of the missions who may have such a program of cooperation as you have outlined. The so called "faith" missions have little to do with schools that are conducted cooperatively with other boards because of the necessity of compromising their position doctrinally. The denominational boards such as the American Baptist Foreign Mission Society, 152 Madison Avenue, New York 16, N.Y. would be able to give you information.

Sincerely yours,

A. B. Holm

Secretary

(Copy)

P. O. Box 279.

38 Arnold St. Richmond Hill, Ont.
Feb. 26. 46.

Dear Miss Peterson,

Your letter of the 20th inst to Rev Dr Armstrong was forwarded to me for reply. I congratulate you on the selection of your institution as the centre for work in your area, which I understand is the recommendation of the Provincial Christian Council's sub Committee.

I note your reference to difficulties in working this out. But I believe the principle of co-operation is worth all the difficulties that can arise, and I do not think difficulties are insuperable. For a number of years our Seminary in Indore ministered to our own Church community needs chiefly. But early in its history my Predecessor, the founder of the Seminary, Rev. Dr. Wilson, sought co-operation with the U.P. mission (Scottish) which was our nearest neighbor. It took time to bring this about, but in 1933 this was accomplished. In 1942, I think it was, another united with us, the American Evangelical Synod Mission in the C.P. Students from both the above have studied in Indore and in addition they have come from four other missions or churches. Thus we have had men with varying backgrounds, Lutheran, Baptist, Presbyterian and Christian Alliance studying together. Besides those officially co-operating with us, at least two other missions have expressed their readiness to come in, but financial difficulties during the war have delayed their taking action.

You ask if we had difficulty in working out the co-operation principle. Yes, but nothing serious, and we were gratified at the readiness of several missions to send help in the teaching. We have had High Anglican, Baptist, Presbyterian, Reformed Lutheran and N.C.C. men helping. We want all our students to be acquainted with the varying types of worship followed by the various churches in India. Controversial points of doctrine were avoided as much as possible in the classroom. Its amazing how few they are and how many are the points of agreement when we realize we are all facing a common problem in India. Great freedom was allowed the students in their conduct of devotional meetings of the student body and I am convinced that the commingling of diverse types was good for all concerned.

Shortly before I left India the N.C.C. had made a survey of the theological schools and colleges; and in the Hindi speaking area a conference was held at Nagpur when it was decided that for the training of pastors in the vernacular Indore should be recognized as the centre. About 20 missions and churches were represented at this gathering. The matter of Bible Schools did not call for such concentration, but local

(continuation of copy of letter)

co-operation wherever possible was strongly recommended.

I had to leave India shortly after that conference and my successor, Rev. Clifford Grant, has been visiting missions throughout the Hindi speaking area and has been encouraged by the reception he has had. Further co-operation is expected but that takes time since Home Boards have to be consulted. But Unified action is in the air and surely theological training is the sphere where we may expect it to make a strong appeal.

You are quite right in naming the list of 4 organizations co-operating in the maintenance of the Union Theological Seminary Indore.

If there are any further questions about the above I shall be glad to answer if I can.

Yours truly,

J. T. Taylor

(Copy of a personal letter from Leslie G. Templin)

736 Miss.
Lawrence, Kansas
December 24, 1945

Dear Miss Peterson,

I wish I were able to give you more information than I fear I can do from memory only. I was chairman during 1940-42, of the Joint Committee of the Irish Presbyterian, Church of the Brethren and Methodist groups that have united in the Gujarat United School of Theology at Baroda. We had a number of problems naturally but before I mention them I think I should say that there were certain assets which greatly aided us in meeting and overcoming the problems. These were (1) a real desire to co-operate in theological training which had resulted from (2) many years of close fellowship in other co-operative enterprises, such as the Tract Society, Missionary Conferences, Sammelan (Indian Association), (3) a realization, on the basis of factual study, that divided, small scale theological training was wasteful of sacred funds, (4) a desire to work toward the ultimate goal of a united Christian church in Gujarat and a consciousness that a ministry trained together will be a means to that end. (5) a fairly uniform understanding of the type of worker to be trained; since co-operation where different churches desire different types of workers is much more difficult. This was possible because the Salvation Army and the Christian and Missionary Alliance each had its peculiar emphasis for the training of workers and for theology, so refused to join in the school. We regretted the failure of these two churches, but felt that a union of churches which could agree should not be held up because of others who would not come in.

Regarding our problems:

(1) Theology. There were not many differences in the churches uniting, in theological or ritualistic practice, but arrangements were made in the constitution and Bye-laws for churches to teach any special emphases (such as the Church of the Brethren's Foot-washing and Immersion) in addition to the regular courses if they desire to.

(2) Location. This was settled on the basis of impartial studies by sub-committees, of the capacity of the plants, accessibility to all groups, in light of the projected school (size of enrollment, number of instructors, etc.) This caused considerable discussion and was not settled at one meeting. Actually the first selection was made for a temporary period, with the freedom of change after a year or two if desirable, but has proved satisfactory to all concerned.

(3) Course of study. There was considerable discussion over the content of the course of study. Especially the European desire was to have the course chiefly study of Theology, Bible and Language. The

(Continuation of copy of letter from Leslie G. Templin)

Americans felt that a larger place should be given to "practical theology", psychology, teaching methods (S.S., etc.) This was worked out by compromise and by a four-year, rather than a three-year course.

(4) Another problem grew out of the question of whether or not the students should be completely supported while in school. Some felt that just as other students in college pay fees and partially support themselves, so theological students should also. This was adjusted to lie rather closely in the direction of full support, although the institutions' leaders hope students supporting themselves will be enrolled.

(5) Care of the property. The property occupied, of course, was owned by one of the churches. Who should pay taxes, upkeep, etc. was a problem. This was solved by the school taking over responsibility for the payment of all costs of maintenance and each church contributing its proportionate share of the budget with the management expected to keep the property in first class shape. This was felt to be better than a rent basis since the group receiving the rent would be one of the co-operating churches.

(6) Selection of members of the staff. This is complicated by the very real need to have each co-operating group represented, but also a desire to have this staff as nearly the best possible selection as the whole group can provide. The co-operation within the staff means a great deal to keeping up the spirit of the school.

Personally, I believe it ought to be possible for every type of theological opinion and ritualistic position to be represented in a Union Theological School. Every school should teach its students what these different points of view are in an objective manner and Christian tolerance ought to help us to be charitable to every honestly held belief. But I recognize this is difficult. I think the schools should be closely graded so that workers for different type of position (rural pastors, larger "central" church pastors, theological professors, etc.) should be trained in different departments or schools. Personally, I believe the type of position, of whatever grade or education, should be Indian, and not American, so that it may fit into the plans for a self-respecting and self-supporting Church. This does not overlook the need for, and advisability of, continued help from the older Churches.

I hope this may be some slight help to you in your studies, and with best wishes for the Christmas season,

Yours sincerely

Leslie G. Templin

Missiary on furlough from India.

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