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A STUDY OF TRAINING PROGRAMS
IN FOREIGN MISSION FIELDS
FOR DEVELOPING CHURCH LEADERS

By

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CHAPTER ONE

INTRODUCTION

A STUDY OF TRAINING PROGRAMS
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CHAPTER ONE
INTRODUCTION

A. The Problem Stated

How large a tree may grow is determined by its rootage. Had the first great missionary, the Apostle Paul, made no attempt to train leaders in the Christian religion we today would likely behold only a small struggling group of people called "Christians", for the growth of any movement is directly dependent upon the corporate strength of its leadership. This principle may be constructively applied to foreign mission fields. After so many years of advance in missionary endeavor, why should the present progress be dissipated? Since the Western civilization enfolds a strong Christian church, why deprive the lands occupied by missionaries of the vitalizing power of the Western church? A strong, well-trained leadership furnishes the vitality of the Christian church in any land. The leadership must be

developed from among that land's own people in order to get the supreme task accomplished in its borders. The missionary is plunged into a hopeless undertaking, even after much time and energy is spent, unless he recruits and adequately trains nationals to shoulder the task with him. Attempting to face this problem, this thesis is a study of training programs in foreign fields for developing church leaders.

B. The Problem Delimited

Foreign missionary activity includes a number of different local fields. However, to limit this study to one local field would not accomplish the purpose of this thesis. Consequently, by studying some of the representative work in various fields there may arise an aggregate profit. Thus, methods and programs for training church leaders in one field may be compared, contrasted, and supplemented by methods and programs for leadership training in other fields. The purpose of this study is to discover the most successful methods now in use by denominational and undenominational missions and the best thinking as to the improvement and enhancement of these methods. To accomplish this purpose, this paper will discuss the training both of ordained and lay church workers.

C. The Significance of the Problem

The challenge of evangelism reaches beyond the present resources of workers, both foreign and national. China, India, Africa,

South America, The Island World, and other fields must be reached for Christ. The tremendous population in darkness of heathenism stares at the Christian church in wistfulness. But the comparatively few missionaries at the present time or even in a hundred years from now cannot preach and teach in every tongue, tribe, village, and home. Their task can only be that of sowing seed. They can only reap a small crop in their lifetime. This small crop in turn must be planted in order to have a widespread growth. The only method of multiplying their efforts is for the missionaries to train nationals transformed by the power of Christ to go forth among their own people with the good news of His love. Only so can the Church have hope of reaching the world for Christ.

Since the actual inauguration of the modern missionary movement by the entrance of William Carey into India one hundred fifty years ago, much has been learned regarding missionary tactics. Thousands of pioneers of the Cross have been sent out by various Christian bodies. Though the groups are varied the common motive has been one. This motive has been to evangelize the world outside of Christ. After studying the statements on evangelism given by a great many missionaries, Dr. John R. Mott attempts to summarize it by saying:

"The core of evangelism is the presentation of the Gospel--the Christian message that God loves mankind and has sent His Son into the world to save men through the life, death and resurrection of His Son and the indwelling of His Holy Spirit."¹

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1. "The Madras Series", International Missionary Council, Madras, India, 1938--Vol.III, Evangelism, Ch.IV: "What is Evangelism?" by Dr. John R. Mott, p. 53.

Here is the common tie of the numerous Protestant missions. Around this center grow varied methods and programs much in "Topsy" style without plan as a result of trial and error, while more have grown up due to careful planning as a policy of the local mission. It is from among this mass of methods and programs that the material for the study in this thesis will be drawn.

The missionary upon entering a new field desires to win souls to Christ, from sin to forgiveness, from darkness to light, and from a hopeless existence to a purposeful life. Hurdling the barriers of language and winning a small group of converts, he realizes he must have help from the natives in the ministry of the Word of God and in the accomplishing of his desired purpose. Looking upon the masses yet unreached he knows he must have qualified Christian leaders for evangelistic and educational work. In 1901 Dr. A. P. Parker reporting on this need in China said:

"Such leaders are a necessary factor in the missionary propaganda in this country. China's greatest need is for men, educated men, trained men, men of broad views and wide information, men of clean hands and pure hearts with moral backbone, men that fear God and hate sin, that love their country and care not for self. The government needs them; the Church is calling for them; the Chinese daily papers are crying out for them...."¹

From Central Africa comes a report of early missionary occupation by the Presbyterians:

"The success of the mission had become the embarrassment of the missionaries. The growth of the church and its dispersion in

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1. Missionary Issues of the Twentieth Century--Papers and addresses of the General Missionary Conference of the Methodist Episcopal Church South, April 24-30, 1901--Paper: "Our Educational Work in China" by Rev. A. P. Parker, D.D., p. 175.

widely scattered villages emphasized the need, which had long been envisaged, for the training of a Native pastorate."¹

This report goes on to say that on the one hand the small number of missionaries was inadequate for the task of pastoral work entailing such distances, and that on the other hand they could not cope with the work of the growing number of candidates for baptism and admission to the church. Therefore they instituted theological instruction.²

Being convinced that the demand in all missions for native preachers and pastors far exceeds the supply, and speaking of their future educational program, again Dr. Parker from China says:

"One of the most important departments in the proposed university will be the theological department, where the future preachers for our mission are to receive their training. We must lay special stress on this department....It is here that we are to train our strong men for the conquest of China...."³

Nothing is so effective to one who has never heard the Gospel as hearing it in his own language, coming from the lips of a person of his own color and background. Then the Gospel message will reach his heart. The Native church can only expect to grow in proportion to the number and quality of leaders produced. The difficulty of the problem lies in the fact that the nationals lack education. This latter especially is true where the establishment of government schools is preceded by and grows out of the establishment of mission schools.

In summary, the need is for the extension of the young church in the native land beyond the present limitations of mission-

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1. "The Madras Series," Vol. II, op. cit., p. 26.
2. Cf. Ibid., p. 26-27.
3. Missionary Issues of the Twentieth Century, op. cit., p. 176.

ary activity which are imposed of necessity by limitations of energy, of time, of numbers, and of financial resources. This need devolves into that of training lay leadership and ordained leadership for the work of evangelizing their own people and establishing the church in their own land.

D. The Method of Procedure

In order to get a sure footing in the problem, this study first reaches backward into the early beginnings of the methods used in training church leaders--lower education, higher education and specialized training programs. Discovering the program and methods of training church leaders then, and the needs from which they arose, will contribute to the study of its present-day implications. Then, from a survey of characteristic foreign mission work of different denominations and also undenominational boards is drawn material bearing upon various phases of leadership training. In addition, reports, observations and recommendations from missionary conferences, international and local, are utilized for learning methods, long-range programs, and trends in leadership training. Finally the relation of cooperative movements to the training of leaders is considered in view of the future of the problem.

E. The Sources of Data

The sources of data and information will include books which have been written on missionary work in various fields, pamphlets dealing with various phases of the problem, periodicals dealing with

the present situation, and personal interviews with those who have first-hand knowledge of the problem. The series of the International Missionary Council at Jerusalem in 1928 and that of the council at Madras in 1939, with special emphasis on the latter, will bulk large as sources of material for this study.

CHAPTER TWO

THE ROLE OF LOWER EDUCATION IN TRAINING CHRISTIAN LEADERSHIP

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THE ROLE OF LOWER EDUCATION IN TRAINING
CHRISTIAN LEADERSHIP

A. Introduction

This chapter deals with the role of lower education in training Christian leadership. In order to supply background material for the handling of this chapter, the beginnings in the field of lower education are sketched. Then findings as to the significance of lower education in the development of Christian leadership are summarized. The policy in the program of lower education is next taken up with reference to methods in the workings of that policy. This chapter closes with a statement as to the future trends in lower education. The purpose of this chapter is to furnish background material for the remaining chapters in this thesis.

B. Beginnings in Lower Education

Some of the basic elements at the foundation of this problem of leadership training are located in the history of lower education in mission fields. In this modern day none think there is anything strange about the operation of mission schools. Today it is an attested method of Christian conquest.

However, the above situation has not always been thus. If one would turn back the pages in missionary history, he could see that mission schools were adapted as a method by necessity. Those who first

paved the way in foreign missions for the most part had no thought of establishing schools for secular education. For had they not been commissioned by their Lord and their church to preach?--"...Preach the gospel to every creature."¹ To divide their energies by school-work was not in their minds at all. After gaining facility in the native language, they lost no opportunity of getting a native audience. To those who would listen they proceeded to preach the gospel of Christ. But the hardened heathen in their negative response, for it was all so foreign to them, soon taught the missionaries new methods. The following account shows a change in approach by some of the early missionaries in India in 1815:

"This impossibility of gathering a stated audience by preaching forced upon the attention of these devoted men the expediency and necessity of schools as a means of coming in contact with the people, and gaining their attention to the truth."²

In the same account follows this description of the experience of a missionary, Gordon Hall:

"Here is a week's experience of one of the first and most devoted missionaries of the American Board, in efforts to bring heathen under the influence of the Gospel without schools. He was in the populous city of Bombay, where by going to different localities he might seldom or never fail of an irregular audience. But such hearers did not satisfy him. He saw no clear and permanent impression made on their minds and hearts. He saw that the more frequently he went among them, the more were they inclined to disregard and abuse him; though ready to persevere in this kind of labor, and endure any amount of contradiction, insolence and abuse, yet he longed to bring some under stated and regular Christian instruction. Hence originated the schools with heathen teachers, as the only effective agency for securing this object."³

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1. Mark 16:15.
2. Wilder, Rev. R. G., Mission Schools in India of the American Board of Commissioners for Foreign Missions, p. 56.
3. Ibid., p. 57.

Then to round out the picture in 1820, five years later, the following report is given:

"At the close of this year the mission had twenty-one schools, containing about 1050 scholars, who were learning to understand and respect Christianity."¹

Thus it is evident that mission schools on the elementary level grew out of a basic need--that of finding an effective approach to the heathen people.

In countries of colonization, often the opening of schools for natives was opposed. Using the English colonization in India as an example, it may be observed that for political reasons opposition was manifested against any schools. One writer on native education in India writes:

"During a long--indeed the longer--period of its administration the East India Company not only discerned no duty of its own to educate the peoples of India, but was opposed to an attempt of any kind being made; in fact, so late as 1792 Wilberforce's proposal to the Court of Proprietors to send out schoolmasters to India had to be withdrawn, 'one of the Directors stating, on the occasion of its discussion, that we had just lost America from our folly in having allowed the establishment of schools and colleges, and it would not do for us to repeat the same act of folly in regard to India'; and it was not until twenty years later that the sum of £10,000 was set aside by Parliament for the education of natives of India. But long before this the agents of the Church had been following an educational policy of their own. Earlier even than the work of the famous Baptists, Carey, Marshman, and Ward, at Serampur, were the schools started in South India by the missionaries (of whom the greatest was C. F. Swartz) of the S.P.C.K.,--Schools, it should be remembered, not only for imparting elementary vernacular and secular education, but for instruction in English and in the Christian faith; and during the latter part of the eighteenth century these mission schools steadily increased in number throughout the

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1. Ibid., p. 59

southern presidency."¹

Under difficulty mission schools were established in India, but were bound to be accepted.

To summarize, education as a method of missionary service dated back even before the time of William Carey, the founder of the modern evangelical missionary enterprise. He, himself, endorsed it and was a booster of education. In twenty-four years time up to 1818 Carey established some hundred elementary schools around the district of Calcutta.²

Much of what was learned in India in the way of missionary tactics was utilized or paralleled in China. Missions established there soon recognized the value of opening schools. Then when the Methodist Church was confronted with the challenge of opening missionary work in China, its leaders surveyed the methods used and the principles learned by other missions already established in China. After discovering all they could about the work and about missionary methods in China, and after ascertaining the most promising location for service, they made some resolutions in 1847 which came out in a report.

"The report concludes with ten resolutions of which the first and seventh are given below:

- '1. Resolved, That the city of Fuhchau (Foochow) be fixed on as the location of our mission to China.'
- '7. Resolved, That our missionaries be instructed, as early as practicable, to open a school for each sex, upon the most

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1. East and the West, The, 1903-1907, India--Religious Conditions and the Work of the Missions, 1915, p. 195.
2. Cf. Missionary Congress of the Scottish Churches Glasgow, 1922, The Vision of the Kingdom, 1922, p. 195.

approved plan of missionary teaching now known among the Protestant missionaries in China.'

The report was adopted with entire unanimity at a special meeting of the Board on March 26, 1874."¹

So valuable and widespread was the establishing of early educational work as a missionary method that

"Dr. K. S. Latourette, in his History of Christian Missions in China, records that 'after 1856 schools increasingly became a feature of the missionary program.'"²

In another account of Methodist work is cited this significant statement:

"As in most, if not all, primitive communities the education of the masses commenced with the work of the missionary society."³

The account dealing with Wesleyan-Methodist work in the Fiji Islands tells of their beginning. When two pioneer missionaries, Cross and Cargill, went into the islands the educational work began a few months later. They had done work in Tonga. Upon their entrance with a small band of Christian Tongans, they immediately began to reduce the native language to writing. Cargill developed the alphabet. When there was a sufficiently adequate vocabulary, they printed a catechism and some reading primers by the small handpress which they had brought from Tonga. This was in 1835. Also, then the first Fijian New Testament was printed.⁴ At this time they were able to go ahead in their educational missionary program:

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1. Ford, Eddy Lucius: Methodist Episcopal Education in China, 1938, p. 13.
2. Quoted in Ford, Ibid., p. 18.
3. Mann, Cecil W.; Education in Fiji, 1935, p. 23.
4. Cf. Ibid., p. 23.

"The Mission policy was to set up, in each circuit, village schools at which the children could learn to read and write their own language, and at the same time gain some proficiency in arithmetic. It is needless to add that the spiritual side of their education was not neglected."¹

Thus in the Fiji Islands the missionaries from the very beginning did not attempt to work without elementary schools.

In Korea the first entry of resident missionaries was in September of 1884. And soon following, the first evangelist entered Korea in April of 1885 and established a small orphanage school for boys in Seoul; and at the end of 1886, there were ten boys attending it.² Thereafter lower education in Korea expanded greatly.

Were there space to sketch the history of the beginnings of lower education in various fields, many of these same experiences would be paralleled.

C. Significance of Lower Education

Beyond the beginnings in lower education lay a need. As seen in the experiences of early mission work in India, educational methods have channeled the evangelistic approach as none others seemed to do. Immediately the confidence of the people is gained when someone offers educational advantages to their children. Favorable influence reaches the heathen natives especially through schools where food and clothing is distributed to help needy children. It seems that the heathen will have education, and the church is wise to

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1. Cf. Ibid., p. 23.
2. Cf. Clark, Charles Allen: The Korean Church and the Nevius Methods, 1930, p. 72,73.

lay hold of this point of contact. By thus winning their growing confidence in her as a teacher of such learning, the church hopes in time to draw their sympathy towards her other message also.¹

"Let the testimony of the late Bishop Caldwell, one of the greatest of these missionaries, suffice. He says:--

'In 1876 I commenced a series of evangelistic missions in places inhabited by the so-called higher castes, who had not yet been induced to join the Christian Church by any of the agencies and influences hitherto at work. I was anxious to try for myself the effect of endeavoring to make converts from that class, not by means of schools, but by direct preaching. The result, however, was that I found I was obliged to look, as before, almost entirely to teaching in mission schools for direct fruit.'

It is generally recognized that, as the Bishop goes on to state, our only converts from these classes have been won through this channel; if, therefore, this method strikes any of its critics as slow, they must allow that all others are for this purpose slower still."²

In the educational policy closely allied to the aim of reaching the non-Christian through education the missionaries ever since the day of William Carey aimed at building up the Christian community. This emphasis on the community is not so much an evangelistic method, but a method of gaining recruits in leadership for the church. Leading up to this point the statement from a missionary survey adds light:

"Evangelistic work is educational to the core, and it leads to educational results. No evangelistic work amongst an illiterate, or a literate, people can be really complete, if it does not lead at once to the organization of education amongst the converts and hearers....This work is invaluable and most exciting and interesting work, and must produce results which, for the establishment of the Church, are almost incalculably important."³

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1. Cf. The East and the West, op. cit., p. 201.
2. Ibid., p. 202.
3. Allen, Roaland, & Cochrane, Thomas: Missionary Survey of an Aid to Intelligent Co-operation in Foreign Missions, 1920, p. 100.

The thought of establishing the church necessarily involves the fact of building its leadership. The program of lower education in the foreign fields has been the necessary prerequisite for finding promising recruits for church leadership. The ground work first must be done before the superstructure of specific leadership training is erected. Here it is that education of the young children, that is, lower education, is most significant for leadership training for the church. Two other illustrations add to this important point. Both are from specific girls' schools.

"Fairlea, a Christian boarding-school for girls in Hongkong.... The school has for many years justified its position as a permanently useful factor in the Mission and in the Native Church life. Its first aim is to provide a sound and suitable Christian education for Chinese Christian girls....A considerable number of old girls have become Christian teachers and Bible-women; candidates for the Training Class, the climax of the schoolwork, are seldom few."¹

"Girls' High School, Ningpo....Of the spiritual results of the school and its contribution to the evangelization of China there could be no more striking witness than this fact, that there are one or more 'old girls' of the school doing Christian work in every mission station in the Mid-China Mission."²

This fact is well pointed out by Mr. A. T. S. James, a long-time missionary with the London Missionary Society, as he writes:

"As the Church grows it must have a trained and efficient native pastorate and a body of educated teachers. The problem is acute everywhere, and in the older and more advanced fields it is critical. Its solution turns on having a Christian community sufficiently educated to be able to supply the right kind of candidates for the pastorates and as teachers in the schools: Thus the evangelistic needs of the mission involve education almost as a matter of life and death."³

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1. Church Missionary Society: Some Educational Projects of the C. M. S., 1912, p. 12.
2. Ibid., p. 12.
3. James, A. T. S.; Twenty-Five Years of the L. M. S., 1923, p. 80, 81.

So, conclusively, the most significant fact in the program of lower education is that out of the operation of this program come the candidates for church leadership who become ready for further training.

D. Policy in Lower Education

Out of a strong conviction as to the importance of lower education grows naturally the problem of effective methods functioning to fulfill its mission. In dealing with Christian leadership the larger field of lower education is not only made up of standards or levels of work but is operated by units--individual schools. These schools, themselves the essential part of missionary methods used, are characterized by definite features. Thus they are grouped into various kinds, several of which are successfully operated in many mission fields. On the other hand, some kinds of schools will not effectively function nor serve a real purpose in some particular fields. As Mr. James puts it:

"The kind of school which suits one field may be useless in another. Everything has to be relative to the field, and to the point the mission has reached."¹

Concerning types of schools, a missionary report of the Friends' Foreign Missions Association states:

"The provision of education for any community must be of various types from the elementary to the more advanced, and each stage must prepare the way for the next. Without de-

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1. Ibid., p. 85.

fining the terms too closely, we need in all our Fields, Primary (or Elementary) Schools, High Primary (or Higher Elementary) Schools, and Secondary (or Middle) Schools.*1

The Friends then, in 1912, looked forward to the day when these different kinds of schools as part of their working policy were in operation. In 1915 an observer of educational missions in India reports:

"If we visit a fully organized mission at one of her great centers, alongside the provision for the spiritual and bodily needs of the people, such as the church, lecture-hall, hospital, orphanages, evangelistic bands, zenana workers, etc., we find boarding schools, industrial and technical schools, and a college teaching up to the B.A. or even M.A. degree of the university; all belonging to the mission, and under the direction of some members of the English Staff.*2

Thus, the different types of schools in operation become the methods by which educational work is executed.

The Primary schools play a definite part in the whole educational program of the mission field. It is in the primary school that foundations are laid for others of higher level. Moreover splendid ground work for the reception of the Christian faith is done among the young scholars. The former is mentioned in a Baptist Missions survey which reports that the Christians are the ones who went on to higher schooling and would naturally be the leaders in the church.³

Schools for boys were the first established. Primary schools, orphan schools, boarding schools and high schools filled their needed places in reaching the boys. But the training of boys

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1. Friends' Foreign Mission Association and Friends' Central Education Committee, Report of the Commission upon the Educational Work of the F.F.M.A., 1916, p.5.
2. The East and the West, op. cit., p. 197.
3. Cf. Ibid., p. 23.

was not enough. Years after the educational methods had begun, it was realized by pioneering and foresighted missionaries that the girls could not be disregarded. So strongly impressed were some by this need of opening schools for girls, that Miss Miner, speaking forthrightly at a Shanghai Conference in 1907, said:

"In a great measure the women and girls (of awakening China) are turning to us...because they see that we have stepped out into a largeness of life which they covet and have no means of attaining. During the first century of work our hardest task has been to persuade these women that we had any blessings to offer them. Now we have our opportunity and it will not wait for us. If we neglect to improve it, soon will these expectant faces be turned away from us. I believe with all my heart that no evangelistic opening, past, present, or future, can compare with that offered us to-day by the heart hunger of the women of China. The women of China are grasping for new learning...In the past medical work has been our entering wedge for evangelistic work. In the next twenty years our entering wedge for evangelistic work among women will be education."¹

This "wedge" then must be the combined methods used in educational missionary work among the women and particularly among girls.

In 1934 the Baptists reported about the work of the Bhadrak and Chadballi Girls' Primary Schools. There, though established by the mission and staffed by Christian teachers, most of the students are non-Christian girls and only a few boys and are maintained without expense to the mission from the income of the government grants supplemented by fees paid by the native parents. In this case, the primary education is offered under Christian auspices in a non-Christian community where the choice of the Christian school commits the guardian definitely to acquiescence in the Christian ideal and

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1. Church Missionary Society, op. cit., p. 12.

purpose. This is called an "evangelistic" aim in their method of a Mission-sponsored school for non-Christian children.¹

Important in considering the training of girls is the setting up of a unique curriculum for practical use in future life. This method of training girls is described by the Friends' missionaries in this way:

"In considering what is a suitable education for girls, close attention must be paid to the career, as wives and mothers, which awaits the great proportion of them. The care of the home, the care of children, the laws of health, and the learning of stories from the Bible and other wholesome literature, are for most of them more important than high scholastic attainments. By making the woman a better wife and mother, native prejudice will be overcome, the fear of moral evils through the education of women will be avoided, and a healthy Christian home-life created."²

Thus, the method of training girls is more than justified as one of the most fruitful of all.

Turning to schools for both sexes, the Baptists tell how they operate the Sandapara School:

"The majority of pupils are non-Christian with a few Christian Bengalis, and some Santals, of whom also a few are Christians. There is some local support realised in fees and a comparatively large Government grant with almost as large a Mission grant. The teacher is of a superior type, Christian Guru trained (Guru Training School at Bhimpore) with some High School education in English. The aim is a combination of the educational development of the Christian community, though small, with an "evangelistic" aim among the non-Christian community. The acceptance of public funds here commits us to the recognition of the "conscience clause" in any case of objection to Christian religious instruction."³

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1. Cf. Kitchen, L. C.: A Survey of the Educational Work of the American Baptist Bengal-Orissa Mission, 1934, p. 12.
2. Friends' Foreign Mission Association and Friends' Central Education Committee, op. cit., p. 7.
3. Kitchen. L. C., op. cit., p. 23,24.

The High Schools also fall in the category for mixed students. At Balasore, India, there is a high school staffed by fourteen instructors. Twelve are trained while the other two are untrained. Nine are Christians while the other five are non-Christian teachers. Also at Bhimpore is a high school with thirteen instructors, including the Principal who teaches only part time, of whom only six have had special training. At Midnapore is another high school having eleven instructors, of which number nine are Christians, one a non-Christian woman teacher, and one Sanskrit Pundit, also a non-Christian. Though work of some of these schools is quite inadequate, such as the school at Bhimpore, they are doing remarkable work considering the staff and equipment of each. They do endeavor to improve their efficiency by holding teachers' meetings.¹

In thinking of the curriculum of the schools in lower education, the following firsthand observation is made:

"In the school curriculum, particularly in the Elementary and Higher Elementary grades, the value of practical manual work needs to be emphasized as an educational instrument. There is a danger of undue attention to book knowledge out of touch with actual life, and it increased in some fields by social prejudice against manual work, and the misconception of native peoples as to what education is and how it is acquired, as well as by the greater cost of equipment for handicraft teaching. Such teaching requires also greater mental alertness and adaptability on the part of the teacher than giving lessons from the text-book, and teachers require special training for the work."²

This adds greatly to the practical character of the school methods.

The following discussion on the aims of the Mission in

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1. Cf. Ibid., p. 47.
2. Friends' Foreign Mission Association and Friends' Central Education Committee, op. cit., p. 7.

Primary schools is basically relevant to the whole of methods employed in lower education:

"Certain questions regarding our Primary Schools at once arise. At what point or under what circumstances does a purely 'evangelistic' aim justify a Mission School? What constitutes the justification of the term 'Christian' Primary School? What minimum requirements as to number of Christian pupils should be met before a school is aided by the Mission? These are questions on which the Survey Committee finds it difficult to set down clearly defined boundaries. We have been forced to take certain actions that indicate the general trend of our policy. We find it hard to justify the continued maintenance of Mission Schools for non-Christian pupils with only a few Christians, in the face of the greater needs of Christian communities with numbers of Christian children. It is not sufficient that the teacher be a Christian and that Bible teaching be emphasized, or that there be a hope of winning converts from the community. Three demands must be met: (1) the teacher's qualifications and Christian character must command respect; (2) there must be the prospect of early support from public funds; (3) and there must be evidence of local enthusiasm combined with a willingness to assume some of the financial burden. Nor is it enough that a school have a Christian teacher and Christian pupils with a course of instructions in the Christian religion. We have a right to insist that a Christian school shall reveal at least some measure of attainment of the aim we have set for it at the beginning of this chapter."¹

A study of those aims are so important to methods in lower education that they are here quoted:

"Christian aims for a Primary school....--:

1. To develop through the school within the entire community those attitudes of love, trust, cooperation and service toward God and men which we find exemplified in the life of Christ and the lives of Christ-like men.
2. In addition to providing the elements of literacy and facilities for its continued use and the promotion of its development through suitable literature, both specifically Christian and secular, to present so vivid and compelling a picture of what rural community life at its highest and fullest may mean as to enlist the active persistent cooperation of every member of the group in making real the ideal.

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1. Kitchen, L. C.: op. cit., p. 25.

3. To prepare the maximum number of people both old and young for participation in and creative service directed toward the attainment of that ideal life, by teaching them knowledge, skills, habits and methods that have proven in the experience of man the most fruitful in the production of efficient and happy physical, mental and spiritual life within the home, economic, social, political and religious life of rural communities.

4. To provide this training on a basis that shall command the respect and recognition of Government and other secular authorities.¹

Most of these methods in lower education for Christian leadership are seen operating with efficiency in nearly all foreign fields.

E. Future Trends in Lower Education

There will be nothing to take the place of mission schools within the total evangelistic work of the church either in the foreign field or in the home field. When it comes to the need for education, this statement will always be true. However, it may be modified in the future.

The reason for saying this is based upon the natural course which is operative in countries where government schooling is taking up the work begun by the missions. Gradually as the government becomes aware of its needs, abilities, and opportunities it begins to take over the secular education. The first step is to support mission-sponsored schools by government grants. Then, as the natives have been graduated from mission schools of higher education for leadership as in the Normal Schools for training teachers, the

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1. Ibid., p. 22.

government hires them for setting up and operating government-sponsored schools. Much of this shift from mission-sponsored to government-sponsored education has already been taking place in fields of longer missionary occupation. Where this shifting process continues, the church seems to have only such schools as major in training for definite Christian service.

However, although the trend has begun in some fields and is quite well advanced in others, some strategic mission schools will always be operating.

Better methods in operating schools will be gradually introduced to heighten their efficiency. Caution must be kept in it all to preserve and deepen the spiritual values in order to accomplish the real part they play in Christian missions.

F. Summary

It has been the purpose of this chapter to present the role of lower education in training Christian leadership. It was found that the past, as it pictures the beginnings of lower education in the mission field, definitely portrays the failure of evangelistic work without the channel of education. It was also found that the necessity of having schools which made the approach for the missionaries and supplied the recruits for Christian leadership has been everywhere recognized by missionary pioneers and has altered missionary tactics. Not only was it seen that mission schools were effective for gaining Christian leaders, but also for gaining the

approach and recruits for the Christian faith, itself. It has been observed that boys' schools and later, girls' schools--primary, elementary, middle, high schools, orphan schools, and boarding schools--all mission-sponsored--have adequately served as methods in the policy for lower education.

It was pointed out that the gradual awakening of the native government to their educational needs, corporate abilities and promising opportunities has inspired its action of taking over financial responsibility of many mission-sponsored schools and of making use of graduates of the same in further educational work sponsored entirely by the government. Thus, it was shown that the educational mission program will increasingly be modified in the future, yet never completely replaced. Enhanced by developing methods, it was pointed out that the schools will ever be the feeders for institutions of higher educational level, many of which especially train young Christians for definite church leadership.

CHAPTER THREE

**THE ROLE OF HIGHER THEOLOGICAL EDUCATION
IN TRAINING THE ORDAINED MINISTRY**

CHAPTER THREE
THE ROLE OF HIGHER THEOLOGICAL EDUCATION
IN TRAINING THE ORDAINED MINISTRY

A. Introduction

It is the purpose of this chapter to deal with the role of higher education in training the ministry. In order to be oriented into this subject the author first surveys the beginnings in higher education as it has direct bearing upon theological training. A summary of these beginnings is presented in this chapter.

The next step has to do with the curriculum for theological training. What is presented in this chapter is based upon a report of a survey of the curricula used by various training schools and projected plans for the improvement of these curricula.

Standards in Theological Training are next considered. Especially pertinent are those standards which directly affect the success or failure of the missionary program in its purpose of building an adequate native leadership in the Church.

Leading out of the curriculum problem is a topic with direct bearing upon the objective of this thesis--that of practical service accompanying theological training in higher education. Here again, methods of various mission programs have been consulted and observations made upon them.

B. Beginnings in Higher Education

Early in the modern missionary movement, as it has been seen in the preceding chapter, the importance and value of establishing schools for the training of leaders in the work of the Church was recognized. Not only was it recognized, but missionaries of action did something about it. The Christian Church which they were attempting to plant in foreign countries was to be planted among the nationals of those countries. They knew that at an early stage in the development of the Church those nationals who were to become leaders must be discovered, trained, and employed in such a way that they would begin to take over more and more of the functions exercised by the missionary.¹

Seeking recruits for and establishing theological training was the problem in those early days. The missions historian, Dr. R. H. Glover, gives a description of the rise of theological training in Korea as it did according to what is known as the Nevius Method:

*Following this line of policy, the first Christians in the place generally become the teachers of others, themselves meeting in classes for Bible study and instruction as to their duties. As one and another evinced special fitness for Bible teaching and Christian service these would be given supervision of districts, their support being undertaken by groups ministered to. Graded classes for these leaders were formed, which in time developed into schools for systematic theologi-

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1. Cf. Jerusalem Meeting of the International Missionary Council, The, International Missionary Council, New York, 1928, Vol. III: The Relation Between the Younger and the Older Churches, p. 18-19.

cal training."¹

The Methodists tell of their work in Hyderabad, India, in 1878 when at first they had to borrow helpers from other churches and missions for a short period. The mission workers early felt the need of raising up a staff of evangelists from among the converts because the Christian movement could not be adequately sustained and expanded except by an indigenous pastorate. Early in the nineties of last century, a group of half-educated natives was trained for evangelistic work and were known as "Readers." Because they saw the insufficiency of this method the missionaries launched a program of training workers from their youth up. The best of the boys and young men from these secondary schools were afterwards transferred to Medak, India, where a theological institution was founded by the Rev. C. W. Posnett in 1897.²

A report given in 1900 gives us the most effective method used at that time among the more aboriginal type of people:

"Native preachers thus employed ought to have as good a theological training as possible, but it is not always best that it should be in a theological school. Rev. R. B. Lyth, of the Fiji Mission, with fourteen hundred church members, found it best to train the native preachers in the work, for the work. He found they could not endure the close confinement of an institution, but with plenty of work and exercise they would come to their studies with zest. Dr. Mason, of the Toungoo Mission in Burmah, found it best to take his students out with him, as he walked toward the groves at the approach of evening, asking them questions and instructing them along the way. The early Serampore missionaries gave most of their instruction to helpers while they were engaged in the work...."³

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1. Glover, Robert H.; The Progress of World-Wide Missions, George H. Doran Company, New York, 1924, p. 186.
2. Cf. "The Madras Series", op. cit., Vol. II: The Growing Church, p. 183.
3. Baldwin, Stephen L.: Foreign Missions of the Protestant Churches, Eaton & Mains, New York, 1900, p. 77.

For this type of people it seemed at that time best not to compel or require of them formal schooling.

Mr. Edward A. Lawrence in reviewing missionary work in the East (China, Korea, Japan, and India) describes the methods formerly used in training recruits for the ministry. Writing in 1895, he told how the usual method had been to select the most hopeful boys at school and train them specially for the work, partly or wholly at the expense of the mission. He went on to show that the results were far from satisfactory. Some were enticed into other vocations. And others stayed in the work merely for the employment rather than out of real motives for the Kingdom's advancement. Those who continued in the work ended as mission agents and largely lost any zeal for leadership. For all of these reasons it was becoming more common to give a broad training to many men, and to depend upon the personal call to the ministry, as in this country. At the time of his writing the mission colleges were supplying a substantial quota to the theological class.¹

Again the Methodists describe their experiences in the Fiji Islands up to about 1914. From the village schools they chose the most likely boys and gave them spasmodic instructions which were often left to a village catechist who himself was an untrained man from the educational point of view. Then out of these little groups the most proficient students were sent to a central training institution, but

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1. Cf. Lawrence, Edward A.: Modern Missions in the East, Harper & Brothers Publishers, 1895, p. 178.

the majority were appointed to villages without even this slender advantage. While at the central training institution, they received very effective training. Some were made catechists and others were made native ministers, but with no further training. Their appointments were based largely upon character and spiritual experience. Then in about 1914 a theological institution was commenced at Davuilevu, and since then native ministers have received specialized training.¹

The Presbyterians also early felt the need for a trained ministry in their work in Assam, North India, but not until 1887 did they institute formal theological training.² The London Missionary Society tells of its project to train thoroughly qualified leaders for the native Church in Union Theological College in Peking. At the close of 1906 there were twenty-six students, of whom seventeen were second-year men and nine were first-year.³ The Baptists cite facts about the Graves Theological Seminary founded in Canton, China, in 1870; about the Theological Seminary in Ogbonoso, Nigeria, Africa, founded in 1884; concerning the birth of their theological seminary in Rome in 1901; and about others founded in the first decade of the twentieth century in Mexico, North Brazil, China (Hwanghsien and Shanghai), Japan, and Argentina.⁴

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1. Cf. "The Madras Series", op. cit., Vol. V: The Island World, p. 76.
2. Cf. Ibid., Vol. II: The Growing Church, p. 167.
3. Cf. Wardlaw, Thompson, R.: Education in the Mission Field, London Missionary Society, London, 1908, p. 77.
4. Cf. Ray, T. B.: Southern Baptists in the Great Adventure, The Sunday School Board of the Southern Baptist Convention, Nashville, Tenn., 1934, p. 175-181.

Before leaving this subject of the beginnings of theological training and before going into a study of the curriculum for such training, it will be good to define the distinctive types of schools that have grown up during this period of development. There are (1) Bible Schools, for the training of full-time unordained workers in the Church--such as village teachers and catechists; there are (2) Theological Schools, for the training of the ordinary pastoral ministry--vernacular schools for evangelists; and there are (3) Theological Colleges, for more advanced training--requiring high entrance examinations and lectures mostly in English with practical training in their own vernaculars.¹ These types will be referred to in the remainder of the thesis as here defined.

C. Specialized Curriculum for Theological Training

Before getting into an actual study of the curriculum used in the different kinds of schools for theological training which were named above, it will be profitable to state the definition of the ordained minister. By this it may be seen what is the goal product of theological training. The Tambaram Report on "The Indigenous Ministry of the Church" gives the following definition:

"The ordained minister is the accredited teacher of the faith, rightly dividing the word of truth to the congregation; he is the leader in worship, the minister of the sacraments, the shepherd knowing the sheep of God's flock by name and caring individually for their needs, the wise steward directing the

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1. Cf. Jerusalem Meeting of the International Missionary Council, op. cit., Vol. III., p. 209.

affairs of the Church according to the wisdom which God gives. He is the leader of the Church in its relation to the community, inspiring Christians to bear witness to the Gospel and to render every kind of Christian service. He is the representative to the congregation of the ecumenical character of the church in which it is a part. Ministry is constituted only by the call of God, recognised by the choice, approval and commission of the Church. More important than gifts of leadership and intellect are personal knowledge of God through Christ, and whole-hearted dedication to His service. This is presupposed in everything that follows."¹

This is the goal toward which the program for training ministers is working. Yet in the same Tambaram Report written in 1939 we have the following statement:

"It is our conviction that the present condition of theological education is one of the greatest weaknesses in the whole Christian enterprise and that no great improvement can be expected until churches and mission boards pay far greater attention to this work...."²

Herein lies the importance for such a survey as is attempted in this chapter. Especially the curriculum should be re-considered.

For the purpose of orientation into the field of theological training, attention is called to three types of theological education in terms of curriculum and practice. Dr. Samuel H. Leger, missionary-scholar, makes three divisions in theological education. He states on the basis of careful study that there is the (1) Practical-Vocational Type, the (2) Classical-Dogmatic Type, and the (3) Scientific-Historical Type.³ It is the observation of the writer of this thesis

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1. Quoted by Hodge, J. Z.; "Theological Education", The Indian Witness, Sept. 24, 1942, p. 587.
2. Quoted by Ibid., p. 587.
3. Cf. Leger, Samuel H.; Education of Christian Ministers in China--An Historical and Critical Study, Union Theological Seminary, Foochow--printed in Shanghai, 1925, p. 41-67.
(For any further study of the classifications thus given, the reader may refer to Dr. Leger's book itself.)

that the first type Dr. Leger describes is used by the more conservative and the free evangelical mission bodies, the second is used by the orthodox-creedal denominations in mission work, and the third is used by the liberal groups in theological education.

One of the first questions that comes to the mind of the one who may be concerned with the problem of curriculum for the training of nationals for the ministry is the question about the language. What is the best channel for teaching?--the vernacular only, or shall they also be taught the English language? Also, how far shall their English training be carried?¹ Dr. William Adams Brown, chairman of the Lindsay Commission, who approached this question from the angle of the staff of the school, makes the following statement:

"We do not believe that it will be possible to work out the proper curriculum for the theological colleges of India till this is done by men who are at home in the vernacular yet at the same time masters of western theological literature...."²

In an authentic and authoritative report the following statement has been carefully drawn up:

"The vernacular should be the medium of instruction. (It is obvious that, if the students are drawn from several language areas, one common language will have to be adopted.) Even in countries where for any reason it is desirable that some subjects should be taught in another language, the vernacular should be the main medium of instruction. It is specially necessary that students should constantly read and study the Bible in the vernacular, and that they should learn to speak and write their own language correctly, idiomatically, freely and effectively, in both its literary and, colloquial form. A secondary language, such as English or German, may be taught and used, in order to

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1. Cf. Lawrence, op. cit., p. 239.
2. Quoted by Hodge, op. cit., p. 587.

give the students access to the world's theological literature."¹ Such a statement has not been and cannot well be overlooked in the matter of setting up the curriculum for theological training.

Recognizing that these institutions are at a strategic point in trying to harmonize high educational ideals with the specific training of church leaders, there is need for a wide range in curriculum.² It is not without a possibility that as yet there is no theological curriculum already set up and in operation that will meet all of the necessary requirements for ideal service. Yet it is certainly true that experiments have been made in recent years in higher education among the older churches "having to do with the constant alternation between study and actual life situations" which have greatly improved existing curricula and paved the way for the more ideal ministerial training.³ The following summary-list has been drawn up to show what has been done in curriculum adjustment and development.

After surveying reports concerning curriculum from various sources--Presbyterian, Methodist, Baptist, Anglican; Tambaram Report No. III, Report on Protestant Missions in the Philippines, Jerusalem Conference, Commission II from a Conference on the Training of the Ministry and Other Religious Leaders, and the Curriculum for the

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1. Tambaram Finding No. VIII (as Finally Edited), The Indigenous Ministry of the Church, Both Ordained and Lay, National Christian Council Review, April 1939, p. 195.
2. Cf. Jerusalem Conference, Vol. II Religious Education, op. cit., p. 157.
3. Cf. Jerusalem Conference, Vol. III, op. cit., p. 170-171.

Canton Union Theological College--the writer has made the following tabulation of subjects offered. While the material thus gathered is not altogether complete, it is sufficiently adequate to be significant. Here are lists of actual subjects given in theological training centers now operating, together with some suggested courses as in the case of the Tambaram Report, the Jerusalem Conference, and the Commission II. There are nine sources reviewed for curriculum. The following summary-list has been made to show the number of curricula that incorporate each subject:

<u>SUBJECT</u>	<u>No. of SOURCES</u>
Bible (General)	9
Church History	8
Comparative Religion	6
Pastoral Theology	5
Systematic Theology	5
Life and Teaching of Jesus	4
Religious Education	4
Homiletics	4
Evidences of Christianity	3
Practice Preaching	3
Evangelism (Personal)	3
Music	3

2 SOURCES
for following:

Philosophy
English Language
National Literature
Hygiene & First Aid (Health)
Christian Classics (Devotions)
Worship
World and Christianity
Personal and Christian Ethics
Rural Life and Reconstruction

1 SOURCE
for following:

Biblical Exegesis	Economics
Jewish Restoration	Development of Civilization
Israel: People, Land, Book	Church Administration
Psychology Principles of Teaching	Christian Nurture
Book-keeping	Problems of Personality
Moral Theology	" " Religious Growth and
History of Local Mission	Development
New Testament Greek	" " Social Living
Origin of the Bible	" " Social Progress
Christian Church	National Civilization
Serving at Our Best	Psychology of Religion
Church and Community	Religion and Art
Character Development	Public Speaking
Agriculture	Religious Dramas
Homelife	National Thought
Citizenship	Religious Poetry (Modern)
Projects: Sharing of Religion	
Teaching of Religion	
Evangelization of a Community	
Group Leadership	

From this study several values emerge. First, it gives a list of courses which have been taught in theological institutions upon which the future development of curricula may be based. Second, it shows the subjects considered as the "musts" in theological curriculum--being those subjects included by three or more sources. Third, it shows the less emphasized subjects, yet important--being the ones where at least two sources overlap. And, fourth, it indicates a lesser emphasis on the remaining subjects as well as showing the new subjects introduced--those found in only one source.

The Jerusalem Conference in 1928 made a significant statement concerning the subject of Religious Education:

"The Conference is of opinion that courses in religious education should be included in the curriculum of every theological institution, whether English or vernacular; and it agrees that a communication be sent by the National Christian Council to the authorities of all such institutions in India urging that a course in religious education be included in their curricula."¹

In spite of this clarion call over a decade and a half ago, too few training centers have included, or given due emphasis to religious education in their theological curricula. There are places where this failure is being rectified at present and planned for in the future. Nanking and other theological schools in China are determined to give Religious Education the emphasis which the new day demands. The National Christian Council of China is emphasizing this work. Japan before the war was also making progress in some of her theological seminaries and through her National Sunday School Association working

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1. Jerusalem Conference, Vol. II, op. cit., p. 95.

in close affiliation with the National Christian Council of Japan. India and other countries can also show promising developments in this field of study.¹

A report on the training of leadership in the Chinese Church, after stating that the purpose permeating all the work of the minister is that of evangelism, says that his work is largely a rural ministr, that his task is to be an educator in Christian thought and life, and must always minister the message from the Bible. It goes on to say that these three points must have a great influence upon the planning of the ourriculum for study. This will necessitate an emphasis on religious education, the training of the social conscience, and Bible study.²

With direct bearing upon the planning of ourriculum, from as far back as 1920 we glean the following report:

"The traditional education of the home land has naturally been transferred by foreign teachers to the mission field and in many ways and places it fails to fit the new environment. In a ourriculum, that which is incidental and occidental too often excludes the essential and universal. Careful adjustment to the basic needs of the community does not sufficiently determine the training we give to meet them....when a student has completed his full course of education he should be ready for a partieuclar life task."³

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1. Cf. Conference on the Training of the Ministry and Other Religious Leaders, Commission II, The Kind, Methods, and Content of Training Needed, Newark, N. J., Nov. 30, 1934, p. 6.
2. Cf. Training for Service in The Chinese Church (a report), National Committee for Christian Religious Education in China, Shanghai, 1935, pp. 26-27.
3. Scott, George T., Higher Education by Missions in the Far East-- (Observations and Suggestions), from a visit 1919-20 in Japan, Korea, China, and the Philippine Islands, Board of Foreign Missions of the Presbyterian Church in the U.S.A., N. Y., 1920, p. 23.

Hence, awareness to the life of the community is necessary in drawing up a curriculum. Character development and hygiene should color every educational activity. Agriculture and industry should be classroom subjects as well as practiced in the field and workshop. Homelife, recreation, citizenship, and economics are other practical subjects which contribute greatly and essentially to the training of a minister.¹

Another method which is not an innovation is that of the post-ordination training of ministers--those who have graduated from the theological training centers. Such schools should sponsor follow-up training for their graduates. The minister's training should not end with his graduation and ordination. For many kinds of responsibility the minister may find himself still in need of special training.² As one report states:

"Ample provision must be made for the minister to keep up his training after he leaves the theological seminaries. It is a fatal weakness when these seminaries, either in the Occident or the Orient, fail to develop in their students habits of study which will persist through life."³

"Refresher Courses" or "Extension Courses" have proven to be effective in this particular problem. Here, the more practical a course is, the more value it will give to the student as a growing minister. He will need devotional study to replenish his resources. Practical help in the use of the Christian Scriptures will also be a needed

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1. Cf. Jerusalem Conference, Vol. II, op. cit., p. 164.
2. Cf. Tambaram Finding No. VIII, op. cit., p. 198.
3. Conference on the Training of the Ministry and Other Religious Leaders, Commission II, op. cit., p. 5.

emphasis for refreshing the minister in the burdens of his community and parish service. These are all important matters to consider in the development of a curriculum for theological training.

A SUGGESTED CURRICULUM to be used in a Theological College:

<u>1st Year</u>		<u>3rd Year</u>	
<u>SUBJECTS:</u>	<u>HOURS:</u>	<u>SUBJECTS:</u>	<u>HOURS:</u>
Bible	3	Bible	8
Life & Teaching of Jesus	4	Systematic Theology	4
Church History	3	Religious Education	2
English Language	4	Psychology of Religion	2
Comparative Religion	2	Evidences of Christianity	2
Religious Education	2	Homiletics	3
Israel: People, Land, Bk.	2	Practice Preaching	2
Evangelism	2	Worship	2
Psychology	2	Character Development	2
Homelife	2	Church & Community	2
National Civilization	2	Citizenship	2
Hygiene & First Aid	2	Agriculture	3
Public Speaking	2	Project: Evangelization of	
Church Music	2	a Community	5
Project: Sharing of Rel.	5		

<u>2nd Year</u>		<u>4th Year</u>	
<u>SUBJECTS:</u>	<u>HOURS:</u>	<u>SUBJECTS:</u>	<u>HOURS:</u>
Bible	8	Bible	4
Church History	3	Systematic Theology	3
Systematic Theology	4	Religious Education	2
Religious Education	3	Philosophy of Religion	3
Psychology of Religion	3	Pastoral Theology	4
Christian Nurture	2	Christian Ethics	2
Principles of Teaching	4	Jewish Restoration	2
Religion & Art	2	Homiletics	2
National Literature	2	Practice Preaching	2
Public Speaking	2	World & Christianity	2
Church Music	2	Christian Classics	2
Project: Teaching of Rel.	5	Rural Life & Reconstruction	2
		Serving at Our Best	2
		Economics	2
		Project: Group Leadership	5

(In the subjects of Bible, Church History and Theology the writer has only named the fields. Individual subjects in these fields must be chosen. Other adaptations may be made.)

D. Standards in Theological Training

To begin setting up standards for formal theological training would be useless without having first given concern to the standards or the qualifications of the man for that training. It is important to know what personal qualifications are expected to be resident in the student, or developed within him before ordination. These are pointed up in the following statement:

"All will agree that ministers at home or abroad should have these qualities--an experience of fellowship with God as revealed in Jesus Christ, a friendly personality, a heroic, adventuresome, self-sacrificing spirit, resourcefulness and persistence, breadth of knowledge about their own and other religions, skill in preaching and teaching, skill to guide the people in the solution of some of their practical everyday problems, economic and social as well as religious problems."¹

In addition to these qualities, he must be sure of his call to the ministry. He should be able to put the real spirit of worship into all his church services, and give a real spiritual meaning to all his Bible teaching. He should be a man of wide vision as to the possibilities and expansion of the church. He should have native ability and tact in handling delicate problems of the congregation and in organizing the lay members for effective work. His approach should be one that is meeting the practical issues of life.²

To approach the actual matter of standards for theological training, the following statement is helpful:

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1. Ibid., p. 3.
2. Cf. Ibid., Commission I, p. 3.

"...as educational standards have risen in the government schools, the standards for training for Christian service have risen accordingly."¹

The standards for scholastic attainment have been on the upward trend for the past few decades since they must keep step with the accomplishments of civilization.

At the Madras Conference, missionary thinkers in the educational realms have expressed the chief weakness of the past training of leaders. They have pointed out that native ministers were made too quickly, in too great numbers without adequate training. Because of this the coming years will need to face a great many difficulties. The level of theological training has been lower than the level of adequacy. Consequently, some of the outstanding students in such countries have been sent out of the country to receive higher training so that they may be able to take fuller responsibility in this growing need. The Methodist Church reports this very fact of sending the most promising young students for the ministry and who know English to Australia for higher training.² The Tambaram Report says that at present these higher levels of theological study and training are not to be found in any of the countries of Asia, Africa or Latin America, which have made it expedient to send mature and carefully chosen students to take courses of advanced theological study in Europe and America.³

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1. Rayner, Ernest A., A Survey of Protestant Education in the Philippine Islands (in co-operation with members of the Protestant Missions in the Philippines), n.p., n.d.
2. Cf. "The Madras Series", Vol. II, op. cit., p. 37.
3. Ibid., p. 34.
Cf. Tambaram Finding No. VIII, op. cit., p. 194.

For entrance into the training centers not only are the scholastic attainments considered but also the practical experience of the applicant. It is the practice of many theological schools to require varying degrees of Christian service in places of leadership before enrolling for study. This is demonstrated by the Presbyterians in Central Africa where the entrants for the theological courses were well-trying evangelists and senior teachers who had proved their worth during many years of faithful service.¹ The Anglicans tell of their entrance requirements in Uganda:

"Until recently no one could enter the deacons' class unless they had been through the lay readers' and catechists' course at Muknon, having served with their appropriate certificates between each course."²

It seems that the object in requiring applicants to have previous field experience was to build up in their minds a sensitivity and keenness so that the theory of their formal study would carry over into practice.

Let us now consider the actual standards for entrance. The following report was made concerning the training of men in theology:

"We believe that the missions ought now to face the issue frankly and bravely and to lay their plans to cease at an early date training men who have not had a full middle school education. The use of men with less education is too wasteful of the precious funds entrusted to the missions. The continued employment of low grade men will prevent the enlistment of higher grade men."³

This report was given in regard to China, and though there was a general agreement that men for the ministry should have at least a full

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1. Cf. "The Madras Series", Vol. II, op. cit., p. 28.

2. Ibid., p. 34.

3. Training for Service in the Chinese Church (A. Report), op. cit., p. 30.

middle school preparation before taking their theological training. the practical necessities of the Chinese church have made it impossible, at least up to a decade ago.¹ For many years the theological schools tried to maintain a grade of work based upon full senior middle school preparation but were obliged to lower their standard. The less backward sections have found it possible to maintain the requirement of full middle school preparation as a preliminary to theological training. In regard to sections, however, where it has not been possible to maintain this standard the following statement has particular bearing:

"It has been suggested, as a feasible plan, that the graduates of theological schools requiring only junior middle school preparation be given supervised courses of study for several years after they have gone out into the work of the church; that examinations be required on these courses and that ordination be allowed only after the successful completion of such study. Wherever possible, opportunity might be given for at least a year of advanced study in some higher grade theological school after the completion of these study courses."²

Thus, in grappling with the problem of standards, various modifications of the ideal have been adopted and well utilized.

A standard by the way of a negative approach has been set up stating that lower grade schools for unordained evangelists be separated from theological seminaries.³

The following report from a survey of Protestant education in the Philippine Islands adequately sums up the standards which are maintained in the large majority of fields where they have worked

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1. Cf. Ibid., p. 30.
2. Ibid., p. 30.
3. Cf. Scott, op. cit., p. 7.

with this problem for a good period of time:

"The present departments of the Seminary represent the various stages in the development of theological education in the work of the Protestant missions. First, there is the Bible Training School which, in reality, is the original Seminary. No standards for admission are set. But such students as will benefit by the three years course are admitted. They often come under great handicaps and sometimes do not show much promise. But generally the training makes such improvement as to compensate fully for the time and labor bestowed upon them. Second, the three year Seminary course leading to a diploma of graduation requires High School graduation for admission. Third, a two year pre-theological course is offered, which, with two additional years in the Seminary, leads to the degree of bachelor of theology. Fourth, a year of graduate study is offered to those holding the equivalent of the bachelor's degree in theology, leading to the degree of master of theology. Thus the standards have been gradually raised, and it will not be long until the equivalent of the seven years required of theological students in America will be given."¹

Having a direct bearing on entrance requirements for theological training it is noted that in some countries and churches, women are admitted to the ordained ministry, and all three grades of training are open to men and women without distinction.²

Standards for theological training must be built up and maintained in relation to the rising levels of secular education of the fields where indigenous churches are growing into an adequate maturity and consequent leavening power.

E. Practical Service Accompanying Higher Education

It is the conviction of the writer of this thesis that the matter of practical community service is of utmost importance in the

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1. Rayner, op. cit., p. 7.

2. Cf. Tambaram Finding No. VIII, op. cit., p. 194.

training of an adequate ordained ministry. To make a general observation on the material studies as a background for this thesis, it may be said that practical service has been neglected in the past few decades, but is now receiving an increasing proportion of stress. The success of the program of any type of education, to say nothing of theological education, depends upon the degree and quality of carry-over into the practical aspects of living. Especially in the matters of the Spiritual Life is this true, when a great deal depends upon the proper manner of teaching, preaching and living. This requires disciplined strength of the physical, mental and spiritual life which can only be learned by the exercise of these faculties.

It may be noticed by studying the list of curricula that an attempt has been made to offer courses of a practical nature for the benefit it will give to the student during and after graduation. While this is important and necessary, practical field work is just as important and necessary. This is emphasized in the following report:

"An item which is receiving an increased amount of attention in the theological schools of America and which has been too much neglected in many lands is the program of field supervision. Students too often get the theory of religious work and much subject content, all indispensable, but they are not taught how to use their materials. The surveyors of recent years have been disappointed to find so few experiment centers in religious education and rural welfare work adjacent to theological schools. A few such centers are in the making, but the method has not been generally or with adequate supervision. Theological work at home or abroad will never be at its best until some form of laboratory field work under competent supervision is a part of the program."¹

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1. Conference on the Training of the Ministry and Other Religious Leaders, Commission II, op. cit., p. 5.

Although this report has specifically mentioned a situation in America, the principle it points up cannot be restricted to this country. Any other country where there are theological schools will come under the same category. Supervised field work is an essential part of the minister's training. This will include such work in the foreign fields as rural and village preaching, teaching of classes in Sunday School, holding prayer meetings, assisting in literacy work for adults, teaching songs, leading in worship, personal evangelism, supervising Sunday Schools and house to house visitation. All of these kinds of practical service may have their maximum value for the student provided there is competent supervision from one who works along with the learner.

In this connection it is important to observe our Master Teacher, Himself. Dr. Robert H. Glover describes His methods thus:

"It should be noted, too, that our Lord's method as a trainer was to maintain the closest connection between class studies and the actual work. Didactic instruction should always be interspersed liberally with practice in chapel preaching, personal work and itineration, and preferably under the leadership of the teacher himself."¹

Nothing can take the place of practical Christian service for those who are training for the ministry.

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1. Glover, Robert H., op. cit., p. 37.

F. Summary

It has been the purpose of this chapter to present the role of higher education in training the ordained ministry.

At the outset of this chapter, the development of formal theological training was traced through its beginning stages which showed that early methods of apprenticeship-training did not develop adequate leaders. Therefore, a broader plan of education was adopted which extended from childhood through secondary education and further schooling in Bible schools, theological schools and theological colleges up to the time of ordination and the full-time ministry. It was discovered that the early theological training centers were established at the turn of the nineteenth century and into the twentieth century.


The next item treated was the specialized curriculum for theological training. After stating what is expected of a minister, the development of the curriculum was explored both as used and suggested, in the attempt to determine what the minister is expected to be and to do. By a survey of nine sources of curriculum subjects there was drawn up a correlated list showing the relative importance of subjects for any theological curriculum. An attempt was thus made to evaluate the various subjects as to the degree of essential importance in all areas of Christian living in relation to training competent ministers--before and after ordination.

Then the matter of standards in theological training was surveyed. The personal qualifications of the candidate for the ministry were first examined. It was found that as educational standards rose in government schools the standards for training church leaders rose accordingly. It was seen that because the raising of standards was slow, many students were sent to Europe or America for higher training. A minimum of Christian service was found to be required before entrance into many theological schools. It was found that while some more backward fields could not maintain a standard requiring high school graduation before enrolling, other more aggressive fields could maintain such a standard and build up further courses of study with still higher standards. It was shown that the best plan is to demand as high a standard as can be maintained allowing varying degrees of modification from the ideal, always considering the progress of the student. In this connection a plan was suggested for the graduates to take supervised courses of study for several years after being in full-time church work until, passing examinations, they are ordained. Typical standards of the present-day theological training centers were cited, which standards are gradually approaching the level of our standards in America.

The last item dealt with in this chapter was the matter of practical service accompanying higher education in theology. This problem of giving practice to classroom theory and opportunity for application of material learned was shown to be at the crux of success or failure at the end of scholastic training and at the beginning of

the service of the ordained minister. Various kinds of field work were mentioned. It was found that theological training centers are becoming increasingly aware of the need for a close correlation between studies and the actual work.

Thus the role of higher education as it pertains to the training of men called of God to minister the Gospel of Salvation through Jesus Christ, has been reviewed with an attempt to take cognizance of past failures and work toward a better future.





CHAPTER FOUR
THE ROLE OF SPECIALIZED
TRAINING FOR UNORDAINED CHURCH WORKERS

CHAPTER FOUR

THE ROLE OF SPECIALIZED TRAINING FOR UNORDAINED CHURCH WORKERS

A. Introduction

Having investigated the training of church leaders in the ordained ministry, it is the purpose of this chapter to deal with the role of specialized training for unordained church workers.

As a background for this chapter, the beginnings and significance of training lay workers will be summarized.

Out of this background will be discovered the different kinds of lay church workers. In order better to study the methods used in such training, it is convenient to divide the workers into the three main groups: (1) lay preachers and evangelists, (2) Bible women and (3) church school teachers. These three groups are dealt with, in turn, examining the qualifications required in each group of workers and the methods of training used in each group.

B. Beginnings and Significance of Training Lay Workers

The beginnings of specialized training for voluntary lay workers rises out of the period between the development of the earlier secondary schools and the development of higher theological education. This period stands out during the second and third quarters of the nineteenth century. Because the history of the beginnings of training

lay workers parallels much of what has been presented in chapters two and three of this thesis as they dealt with the beginnings of lower education and of higher theological training, it is not the purpose of this chapter to present a sketch of that history. It suffices here to state that ever since there has been a group of Christian believers among the natives of any mission field there has been some kind of training provided for voluntary lay workers. For the most part that training was informally given to promising Christians by missionaries while at work in their daily routine or in evenings during leisure time. Thus learning by the apprenticeship method and by instruction on the side lay workers became to some extent effective in the duties assigned to them as leaders in their own Church. There were other methods of training which grew up and were definitely planned, having more of the character of formal training. These latter methods will be dealt with during the course of this chapter.

This whole program of training lay church workers has tremendous significance. The Methodists in Pyeng Yang, Korea, have stated their one motive for all lay training as follows:

"If we continue this training of lay workers, each village will care for its own Church and Kingdom work, from the first hand evangelism to all the education and community service work needed."¹

Such effective results of training laymen as above stated become tremendously significant for the accomplishment of the essential

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1. Moore, John Z., Training and Inspiring Lay-Workers, Methodist Church, Pyeng Yang, Korea, 1934.

missionary purpose. The Tambaram Report on "The Indigenous Ministry of the Church" makes the following statement concerning the vast rural fields of Asia, Africa, and Latin America:

"...the only hope for the firm planting and growth of the Church in village communities is the recognition of the immense possibilities in the development of voluntary lay service."¹

Acknowledging the importance of such a program, this means that the enlistment, training and supervision of lay volunteers must become next to the preaching and practice of the gospel itself, the center of the Church's program. This is especially true where there is a scarcity of ordained ministers. The training of lay workers must always take an important place along with the training of ordained ministers. This very fact is clearly stated in a pamphlet entitled "The Younger Churches" published in 1944, as follows:

"However important it may be that the Younger Churches should possess trained and ordained ministers, it is at least equally important that they should have a full supply of competent lay-leaders if the Churches are to be vigorous and expanding."²

The types of services that can be rendered by these trained laymen are many. There must be male and female Bible-readers who can do evangelistic work; catechists who can care for the first converts in each community before it has grown into a church; evangelists who can more and more assume the itinerating work of bringing the Gospel to the non-Christians; lay preachers and pastors who can train their own people and organize the work.³ Other duties by way of example are

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1. Tambaram Finding No. VIII, op. cit., p. 197.
2. Chirgwin, A. M., The Younger Churches, Livingstone Press, London, (London Missionary Society), 1944, p. 17.
3. Cf. Lawrence, op. cit., p. 178.

conducting neighborhood prayer meetings, leading public worship in the local church, teaching in Sunday schools and in young people's or enquirers' classes, helping illiterates to learn to read and write, and taking part in campaigns for public health and hygiene.¹

For the various specific services which these laymen can render the United Evangelical Church of the Philippines has provided courses in annual institutes.² The Evangelical Church of North Iran has placed the chief dependence for the training of lay workers on special classes in local churches and in the Summer Bible Schools, specially planned.³ This is carefully summarized in the Tambaram Report as follows:

"The prevailing method in lay training is the short term institute, ranging from ten days to five or six weeks."⁴

The Methodists in Korea enumerate more fully their short term schools in the following report:

"There are One Week Schools, and Two Week Schools, and Ten Week Schools, and Eight Month Schools, some of which meet two and three times per year and never a month of the year but one or more are in session. They touch hundreds of eager workers each year."⁵

Thus, the beginnings and significance of training lay workers for various Christian services has been pointed out. These leaders must all have the general qualifications which the Tambaram Report expresses in a manner which at the same time becomes the goal

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1. Cf. Tambaram Finding No. VIII, op. cit., p. 197.
2. Cf. "The Madras Series", op. cit., p. 93.
3. Cf. Ibid., p. 60.
4. Tambaram Finding No. VIII, op. cit., p. 198.
5. Moore, op. cit., p. 2.

for the lay training program. Speaking of the different forms of service which they may render, this report states:

"All are important, but all must flow from the living source of personal Christian experience, all must be grounded in an understanding of the Scriptures, and all must be constantly readapted to changing conditions and needs."¹

C. Lay Preachers and Evangelists

In presenting the role of specialized training for unordained church workers the purpose of this chapter will be aided by surveying specific types of workers. To begin with let us study the training given lay preachers and evangelists.

1. Qualifications Required

It is important to know what is needed in the life and experience of the lay preacher or the evangelist. There are certain qualifications required of these leaders. Some of these are the qualities that are required to be resident in the individual before receiving specialized training. Others are to be developed during the period of training. While it is not possible to have all lay preachers and evangelists meet each qualification one hundred per cent, they must have each in some degree plus indications or progress. The qualifications are:

(1) Personal Christian Experience: This is primary and

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1. Tambaram Finding No. VIII, op. cit., p. 198.

essential for any Christian service whatever. To know God through faith in Jesus Christ as Savior from sin having the witness and assurance of the Holy Spirit within keeping a vital life of prayer is the basic qualification required of the church leader--and specifically of the lay preacher and evangelist.

(2) Unreproachable Christian Character: This has to do with the practical effectiveness of the personal experience of the grace of God in the moral life of the leader. Its importance lies in the fact that having or not having this qualification means success or failure in Christian witnessing and in community influence for Christianity. This qualification is required before being accepted for specialized training.

(3) Well-ordered Christian Family and Household: This is important for an effective Christian witness in the community. It may not be possible for men of promise to meet this qualification at first, but indications of progress in this must be shown during the period of training.

(4) Amiable Personality: There must be as few barriers as possible against winning people to the Christian faith. Congenial likable personality must be evidenced in some degree and then developed during the time of training.

(5) Ability to Witness Fearlessly: This necessarily rests back on his personal Christian experience which strengthens his will to please God rather than man at any cost. This willingness must be

aided by practice in methods of Christian witnessing. Consequently, while it is required in some degree before specialized training, much progress may be gained in its development during that training.

(6) Ability to Read with Understanding: Pastors and evangelists must be able to read and interpret the Scriptures. Therefore, this qualification is required before specialized training is received.

(7) High School Education, If Possible: This will heighten his efficiency in handling the Bible and in interpreting the tenet of the Christian faith and life. Depending upon the individual field this qualification is required before specialized training.

(8) Church Officer's Experience: Those who have proven themselves in other places of Church leadership, because of that experience, become the most efficient lay preachers and evangelists. Where it is possible to do so, this qualification should be required before specific training.

(9) Ability to Lead in Worship: This being the work of the lay preacher or the evangelist is very important. Aptitude in this qualification must be evidenced before training and progress made during the period of training.

(10) Knowledge of and Insight into the Scriptures: This is important because it is in this qualification that the lay preacher or the evangelist has his resources for service. This qualification is required to some extent before training and must be developed during that training.

(11) Working Knowledge of Christian Education: This is important in developing the teaching side of his ministry. In this there must be the practical knowledge of methods in the organization of classes and the teaching of the Bible and Christian life in limited circumstances. Some facility for this should be shown before training, but growth at this point is expected during the specialized training of the lay preacher or evangelist.

(12) Appreciation of and Experience in Leading Church Music: Being an integral part in the expression of the Christian faith, this qualification must not be overlooked. While it is not possible to make this qualification a rigid requirement before training it is possible to enable the learner to make progress in it during his training.

(13) Aptness for Organizing and Handling New Church Congregations: This is important for the lay preacher or the evangelist to possess, for wherever he may serve for any length of time where new converts are arising he must do something to nourish and organize that new congregation and to oversee its future growth. While it is essential that such leaders have this qualification, it is not possible to require it before specialized training, but development of organizing ability is expected during that training

These are the leading qualifications required of the lay preachers and evangelists and are the goals in the program of specialized training for such leaders.

2. Methods in Training

With such qualifications before the eyes of the missionary personnel the real problem is that of methods in training the lay preachers and evangelists. Because of the limited educational background of most of the laymen who are willing to give whole or part-time service for the Church, methods must be used that are suitable to their educational status. The problem of their financial responsibilities must also be considered. Since they must support themselves and sometimes families during training, some plan must be used that will fit these practical conditions of their situation. Many missions in many fields have been confronted with this problem and have experimented in their ways and means of providing those volunteer workers with specialized training. They have all used in some form or another short term schools.

The Methodists in Korea tell of their short term schools which are representative of methods for training lay workers in other missionfields. They describe the Two Week Schools for Men as follows:

"This is usually called our District Bible Institute. This year it opened on December 27th and for two weeks the 301 in attendance were busy all day from the six o'clock in the morning Prayer Meeting to the close of the Evangelistic Service at nine in the evening. The men were divided into seven sections and each section had four hours of Bible Study, and hour in Christian Education, and half hour periods of Church Music each day. A full day, but when one can have but two weeks once or twice a year no moment can be wasted. These men came from 31 circuits and nearly 100 churches."¹

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1. Moore, op. cit., p. 3.

There is a regular course of study planned for these men which after a few years of consecutive study they may complete and become eligible for graduation. Each year they have from ten to twenty graduate from the Two Week School. Most of these are church officers. Several, however, go on to longer term schools and are appointed lay preachers and evangelists. After completing the Two Week School, men are appointed to go two by two, both the ordained pastors and the laymen to hold like meetings of one week each all over the district.¹ In this way the men receive valuable experience which will be helpful for those who go on into further specialized training for lay preachers and evangelists. At the same time the Kingdom of God is extended into the hearts of the new believers wherever these one week schools are held. The Two Week Schools, while they do not adequately prepare laymen for becoming lay preachers and evangelists, are feeders for schools of specialized training and help furnish the candidate with the required qualifications for such further training.

The Methodists in Korea also describe their Ten Week School for men in the following report:

"For five weeks before the Christmas holidays and for five weeks after, 34 men from 18 to 35 years of age studied in this new Laymen's School of the Prophets. All are full members of the Church, nearly all are active workers in Sunday Schools, and many are Office bearers in the Churches...A three year course with six terms is planned to fit these men in heart and mind not only to have but to fill, the offices in the local Churches from Local Preachers to Class Leaders and Sunday School Teachers.."²

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1. Cf. Ibid., p. 5.
2. Ibid., p. 13.

This is the school for giving specialized training to lay preachers and evangelists. The Methodists go on to tell that they taught four main subjects: The Bible, Religious Education, Farm Life and Church Music. The Mission furnished the class rooms, dormitory and teachers. Most of the teachers gave their service free while the students paid their own travel and board. The report of this work shows favorable acceptance among the people who increased each year, not only in numbers, but in the character, ability and eagerness to pass on to others what they received.¹

As has been said, these short term schools largely constitute the program of training for lay preachers and evangelists.

D. Bible Women

Another type of lay workers is that of women workers. Among the Christians in foreign mission fields the women have had an ever increasing place of responsibility and service. The following recommendation concerning women workers was made through the Board of Foreign Missions of the Presbyterian Church in the U.S.A. after a survey visit was made in Japan, Korea, China and the Philippines:

"...17. THAT the service rendered by highly-trained women religious workers be studied and, if after thorough test it continues to be highly commendable, that training schools for such workers be multiplied and strengthened."²

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1. Cf. Ibid., p. 13.
2. Scott, op. cit., p. 7.

This recommendation was made in 1920, two and a half decades ago. Since then all mission fields have developed a fine class of specially trained women known as "Bible Women".

1. Qualifications Required

It is not surprising that many of the same qualifications required for lay preachers and evangelists are also qualifications required for Bible women. Where they are the same there need be no comment made. They are as follows:

- (1) Personal Christian Experience.
- (2) Unreproachable Christian Character.
- (3) Well-ordered Christian Family and Household.
- (4) Amiable Personality.
- (5) Ability to Witness Fearlessly.
- (6) Ability to Read with Understanding.
- (7) Grade School Education; High School where Possible.
- (8) Experience in Smaller Places of Church Leadership.
- (9) Ability to Lead Prayer Groups in Worship.
- (10) Knowledge of and Insight into the Scriptures.
- (11) Working Knowledge of Christian Education.
- (12) Appreciation of and Experience in Leading Church Music.
- (13) Aptness for Home Visitation and Personal Evangelism:

This is important since most of the work that the women can do is done among other women in their homes. Much of this is learned during the period of training.

- (14) Ability to Assist in Better Homemaking: This is

important for the approach to Christian work among women. This must be learned during the time of specialized training.

These are the leading qualifications required of the Bible Women. These qualifications also become the goals in the program of specialized training of these women leaders.

2. Methods in Training

There are two main methods of training Bible women. The first is that of the short term school. These schools are Two Week Schools for Women. They are planned by districts and conducted twice a year in each district. Often they are called District Bible Classes for Women. A regular course of study which covers six years or twelve terms, with careful teaching and supervision and examinations, gives hundreds of women a good knowledge of the Bible, Christian Education, some simple domestic science and hygiene. Many become Church officers and many others become active Bible Women without pay.¹

The other main method is the use of the Eight Months School for Women, or as it is often called the Women's Bible Training School. This is the most productive of the two in many ways. With this enlarged program it is possible to maintain better equipment. Also more can be done in moulding the lives and attitudes of the students in this longer period of time. It is the rule that nearly a two-thirds majority of the graduates become paid Bible Women, many of them taking whatever the Church out of its poverty--

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1. Cf. Moore, op. cit., p. 7.

or its lack of vision--can give. The courses in this longer term school include more separate subjects and go farther into the background and detail of the specialized training desired. The main courses include not only a well rounded knowledge of the Bible but hygiene, Church music, home economics and other studies.¹

These two types of schools serve quite adequately in the training of these women workers in the Church. The Bible Women correspond quite largely to the ordained ministers among the men. The latter type of training is of the highest and best offered to the average woman. Now and then there are women with higher educational achievements who meet the requirements for entry into the higher theological centers. But for the most part, when a native woman has completed this training for becoming a Bible Woman, she has become well educated and well equipped for practical living in her own home and in the community as an active witness to Christ.

E. Church-School Teachers

The other group of lay church workers dealt with in this thesis is that group of Church-School Teachers of which much is taken for granted. They are made up of men and women, specially trained and self-trained but willing and energetic Christians. Although they are made up of various types of people, there are certain qualifications which should be the basis for choosing Church-School Teachers.

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1. Cf. Ibid., p. 15.

1. Qualifications Required

Again, many of the same qualifications that have been set up for the lay preachers, evangelists, and Bible Women also apply for the Church-School Teachers. Though most of the qualifications apply for all Christian workers, there are some which pertain to particular groups. For the Church-School Teachers we have the following:

- (1) Personal Christian Experience.
- (2) Unreproachable Christian Character.
- (3) Well-ordered Christian Family and Household.
- (4) Amiable Personality.
- (5) Ability to Witness Fearlessly.
- (6) Ability to Read with Understanding.
- (7) Grade School Education.
- (8) Knowledge of and Insight into the Scriptures.
- (9) Working Knowledge of Christian Education.
- (10) Aptness for the Teaching of Children: The fact

that children are at the golden age for developing Christian character and receptivity of spirit makes this qualification especially important. This understanding must be shown to some degree by the individual before the time of specialized training; the latter then furnishes the learner opportunity for growth in this qualification.

These outstanding qualifications of the Church-School Teachers should be the end-products of the specialized training for these Church workers.

2. Methods in Training

The methods in training these leaders are, even as has been found with the other lay church workers, short term schools. These schools have already been mentioned in the course of presenting the methods used for the training of the lay preachers and evangelists and Bible Women. The Two Weeks School for Women has been a training center for Church-School Teachers as well as a training center for Bible Women.¹ The regular Eight Months School for training Bible Women is also a training center for Church-School Teachers. Many of the graduates marry and along with their household duties serve as teachers in the Church-School. Also Bible Women very often include in their duties the teaching of Sunday-School classes.² In like manner, the Two Weeks School for Men and the Ten Weeks School for Men train Church-School Teachers as well as other lay church workers. All of the graduates of these short term schools for men do not become lay preachers and evangelists, but do have the time and talent for teaching in the Sunday Church-School.³ Teachers coming from such schools are quite adequately prepared for their work. It may be noticed that a working knowledge of Christian Education is one of the necessary qualifications for all of these types of church workers. These above mentioned short term schools all have Christian Education on their curricula, taught from a very practical point of view.

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1. Cf. Ibid., p. 9.
2. Cf. Ibid., p. 15.
3. Cf. Ibid., pp. 3 and 13.

Included in this method of training Church-School Teachers by the use of short term schools are schools especially planned and conducted for the training of Sunday School Teachers. In Korea there is the One Week School for Teachers. Those who attend are the teachers in the Church Primary Day Schools. This school is conducted during the one week of vacation at Christmas time. The courses taught are: Bible, Christian Education, Christian Living, Child Psychology, Hygiene and Music.¹ Many fine teachers are developed in this way for the task of teaching the Christian faith and life among their own native people.

This need for trained Church-School Teachers was faced in Japan and reported on in 1920 as follows:

"This is the work that the World's Sunday School Secretary for Japan has been emphasizing. In 1916 he organized in Karuizawa the first Summer School for Sunday School teachers. It was conducted for two weeks with an attendance of 124 people. This school has been successfully carried on for four years, with people each year from almost all parts of the Empire. It is now on the best modern educational principles. A two years' course is provided, and each year contains the following courses: Old and New Testament, Child Psychology, or Educational Psychology, organization and Conduct of the Sunday School, Principles and Methods of Teaching--general or departmental Discussion.

Each year is a musical recital held by the best foreign talent in Japan, and the Foreign Sunday School makes a good demonstration of modern Sunday School methods. This Summer Training School has become the center of Teacher Training in Japan."²

The methods used in training Church-School Teachers are adapted to

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1. Cf. Ibid., p. 11.
2. Training Sunday School Teachers in Japan, n.a., n.p., 1920, p. 3.

the situation, facilities, and ingenuity of the educational missionary and his workers in his particular field. Ways that make for the most adequate preparation possible are sought and utilized.

F. Summary

It has been the purpose of this chapter to deal with the role of specialized training for unordained church workers.

To furnish background for this chapter the beginnings and significance of training lay workers was presented. It was found that the early training of laymen was done by the apprenticeship method while at work or in leisure time and that, later, other methods were planned which took on the character of formal training. It was shown that the program of training lay church workers is significant for the accomplishing of the essential missionary purpose. Evidence was presented that specialized lay training was equally as important as the training of ordained ministers. A list was given of various types of services which the laymen can render in preaching, teaching, leading in worship, church administration, and in the culture of Christian community life. It was pointed out that special short term courses were developed to meet the needs for training the laymen to function in these services.

The next step was to present a study of the specialized training for one group of lay workers--lay preachers and evangelists. First the qualifications required of these leaders were presented. They were found to deal with the leader's personal faith and character.

his influence as a witness in the community, his educational background, his knowledge of the Bible and Christian Education, and his ability in congregational leadership. Second, it was found that short term schools represented the methods for training the lay preachers and evangelists. Two types for men were described-- Two Week Schools and Ten Week Schools.

Then the program for training a group of women workers called "Bible Women" was presented. First, the qualifications required of these women workers were shown to be similar to those for lay preachers and evangelists except for the substituting of visitation in homes in the place of congregational leadership. Second, it was shown that the methods used in giving specialized training to Bible Women were the Two Week Schools and the Eight Month Schools for Women. The Bible Women were then likened in their level of education and responsibility among women to the ordained ministers in relation to lay church workers among men.

The last step was a presentation of the program for training Church-School Teachers were again found to be personal faith and character, influence as a witness in the community, educational background, knowledge of the Bible and aptness for the teaching of children. It was shown that the methods were adapted to the needs and facilities of the field.

Thus, this chapter has presented the role of specialized training for unordained Church workers.

CHAPTER FIVE

THE RELATION OF COOPERATIVE
MOVEMENTS TO CHURCH LEADERSHIP TRAINING

CHAPTER FIVE
THE RELATION OF COOPERATIVE MOVEMENTS
TO CHURCH LEADERSHIP TRAINING

A. Introduction

It is the purpose of this chapter to present the relation of cooperative movements to Church leadership training. First, cooperative movements may be defined as being efforts of various Christian bodies to work together in a common task or project. While this subject is becoming more and more important in the present and for the future, not much material is available concerning it. This chapter therefore will present a general survey of this field based upon such sources as have been available.

The beginnings of cooperative training are first given. While this is not a complete picture, it does give some understanding of the beginnings.

The next step is a presentation of the correlation of equipment, methods and programs in this cooperative training of Church leaders.

The relation of the cooperative movements to the standardization of qualifications for leadership is next considered.

The last step is to cite the contribution of this cooperative training toward stabilizing the Young Church.

B. Beginnings of Cooperative Training

With so many different missionary societies sending missionaries into the foreign fields and since they are closely related to and dependent upon the home churches, there has been a strong tendency for these differences to persist. This has had the effect for non-cooperation among the missions on the fields. On the other hand there has been a strong pull toward cooperation not only among the missionaries themselves who do enjoy the company of their fellow countrymen, but also in some of their activities. These two forces have been at work on the mission fields at the same time. It is the special concern at hand to trace the workings of this force for cooperation as they are seen in the beginnings of cooperative training for Church leaders.

For a twenty-five year span from 1895 to 1920 in educational missions the outstanding feature was the policy of cooperation. Such institutions as the United Theological College at Bangalore, India, and the Union Theological College at Canton, China, as well as other of united theological work took their present form in that span of years.¹

The London Missionary Society reported in 1908 concerning the crown of the educational system which was the Union Theological College in Peking, China, in which at the close of 1906 there were

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1. Cf. James, A.T.S., Twenty-Five Years of the L. M. S. (1895-1920), London Missionary Society, London, 1923, p. 80 ff.

twenty-six students, of whom seventeen were second-year men and nine were first-year students.¹ It is seen here that as early as 1906 this union seminary was handling a good sized student body from different mission societies. They went on to say that the plant was provided by the American Presbyterian Mission and that the tutors or the staff were provided by the various Missions according to the number of scholars. It was governed by a Board of Managers consisting of twenty-four persons, selected in equal numbers by the various missions in the union.²

Speaking of the rising standards in the training for Christian service, a survey of Protestant education in the Philippine Islands makes the following statement:

"Progress in this respect has been facilitated by uniting the teaching forces of several missions in the Union Theological Seminary. This Seminary was established in 1908, when the Methodist and Presbyterian Missions merged their classes and faculties. Later, in 1912, the United Brethren Mission entered into the arrangement, then the Disciples of Christ in 1916 and the Congregational in 1919. At present the Baptist Mission is considering this step, their plan being to offer a pre-theological course of two years to their students in the Central Philippines College and then send them to the Union Theological Seminary to complete their theological training."³

In another report concerning educational work in the Philippine Islands, the United Evangelical Church tell of their cooperative work with the Union Theological Seminary mentioned above and also in the Bible School in Dumaguete which was made the college of theology of Silliman University, and also in the Bible Training

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1. Cf. Wardlaw, op. cit., p. 77. (Also cited in Chapter Three, p. 29.)
2. Cf. Ibid., p. 78.
3. Rayner, op. cit., p. 8.

School in San Fernando, La Union.¹

In 1928 the Wesleyan Methodist Missionary Society stated their policy was to cooperate with other Protestant societies wherever possible. They cited their cooperation in the Bangalore United Theological College in India.²

Commenting on this trend toward more union theological training centers a conference on the training of the ministry and other religious leaders made the following statement:

"We are happy to know that in other lands under consideration mergers are being made in theological education and that more are contemplated. The reports of the Commission on Christian Education in Japan, the Commission on Christian Higher Education in India, and the Laymen's Foreign Missions Inquiry all urge such action, and the mergers achieved or in process of achievement indicate that this principle has the hearty endorsement of missionaries and nationals."³

This quotation sums up the trend for mergers in theological training schools and reflects the expectation of leaders in educational missions as to the future outlook for this movement.

C. Correlation of Equipment, Methods and Programs

In the whole movement of cooperative theological training there must be the correlation of equipment, methods and programs. Especially is this true when schools that have already been established merge into a union institution.

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1. Cf. "The Madras Series" Vol. II, op. cit., p. 93.
2. Cf. Jerusalem Council Vol. III, op. cit., p. 210.
3. Conference on the Training of the Ministry and Other Religious Leaders, Commission II, op. cit., p. 5.

In order to open the general treatment of this correlation it is well to recognize the special need for it. A report from an all-India conference on religious education makes the following statement:

"There is need of facilities for research and post-graduate study for the most highly trained religious thinkers. At the same time there is conspicuous need of suitable training for evangelists with but moderate educational qualifications, and for lay workers. Present-day requirements in the training of religious workers are far beyond the resources of any one church or institution to meet, and conference and cooperation are much needed.

The existing schools are already grouped largely in two centers, East and West, and it is highly desirable that they, either by corporate union or by a plan of federation, so assemble their forces as to provide in each of these two regions one theological and Bible training center of highest quality."¹

Thus, the crux of the matter is a need for better equipment, more efficient methods and broader programs. This can only be achieved by union institutions for the resources needed to provide for an adequate training center are too great for any one mission district to supply. Speaking of this very fact the London Missionary Society concludes by saying that a united institution is found preferable to several denominational ones.²

When such union institutions are launched there is a great amount of adjusting to be done. A board of directors in planning for such a union institution would find it necessary to reevaluate the curricula suggested by the different denominational

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1. Jerusalem Council Vol. II, op. cit., pp. 157 and 158.
2. Cf. James, op. cit., p. 83.

representatives included on that board. The following statement applies here:

"As the union project proceeds, the course of study should be thoroughly revised in the light of the actual needs of the students. An expression of opinion from students who have been in the work several years might be of value in determining what their needs really are. Such an examination, however, would have to be used with discretion, for some of the students now in the work may be too short-sighted to see what their real needs are."¹

Consequently, while it is well to consider recommendations from past graduates as to the curriculum for the purpose of making it as practical as possible, this must be done wisely. This is one approach to the revaluation of the course of study to be used in the union theological institution. Another approach to this revaluation may be made by comparing the proposed curriculum of the new institution with those of other like training centers.

Bordering on the problem of curriculum there is the matter of distinctive denominational emphasis on worship and theology which must also be considered. This fact should not be allowed to lessen the possibility for union. The following quotation from the Tambaram Report offers a solution for this problem:

"Where churches desire to maintain a special tradition of doctrine or devotional life, we commend the plan which has been successfully adopted at Fort Hare College in South Africa and in Canton, South China where a single college with a single faculty is composed of a number of separate hostels founded and maintained by the different churches."²

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1. Kitchen, L. C., op. cit., p. 120.
2. Tambaram Finding No. VIII, op. cit., p. 196.

These hostels, or lodginghouses, are suggested for the use of various denominational groups where their own students may live together so that their traditional doctrine and devotional life may be taught and preserved. In this way maximum cooperation may be given to the union institution without compromising points of difference that denominations and mission societies hold as being important for their kingdom work.

There is also the problem of the physical equipment of the union institution. Each mission board must corporately plan with the others so as to decide what contribution in the way of equipment each can make in this united effort. In this manner such equipment may be correlated, well-chosen and adequate for the needs of that institution. It may be that some useful equipment has been in use in separate schools and can be contributed to the union school. In the case of opening an institution where there is no used equipment available a satisfactory sharing of expenses may be arranged.

One of the most important factors to be considered is the problem of an adequate faculty. At this point the union institution has the greatest advantage over any other separate training center. Outstanding teachers chosen from among the personnel of the various societies participating in this union effort may make up a faculty which will be superior in caliber to that of separate institutions. The union institution will make these choices in proportion to the number of students from each

society and should include at least one faculty member from each participation body.

All such equipment, methods and programs when well integrated in a united theological training center make it superior to other theological institutions operated by separate mission boards. The following statement is quoted to summarize this general treatment:

"It seems to be certain that there will be a brighter future for the Christian movement if its professional (full time) leaders are trained in institutions where the merging of the resources of several denominations with a common program of training will make possible a strong faculty, adequate equipment together with a student body of sufficient size and ability to be stimulating."¹

D. Standardization of Qualifications for Leadership Training

The next consideration has to do with the relation of the cooperative movements to the standardization of qualifications for Church leadership. Even as these movements for cooperation affect the whole program of the operation of theological training centers, they also affect the standards required for the training of leaders.

One of the places where this effect is seen upon the standards in theological training is at the different levels of training. While the distinctions between levels have not been entirely created by those planning for union institutions, they have been defined more clearly and have been enforced more rigidly. It was seen earlier in this thesis that some theological training centers attempted to maintain certain entrance requirements which

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1. Commission II, op. cit., p. 5

should have been held but were unable to adhere to them because of the lack of schooling advantages and opportunities for preparing the candidates for meeting those requirements. Had there been several union schools of different levels it would have been possible for those training centers to uphold the standards which they should have maintained. But since the cooperative movements have become effective in several mission fields, the right levels of standards are being maintained which are consonant with the corresponding levels of training schools. Bible Schools that train volunteers for lay Church work are becoming able to enforce the proper entrance requirements. Cooperative movements have also reached into secondary education which makes it possible for most of the laymen to get this educational background before they apply for entrance in the regular Bible Schools. The Theological Schools, in like manner, find it possible to maintain their requirement of high school before entrance since the cooperative movements have been able to raise the whole educational level. Then, also the Theological Colleges become able to require graduation from the Arts College or from the Theological School before applications are accepted. This illustrated by a report on the Union Theological College in Peking, China, as follows:

"This College is meant only for graduates who have passed through the Arts College, while the Training Institute at Tsangchow is meant for non-graduates--that is, men of fair Chinese Scholarship but with little or no Western learning when they enter the Institute."¹

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1. Wardlaw, op. cit., p. 77.

Because of the cooperative movements in the training of Church leaders it is becoming possible for them to keep pace with the rising requirements and standards for students who train for work in the secular fields. This is pointed out in the mission work in the Philippine Islands as follows:

"As the Union Theological Seminary is operated at present, it is possible for Christian leaders to secure the equivalent of training given for other callings, and endowed with corresponding degrees."¹

This is an important achievement in educational missions and especially in the whole program for training Church leaders.

E. Contribution toward Stabilizing the Young Church

It may readily be seen that as the cooperative movements contribute to a more adequate training and equipment of Church leaders--to that extent a vital contribution is made toward stabilizing the young Church. It is impossible for the young Church to take over the responsibilities of evangelism, congregational organization, educational work and world missionary endeavor without having adequately trained leaders. As these leaders are prepared for their work and take upon themselves their duties the vital Christian ideal comes more and more into the community and becomes more true to the national life of the people making for its wider acceptance and support and a more indigenous young Church. Thus, the cooperative movements play an integral part in stabilizing the young Church.

1. Rayner, op. cit., p. 8.

F. Summary

It has been the purpose of this chapter to show the relation of cooperative movements to Church leadership training. This chapter has not attempted to show this relation in its detailed implications, but rather to give a general survey of this field.

The beginnings of cooperative training were first presented. It was found that the first widespread impetus to this movement came during the twenty-five year span from 1895 to 1920, in which India, China and the Philippine Islands took the lead. It was found that many united theological training centers were established during that span of years. It was shown that this principle of cooperation had widespread acceptance among the missionaries and nationals.

Next, the correlation of equipment, methods and programs was considered. It was found that cooperation in the training of Church leaders was made desirable by the need for better equipment, more efficient methods and broader programs. In setting up union institutions it was shown that various adjustments must be worked out, such as: the problem of curricula, the problem of distinctive denominational emphases, the problem of the physical equipment of the institution and the problem of the choice of an adequate faculty. Solutions for each of the above mentioned problems were suggested. It was found that brighter future was predicted for the whole Christian movement because of these cooperative efforts in the

training of Church leaders.

The relation of the cooperative movements upon the standardization of qualifications for leadership training was next considered. It was found that these movements made it possible for a clearer distinction between the different levels of training institutions. It was shown that the Bible Schools, the Theological Schools and the Theological Colleges are now able to maintain the proper standards for entrance requirements consonant with their distinctive levels of training. It was found that these movements for cooperation also made it possible to keep pace with the equivalent of training required for other callings and with the corresponding degrees.

The last step was to consider what contribution the cooperative movements made toward stabilizing the young Church. Here, it was found that in proportion to their effectiveness in adequately preparing Church leaders for their work a vital contribution was made toward stabilizing the young Church, namely--making the young Church indigenous.

CHAPTER SIX

SUMMARY AND CONCLUSION

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SUMMARY AND CONCLUSION

It was the purpose of this thesis to make a study of the training programs in foreign mission fields for developing church leaders. It was hoped that this study would lead to a discovery of the most successful methods now in use by denominational and undenominational missions and the best thinking as to the improvement and extension of these methods. This purpose was stimulated by taking cognizance of the need for training ordained leaders and lay leaders for the work of evangelizing their own people and establishing the church in their own land.

In order to present a balanced report of the findings of this study, four main divisions were utilized. The first dealt with the role of lower education in training Christian leadership. The beginnings of lower education revealed that evangelistic work could not do without a program of education. The establishment of mission schools proved significant for giving the approach to and recruits for the Christian faith as well as for developing Church leaders. Future trends were cited as working toward a modification of the present program in lower education.

The second main division took up the role of higher theological education in training the ordained ministry. The beginnings of higher theological education showed that the inadequate apprenticeship method of training national leaders was superseded by a broader plan of education which culminated in the

establishment of higher theological training centers immediately preceding and following the opening of the twentieth century. From a study of the development of specialized curriculum for theological training a tabulation of subjects, both as used and as suggested, proved helpful in determining what subjects are being considered as essentials in theological curricula. In order to take practical advantage of the above mentioned essentials, a suggested curriculum covering a four year course for a theological college was designed. The rising standards in the program of training leaders in the young Church have altered educational methods before and after ordination--which standards are approaching the level of similar training in the countries of the older Church. Supervised fieldwork, to exercise the practical department of training the minister, is receiving increasing stress and becomes the turning point between failure and success in training adequate ministerial church leaders.

The third main division dealt with the role of specialized training for unordained church workers. The beginnings of specialized training for unordained church workers revealed the importance of this task in relation to the services which laymen can do for which they receive their training, for the most part, in short term schools. In order to handle this program more adequately three types of lay church workers were considered. The lay preachers and evangelists--selected according to spiritual, personal, social and educational requirements--were largely trained

by the use of Two Week Schools and Ten Week Schools for Men. The Bible Women with similar qualifications were trained in Two Week Schools and Eight Month Schools for Women having a higher level of education and of responsibility than other women lay church workers. The Church-School Teachers having similar qualifications as the above mentioned lay leaders were trained in the same short term schools already mentioned and, also, in training schools of one week and of two weeks especially for Sunday Church-School Teachers.

The fourth main division of this thesis took up the relation of cooperative movements to church leadership training. The beginnings of cooperative movements showed that such movements sprang into being and significance among the missionaries and nationals of various mission bodies during the twenty-five year span from 1895 to 1920 in which India, China and the Philippine Islands took the lead. In tracing the development of and the solution for various problems in relation to the correlation of equipment, methods and programs, a brighter future was predicted for the whole Christian movement because of these cooperative efforts in the training of church leaders. These cooperative movements were seen to make possible distinctive levels in the various institutions for training church leaders and to make possible standards of training equivalent to those required for other callings with the corresponding degrees. As these cooperative movements, in offering more effective leadership training, prepare

the young Church for becoming indigenous a real contribution is made toward stabilizing the young Church.

Thus, to assist the educational missionary to take cognizance of the crying need for present day operation and future advances in the program in foreign fields for training and developing church leaders and to take advantage of the existing methods in determining a better training program for the future, the writer has presented this study.

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