

Origins and Manifestations of the Modern Ecumenical Movement during the 19th and 20th Centuries and its Developments in India

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Abstract

The modern Ecumenical movement saw the formation of WCC globally and NCCI, CSI-CNI-Mar-Thoma unity in India. Indian national sentiments and the freedom movement influenced post-independence identity. Western missions promoted indigenous leadership amid colonial rule's end. However, the extent of ecumenical ideas among Christians and leaders is uncertain. Education and awareness can address queries about Christian divisions and foster unity.

Introduction

The term "ecumenical" comes from the Greek word "*oikumene*," which means the "whole inhabited world" or "living in a house" when combining "*oikos*" (house) and "*meno*" (to live). The Greeks used it to refer to the earth and the people living on it in harmony. The Ecumenical Movement, based on this concept, represents the history of the global church and its efforts towards unity and cooperation in its life and witness. This paper provides a comprehensive outline of the origins, growth, and manifestations of the modern Ecumenical Movement, including activities such as missionary societies, conferences, and church unions at both the global and national levels. The movement's goal is to demonstrate to the world that all Christians share the same belief in and worship of Christ amid its diversity.

1. Early manifestations of the Modern Ecumenical Movement

The modern Ecumenical Movement did not emerge in isolation; it had its roots in various historical developments. Scholars point out that events occurring in the mission fields during the 19th and 20th centuries played a crucial role in fostering unity and cooperation, which ultimately led to the formation of the modern Ecumenical Movement.

1.1 Historian's views on the origins of the Ecumenical Movement

William Hogg identified four reasons for the rise of the Ecumenical Movement. They are:

- i. A series of missionary conferences held in the mission fields viz., India, China, Africa, Latin American Countries, and other places.
- ii. The Anglo-American conferences were held between 1854 -1900.
- iii. a series of consultations held at the home base of the mission agencies about unity and cooperation in the mission fields.
- iv. The founding of student movements for the propagation of the Gospel.ⁱ

According to M.M. Thomas, the missionary movements are the reason because, through those movements, various denominational Churches were planted, which needed unity and cooperation for their sustenance.ⁱⁱ

Ruth Rouse cites the Evangelical Awakening, the Evangelical Alliance and the growth of ecumenical ideas in the native churches as reasons for the Modern Ecumenical Movement.ⁱⁱⁱ

1. I.P. Asheervadam, summing up all the above-stated opinions of the historians and other historians such as James Hastings Nicholas and John Webster Grant, into three main reasons for the growth of modern Ecumenical movement: The influence of the Evangelical Awakening and missionary endeavours.
2. The formation of the Evangelical Alliance and increased cooperation among missionaries.
3. The emergence and impact of student movements.

In summary, these three factors played a significant role in driving the development and expansion of the modern Ecumenical Movement.^{iv}

As many scholars have observed, the need for unity and cooperation became apparent during the consultations and interactions at various missionary conferences. Snaitang noted that the term "ecumenical" was possibly first used during the Missionary Conference held in 1900 in New York. However, it was in 1896, during the Foreign Missions Conference of North America, when F.F. Ellinwood expressed his hope for a great Ecumenical Conference on Mission in 1898, ten years after the London Conference. A committee was formed, including Ellinwood, Judson Smith, A.B. Leonard, S.W. Duncan, and William S. Langford, to organize the conference. Notably, the attendees at this conference represented only Protestant denominations, and it became the most significant formal religious gathering in the history of the United States and the largest Missionary Conference to date, with an attendance of between 160,000 and 200,000 people, including over 600 foreign missionaries from 15 countries. The term "ecumenical" gained further popularity after the World Mission Conference in Edinburgh in 1910.

1.2 The Pietistic Movement and Evangelical Revival

The 16th Century Reformation gave rise to several church traditions. But by the early 17 century, Churches were faced with what Snaitang called as "...moral degradation, low spirituality and fragmented Christianity."^v Then the Church in Europe witnessed a spiritual renewal in, what was known as pietism that led to a passion for the propagation of the Gospel to the so-called 'heathen world.'

In Germany, it was pietism that led to evangelical revival. In the late 17th century and early 18th century, Halle became a center for Pietism within Prussia. Pietism emphasized individual piety and personal transformation. It had a tremendous impact on Protestantism in North America and Europe. According to Snaitang, "the Pietistic Movement and Evangelical Awakening were significant contributing factors for the emergence of Modern Missionary Movements...."^{vi} Evangelical awakening also emphasized personal transformation, the supremacy of the Bible, the uniqueness of Christ and holy life.

Pietism drew its missionary fervour from the Moravian Brethren. According to W.A. Visser't Hooft, Zinzendorf, a Lutheran pietist (1700-1760), was the first to use the term 'Oikoumene' to refer to the worldwide Christian church. The Moravian Church was unique among Protestant Churches as it embraced missionary work as a responsibility of the church itself rather than relying on external societies. As evidence of their commitment, the Moravian Church sent missionaries to the West Indies as early as 1732, based in Herrnhut, Germany.^{vii}

1.3 SPCK: the pioneering model for Modern Ecumenism

Pietistic Movement and the evangelical Awakening in England led to the formation of 'The Society for Promoting Christian Knowledge' (SPCK) in 1699 by evangelical Anglicans. The vision statement of the SPCK was "... to communicate the Christian faith to a wide audience through education and the provision of Christian resources."^{viii} This vision statement, though not employing the term 'ecumenical', is very much implicit in ecumenism. Because its mission is aimed to reach 'a wider audience.' A wider audience embraces and implies 'oikumene' meaning the 'whole inhabited world.'

Sian Collins writes that the founding men of SPCK, including Thomas Bray, who was an Anglican priest, were concerned about the moral debase in Britain and felt that it was due to the ignorance of the principles of the Christian religion.^{ix} This, they felt, can be eradicated by religious education. So, they started raising funds for sponsoring religious learning, especially for young people in the plantations in American colonies and "the Indian Nations."^x Hence, the mission is primarily aimed at reaching the Anglicans. But they were not reluctant to extend helping hands to Lutheran Tranquebar Mission in India. SPCK, though Anglican by doctrine and denomination, provided support to German Lutheran missionaries across India. It gave a printing press and sent trained printers to Tranquebar to print Tamil Bible. This is an example of ecumenical partnership and bonhomie between two different denominations of two different nations, which came together for the propagation of the Gospel in the mission field of a different country. Woba James commented that the Tranquebar mission was a model of three-corned mission cooperation between England, Germany, and Denmark and "...a truly ecumenical broadmindedness without yielding their Lutheran convictions."^{xi} Thus, the Tranquebar mission was an 'ecumenical lab' where a joint effort of Christian mission was successfully tested.

1.4 Contribution of Student Voluntary Movements

The student movements, including the Young Men's Christian Association (YMCA) and the Young Women's Christian Association (YWCA), as well as the World Student Christian Federation, were instrumental in shaping the Ecumenical Movement in England. Founded in 1844 by George Williams and his companions, the YMCA aimed at the evangelization of the world within their generation. Similarly, the YWCA, established in 1854 by Mary Jane Kinnaird and Emma Robards, also played a significant role in promoting the spirit of ecumenism.

Then in 1889, The Student Christian Movement (SCM) was formed by some Christian students to do missionary work overseas. SCM was instrumental in organising the Edinburgh Missionary Conference in 1910 (a conference that marked the beginnings of the modern ecumenical movement and played a vital role in forming the British and World Council of Churches).^{xii} John R. Mott, Joseph H. Oldham, Soderbalm, Temple and Visser't Hooft are products of SCM. Others like V.S. Azariah, Tissinton Tattow, William Paton, T.Z. Kuo etc. have begun their ecumenical career in SCM. That is why Ruth Rouse, says that the student voluntary movements gave birth to the modern ecumenical movement.^{xiii}

John R. Mott promoted the student voluntary movement worldwide and was instrumental in the founding of the World Student Christian Federation (WSCF) in 1895. WSCF, according to Nicholas, provided a platform and training for those involved in the Ecumenical movement.^{xiv}

1.5 Evangelical Alliance

The Evangelical Alliance is an evangelical Christian organisation comprised of many churches and Christian organizations. Ridley Haim Herschell, a missionary to the Jews in England founded it in a meeting held in August 1846.^{xv} The event was attended by 800 Christian leaders from 50 different denominations and various countries, including the USA, England, and Germany. These missionary conferences, influenced by the Evangelical Alliance, took place in 1854 (New York), 1860 (Liverpool, London), 1878 (London again), and 1900 (New York). They successfully fostered unity and cooperation among mission agencies by transcending denominational differences. Ruth Rouse described the event as a highly enthusiastic and ecumenical gathering.^{xvi} Latourette also said that Evangelical Alliance made an important contribution towards Christian unity.^{xvii}

2. Modern Protestant Missions- Stimulus for Ecumenical Growth

2.1 Missionary Societies and Missionary Movements

The establishment of missionary societies and their mission efforts played a crucial role in fostering ecumenical initiatives. According to Snaintang, the evangelical awakening in England led to the founding of the Baptist Missionary Society by William Carey in 1792, which served as a model for numerous Protestant missionary movements from Europe and the USA. These societies did mission work in various countries across Asia, Africa, South America, and other regions. During the 19th century, European nations underwent economic and imperial expansion, while pietistic revivals within denominations fueled missionary activities in non-European territories like India, China, and interior Africa. The mission works encompassed medical, educational, agricultural, Bible translation, and distribution activities. Notably, the responsibility for missionary movements primarily rested with missionary societies, often founded by dedicated individuals, and many of these societies were interdenominational or non-denominational in nature.

These societies included the Baptist Missionary Society, which was already mentioned above, London Missionary Society (1795), Church Missionary Society (1795), Dutch Mission (1799), British and Foreign Bible Society (1804), American Board of Commissioners for Foreign Missions (1810), Edinburgh Medical Missionary Society (1814); American Baptist Missionary Board (1814), Basel Mission (1815), American Bible Society (1816) and Berlin Society (1824) and many others. By 1914 there were around 45,000 overseas Protestant missionaries.^{xviii} However, T.V. Philip observed that the bishops of the Anglican Church even refused to ordain missionary candidates of CMS, which is why its early missionaries were either from Basil or Berlin.^{xix}

In the early 20th century, after missionary work led to the formation of indigenous mission churches, native missionary societies such as the National Missionary Society of India (1907) and the Anglican Society in China (1936) began to emerge. Then in Europe and America, the mission agencies came together as federations, such as German Protestant Missions (1885), the Foreign Missions Conference of North America (1893), the Conference of Missionary Societies in Great Britain and Ireland (1913), and in the Netherlands (1915), Finland (1918), Sweden (1920), Norway (1920) Australia(1920); New Zealand (1926) and Switzerland (1944). After the 2nd world war, most of these Councils became departments of overseas ministries within national councils of churches

In the early 20th century, the success of missionary work led to the establishment of indigenous mission churches, and native missionary societies emerged, such as the National Missionary Society of India (1907)

and the Anglican Society in China (1936). Meanwhile, in Europe and America, mission agencies started forming federations, including the German Protestant Missions (1885), the Foreign Missions Conference of North America (1893), the Conference of Missionary Societies in Great Britain and Ireland (1913), and similar organizations in the Netherlands (1915), Finland (1918), Sweden (1920), Norway (1920), Australia (1920), New Zealand (1926), and Switzerland (1944). Following World War II, many of these councils transformed into overseas ministry departments within national councils of churches.^{xx}

2.2 Cooperation between the Mission Agencies

R. Pierce Beaver rightly described the cooperation between various missions' agencies from an ecumenical perspective. The Church Missionary Society (CMS) and the London Missionary Society (LMS) employed missionaries from Germany, Switzerland, and Sweden, who were from Lutheran and Reformed churches. Janikes' Seminary in Germany supplied missionaries for British and Dutch societies. The Basel Missionary Society (1815) also provided missionaries for the CMS and LMS and pastors for Reformed, Lutheran and Evangelical Churches in the USA. The Swedish Missionary Society, a Lutheran fundamentally, appointed Moravian and English Wesleyans to its governing board and gave grants to the Basel, London, Wesleyan, and Moravian societies for more than a decade

R. Pierce Beaver highlighted the ecumenical cooperation among various mission agencies. The Church Missionary Society (CMS) and the London Missionary Society (LMS) employed missionaries not only from England but also from Germany, Switzerland, and Sweden, representing Lutheran and Reformed churches. German Janikes' Seminary supplied missionaries to both British and Dutch societies. The Basel Missionary Society (founded in 1815) contributed missionaries to CMS and LMS and provided pastors for Reformed, Lutheran, and Evangelical Churches in the USA. Additionally, the Swedish Missionary Society, primarily Lutheran, demonstrated ecumenical openness by appointing Moravian and English Wesleyans to its governing board and supporting the Basel, London, Wesleyan, and Moravian societies with grants for over a decade.^{xxi} Richy Hogg writes that the SPCK, an Anglican society, supported German Lutheran clerics in several missions in India.^{xxii} T.V. Philip writes that even the missionary societies published mission field reports of other mission agencies. Hence, the early Protestant missionary works supported each other, and there was a sense of unity and mutual understanding.^{xxiii}

3. The Growth of Modern Ecumenical Movement

There are many landmarks, events or gatherings that contributed to the growth of the modern Ecumenical Movement. However, only a few are mentioned due to the limitations of this paper.

3.1 Missionary conferences

Missionary conferences held in the mission fields played a significant role in fostering intermission relations and driving the modern ecumenical movement. These conferences brought together representatives from churches and mission agencies to deepen their understanding of doctrinal, missionary, and social issues. The gatherings aimed to address concerns related to the witness and service of the Churches in a collaborative manner. According to T.A. Philip, William Carey proposed for a World Missionary Conference to be held in Cape of Good Hope in 1810. But unfortunately, he could not convince his mission board to hold such a conference.^{xxiv} However, there were meetings of missionaries of different denominations established in and around Calcutta. Routh Rouse writes that in a small structure built by Henry Martin on the banks of Hooghly

River, later known as ‘Henry Martin pagoda’, the Baptist and congregational missionaries and the Anglican chaplains used to meet for united prayer. The Serampore missionaries contacted German missionaries of the Tranquebar mission because they were their senior colleagues who came to India almost a century earlier, in 1676.

From 1825 onwards, missionaries in India, China, and Latin America began to convene meetings at local, regional, and national levels, setting aside denominational differences. In India, the Bombay Missionary Union was formed after an interdenominational conference in Bombay in 1825, followed by the general conference of Bengal Protestant missions in 1855 and the 1st South India Conference in Ootacamund in 1858. The Decennial Conferences of North India commenced in 1862 and were later held in Madras in January 1900. Japan's first Missionary Conference took place in Yokohama in 1872, aiming to work towards a United Church of Christ. Shanghai, China, hosted numerous missionary conferences since 1877, with the remarkable one in 1907 gathering 3,445 Protestant missionaries. These conferences were geared towards promoting unity and cooperation in the mission field, resolving suspicions, misunderstandings, and denominational differences to achieve spiritual unity.^{xxv} In other words, they realized that disunity would disrupt their efforts of spreading the Gospel. Between 1910 and 1998 there were 46 major missionary conferences held at the global level, apart from such conferences held at the regional or national level.^{xxvi}

Before the 1910 Edinburg World Missionary Conference, in the mission fields, i.e., wherever the missionary agencies established their mission centres, a concern for ‘comity’ began to emerge. As a result, the mission societies, in a mutual understanding, divided the areas among themselves and decided not to interfere with each other’s areas and affairs. Philip writes that acceptance of ‘comity’ includes mutual recognition, a common agreement in the employment of workers, their salaries, and in church-related issues such as membership, and respecting each other’s standards of discipline.^{xxvii}

It was held from 14 to 23 June 1910, which was a significant milestone assembly for the growth of the Ecumenical movement. Over 1200 delegates from 159 missionary Societies attended the conference. Altogether eight commissions were held and dealt with various issues, including on how to develop cooperation and promote unity among the churches and mission agencies. Though the participants were more Anglo-Americans, 17 were from Asia, out of which 8 were Indians. According to Latourette, this conference influenced some of the significant developments that happened in the next four decades.^{xxviii} The main achievements are:

1. Resolved to work together despite theological and doctrinal differences.
2. ‘The International Review of Missions’, a journal to communicate the developments and to promote ecumenism, was inaugurated.

Joseph Tai-wai observed that International Missionary Council, Faith and Order, Life and Work emerged as a result of constituting a Continuation Committee at the Edinburgh Conference to bring unity among the entities that participated.^{xxix} But, the Roman Catholic Church and the Orthodox Churches did not participate in Edinburgh since they were not invited.

3.2 International Missionary Council (IMC)

In 1921, the IMC (International Missionary Council) was established at a missionary conference in Lokemohar, New York, with the goal of promoting unity among Protestant Churches. This initiative stemmed from deliberations by the Continuation Committee at the Edinburgh Conference, chaired by John R.

Mott. Over the next 40 years, IMC conferences were held in various locations, and in 1961, it merged with the World Council of Churches.

Under John R. Mott's leadership, IMC's influence extended globally, encouraging the formation of national councils in various countries. The National Christian Council of China was formed in 1922, followed by India and Japan in the same year. The Near Eastern Council for Missionary Cooperation was established in 1929. In India, the National Missionary Council, later named the National Christian Council of India, Burma, and Ceylon, was created in 1914. Subsequently, Burma and Ceylon became independent counsels due to political and administrative reasons. In 1979, the Indian Council was reorganized as the National Council of Churches in India (NCCI), reflecting a shift in emphasis from 'mission' to 'Church.'^{xxx} The process and formation of these councils are evidence of the growth of the Modern Ecumenical Movement.

All these national councils were members of IMC. M.M. Thomas observing these ecumenical developments said the IMC had played a creative role in the context of the growing demand for political independence. This enabled the Asian churches to realise their "...spiritual ethos, theological formulation and institutional structure..."^{xxxix} According to Hogg, the IMC provided a platform for Christian fellowship at the global level for a common action of unity.^{xxxii}

3.3 Life and Work Movement (LWM) and Faith and Order Movement (FOM)

LWM was initiated by Nathen Soderblom (1866-1931), Archbishop of Uppsala, to work jointly on social issues. According to Vidler, the purpose of LWM was to find ways to enable Christians how to use their faith in the areas of politics, industry, education, and international relations.^{xxxiii} Charles Brent, a bishop of the Protestant Episcopal Church in the USA, played a significant role in the founding of the FOM (Faith and Order Movement). He emphasized that genuine Christian unity cannot be attained without addressing theological differences. During the FOM Conference held at Edinburgh in 1937, it was firmly affirmed that the divisions within the Church are contrary to the will of Christ.

M.M. Thomas commented that this genuine desire for unity among the churches gave stimulus to the formation of the World Council of Churches.^{xxxiv} Snaitang also observed that the FOM brought the churches together in committees, consultations, and conferences.^{xxxv} According to Grant Webster, the FOM and LWM have stimulated many Church unions. Vidler writes that in the 1937 Faith and Order Conference a committee was formed to work out a constitution for WCC, with an aim to bring the churches "...more closely and permanently together."^{xxxvi}

3.4 World Council of Churches (WCC)

The WCC was formed at the first assembly (Amsterdam) on 23 August 1948. The WCC is not a church above the member churches. It is a council of churches that bear witness together in Christ, which search for unity that Christ wills for His one and only Church. The Amsterdam Assembly acknowledged Visser't Hooft's description of the WCC: "... a fellowship which seeks to express that unity in Christ already gave to us and prepare the way for a much fuller and deeper expression of that unity."^{xxxvii} The LWM and FOM merged into WCC simultaneously. The IMC merged during the third assembly in 1961 (New Delhi). In 1971, the World Council of Christian Education (WCCE) joined WCC as the Office of Education during its assembly in Peru. The Roman Catholic Church is not a formal member of WCC but actively participates in all WCC's programs. Snaitang summarizes the WCC activities into three areas:

1. **Faith and Witness.** All the church and mission-related activities come under this program;
2. **Justice and Service.** This area of work is related to the socio-political, economic, and cultural issues at the global level;
3. **Education and Renewal.** This area covers the concerns of women, youth and, Christian education and, theological education, spiritual renewal in the Church.^{xxxviii}

After the formation of WCC, in the Indian context (the scope of this research paper), there are three major notable development from the perspective of modern Ecumenical movement: 1) the formation of CSI; 2) the formation of CNI and 3) Communion of Churches in India (CCI).

3.5 The Formation of CSI

Before considering the formation of CCI, the ecumenical efforts of CSI and CNI deserve a brief account. The issue of unity was raised by Bishop Whitehead, the Anglican Bishop in Madras, in 1910. His persistent efforts led to an informal meeting of Indian pastors from Lutheran, Methodist, Anglican, and South Indian United Churches in Tranquebar in 1919, organized by Bishop V.S. Azariah and Rev. Santiago. Subsequently, in February 1920, the Episcopal Synod of the Anglican Province in India formed a committee for negotiation. In 1925, the Methodist Church of South India also engaged in ecumenical efforts,^{xxxix} after a series of negotiations, declared its willingness to join the union. In January 1945, Anglicans passed a unanimous resolution for union with the Methodist and SIUC. In September 1946, SIUC accepted the proposal for unity. Then after a yearlong preparation, on 27 September 1947, the CSI was inaugurated in the St George Cathedral at Madras

In January 1945, Anglicans unanimously passed a resolution for union with the Methodist and SIUC. In September 1946, SIUC accepted the proposal for unity. After a year of preparation, on 27 September 1947, the CSI was inaugurated at St. George Cathedral in Madras.^{xl} In 1950, the North Tamil Church Council (Coimbatore) of the SIUC joined the CSI. In 1958 the Kanarese Basel Mission joined the CSI.

3.6 The Formation of CNI

In 1924, the United Church of North India (UCNI) initiated a union invitation to other churches, including the Wesleyan Methodist Church, Anglican Church of India, Pakistan, Burma, and Ceylon (CIPBC), Methodist Church in Southern Asia (MCSA), British and Australian Methodist Church, and Council of the Baptist Churches in North India. Round Table Conferences (RTC) were held in Lucknow in 1929 and 1930 to discuss the possibility of church union. Subsequently, the UCNI proposed a Joint Council for negotiations, which took place from 1931 to 1945. In 1951, the RTC was replaced by the Negotiation Committee (NC), which met in Calcutta and formulated the first Plan of Church Union in North India. Finally, in 1968, the General Assembly of UCNI decided to enter the union. The Church of North India was inaugurated on November 29, 1970, in All Saints Cathedral, Nagpur.^{xli}

3.7 The Joint Council of the CSI, the CNI and the Mar Thoma Church

In the 20th century, a significant milestone in the Modern Ecumenical movement was the establishment of a joint theological commission by the CSI, the CNI, and the Malankara Mar Thoma Syrian Church in 1973. The commission aimed to foster common fellowship, cooperation, and unity among the three churches. In 1978, they formed a Joint Council for collaborative efforts while maintaining their individual traditions and organizational structures. They printed a common order of worship, incorporating liturgies from all three

traditions, and started joint missions in rural areas. Other joint activities included conferences for bishops, pastors, women, and youth. The leaders proposed the term "the Bharat Christian Church" for unity. They continued their discussions towards unity during a meeting in 2004 in Kerala, demonstrating a serious commitment to the cause. All the steps taken towards the union indicate the spirit of an ecumenical union.

Conclusion

The modern Ecumenical movement, starting in the 19th century and reaching its height in the 20th century, saw significant developments globally, such as the formation of the WCC, and in India, with the creation of NCCI and the organic and conciliar unions of CSI, CNI, and Mar Thoma Churches. In India, national sentiments and the freedom movement played a crucial role, as Indian Christians sought to find their post-independence identity and witness as a minority community. Western mission boards and missionaries also recognized the approaching end of colonial rule and worked to promote indigenous leadership and unity among denominations. However, the extent to which ecumenical ideas have reached average Christians and Christian leaders at the grassroots level remains a question. Effective education and awareness about ecumenical necessity are crucial, as it can help address the queries of people of other faiths about the divisions within Christianity despite worshipping the same Christ.

Endnotes

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ⁱⁱ M.M. Thomas, *Recalling the Ecumenical Beginnings* (Delhi: ISPCK, 1987), 15.

ⁱⁱⁱ Ruth Rouse, Stephen Neill, *Voluntary Movement and the Changing Ecumenical Climate*, n.p.: SPCK, 1967, see Ch. 7. cited by I.P. Asheervadam, M.Th paper presentation, UTC, 1998

^{iv} Hogg, *Ecumenical Foundations*, 2.

^v O.L. Snaitang, *A History of Ecumenical Movement: An Introduction*, (Bangalore: BTESSE, 2014), 41.

^{vi} *Ibid.*, 51

^{vii} "Moravian Mission," <https://www.moravian.org/mission/about/> (3 April 2021).

^{viii} "SPCK History, <https://spckpublishing.co.uk/spck-history> (2 April 2021).

^{ix} Sian Collins, "Society for Promoting Christian Knowledge (SPCK)", <https://www.lib.cam.ac.uk/collections/departments/manuscripts-university-archives/significant-archival-collections/society-0> *(31 March 2021)

^x *Ibid.*

^{xi} Woba James, *History of Christianity in India, A Reader* (Delhi: Christian World Imprints, 2019),55.

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- xvii K.S.A. Louterette, *Christianity in a Revolutionary Age: A History of Christianity in the Nineteenth and Twentieth Centuries*, (N.p.: Zondervan, 1958), 202.
- xviii Tom Stransky, “Missionary Societies,” *Dictionary of Ecumenical Movement*, Nicholas Lossky, Jose Miguez Bonino, eds. (Geneva: WCC Publications), 791.
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- xxii Richy Hogg, *Ecumenical Foundation*, New York, Harper & Brothers, 1952,3.
- xxiii T.V. Philip. “The Missionary Background of the Modern Ecumenical Movement.”
- xxiv Ibid.
- xxv T.V. Philip, “*The Missionary Background of the Modern Ecumenical Movement*”
- xxvi Ans J. Van Der Bent and Dietrich Werner, “Ecumenical Conferences,” *Dictionary of Ecumenical Movement*, Nicholas Lossky, Jose Miguez Bonino, eds. (Geneva: WCC Publications), 359-373.
- xxvii Ibid.
- xxviii K.S.A. Louterette, *Christianity in a Revolutionary Age*, 1344.
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- xxx Snaitang, *A History of Ecumenical Movement*, 113.
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- xxxiv M.M. Thomas, *Recalling Ecumenical Beginnings*, 77.

^{xxxv} Snaitang, *A History of Ecumenical Movement*, 125.

^{xxxvi} Alec R. Vidler, *The Church in an Age of Revolution*, 55.

^{xxxvii} Tom Stransky, "World Council of Churches," *Dictionary of Ecumenical Movement*, Nicholas Lossky, Jose Miguez Bonino, eds. (Geneva: WCC Publications), 1225.

^{xxxviii} Snaitang, *A History of Ecumenical Movement*, 132-135

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^{xli} Isaac Devadoss, A Historical Survey of Ecumenism in India, 182-183.