

CONTRIBUTION OF KENYA BAPTIST  
THEOLOGICAL COLLEGE TO THE GROWTH  
OF BAPTIST CHURCHES IN KENYA  
1981 - 1992

BY  
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COLLEGE TO THE GROWTH OF THE BAPTIST  
CHURCHES IN KENYA, 1981 - 1992.

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ABSTRACT

CONTRIBUTION OF KENYA BAPTIST THEOLOGICAL  
COLLEGE TO THE GROWTH OF THE BAPTIST CHURCHES IN  
KENYA, 1981 - 1992.

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The purpose of the study was to find out the contribution of Kenya Baptist Theological College to the growth of the Baptist churches in Kenya from 1981 to 1992, and to offer recommendations.

In order to achieve this purpose, an extensive review of the Related Literature dealing with (1) the history and role on education of the Southern Baptist Mission and the Baptist Convention of Kenya, (2) the educational view of Christian churches and missions, (3) the objectives and role of Foreign Missionaries in educating African Church leaders, (4) the purposes, goals, and objectives of theological schools, and (5) church growth in relation to theological education were scrutinized.

A twenty-six point questionnaire was constructed, and thirteen questions for oral interviews were also made based on the four following areas which describe the Baptist ways of training their church leaders:

1. The state of the Baptist pastoral education in Kenya before 1981.
2. The constituents and goals of Kenya Baptist Theological College (KBTC).
3. The relationship between Kenya Baptist Theological College and Baptist Churches in Kenya, 1981 - 1992.
4. Graduates of Kenya Baptist Theological College in church ministries.

In order to research these areas, the mentioned instruments were administered among the senior Baptist pastors, senior missionaries and KBTC leaders and faculty. The obtained responses were tested by using the Statistical Package for Social Sciences (SPSS).

The following findings resulted from the study:

1. Training Baptist church leaders in Kenya began in 1950's, after the arrival of the first Southern Baptist Missionaries in Kenya, and it continued until the time of this thesis. The missionaries' aim was to get national helpers to spread the Gospel of Jesus, and to train national church leaders.

2. There are significant differences between KBTC and the other theological education programmes among Baptists in Kenya.
3. The seminary curriculum covers the areas of Biblical studies, Historical - Theological studies, Christian ministry, and Auxiliary courses.
4. KBTC is the higher theological programme of training within the Baptist Convention of Kenya.
5. KBTC has played a very important and unique role of producing teachers for TEE, Bible schools, and for short-term theological programmes.
6. KBTC has contributed to the numerical, geographical, and spiritual growth of the Baptist church in Kenya.
7. There was poor communication between the leaders of KBTC and the leaders of the Baptist Convention of Kenya toward the graduates in helping them to obtain jobs.
8. The graduates of KBTC are mostly involved in pastoring local churches, teaching, and chaplaincy.

The results have led to the following conclusions:

1. KBTC qualitatively contributed to the church growth by forming teachers who train other church leaders (e.g. teachers of TEE). It also train pastors, and other church workers. However, it is almost impossible to state precisely the extent of its contribution because the Baptist Convention of Kenya continued to have several other education programmes beside KBTC, and their graduates also participated in church development.
2. There are three possible reasons for non-involvement of the graduates of KBTC in the local church leadership. Those are (1) the fear of senior pastors to lose their jobs, (2) thirst of the KBTC graduates to get new high positions in the church, and (3) local churches are unable to support many pastors financially.
3. Lack of close communication between the seminary graduates, continuing pastors, and leaders of the Baptist Convention affects church growth and church administration. For example, it reduces the number of students who join the college, and some graduates leave the Baptist ministries. Other graduates remain at home without specific jobs in their local churches.

The following recommendations are based on the findings:

1. Goals and objectives of KBTC must be clearly given to all concerned church leaders.
2. The leaders of KBTC and the leaders of BCK should intervene, if necessary, in recommending the graduates to the local churches, especially those which do not have pastors.

Further research is needed in these following areas:

1. A comparative study of the contribution of KBTC and other theological training programmes is needed.
2. A deeper evaluation of the school curricula is needed.
3. A detailed study is needed on the ministerial models the KBTC teachers present to their students.
4. A careful study is needed about the relationship between senior pastors and the new graduates from theological schools in the church leadership.

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The work of writing this thesis required the help of many people. It would be hard to name all the individuals who contributed toward the completion on this study. Therefore, I heartily acknowledge all the people who prayed for me, answered the questionnaires, participated in the oral interviews, gave helpful advice and encouragement.

I am especially indebted to Dr Paul Kimutai Arap Rono, my major Supervisor, who constantly guided, encouraged, and constructively challenged me till the completion of this study. Appreciation is also extended to his family for its hearty welcome whenever I went to their place to meet him. Dr Peter Johnston gave helpful encouragement, counsel, constructive criticism, and recommendations throughout the whole process. Dr Samuel Ngewa who advisedly and faithfully built my heart to pursue the programme even at a time of hopelessness. My warmest thanks are given to Dr Lois Semenyé who kindly accepted to be the External Reader of my thesis in spite of her busy work at Daystar University College.

A special appreciation is also given to Tony Wilmot for his concern and various advice; Herbert Cann of the Overseas Council, the NEGST individuals and administration for financial support. My sincere gratitude is addressed to my brothers, Gashugi Emmanuel

## DEDICATION

This study is dedicated with great appreciation and love, to my wife, Dorcas Kamagaju Rugambage, who daily prayed for me, and encouraged me till the dream became a reality.

Our children, Samuel Tuyishime and Prosperine Kambabazi, who always prayed for me in times of fatigue, and who sometimes missed the paternal warmth due to the concentration on this work.

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Above all, glory and praises to our God who has been my personal Shepherd, providing Shepherd, and protecting Shepherd during the entire period of my studies. In all, I prayerfully dare to testify as the Apostle Paul, in his Epistle, to the Philippians 4: 13 that 'I can do all things through Christ who strengthens me'. To Him be the everlasting glory.

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## CHAPTER I

### INTRODUCTION

### ABBREVIATIONS

ACTEA	:	Accrediting Council for Theological Education in Africa.
AEAM	:	Association of Evangelicals of Africa and Madagascar.
BCK	:	Baptist Convention of Kenya.
BMK	:	Baptist Mission of Kenya.
B/Th	:	Bachelor of Theology.
C/Th	:	Certificate of Theology.
DTE	:	Decentralized Theological Education.
D/Th	:	Diploma of Theology.
HC/Th	"	Honours Certificate of Theology.
IBTSEA	:	International Baptist Theological Seminary of Eastern Africa.
KBTC	:	Kenya Baptist Theological College.
OT	:	Old Testament.
SPSS	:	Statistical package for Social Sciences.
TEE	:	Theological Education by Extension.

The training of the church leaders was one of the most crucial tasks of Southern Baptist Missionaries in collaboration with the leaders of the Baptist Convention of Kenya. The main purpose was to promote church growth and an effective leadership in the local churches. This work has been going on up to the time of this thesis.

A Christian educator Elizabeth R. Javelera has written on a continuous training program for church workers, and the necessity of its evaluation to ensure the effective growth of the church. She said :

All workers need continuous training to deepen their commitment to their Christian vocations, to keep alive to the meaning of their tasks, to sense fresh challenges, to share significant insights and to develop greater competence in performing their tasks ... The evaluation of training programs needs to be systematic, though not formalistic, so as to determine the extent to which the trainers and trainees have been successful in achieving the objectives of a training program. Primarily, it would be concerned with the extent to which a particular training program has enabled the trainees to acquire knowledge and understanding and to develop the skills and attitudes essential for performing their jobs effectively (4, pp. 45 - 46).

Javelera points out that training programs have to be continuous to provide a learning which is a lifelong process. It shapes workers for a greater performance. All training, be it Christian or secular, needs an evaluation relating to the trainers in implementing the curriculum to achieve the school objectives, and to the trainees in the field ministries where they put into practice the acquired knowledge. Some of the objectives of Kenya Baptist Theological College are to provide enough qualified pastors who are able to meet the need of Pastoral Care, and to make the church grow. It is also to train teachers of Theological Education by Extension (TEE), and Bible Schools in the Baptist Convention of Kenya.

A training program like the one offered at Kenya Baptist Theological College, a Baptist Seminary located in Limuru - Brackenhurst, needs a specific study, to determine the extent of its contribution to the growth of the Baptist Churches in Kenya, as that is one of its purposes.

The present study presents a summary evaluation analyzing historically goals of the training program between 1981 and 1992, and the relationship between the school and churches. It examines the work of the School and churches. It also examines the work of the School leavers whether in church service, or outside the church ministry, as a result of the School training program towards Baptist Church growth in Kenya. Such a study will help the College to improve the effectiveness of a specific program, and to improve future programs.

## I.1 BACKGROUND AND RATIONALE FOR THE STUDY

Kenya Baptist Theological College began as a branch of International Baptist Theological Seminary of Eastern Africa in Arusha, Tanzania, on January 4, 1981. It began under the name of 'International Baptist Theological Seminary of Eastern Africa, Kenya Branch', Dr Vance C Kirkpatrick was the founder with the assistance of Dr Turner, and Hezekiah Weru Gichanga.

It was developed from a Theological Education by Extension (TEE) program which started in 1974. Hezekiah Weru Gichanga, one of the founders, wrote:

Dr Kirkpatrick started the Baptist TEE program by teaching TEE leaders, who later started TEE centres in their home churches. The first class had a total of eight students ... Dr. Kirkpatrick's major task was to teach pastors and those who were able to teach, how to teach T.E.E. In 1976 the Baptist Seminary of East Africa in Arusha wanted the Baptist T.E.E. to be based there. However, in the proposal, the T.E.E. program was a pilot project for Central Kenya at that time. Therefore, it was decided that the Director should stay in Limuru, Kenya, although he was travelling all over Kenya and Tanzania. In 1979 Dr Kirkpatrick, Director of the Baptist T.E.E. programme; Mr Tom McMillan, Principal of the Baptist Seminary of East Africa, Arusha; and Dr Joe Barrow, Church Developer and member of the Theological Education Committee, met in Mombasa. They proposed to start a Branch in Kenya. The desire was to use the extension format for the Seminary Branch which would utilize teaching materials more advanced than the text-Africa materials used in the basic T.E.E. programme (3, pp. 23-24).

The goal of TEE programme which was started in May 1974 by Baptist Mission of East Africa was to train TEE leaders and lay pastors. Apart from Baptist missionaries, the other founders of Theological Education by Extension (TEE) in their local associations were the national graduates from Baptist Seminary, Kenya Branch.

The TEE programme started in Limuru Brackenhurst instead of somewhere else because its pilot project took place in Kenya, and there were facilities in houses and books. Its major aim was to upgrade the standard of those who have a call to serve God but are unable to go to a seminary (3, p.51). The decision to begin the Baptist Seminary of East Africa, Kenya Branch was made in 1979. The reasons for having a Seminary instead of having Theological Education by Extension (TEE) alone were (1) to help churches to get enough trained Pastors, (2) to teach national leaders of TEE programmes, and Bible Schools in the Baptist Convention of Kenya, and (3) to replace Pastors who dropped out of the Baptist Church ministry (3, p.30). The centre of TEE programme of Limuru became a Seminary under the name of International Baptist Seminary Kenya Branch on January 4, 1981, and Limuru - Brackenhurst became the main centre. It has two branches one at Malindi which began 1986, and another at Kisumu in 1989. The teachers have to travel from Limuru to the centres to teach.

Baptist Mission of Kenya is supporting the school by supplying the Finance and the Personnel. Some small support is from the Baptist Convention of Kenya.

Apart from the TEE and the Bible School, there is the Seminary level. The Seminary programme is on the secondary

and post-secondary level. It has four divisions. There are secondary level students who take classes in Swahili leading to a Certificate, and others use English. There are the Advanced Certificate programme, the Diploma programme, and the Music programme leading to a diploma. All of the students meet together at the main office at the Brackenhurst Baptist International centre in Limuru each November (1, p.2).

1.2 STATEMENT OF THE PROBLEM AND RESEARCH QUESTIONS.

The problem of the study was to determine the contribution of KBTC graduates to church growth. Kenya Baptist Theological College is funded by Southern Baptists in America through the Baptist Mission of Kenya and the Baptist churches of Kenya fund it through the Baptist Convention of Kenya. The major purpose is to support this institution to train enough and effective church leaders within the context of their ministries and according to the needs of the Baptist churches in Kenya.

However, some Baptist churches lack pastors. For example, around the year 1990 till the time of writing this thesis, in the City of Nairobi alone, four big churches did not have pastors. Those are Embakasi Baptist church, Jericho Baptist Church, Kariobangi Baptist church and Shauri Moyo Baptist church. This pastoral crisis takes place in the Baptist Convention of Kenya while some seminary graduates do not have specific jobs in their local churches, and a few others leave the Baptist ministries.

Consequently, in the Annual General Meetings of the Baptist Convention (1992 and 1993), the treasurer of the Baptist Convention, and as one of the members of the executive committee of the Baptist Convention of Kenya, publicly complained about the lack of pastors. He said that it is not understandable to find churches without leaders while the Baptist Convention has its own seminary training pastors. He also told the school leaders to make more efforts in furnishing enough qualified and committed pastors for church development. It was charged that congregations financially help Kenya Baptist Theological College without seeing satisfactory production in meeting church needs.

The above problem is real and known to many Baptists in Kenya. But in contrast to that, the Accrediting Council for Theological Education in Africa (ACTEA), in October 1992, wrote a different statement on KBTC as one of the theological schools which are officially linked to it.

The statement says :

If the purpose of theological education is to make for church growth, then Kenya Baptist Theological College might be one of the most successful theological education programmes in the world! (1, p.2).

What is the basis for ACTEA's statement on Kenya Baptist Theological College? Is there in reality a church growth promoted by Kenya Baptist Theological College's programme? If so, some questions arise and need answers.

First, what was the first state of the Kenya Baptist Pastoral Education in Kenya before 1981? Secondly, what is Kenya Baptist Theological College and its goals? Thirdly, what had been the relationship between Kenya Baptist Theological College and the Baptist Churches in Kenya from 1981 to 1992? And fourthly, how have the graduates become productive in church ministries? These four questions will be used to guide the researcher in collecting data for the study. Finding answers will determine whether Kenya Baptist Theological College did have a real contribution to the growth of the church, and if so, what and how it was achieved?.

### 1.3. SIGNIFICANCE OF THE STUDY

Church growth has frequently been stressed as one of the most important aims of theological Schools. This study will help church leaders and other concerned persons:

1. To recognize the goals and the role of Kenya Baptist Theological College towards church growth. These persons above will then be able to support it in various ways for more effectiveness in the future.
2. To ascertain how the School Graduates have in practice served the Baptist Church in Kenya since 1981 up to the time of writing.
3. To evaluate the theological education offered by Kenya Baptist Theological College. This will be based on the success or failure of the school graduates in the field ministry

practising the acquired knowledge. Curriculum developers and curriculum implementers may use the information provided in this thesis for further decision making.

4. To serve as a concise historical record for the Baptist elite and as a reference for further studies. If results are positive, the untrained church workers may be encouraged to join one of the college programmes for ministerial training.

This thesis therefore intends to motivate the school trainers to exercise more effort in educating their students. It also intends to motivate the leaders of the Baptist Convention of Kenya to give more support to the schools preparing the learners for God's work. Baptist elites will be motivated too for future research.

#### 1.4 LIMITATIONS OF THE STUDY

The study is limited to Kenya Baptist Theological College alone, and specifically to the goals of the school, its relation with the local Baptist churches, and how the school graduates have contributed to the growth of the Baptist churches in Kenya. The study covers the period from 1981 to 1992.

The College has three theological education programmes. TEE and Bible school are the basic levels and Seminary is the upper level. These programmes are a combination of extension and residential training. This research deals with the seminary level alone.

The writer did not research on the TEE programme because Hezekiah Weru Gichanga worked on it in 1991. He also touched some aspects of the Bible school which were used as reference for the present study.

The study analyses the validity of the training programme in regard to practical ministries of the graduate students of the college. The study was limited to the sampling of opinions of the senior pastors and missionaries, as well as the Moderator, and the General Secretary of the Baptist Convention of Kenya. The school administrator, faculty, and staff were also interviewed. These selected groups of people were thought to have most qualitative information on the graduates and their ministries from 1981 to 1992.

The influence of Kenya Baptist Theological College on the church growth also looked at the number of church workers from the College, and their ministries in planting new churches and/observing in them from 1981 to 1992.

The graduates who left the Baptist ministries were looked at too. The study is therefore historical, and it is not evaluative in nature.

#### 1.5 DEFINITIONS OF TERMS

The following terms and phrases were specifically used in the study and are, therefore, defined for this study :

**T.E.E. :** It is the abbreviation for 'Theological Education by Extension'.

Hezekiah Weru Gichanga (1991) defines TEE as 'the teaching of theology by the extension formed. It is the theological education that extends into the life cycle of the student' (3, p.6).

Moreover, Dr V. N. Cole (1982), in his dissertation, defines TEE as 'a movement operating around the world attempting to extend theological education to people who are not able to benefit directly for one reason or another from the conventional methods of residential theological education' (2, p. 16). The researcher used it in the same sense of the definitions above as to extend theological education to people instead of bringing students to the seminary campus.

**K.B.T.C.** It is the abbreviation of 'Kenya Baptist Theological College'. Since 1981, this school used to be known as 'International Baptist Theological Seminary of Eastern Africa, Kenya Branch' (IBTSEA, Kenya Branch). It was then a branch of Arusha Baptist Seminary. It recently changed its name to become 'Kenya Baptist Theological College' (KBTC) with the purpose of expanding the school and its levels, and not to continue to be a branch of another institution.

### **Baptist Mission in Kenya:**

It is a body of Baptist missionaries sent by the Southern Baptist Convention of America to work with the Baptist churches in Kenya. They are the ones who began, and still support, the Baptist Convention of Kenya.

### **Baptist Convention of Kenya.**

It is a Union of the Baptist churches in Kenya. These churches work together with the same purpose and goals. However, the Nairobi Baptist Church is excluded from this convention. It is independent. The term 'Convention' means 'Union'. It is used by missionaries who come from the United States while "Union" is used by those who come from Europe, South Africa, and Australia to Africa.

**Baptist Association:** It is like a sub-convention. It is a group of local Baptist churches of the same area which joined to have common goals and organization.

**Local Baptist Church :** A collective name given to a group of believers in a particular location. It has to be accepted by the Baptist Convention as a member and officially registered as a Baptist church in Kenya. It is led by a pastor.

### **Church Leader :**

Donald McGavran (1959) defines church leader a "a general term meaning a religious person who guides or directs a group of Christians, or a congregation" (5, p.3). For the purpose of this study, it was used in the same sense of the

definition above. But it was also used for the pastor in particular.

#### **Contribution :**

The Random House Dictionary of the English Language (1983) defines "contribution" as the "act of giving money, time, knowledge, assistance, etc... along with others to a common supply fund, etc..." (6, p. 398). But in this study, it simply means a 'help or work' of any kind to promote church growth.

#### **Church Growth :**

Ebbie C. Smith (1984) generally defines church growth as 'the body of discovery, biblically appropriate and biblically based strategies that relate to the numerical increase and spiritual development of churches and Christians through fulfilling the mandates of evangelizing, disciplining, incorporating, and evaluating to ensure continued progress and ministry' (7, p.19).

#### 1.6 SUMMARY

This study was designed to describe the extent of the contribution of Kenya Baptist Theological College to the Baptist church growth in Kenya. It is an appropriate study to help both the school leaders and teachers, and church leaders to determine if there is a role for the school, graduates in church ministries serve as model for similar ministries in other part of Africa.

#### 1.7 ORGANIZATION OF THE STUDY

Chapter II, Review of the Related Literature, provides a review of books, professional articles on theological education towards church growth, research studies, Newsletter of Kenya Baptists Theological College, Baptist Convention and Baptist Mission of Kenya documents and reports, and other available studies that relate to (1) the history of the Southern Baptist Mission in Kenya and its role on education of church leaders, (2) the history of the Baptist Convention of Kenya and its role on Education of church leaders, (3) the philosophy of Christian Churches and missions on theological education, (4) the missionary role in educating African church leaders, (5) the purposes, goals and objectives of theological schools, and 6) church growth in relation to theological schools.

Chapter III, Methodology of the Study, shows and describes the population used to get the data for this study. It also provides a description of the development of the questionnaire, the procedures of utilizing it for data collection, and the treatment used in examining the data.

Chapter IV, Research Findings, presents the results regarding responses to the questionnaire items for this study. It also reports on the findings collected from the archives of Kenya Baptist Theological College.

Chapter V, Summary and Discussion of the Findings, in relation to the four research questions. This chapter also presents conclusions, implications, and recommendations for the leaders of Kenya Baptist Theological College, the leaders of Kenya Baptist Convention, and the leaders of the Baptist Mission in Kenya.

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## CHAPTER II

### REVIEW OF THE RELATED LITERATURE

There is no specific published literature which is directly concerned with the topic of this study. However, Dr Saunders wrote a thesis, in 1973, on 'A History of Baptists in East and Central Africa' wherein the origin and establishment of the Baptist church was mentioned. Laura Lee Stewart in her book, 'Through Christ Who strengthens : A History of the Baptist Mission of East Africa 1956 - 1976', provided information concerning the work of the Southern Baptist Mission in Kenya, especially its role on theological education to the Baptist members. Hezekiah Weru Gichanga also wrote his thesis, in 1991, on Baptist Theological Education by Extension (TEE) in Kenya and its contribution to church development. Other literature with important elements concerning Kenya Baptist Theological College is available in the school records at Limuru, and more in the archives of the Baptist Convention of Kenya.

The purpose of this chapter is to review, analyse and incorporate into this study what others have said about theological education towards church growth, particularly in the area of seminary training.

The researcher will further include ideas from other disciplines which relate to the emphasis of study. He grouped the review of the literature into the following headings :

1. An overview of Southern Baptist Mission in Kenya, and its role in Education.
2. An overview of Baptist Convention of Kenya, and its role to education.
3. Views of Christian Churches and Missions toward theological education.
4. Objectives and role of Foreign missionaries in educating African church leaders.
5. Purposes, goals, and objectives of theological schools.
6. Church growth in relation to theological education.

## 1. AN OVERVIEW OF SOUTHERN BAPTIST MISSION IN KENYA AND ITS ROLE IN THEOLOGICAL EDUCATION

This section deals with the literature review on the origin and development of the Southern Baptist Mission in Kenya, and the missionary contribution to the theological education among Baptists of Kenya. Furthermore, the Southern missionaries were founders and supporters of the Baptist Convention of Kenya.

The information in this section was mainly derived from Saunders' dissertation about 'the history of Baptists in East and Central Africa'; the book written by Laura Lee Stewart on 'A history of the Baptist Mission of East Africa 1956 - 1976', and from the minutes of the Baptist Mission of Eastern Africa, as well as oral interviews with Senior Southern Missionaries in Kenya. The same interviews were also conducted with senior African pastors.

First of all, Southern Baptist Mission work in East Africa had been born in the hearts of early missionaries to Tanganyika, Dr and Mrs William L. Jester. They served for many years with the Africa Inland Mission in Tanganyika and Kenya, and later served with the Southern Baptist Board in Nigeria. In 1954 Dr Jester accompanied Dr I.N. Patterson on a survey trip to East Africa to investigate the possibilities of beginning their mission work in that region. They were well received in Tanganyika and Kenya but not in Uganda. In 1956, Dr Sadler made a trip through Nigeria to East Africa too (26, p.13).

Dr Sadler gained a very good impression of Eastern Africa. He recommended Davis, Harper (Wimpy), and Jack Walker to include Kenya in their survey trip. In that letter he asked them to plan to open a station in Nairobi, the capital of Kenya. This was their first intimation that work was to be opened there. There was pressure to do that survey and return to Nigeria as quickly as possible because of Nigeria's annual mission meeting.

The first group of missionaries took the plane to Tanganyika on June 25, 1956. The plane which was to take them to Tanganyika via Johannesburg developed engine problems and the flight was delayed for two days. Meanwhile, they got a special permission to board a plane to South Africa, and they obtained other arrangements for flying to Dar es Salaam via Nairobi. (26, pp. 15 - 17).

However, they arrived in Nairobi on Saturday, June 30, 1956 unexpectedly and with no reservations. They were received and helped by Mr Neil Brockett of the Presbyterian Church. He helped them to have contacts with the right people, and they gained much information about the possibilities of opening their work in Kenya. On July 2nd, the missionaries proceeded to Dar es Salaam, the capital of Tanganyika, where they received considerable help from the Governor of Tanganyika.

On the 11th of July, the trio flew to Mombasa for a quick look at the possibilities in that tourist city. They were helped by Mr. Good of the Methodist Church in Kenya to complete their

possible survey in a short time. They returned to Dar es Salaam to finalize their report and recommendations before heading for Nigeria (26, p. 19).

After going back to Lagos, and reporting to the Mission meetings, the official name chosen was "Baptist Mission for Eastern Africa, Foreign Mission Board of the Southern Baptist Convention". Officers were elected according to the plan of Nigerian Mission. Personnel requests were made and locations chosen for those already assigned to the New Mission. Laura Lee Stewart states :

The Walkers would go to Mbeya to begin the medical work. Saunders would begin evangelistic work in Mbeya. Harpers would go to Dar es Salaam. Most of their time was spent in learning Swahili so that they could start a preaching mission as soon as possible (28, p. 23).

At the same time, the Earl Martins were originally appointed to Kenya in October 1956, and they arrived in Dar es Salaam in January, 1957 as the fourth couple to come to Africa.

On December 6, 1956, the missionaries met together and decided that the Saunders would go to Kenya and begin work in Nairobi instead of going to Mbeya with the Walkers. The Davis Saunders' established residence in Nairobi, the capital of Kenya, on December 17, 1956, becoming the first resident Southern Baptist Missionaries in Kenya. The Martins joined the Saunders in Nairobi in September, 1957.

Meanwhile, there was one other Baptist church in Nairobi at that time. The origin of it can be traced to a small group of Baptists in Nairobi who had met together on Sunday afternoon once a month for tea for several years prior to the Saunders' arrival in Nairobi. The group was composed of a few people from different nations. Laura Lee Stewart reports;

Davis and May Saunders were invited to a home in Kikuyu for this tea fellowship on the Sunday after Christmas, 1956. They attended other such teas for two or three months, then in April, 1957 the Saunders invited the group to their home on Bernard Road for tea. At that time Davis presented the opportunity to meet for worship instead of tea. Feeling that God was showing a definite need for a vital Baptist witness in Nairobi, they proposed to meet once a month for worship. They borrowed the Gospel Furthering Fellowship Church building and after one service they decided to meet twice a month (26, p. 28).

However, the real idea of starting the proper Baptist Mission in Kenya originated from Saunder's letter to Sadler, February 6, 1957, in which he says;

Our aim is to encourage the group to start their own services rather than spreading out in the existing churches of other denominations. I frankly believe that all they need is encouragement (24, p. 287).

The Saunders' idea was taken into consideration by Sadler and the fellowship group of Baptists in Nairobi, called "Nairobi Baptist Fellowship". On October 25, 1958, the Nairobi Baptist Church was organized with twenty members of two missionary

families including five Asians, two Africans, four from England, and one from Scotland; three of these were baptized on that Sunday (24, pp. 286 - 290).

Mr Saunders and Mr Martin served as pastors until 1959 when Rev. Tom Houston became the first full-time pastor.

The Nairobi Baptist Church was directly encouraged and guided by the Southern Baptist Missionaries. But later the church achieved its own distinctive identity apart from the Baptist Mission of East Africa.

The following year, the Shauri Moyo Baptist Church in Nairobi was organized in December 1959 with eight charter members. One of them, Daniel Mathuku, is still surviving as pastor.

From that time on, the work of Southern Baptist Mission in Kenya began to expand to the whole country, especially in the southern and central parts of Kenya. For examples, while the Nairobi missionaries initiated visual aids evangelism at Riruta and Athi River during these early years, the James Hamptons moved to Mombasa on June 28, 1957 to plan an evangelistic ministry among 124,000 inhabitants of that strategic city (26, pp, 28, 34).

After surveying many areas of the city, and meeting the opposing forces from Islam and Hinduism, the Kisauni village was chosen as a good place to begin the work.

On June 6, 1960, the Erick Clarks arrived in Kisumu. They conducted a comprehensive and extensive survey. Within two months they had preaching services at Miwani sugar growing plantations under a tree. A few months after, they got a place located ten miles from Kisumu.

On June, 22, 1960, Mr and Mrs Hull arrived in Nyeri (Central Province) to begin the Baptist ministry there. After Nyeri, the Baptists opened a church at Kiambu on August 6, 1961; at Karatina and Othaya in January 1961. On February 24 the Nyeri Baptist Association was officially organized. On December 2, 1962, the Malindi Baptist church got its first national pastor, Morris Wanje (26, pp. 45, 145 - 150).

As the time went on, the Southern Baptist Mission of East Africa continued to lead the Baptist churches until the foundation and separation of the Baptist Convention of Kenya and Tanzania in 1971. The Baptist mission of East Africa was also divided into two separate missions on January 1, 1978. From that time, Kenya missionaries have comprised one mission and Tanzania missionaries have comprised another. In both countries, they are actively concerned with church development, and theological education at several levels. The next section provides a panorama of the role of the above missionaries towards education in the Baptist Convention of Kenya.

## THE ROLE OF SOUTHERN BAPTIST MISSION IN THEOLOGICAL EDUCATION

This section presents some of the missionary efforts to train Baptist Pastors in Kenya. It gives some key events from the beginning of the Baptist work up to the time of this writing.

The two first missionary couples, the Saunders and the Martins, began teaching adult literacy classes several times every week. In 1957, sixty-five boys and girls attended the first vacation Bible School sponsored by Southern Baptist Missionaries in East Africa. The Martins, Saunders, two Indian girls named Dass whose Baptist parents were born in India, the wife of an American technician, and David Kimilu, the missionaries' African helper, completed the faculty.

Eventually, the land was secured and the building of the Nairobi Baptist Centre was dedicated on July 5, 1958. From that time, a full program of teaching was developed quickly, providing contacts with all members of the family. These included women, men, teenage boys and girls (26, p.27).

The first week August, 1960 Vacation Bible Schools were opened at Riruta Baptist church in Nairobi and at Athi River's church. Further expansion continued. Miss Dorothy Emmons led the women's Bible class programme, girls' clubs and the kindergarten in 1962 at Nairobi centre.

In 1961, the Arusha Seminary was built with around \$75,000. The first class of fifteen students was received in January, 1962, and classes began on January 29th. During that first year the Baptist Seminary was accepted for membership in the Association of East African Theological Colleges. An active participation in this organization has continued (26, p 39).

In 1964, The Mombasa Baptist High School buildings were dedicated. On April 16, 1966 the Nyeri Baptist High School was dedicated, and the 75% per cent of the total amount was given by the Mission. The school had opened on February 12th with thirty nine students in the first class. Meanwhile, the executive committee recommended in its April 1968 meeting, Mr. Dauglas Wanjohi to study at Hardin - Sommons University in Texas. He had received a scholarship to this school. A few other Baptists from Kenya were also continued to be sent to the Arusha seminary.

The Nairobi Baptist Centre programme had many facets by 1968. It had programmes for the Nursery School, Domestic Science (in Swahili and English), Bible and Music. Evening Adult Education Classes were based on the syllabus for primary education as set forth by the Ministry of Education. English, typing, business mathematics, practical science, history and geography were also taught. A programme of commercial courses was set up, and between 300 and 400 applications were received for places in the courses. At that time, the Rugwe Baptist Bible school training pastors for church leadership was founded too (26, pp. 94, 112).

In 1969, book-keeping was taught. Other special training at Changamwe Baptist Centres and New Parklands Community centre were opened. In December 1969, the theological education committee was asked to draw up definite suggestions for theological leadership training on a local level, without the utilization of 'Bible Schools' (26, pp. 118 - 119).

In 1970, the programme of the Bible Way Correspondence course began its activities, and the theological education committee gave much consideration to the work of Bible schools. For example, the Kisumu Baptist Bible school building was completed in January 1970, having facilities to house and care for thirty two students. This school was in conjunction with the local church and clinic (26, pp. 122 - 123).

These institutions in local areas were to assist pastors and lay leaders to be more effective in their service. It was noted that there might also be various amounts and kinds of leadership training on every station on an informal basis.

The idea of Theological Education by Extension (TEE) was presented as an opportunity for men to do serious theological study on their own in the place where they live. Meanwhile tent-makers' training, and correspondence courses were still going on under this sponsorship of the Southern Baptist Mission of East Africa.

On March 25, 1971, the Baptist Convention of Kenya and Tanzania was divided, and the Baptist Convention of Kenya was formed. This reinforced the missionary concern for the education of church leaders. Among the urgent items for consideration in the Annual Mission Meeting of 1971, was the need for training among the new convention leadership in both countries. They also discussed financial support for training and conventions with the goal of transferring the leadership responsibilities to national conventions, but no time limit was set for the completion of those decisions. Concerning the urgency, Laura Lee Stewart states;

Training of leaders by every method possible led to a Leadership Training School at Baptist Seminary (Arusha) during the school holiday when facilities were available, April, 1971. Lay leaders from the churches and preaching points were invited to a four-day course (26, p. 127).

Mrs Stewart reported that missionaries immediately organized short term training and seminars in order to get church workers.

At the Annual Mission Meeting, 1973, the following assignments were made; the Vance Kirkpatrick's were appointed to direct the Pilot Project of pastoral training in Central Kenya. This project was related to the Baptist Seminary of East Africa, and the director would live in the area of the project but be a member of the faculty of the seminary. The project was intended primarily to train recognized leaders of the local congregations. Again, learning in groups was planned in the Associations where the local missionary and/or national teachers were leading the studies.

The TEE project would be five years starting from January 1974 with the annual evaluation of the project. Meantime, all students and teachers would be invited to occasional meetings at Brackenhurst. Generally speaking, the emphasis of the Baptist Social Ministries, under the Baptist Mission of Kenya, during the year 1973 - 1974, was on training Baptist leaders. For example, in Limuru, Marshall Duncan conducted a pastors' school each Saturday morning beginning with a class in practical work and continuing with Bible, preaching, and theology classes. The practical work included automobile mechanics, electricity and other subjects (26, p. 134).

The seminary conducted the apprenticeship program led by Earl Martin. The senior students served in various churches under the direction of Mr. Martin with the help of many pastors and missionaries.

An expanded music program was developed under the direction of Glenn and Jeanine Boyd. The aim was to develop musical leadership in the Baptist churches. The Bible Way Correspondence School carried forward under the direction of Miss Shirley Daugherty (3, August 20 - 26).

In spite of the fact that various courses of instruction took place among Baptists in Kenya, the first class of pastors completed a three-year course of study in October, 1973. The program involved fourteen pastors for three days' instruction per month. Plans were also under way to start to T.E.E. teaching programme in the Nachingwea area (26, p. 143).

According to Gichanga's thesis, the TEE programme was successful from its foundation. Local Bible Schools also continued under the support of the Baptist Convention and the Baptist Mission. Seminars on specific areas of church leadership were conducted too. Furthermore, in January 1981, the new programme of education was started, including primary level studies, secondary level studies and a post-secondary non-degree programme. These courses of study are offered at Kenya Baptist Theological College. This institution began as Baptist Theological Seminary of East Africa, Kenya Branch. But it has recently decided to become an independent college as is clearly explained in the fourth chapter of this thesis.

The review of the literature that has been mentioned and discussed in this section emphasizes the origin and the ministerial growth of the Southern Baptist Mission in East Africa, especially in Kenya and Tanzania. These missionaries took Kenya and Tanzania as one region of work. That is why it was impossible to identify the missionaries of each country.

The survey indicates their effort in establishing the Baptist mission and churches in different areas of Kenya, and their great concern for the church leadership training.

## 2. AN OVERVIEW OF THE BAPTIST CONVENTION OF KENYA AND ITS ROLE IN THEOLOGICAL EDUCATION

This section provides a panorama of the origin and development of the Baptist Convention of Kenya, and the role it played in the education of church leaders.

The Baptist denomination was begun in Kenya in the 1950's by Missionaries from Southern Baptist Convention of America.

The Kenya Baptist Convention was organized at Limuru on March 27, 1971 with 111 churches sending their representatives to participate in the ceremony which was the culmination of the hopes and plans of the growing group of Baptists in the nation. Just a few weeks later, on June 19, 1971, at the Baptist Seminary of East Africa in Arusha, Tanzania, representatives from 121 churches also voted to form the Baptist Convention of Tanzania (24, p. 170 - Saunders quoted Baptist Mission of East Africa, Minutes of Mission meeting, August 23 - 29, 1971).

First Southern Missionaries began their mission in Kenya on December 17, 1956; they started their activities at Shauri Moyo, Riruta, and Jericho in Nairobi. After some time, two other missionary couples joined the work. Those were the Hamptons and the Martins. In October, 1957, they opened Kisauni Baptist Church in Coast Province, and in 1958 Morris Wanje became the first Kenyan Baptist Pastor of Kisauni. (2. p. 1).

Meanwhile, there was one other Baptist church existing in Nairobi. It was an English - speaking church which was organized in October 1956 with twenty members. The origin of this church

can be traced to a small group of Baptists in Nairobi who had met together on Sunday afternoon once a month for teas for several years prior to the Saunders' arrival in Nairobi.

The group was developed to become the Nairobi Baptist Fellowship. They began to hire places, buildings for worship (e.g. United Kenya Club). The church was especially organized in October 1956 with enough self-support, and became affiliated with the Baptist Union of Great Britain and Ireland. The Southern Baptist Missionaries led the church. Later the church achieved its own distinctive identity apart from the Baptist Mission of East Africa (26, pp. 27 - 29).

As the time went on, the Baptist work grew quickly. In January 1971, there was a meeting of Press Representatives at Limuru with several countries being represented. The press representatives from Kenya and Tanzania attended the meeting along with some others from the Mission.

Meanwhile the Baptists in Kenya and Tanzania had already decided to form their own Conventions in 1971. A constitution was drafted at the 1970 September meeting of Kenya's Evangelism Committee. Pastors and Missionaries were going around visiting churches to explain the constitution and its purpose as well as to answer the questions of members (3, August 25 - 31, 1975).

The Kenya Baptist Convention had been officially formed on Thursday, March 25, 1971 when the members gave their affirmative vote on it. Officers were elected the next day, and Pastor Morris Wanje, from Malindi, was selected the first

Moderator of the Baptist Convention of Kenya which was composed of 111 churches united together. John Kariuki became his deputy. The purpose of having an independent Convention was to find out a better way of cooperating with foreign missionaries in spreading the Gospel of Christ in Kenya (26, p. 126).

When the Mission met in annual session in August, 1971, a letter was read noting that the Baptist Convention of Kenya had become a part of the Baptist World Alliance ( 24, p. 170.).

The Baptist churches continued to grow remarkably in twenty years (1971 - 1991). They moved from 111 churches to 1,800 churches in the whole Convention of Kenya. However, some of these churches needed full time and qualified pastors, especially in the city of Nairobi.

Very recently, in April 1993 during the twenty- second Annual General Meeting sponsored by the Baptist Convention, a report was presented on the wonderful development of the Baptist denomination in Kenya. It has around 2,000 churches, 150,000 members, 56 Associations, two high schools, a seminary with two branches (Kisumu and Malindi), media (Communications and publications) Brackenhurst Baptist Conference Centre, Changamwe and Nairobi Baptist Centres (Shauri Moyo), 17 clinics in Western and Nyanza Provinces, several Bible schools and T.E.E., several primary schools and nursery schools. It has orphanages at Maili Saba and Kahawa West and Polytechnics at Highridge and Kiembeni. There are several projects in many churches at the Coast, Nairobi, and Nandi. There is a progress in the women's

department and youth department, and they have started a men's department and many others. The Associations range from ten churches to three hundred churches.

As it was mentioned before, the Baptist Convention of Kenya has many Associations. Each Association groups a certain number of local churches. The following are the names of all Baptist Associations, and the total number of the local churches according to the mission report of August 1990. However, some figures are not available in the records.

August 8, 1990

Association's Name	Number of churches	Number of church leaders
Bungoma	47	-
Bunyore	11	9
Busia	-	-
Butere	-	22
Ekia	46	35
Elgon	53	43
Hamisi	-	-
Homa Bay	30	24
Kakamega	50	29
Kakamega East	-	-
Kano Central	-	-

Association's Name	Number of churches	Number of church leaders
Kaputei	32	22
Kericho	45	39
Khulisero	25	14
Kiambu	41	28
Kilifi	38	27
Kimilili	-	-
Kisii	-	-
Kisumu	42	36
Kitale	-	-
Kitui South	102	90
Kwale/Kilifi	-	28
Loitokitok	7	4
Lower Nyakach	-	-
Machakos Central	23	15
Makindu	-	21
Makueni	-	-
Malindi	49	129
Matapato	9	7
Meru	71	51
Migori	6	4
Mombasa	-	42
Mtito Andei	-	-
Mumias	32	22
Murang'a	35	

Association's Name	Number of churches	Number of church leaders
Mwingi	23	20
Nairobi	24	20
Nakuru	20	67
Nandi	14	4
Nithi	29	24
Nyandarua/Iai	29	23
Nyeri	81	43
Port Victoria	10	10
Siaya	12	6
South Nyanza	20	12
Suswa	16	10
Taita/Taveta	19	14
Uasin Gichu	-	-

Association's Name	Number of churches	Number of church leaders
Ukambani East	51	48
Ukambani South	36	-
Ukambani West	-	-
Upper Nyakach	-	-
Vihasa	24	?
Webuye	21	19
Yatta	-	28
Yatta Masinga	-	-
Winam	52	37
Wanga	20	16

### THE ROLE OF THE BAPTIST CONVENTION OF KENYA IN THEOLOGICAL EDUCATION

There are very few references which show the contribution of the Baptist Convention of Kenya to the training of church leaders. It was often a duty of the Southern Baptist Mission of East Africa to initiate and to lead theological education programmes.

However, missionaries always worked according to a positive agreement with the leaders of Kenya Baptist Convention, and according to the needs of the local churches about church leadership. The Baptist Convention (Associations) organize local Bible Schools, and give financial support.

Moreover about finance, the Baptist Convention spent 52,500/= Kenya shillings, in 1992, for supporting theological education. These are 40,000/= to support Kenya Baptist Theological College, 10,000/= to help Arusha Baptist Theological Seminary, and 2,500/= to sponsor local training in Kenya. This sponsorship is given every year. It also financially intervenes for short-time seminars on leadership with the collaboration with the Baptist Mission in Kenya.

The review of literature that has been mentioned in this section documents the origin and development of the Baptist Convention of Kenya. The review indicates the independence of the Convention from the leadership of Foreign Missionaries over the nationals, and the Convention of Kenya and Tanzania were separated. The Baptist Convention of Kenya grew remarkably, and that growth required more leaders, and more theological

education programmes. Many churches do not have full-time pastors. Meanwhile, the survey shows that there is only a small contribution from Kenya Baptist Convention to the training of church leaders.

### 3. VIEWS OF CHRISTIAN CHURCHES AND MISSIONS TOWARDS THEOLOGICAL EDUCATION

The major aim of Baptist Missionaries in Kenya was to evangelize people, and to make converts so as to fulfil the great commission of our Lord Jesus Christ (Mt. 28: 19 - 20). However, they needed nationals to work with them. To achieve their goals, they commenced to train church leaders who were able to help them and to assume the responsibilities of the entire church with confidence in their tasks.

Kenneth K. Kilinski and Jerry C. Wofford (1973) viewed Matthew 28 : 19 - 20 as to provide an unending supply of trained leadership (14, pp. 64 - 65). Moreover, Ralph D. Winer (1969), Charles Lake (October 1992), in attempting to describe the missionary philosophy of educating church leaders, generally said that, it is to develop the particular gifts that each individual has so that he can assume the responsibilities of church leadership.

In connection with that reality of developing gifts, Weldon (1979) used an example on the philosophy of teaching basing on the facts that 'students rather than teachers are responsible for their education'.

The students are actively involved in the learning process in a structure of participation learning and personal experience. They are guided in the acquisition of knowledge by specially designed manuals (30, p.16). Edwin Erickson (1972) reinforced the idea that the missionary goals in training rural church leaders were to provide good theological training for those leaders in order to promote church growth. Parkash George (October, 1991) added that, it is 'to offer missionary training to people before they are sent to the mission field'. Paul Bowers (1982) spiritually viewed the issue of theological education in the following way :

The goal of training the man of God is to bring to maturity his missiological commitment to the proclamation of the Gospel, to the nurture of believers, and to teaching in truth and righteousness; it is as well to inspire compassionate service for the poor and despised and sick of this world, and also for the rich and those with whom we have cultural affinity (5, pp. 13 - 15).

Bowers briefly argues that the goal is to bring men to maturity in proclaiming the gospel. In continuity with these previous works covered on this topic, Hezekiah Weru Gichanga (1991) wrote further on the Baptist Theological Education by Extension in Kenya by saying :

The Baptist TEE programme is concerned with the social context within which formation occurs. This is a key factor in the preparation of pastors who are actually able to minister effectively in their cultural environment . . . . A good TEE programme is to extend the seminary and not to eradicate it" (11, p. 10).

Gichanga means that the education philosophy of Baptists in training pastors is to enable the learners to minister with effectiveness in their cultural environment and context. He later concluded his study by recommending that churches should have "the educational philosophies which emphasize the practical and concrete specifics tending to emphasize a local grassroot context" (11, p. 31).

#### 4. OBJECTIVES AND ROLE OF FOREIGN MISSIONARIES IN EDUCATING AFRICAN CHURCH LEADERS.

This portion of the chapter deals with the task of Foreign Missionaries in Africa, and specially their contribution to instruct Africans for both church ministries and public services. It will also discuss their integration into the African cultures during the time of teaching.

Most of the Baptist church leaders in Kenya were theologically educated under Foreign Missionary support, as happened in many other African countries. Charity D. Solomon (1990) states that 'the Southern African Missionaries further intensified their efforts in training the indigenous leaders . . . The primary objective of establishing the institute was to train pastors for church leadership' (23, pp. 41 - 42). This shows that missionaries devoted their efforts to contribute to the teaching African church leaders.

In 1963, the All-African Churches Conference affirmed that Christian missionaries contributed a lot in organizing Christian Education in Madagascar. Their aim was to train leaders both for

the church and nation (1, pp. 7 - 8). In the same way, L.E. Kwast (1971) pointed out the work of English missionaries in Cameroon. He wrote that English Baptist missionaries established schools in Cameroon and translated the Scripture into the vernacular for the purpose of winning the natives for Christ. They had to gather a few native people into the mission compound from their ancestral villages to teach them how to read God's word. They later founded many Baptist institutions including primary and secondary school education, teacher training college, medicine, and theological education programmes (17, pp. 144 - 148).

In the area of theological education in Cameroon, missionaries organized it in threefold ministries :

1. Educational institutions as a means of evangelism whereby thousands of children come to know Christ each year.
2. They provided the educated Christian leadership for churches in Cameroon through different levels of trainings.
3. They also provided basic education for the laymen who later became pastors and teachers in the churches (17, p. 151).

Kwast brings out the missionary function in training men for the work of the church and its ministry in Cameroon. They were concerned more with theological education because they saw a growing need for trained leaders in a quickly growing number of Baptist congregations.

Donald McGavran (1959) notes that 'the missionary theological educators learned to share the culture of those they teach, and they used the cross - disciplines of ethnolinguistics and

ethnopedagogy to help them to do teaching (19, pp. 3 - 4). Francis Harry Hendrickson (1964) in his thesis about 'The Reactions of selected Congo Missionaries toward presumed criticisms of missionary education in Africa', concluded that Protestant missionary education was practical and adapted to the local situation.

However, some writers negatively criticized the missionary task in education of the African Church leaders. For example, Willem Saayman (September, 1991) argues that mission educators brought their own culture to change the African culture. In his article on page twenty, he says;

The idealism of early mission educators and their total commitment to African advancement are well known. What I am saying is that because missionaries accepted (basically without question) that Western Culture was superior to African culture, and because they introduced a Western style of education without reference to the traditional African understanding of education, they estranged early mission education from their culture, mostly without providing them with the tools to integrate the culture change (22, p. 20).

Saayman here means that the missions' education did not succeed in constructing a local theology of education. They forced African young students to adopt the Western culture in learning.

Moreover, Mark Peter Bray went far in his study to explain why Foreign Missionaries were concerned with education. Most Western missionaries regards formal education as a very

important part of Evangelism and they therefore, established many schools very soon after their arrival in Africa. The following are some of his reasons by which missionaries emphasized education in Africa :

1. Missionaries considered education because of its connections with the Christian religion. Bray here means that, Christianity is a religion of the Book. Therefore, Protestant missionaries in particular felt that people could read the Bible for themselves without relying on others to expound for them, and would therefore more thoroughly understand the teaching of the church.
2. They considered education because it was also a means by which the missionaries extended their preaching in their schools they trained Africans to spread the message.
3. Educational provision improved relations between the missionaries and the colonial authorities, since both were concerned to 'civilize' Africa by promoting European values among the local peoples.
4. Education was a valuable means to gain local confidence. The links between schooling and economic and political advance were rapidly perceived by some African groups, and from the beginning there was a considerable demand for education (6, pp. 7 - 8).

Based on the statements above, Bray argued that Christian missionaries involved themselves on education for the purpose of helping their adherents to know how to read the Bible. They

wanted the congregation to hear and see the word of God. It was also to get more educated helpers to spread their religion, to work together with colonialists in encouraging European values in their colonies, and to earn the confidence of African local people.

The review of the literature brought out and discussed in this section show the aim and the task of Foreign Missionaries in educating African leaders for secular and sacred jobs. Theological education was one of their great emphases to produce helpers, and to make them responsible for African Church Ministries. The literature also points out that education allowed Christians to fit into Christianity (e.g. reading the Bible) as well as to encourage foreign values.

##### **5. PURPOSES, GOALS, AND OBJECTIVES OF THEOLOGICAL SCHOOLS.**

Much has been written and discussed concerning the common purpose of theological schools is to train pastors and other leaders of the church. Kore, in his dissertation, argued that, the object of a theological education clearly is to educate leaders of Christ's mission in the variety of practical settings and needs of the society; the entire theological education programme must be focussed also on methods and skills to communicate the Gospel effectively (16, p. 34).

Lloyd E. Kwast (1971) also expressed his feelings on the issue of training mission leaders. He states it that 'one of the most urgent needs facing the Baptist Church is for additional Bible - trained leadership in the churches'. Only with additional dedicated

leaders who possess a sound understanding of Biblical truth can the church hope to grow spiritually or numerically in the future (17, p. 179).

Theological education should reach every member of the church. Charles Lake (October, 1992) stresses the importance of training lay people in the church. For him, 'the task of fulfilling the Christ's great commission is too large for the clergy to accomplish alone. That is why the local church has to equip the committed lay worker possessing the gifts and the grace for ministry' (18, p. 29).

Lake's opinion is very important because these talented people are needed everywhere in the church services. They are needed voluntarily because the local church cannot afford to expect only paid staff to be involved in ministry. It also contributes to reduce the heavy responsibilities upon many pastors with help from the laity of their churches.

Training is a mission constituent in many local churches today. Therefore, theological education is essential to equip gifted members to be confident in their work.

Some training may need to be long-term while other training can be completed in only a few sessions depending on the goals of the curriculum planners, and the needs of the church.

In connection with the training matter, Charles Lake also appends more responsibilities to the church leaders, and he says:

The church must be ready to provide ministry opportunities for those who are trained. Some trainees will be mature enough to listen for God's direction, perhaps even exploring new areas of ministry in which the church has not before participated. Church leaders should not be threatened by new ideas for ministry (18, p. 30).

Lake proposed the church to help the trainees to practise their gifts effectively. He also has trust in training to assist believers to discover, develop, and deploy their spiritual gifts (Rom. 12 : 3 - 8) in particular ministries of the church.

These church leaders have different levels of education, and then various functions in the body of Christ. Donald McGavran (1959) identified three kinds of leaders in the Christian church. One kind of leader in the local church is for the classes (educated, reasonably salaried). Another kind of leaders is needed for the masses (uneducated, labourers, etc.). A third kind of leader is the unpaid laymen (19, p. 83). Among the unpaid leaders there are elders, deacons, Sunday School teachers, and Evangelists while among the paid ones are preachers (who need a good and higher education), and those who are in international leadership of the church.

There exist many levels of theological education depending on purposes and goals of institutions and churches. For example, Kenya Baptist Theological College has several programmes; but with the same goal of training pastors and other leaders of the church. This school is a combination of extension and residential programmes.

Ross F. Kinsler (1981) investigated on the extension movement in theological education. He states that traditional, residential theological schools are extremely expensive, especially if they attempt to reach the more mature leaders of the churches. But he has also criticized them for creating a heavy financial burden on the churches, for producing professional pastors at higher support levels. He generally considered Bible schools and seminaries to be more expensive than T.E.E.

Gerald Bates (1970) upheld that idea of using Theological Education by Extension (T.E.E.) as a very successful method of training church workers. He concisely summarizes its main characteristics and advantages as follows :

1. It allows for education on the job without removing valuable men from service.
2. It indicates proven leaders where wastage is likely to be very small.
3. The effectiveness of its main method, programmed instruction, has been educationally proven, and this method is further strengthened by the use of frequent seminars.
4. It removes the economic barriers which stand in the way of educating mature family men in a residential setting.

5. It allows direct and immediate application of the cognitive material to tasks at hand.
6. It avoids the deculturalization brought about by isolating a man from his cultural matrix for a long period of time (4, pp. 230 - 231).

Bates' aim in the above statement was to encourage local church leaders to develop their gifts and ministries without leaving their homes, communities, congregations, and jobs.

Kironga Gatimu (1983), former director of the Parish - level programme of TEE of the Diocese of Mt Kenya East, considers TEE programmes as a scenario for a relatively cheap way of providing the church leadership with manpower needed (10, p.5).

Ross F Kinsler ( 1981), Ren C. Padilla (1988), and Gichanga (1991) all pointed out another purpose of TEE as to provide a good theological training for the church leaders who lack a high level of formal general education. It helps them to discover and develop their spiritual education. Furthermore, the Wheaton's 83 conference expressed the necessity of recognizing 'the importance of the use of the gifts of the Spirit among members of the local church so that the theological training can be made available to every member of the church'.The conference finally recommended that the structures of theological training must be faithful to the scriptural models of training and rooted in the cultures of the people with the purpose of transforming man and society (13, pp. 1, 4).

The references above show that TEE is the most significant tool in Evangelization and church development in the twentieth century because (1) it improves self-sufficiency as a continual leader, (2) it is relatively inexpensive, (3) it builds a library for the student, (4) it has no limits to its academic simplicity or its academic complexity, (5) it builds a regular contact with the church leaders of an area, and it is also flexible enough to allow for specializing. Moreover, extension theological education can reach all levels of society and all races.

The literature surveyed for this section serves to document and emphasize the importance of setting purposes, goals, and objectives for theological education. The survey also shows that the major and common goal of theological schools is to train pastors and other church leaders to promote confidence in their task in the church. The theological training should be for every member of the body of Christ in order to reduce the heavy responsibility of many church leaders who work alone in church activities.

## 6. CHURCH GROWTH IN RELATION TO THEOLOGICAL EDUCATION.

Much has been written in regard to church growth, and different ways in which the church can have numerical, geographical, or/and spiritual growth.

Ebbie C. Smith defines the term 'church growth' as a reference to the application of methods and strategies to further the numerical and qualitative growth of local congregations and denominations (25, p. 15). For Smith, a sufficient definition of

church growth contains at least these following eight factors. Those are numerical increase, evangelism, spiritual maturity, discipleship, idea of growth, reproducibility, appropriate methods, and continuous evaluation (25, pp. 15 - 18).

The first factor in a definition of church growth relates to numerical increase of churches and of members in churches.

The second factor is Evangelism. It constitutes an important factor in a definition of church growth. Church growth emphasizes winning all people and groups of people (ethnic, national, language, socio-economic, and regional) on earth to faith in Christ. Evangelizing means bringing people to a personal, saving knowledge of Jesus Christ to the end they become his followers and members of his church.

The third factor is spiritual maturity. A definition of church growth must also include the spiritual incorporation of the evangelized into local congregations of worshipping, serving believers. Church growth can remain incomplete until believers are vitally related to a local body of Christians.

The fourth factor relates to discipling or perfecting of believers in the congregations. Believers in the New Testament churches continued in the apostles' doctrine and fellowship (Acts 2: 42).

The fifth factor is to discover the nature of church growth ideas.

The sixth factor deals with reproducibility. A genuine church growth requires that both Christians and churches continuously produce more Christians and more congregations.

The seventh factor relates to the use of appropriate methods. Churches growth seeking methods that enhance the desired end of church advance.

The eighth factor involves continuously monitoring and evaluating processes seeking to understand effectiveness in order to implement further development (25, pp. 15 - 18).

Roy Pointer (1984), and Harvie M. Conn (1976) have done good work on the dimensions of church growth. They also explained the necessity of quantitative and qualitative growths.

Win Arn also displays the leadership qualities for growing the church leaders in Evangelism. He considered Evangelism as 'the heart of any programme for outreach and growth'. The church must therefore, have regular training sessions for that 'if the church is to grow, all Christians should be mobilizing for Evangelism' (19, p. 85).

Louise Jeter Walker (1977), in attempting to describe how the church can reach out to the world, directly approached the conditions for church growth. These are the right seed, the right field, and the right methods (28, p. 112).

However, the church cannot have a successful growth without training its members. Training is a very needed ingredient in the churches today for a real growth. Speaking to the students at Kobe Lutheran theological seminary, Japan, Dr Lee Jong - Yun of Korea, gave of twenty-five reasons for the phenomenal growth of the church. Six of them are directly related to the church pastors and their training. Those are :

1. Many trained workers. Promising professionals leave their work and take intensive theological training. Pastors are well paid, speak with authority and work very hard.
2. Christian schools must educate church leaders.
3. Hard work of pastors and lay people.
4. Pastors are well trained in seminaries.
5. Effective strategies for church growth. All seminary students are encouraged to establish new churches.
6. Bible translation must be given priority (13, p. 3).

Training is a great secret of New Testament church growth. Donald A McGavran (1973) wrote that 'recruitizing and training leaders are important for growing churches' (19, p. 31). He gave an example of the New Testament programme by saying that 'one secret of New Testament church growth was that leaders were trained in and by the church in action. It trained as it went forward'. Furthermore, Win Arn believes that leadership training, from the New Testament church until today, has been a chief secret of growing churches (19, p. 107).

It has been observed by the researcher, senior pastors, and lecturers (e.g. questions 9 and 13 in oral interviews) that, students who came out of victorious churches with effective church leaders are generally successful in their ministries while the trainees from weak and cold churches, is often qualified academically, but their potential for the church is limited. Therefore, the responsibility for recruiting and training church leaders is upon the local church.

Otherwise, if the church cannot do so, its possibilities for growth are limited. But still some questions are raised about the gifted leaders whether they also need leadership training, and about the kind of training that can be offered to them.

On the same concept, Donald McGavran (1959) suggested that every church can institute regular training classes in church growth (19, p. 108). Peter C. Wagner also stated that all leaders must be trained to develop their ability. In writing on how to lead a church to growth, he argued that leadership is learned even if someone is gifted. He says :

No matter where you are as a leader today, you can be a stronger leader by taking appropriate training. If you have the gift of leadership, you need to develop that gift to your greatest potential. And if you do not have the gift, you can still be a reasonably competent leader, although it will not be as easy (27, p. 104).

Learning helps to develop the knowledge skills, and help the person to be a better growth leader. Theological training contributes to church growth. Lee Jong - Yun (1983) points out that 'well-trained, hard working and Spirit - filled pastors are a key factor in the phenomenal growth of the church' (13, p.1).

Meanwhile, Charles Lake saw a danger among many church leaders today. Lake (1992) argues that 'many pastors are attempting to do a job that they were never meant to do alone, and the result is to burn out'. They often blame members for their lack of involvement instead of investing time to equip them for church ministries (18, p. 29).

Better training methods are required too. Concerning this matter, Raymur James Downey (1981) considered an apprenticeship to be a model of training which was primarily non-formal in character. In his thesis on the 'Old Testament Patterns of leadership training', he found out that in O.T. training placed a great deal of emphasis on student observation as well as non-formal learning situations. Training was directed towards the efficient accomplishment of specific duties whose dimensions were understood by both teacher and student' (25, p. 88). Roy Pointer (1984) also comments that leaders should be trained in an 'apprenticeship' relationship, as Jesus trained his disciples. The new potential leaders have to work together with existing leaders, so that their confidence may grow, and gifts and ministries develop (21, p. 123).

General Bates (1970) supported the Jesus' method of training. He indicated that Jesus' training of his disciples was a familiar instructional model in the Bible. He taught the adult men who left occupations to follow Him. Their training was as follows:

1. Disciples were participating in mid-service training,
2. Learning took place through precept and initiation,
3. Jesus treated them as adults.
4. The approach was problem-centred,
5. They could incorporate learning into their experience and in practice,

6. Jesus' teaching was event-rather than information- centred (4, p. 216)

In spite of His great method of teaching, Jesus Christ founded the church; but He did not found a seminary. Therefore, actual theological programmes derive their legitimacy from relationship to the church. For this reason, the relationship between theological schools and the church is essential, and it should be based on service.

Richard P. Dugan (1983) reconsiders the relationships between the Christian Bible College and individual church leaders, and especially on the role of these institutions in church organizations. He examined the restructuring of the Bible Colleges of the twenty - first century in order to strengthen their relation with churches. He defined four ways of doing it as follows :

1. The Colleges cannot consider themselves to be individually unique and national in scope. Rather the Bible Colleges must become local in constituency and influence since Bible Colleges are fundamentally the same; there is no need for their influences to overlap. A college has to be a strong 'arm' of the local church.
2. The Bible Colleges must develop a stronger relationship with constituent churches.
3. Curricula at Bible Colleges has to reflect the needs of the local church while the Bible College has to continue to offer the tripartite Bible and theology, liberal arts, and professional courses for those preparing for full time ministries. It will

also offer a wider selection of courses for the lay person. Such curricula must include a good number of 'how - to' type courses for conducting a diversity of church ministries. The Bible College may find that it has as large or a larger number of lay people on its campus than degree seeking professionals.

4. The local churches must respond by recognizing the local Bible College as the educational element of their organization as a whole (7, p.3).

However, the above possible ways require good communication between the College and the church, financial support from the church, and encouragement from the school to the church, and vice-versa.

Furthermore, this relationship between theological school and the church must be centralized in one of service. Theological education should serve the church. The theological seminary exists for the church, not the church for the seminary.

Robert W. Ferris comments that 'if Bible School and Seminary graduates are unprepared to provide spiritual leadership required by the church and consistent with the scriptures, their training institutions are in a state of default' (9, p. 5). However, there are complaints by some seminary graduates in the practical ministries that they were not well prepared for ministry.

Eventually, one finds gaps which have developed between the training institution and the congregations it serves. It is a serious issue which needs a certain remedy. For that matter, Ferris suggests that the gap should not continue to exist if the good of the school is to serve the church, and he gives the following steps :

1. It requires that multiple linkages to the church should be developed.
2. To assure that the seminary serves the church requires that the goals and objectives of the seminary should be defined with the church. In other words, the seminary should exist truly to serve the church.
3. To enhance service to the church and servanthood within the church (9, pp. 5 - 9).

Therefore, mutually established goals, between the school and the church, should be the criteria of programme effectiveness. However, the school administrators should be held responsible for implementing stated goals. Moreover, theological education is successful when the graduates are able to serve the church in ways envisioned in goal statements.

The literature reviewed in this section documents the significance of theological education in the life of the church. Experts in church growth and leadership indicate that the relationship between theological institutions and the church should be to serve the church.

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## CHAPTER III

### METHODOLOGY FOR THE STUDY.

This chapter indicates the various steps and activities the researcher undertook to answer the research questions. It provides detailed information on population, instruments, procedure for data collection, and procedure for data analysis.

The method adopted in this study is the historical method because it describes what was the contribution of Kenya Baptist Theological College to the growth of the Baptist churches in Kenya, 1981 - 1992. John W. Best classifies historical research as follows:

Historical research describes What was. Its process involves investigating, recording, analyzing, and interpreting the events of the past for the purpose of discovering generalizations that are helpful in understanding the past, understanding the present, and to a limited extent, in anticipating the future (1, p. 25).

Therefore, this study followed the above statement in order to find out helpful generalizations comprehending the role of Kenya Baptist Theological College towards Baptist church growth.

### POPULATION

This area consists of people who were used in the study to get the necessary information. Senior pastors and missionaries who have served the Baptist Convention of Kenya or the Baptist Mission of Kenya for more than ten years were selected for this inquiry.

Population was from all the parts of Kenya where the Baptist church is found. They were persons of experience in the church leadership. Furthermore, they have been with the graduates of the Baptist Seminary in the ministerial service both before and after their graduation. The Moderator, General Secretary, and the other executive members of the Baptist Convention of Kenya also participated in answering the questionnaire. But the condition for these last participants was to be on the Executive Council for at least five years.

The researcher assumed that involving all Baptist church leaders under the Baptist Convention of Kenya in this study to answer the questionnaire would bring out some misleading information as was proved by the result of the preliminary survey and interviews. It is so because a large number of them are not yet ordained to be full ministers while others are very new in the pastoral work.

Consequently, the questionnaires were distributed by the researcher to a small number of leaders with the assumption that it could provide qualitative fact and highly - formed opinions about the function of Kenya Baptist Theological College to the church development.

Table 1 reveals the number of the years that the respondents have been in the church ministries. The suggested answers are (a) less than ten years, (b) between ten and nineteen years, (c) between twenty and twenty-nine years, and (d) more than thirty years.

**Table 1**

**YEARS OF THE MINISTERIAL EXPERIENCE FOR THE RESPONDENTS**

Value Label	Frequency	Percentage	Cumulative Percentage
Less than 10 years	9	14.5	14.5
Between 10 and 19 years	27	43.5	58.1
Between 20 and 29 years	22	35.5	93.5
More than 30 years	4	6.5	100.0
TOTAL	62	100.0	

This above table indicates that many respondents (79%) were between ten and twenty-nine years of experience in church leadership in the Baptist churches in Kenya. It then means that 14.5 per cent served the Baptist Convention less than ten years, 43.5 per cent worked between ten and nineteen years, 35.5 per cent ministered between twenty and twenty-nine years, and 6.5 percent were in the Baptist ministry for more than 30 years.

In addition to the participating clergy, all the leaders and lecturers at Kenya Baptist Theological College were also chosen for this study, and for the oral interviews in particular.

Therefore, the respondents were a combination of pastors and non-pastors. A random sample was used in this study during the twenty - second annual general meeting sponsored by the

Baptist Convention of Kenya 14 - 18 April, 1993. The number of the participants was determined by the above mentioned people who attended the meeting.

Table 2 provides data on respondents who were pastors or not. Among the sixty-two persons who returned the questionnaires, forty - five were ordained and senior pastors of the Baptist churches, while seventeen were not pastors. This last group was composed of the non-pastor missionaries, members of the executive committee of the Baptist Convention who are not pastors, and Chairmen of the Associations.

**Table 2**

**PROFESSIONS OF THE RESPONDENTS**

Value Label	Frequency	Percentage	Cumulative Percentage
Pastors	45	72.6	72.6
Non-Pastors	17	27.4	100
TOTAL	62	100.0	

**INSTRUMENT DEVELOPMENT**

This part of the chapter refers to the techniques of data collection used by the researcher. The major instrument utilized for data collection is a 26 item questionnaire developed for the study, and 13 open questions for oral interviews with the faculty and administration. The detailed list of questions designed to find

out the degree of the contribution of Kenya Baptist Theological College to the growth of the Baptist church in Kenya, 1981 - 1992.

Meanwhile, the researcher made a preliminary survey and interviews. For example some of the questions during that stage were :

1. How well do you know Kenya Baptist Theological College?
2. In your opinion, what is the role of Kenya Baptist Theological College in the development of the Baptist churches in Kenya?
3. What kind of people does KBTC train?
4. What is the ministerial work of the graduates of Kenya Baptist Theological College?
5. Why do many Baptist churches in Nairobi do not have pastors while the Baptists in Kenya have their own seminary?

The writer of this work contacted the administration of the concerned college, a few Baptist pastors in and around the Nairobi City, and the members of the executive committee of the Baptist Convention of Kenya. The responses from various individuals guided the researcher to compose the pertinent questions for this study.

The next step of organizing the instrument was to develop the multiple choice questions and certain oral questions based on the general research questions. The preliminary interviews also helped in forming the final questions. The questionnaire was discussed with a few Baptist pastors in Nairobi. Furthermore, it

was corrected and modified by the author under the guidance of his academic supervisors for more validity.

The following step was the research permission. In March 1993, the Principal of Kenya Baptist Theological College was requested for permission to allow the researcher to conduct the study on his school. He was very happy for this study to be done on their school. Moreover, he became one of the most helpful persons to the writer in bringing this work to a really successful conclusion.

For example, apart from permission, he told his staff to help the researcher by giving him the needed information. He contributed in finding the important documents, to make free and cheaper photocopies, and to introduce the researcher to the senior leaders of the Baptist Mission in Kenya whom the researcher did not know. In short, he was often available to encourage, to advise, and to help the researcher during his stay at Limuru - Brackenhurst.

Other permissions for doing this investigation were granted by the Academic Dean of Nairobi Evangelical Graduate School of Theology (NEGST), the Moderator, and the General Secretary of the Baptist Convention of Kenya (see appendix B).

## DATA COLLECTION PROCEDURE

The data for this study were collected at Limuru - Brackenhurst, April 13 - 18, 1993. A questionnaire consisting of twenty - six items was set based on the four research questions. It was expanded to get information, and recommendations in the following areas :

1. The Baptist pastoral education in Kenya before 1981. This area helped to know about the background of how Baptists of Kenya trained their church leaders who could possibly play a role in church growth too.
2. Kenya Baptist Theological College (KBTC) and its goals. It is concerned with the origin, goals, and development of the above school.
3. Relationship between Kenya Baptist Theological College and local Baptist churches from 1981 to 1992. This dealt with periodical stages of a relation of the seminary to the churches in the Baptist Convention of Kenya.
4. The productive and evaluative work of the graduates of Kenya Baptist Theological College in church duties. This area demonstrated the contribution of KBTC to Baptist church growth through its graduates in the field work. The above first three areas of this study give the directive information to ascertain the extent of that contribution.

The interviewer discovered, during his first survey and preliminary interviews, that one hundred copies of the questionnaire would be sufficient for the whole group of people

selected to represent the opinions of the rest of the church leaders. But only seventy - three persons participated in receiving and answering the questionnaire as was already mentioned in this chapter. Fortunately, every Association of churches had representatives in answering the questionnaire. This matter was confirmed by the interview participants, and also proved by the book records on the list of people who attended the annual general meeting of the Baptist Convention of Kenya on 13th - 18th April, 1993. The issue was carefully examined before the distribution of the questionnaire by the researcher with the great help of the General Secretary of the Baptist Convention of Kenya.

The researcher met the respondents in the Limuru - Brackenhurst chapel for about two hours before a dinner. The questionnaires were hand-delivered to the present respondents by the researcher himself, and he also received the completed questionnaires.

After the interviewer's instructions, less than a half - population answered the questions at that time while others preferred to have more time for better reflection upon the questionnaire. Most of the questions required ticking (✓) to the left side of the one and only answer that mainly represented his opinion. The open questions required short answers.

Nevertheless, some of the participants did not return the questionnaire during that week of the meeting. They posted them

to the researcher two weeks later. Yet eleven copies were never returned to the distributor, although he wrote to all participants who did not return their questionnaires requesting them to send them back.

Table 3 exhibits the outcome of the responses as follows; the total number of the respondents was sixty - two out of the seventy - three distributed copies of the questionnaire. Overall 85.0% then was obtained.

Another area of information was acquired from the available published works relating to theological seminary records, the convention minutes of meetings, and various annual reports. Others were obtained from the oral interviews with the founders of the seminary and trainers.

**Table 3**  
**FREQUENCY AND PERCENTAGE OF RETURNED RESPONSES**

Value Label	Frequency	Cumulative	Percentage
Returned responses	62	85.0	85.0
Non-Returned responses	11	15.0	100.0
TOTAL DISTRIBUTED COPIES	73	100.0	

### DATA ANALYSIS PROCEDURE

Data collected from questionnaires, oral interviews, and information found in the school archives was arranged and presented sequentially in sections. Statistical Package for Social Sciences (SPSS) was used in the analysis. Then the outcome was reported on the descriptive tables.

The analysis of the data depended on the returned number of responses. The result given by Statistical Package for Social Sciences, oral interviews, and the written materials has been interpreted and communicated in Chapter V based on the four research questions.

Responses for every item were compared by looking at the highest frequency and percentage in order to come upon the most significant issues regarding Kenya Baptist Theological College in connection with church growth. They also assisted the writer of this work to draw conclusions, and to give his implications and recommendations.

### SUMMARY OF THE CHAPTER

Chapter III identifies and describes the selected population used to get the qualitative data for this study, the description of the development of the instrument, the procedures for data collection, and the methods used for data interpretation.

## CHAPTER IV

### RESEARCH FINDINGS

#### CHAPTER BIBLIOGRAPHY

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The purpose of this chapter is to present the data gathered together from the questionnaire, and the archives of Kenya Baptist Theological College at Limuru - Brackenhurst. The questionnaire was administered to the Baptist senior pastors, senior foreign missionaries in Kenya, members of the executive committee of Kenya Baptist Convention, the seminary administrators and teachers.

This study was on the contribution of Kenya Baptist Theological College to the growth of the Baptist churches in Kenya, 1981 - 1992. The extent of this contribution was assessed through the descriptive tables that contain the summary statistics obtained from the research instruments.

The findings are reported in four important parts. Part One uses the data collected from both the records of the Baptist Theological College, and the interview questionnaire. This information deal with the system of the Baptist pastoral education in Kenya before the foundation of Kenya Baptist Theological College.

It contributes knowledge on the historical background of the seminary, and the reasons of establishing the seminary level at Kenya Baptist Theological College (KBTC). Part Two is about the description of Kenya Baptist Theological College and its goals. Part Three deals with the relationship between Kenya Baptist Theological College and the Baptist Convention of Kenya. That

connection between the school and local churches in the Convention was examined in the period from 1981 and 1992. Part Four treats the graduates of Kenya Baptist Theological College in the church ministries

### THE BAPTIST APPROACHES TO EDUCATION

The Baptist denomination is historically a part of the free church movement. This movement was a reaction to both the Reformed churches and the Roman Catholic Church which was being reformed. Baptists appealed to the masses of people because, among other reasons, the emphasis on the right of the individual to both interpret scripture and to be his own priest when relating to God.

Consequently, Dr. Sam Turner rightly comments that Baptists have had a strong emphasis on the rights of the individual and on the development of democracy in particular (13, p. 2). He added that the democratic strain which runs through Baptist Theology and practice provides impetus to the training of people at all levels. For example in Kenya, pastoral training has not been for the very educated only; Baptists have consistently developed a variety of pastor training possibilities at educational levels which correspond to the educational requirements of diverse congregations throughout any given area ( 13, p. 2).

In spite of the above Baptist emphases on training people at all levels, there is also a great consideration on higher level training amongst Baptists of the world. It is because of this big concern on education that Kenya Baptist Theological College

established the seminary level in 1981. Some of the reasons for this accent of focussing on the higher level training area:

- (a) There is a pressing need to be aware of the foundations of the Christian faith.
- (b) Skills must be developed and maintained which assist leaders to interpret the faith for the contemporary world.
- (c) The Christian gospel has high expectations for each individual to achieve his highest potential.
- (d) Christian leaders must achieve credible academic status to speak confidently to their society and nation (13, p. 3).

In addition to what is found in the school records, there are tables presenting the result of the items of the questionnaire in regard to the issues of the Baptist theological education through the two decades of sixties and seventies.

Those tables are Table 4 dealing with the methods of teaching church leaders before 1981, Table 5 concerning the instructors in the programmes of pastoral training, Table 6 relating to the learners in those programmes, Table 7 which is about the languages used for teaching, and Table 8 describing the goals of those educational programmes to 1981. A copy of the questionnaire is found in the Appendix of this thesis.

## Part I

### BAPTIST PASTORAL EDUCATIONAL POLICY IN KENYA BEFORE 1981.

This section traces the background of Baptists' means of training their pastors from their early years of that denomination in Kenya. For the purpose of this particular study, it will give the readers a picture of how the Baptist church grew before the beginning of Kenya Baptist Seminary. It will also help to observe its growing situation after having the higher level of training pastors.

The related research question is question 1.

#### Question 1:

What was the Baptist pastoral education in Kenya before the foundation of Kenya Baptist Theological College (before 1981)?

Items 3, 4, 5, 6, 7, and 8 on the questionnaire report on this question.

#### Findings.

The following results were obtained when senior Baptist pastors, senior foreign missionaries in Kenya, Seminary leaders and teachers were asked to choose between the following methods of training Baptist church leaders before the establishment of Kenya Baptist Seminary/College: (a) Apprenticeship method of training; (b) Correspondence courses; (c) Residential method of

training; (d) Mixture of residential and correspondence ways of training, and (e) Other opinion.

Table 4 shows that the percentage of the responses are 21.0 percent for apprenticeship method, 16.1 percent for correspondence, 8.1 percent for the residential method of training, 40.3 percent for the mixture of both the residential and correspondence ways of training, and 12.9 percent for the other methods which were not on the above list of the suggested answers. The participants who did not give their responses to this item are 1.6 percent.

It can be observed that the mixture of residential and correspondence was the predominant method, followed by the apprenticeship method of training.

**Table 4**

**THE METHODS OF TRAINING CHURCH LEADERS**

Value Label	Frequency	Percentage	Cumulative Percentage
Apprenticeship	13	21.0	21.0
Correspondence	10	16.6	37.0
Residential Method	5	8.1	45.2
Mixture of Correspondence and Residential	25	40.3	85.5
Other methods	8	12.9	98.4
No response	1	1.6	100.0
<b>TOTAL</b>	<b>62</b>	<b>100.0</b>	

Table 5 deals with the results on the instructors in the pastoral training programmes in the Baptist Convention of Kenya. There were three possible responses, and the respondents were requested to choose only one: (a) Foreigners, (b) Nationals, and (c) Both foreigners and nationals were involved in teaching.

The findings in this table point out that the percentage of the responses are 21.0 percent foreigners, 3.2 percent nationals, and 75.8 both foreigners and nationals

**Table 5**

**INSTRUCTORS IN THE PASTORAL TRAINING PROGRAMMES**

Value Label	Frequency	Percentage	Cumulative Percentage
Foreigners	13	21.0	21.0
Nationals	2	3.2	24.2
Foreigners and Nationals	46	75.8	100.0
<b>TOTAL</b>	<b>62</b>	<b>100.0</b>	

In connection with the teachers, another question was asked about students of those programmes: "Who were the learners"? The responses are presented on table 6. This table reports on the learners in the programme of educating the Baptist church loaders, especially pastors.

The proposed answers on this question are that learners were: (a) Males alone, (b) Females alone, and (c) Mixed males and females in the programmes. The following are the obtained results on the issue of learners; 51.6 percent of the respondents answered males alone, 4.8 percent chose females alone, and 43.5 percent selected a combination of males and females. It is clearly remarked that, the higher percentage of the response (51.6%) agreed that only males attained the pastoral training programmes.

Table 6

LEARNERS IN THE PASTORAL TRAINING PROGRAMMES

Value Label	Frequency	Percentage	Cumulative Percentage
Males alone	32	51.6	51.6
Females alone	3	4.8	56.5
Mixture of Males and Females	27	43.5	100.0
TOTAL	62	100.0	

Table 7 indicates the results found on the languages used for teaching. The subjects were asked to choose one of the following suggested responses: (a) Kiswahili, (b) English, (c) Mixture of Kiswahili and English, and (d) Other languages.

The findings are 25.8 percent for Kiswahili, 1.6 per cent for English, 66.1 per cent for the mixture of both Kiswahili and English, and 6.5 percent for other languages. It shows that, both English and Swahili were used to teach in the pastoral training programmes in the Baptist Convention of Kenya.

Table 7

LANGUAGES USED IN TEACHING

Value Label	Frequency	Percent	Cumulative Percent
Kiswahili	16	25.8	25.8
English	1	1.6	27.4
Both Kiswahili and English	41	66.1	93.5
Other Languages	4	6.5	100.0
TOTAL	62	100.0	

Table 8 presents the results on the goals of the education programmes before the foundation of the Baptist Seminary in Kenya. This particular item on the questionnaire was a type of open-ended question requiring a free answer. However, the respondents came out with three most common goals, while the rest of the responses were on diverse goals. Those specific and clear goals are better leadership, educating church leaders, and academic excellence.

A total of 40.3 percent of the respondents gave priority to educating church leaders, 19.4 percent chose training pastors for better church leadership. These two responses are meaningfully the same. In other words, the major goal Baptist theological programmes was to educate better church leaders. The remaining

answers are 1.6 percent for academic excellence, 11.3 percent gave other complex goals, and 27.4 percent did not respond to that question. For example about the complex goals given by the respondents are to offer basic biblical foundation for first pastorate and teaching men of God.

**Table 8**

**THE BAPTIST GOALS OF THE EDUCATION PROGRAMMES BEFORE 1981.**

Value Label	Frequency	Percent	Cumulative Percent
Better Leadership	12	19.4	19.4
Educating Church Leaders	25	40.3	59.7
Academic excellence	1	1.6	61.3
Other goals	7	11.3	72.6
No response	17	27.4	100.0
<b>TOTAL</b>	<b>62</b>	<b>100.0</b>	

Table 9 provides the information on problems faced by church leadership before getting the graduates for Kenya Baptist Seminary. The subjects were asked to select one of these possible responses: (a) Lack of trained pastors, (b) Insufficient pastors in the local churches, (c) Both untrained and insufficient pastors, and (d) Bad leadership in local churches.

The findings from the participants were 35.4 percent for lack of the trained pastors, 8.1 percent for insufficient pastors, 40.4 percent for both untrained and insufficient pastors, and 16.1 percent for a problem of a bad leadership in the church. For that reason, the highest frequency of the respondents said that the Baptist churches had the problems of lacking sufficient and trained pastors to lead them effectively.

**Table 9**

**PROBLEMS IN CHURCH LEADERSHIP BEFORE 1981**

Value Label	Frequency	Percent	Cumulative Percent
Lack of the trained pastors	22	35.4	35.4
Insufficient pastors in the local churches	5	8.1	43.5
Both untrained and insufficient pastors	25	40.4	83.9
Bad leadership in the local churches	10	16.1	100.0
<b>TOTAL</b>	<b>62</b>	<b>100.0</b>	

## PART TWO

### KENYA BAPTIST THEOLOGICAL COLLEGE AND ITS GOALS

This section describes the origin and development of Kenya Baptist Theological College and its goals from the time of its foundation up to 1992. It also presents the opinions on the education which is offered there, and other education programmes which were on parallel with the seminary level among Baptist in Kenya.

The related research question is question 2.

#### Question 2

What is Kenya Baptist Theological College and its goals?

Items 9, 10 and 11 on the questionnaire report on the goals of the above institution besides the other data were obtained from the school Newsletters, Arusha Seminary reports, and minutes of the Baptist Convention of Kenya. These documents provide information about the background of the seminary up to the educational programmes offered by Kenya Baptist Theological College, and other theological education found in Kenya Baptist Convention between 1981 and 1992.

### ORIGIN AND DEVELOPMENT OF KENYA BAPTIST THEOLOGICAL COLLEGE

Kenya Baptist Theological College originated in the "International Baptist Theological Seminary of Eastern Africa", Arusha, Tanzania. It was first entitled "International Baptist Theological Seminary of Eastern Africa, Kenya Branch" (IBTSEA - Kenya Branch).

Meanwhile, on April 13, 1989 during the general annual meeting of Kenya Baptist Convention, disagreements emerged between the principals of the two Campuses, Arusha and Limuru, at their time of giving the school reports. The real cause of misunderstanding was that the Baptist Seminary, Kenya Branch, declared its independence, and the Principal of Arusha Seminary refused that decision. The writer of this thesis was present witnessing that event. On April 14, 1989, near the end of that meeting after the dedication of the ground for the new library, and the first graduation of Swahili I Class called 'Alpha I', the treasurer of Kenya Baptist Convention who is the actual Moderator of the Convention gave a speech about the importance and decision of having their own independent Seminary projecting for a strong Baptist college in Kenya.

Thereafter, the Kenya Branch changed its name to become 'Kenya Baptist Theological College' (proposed). After being approved by the Board of Governors of the school, and proposed to Kenya Higher Commission for Education, they officially began to use the new name 'Kenya Baptist Theological College' (KBTC).

The charter for KBTC was presented to the government of Kenya. Contacts with the Commission have continued to prepare the way for Baptists of Eastern Africa to have a recognized College which provides theological education at degree level for Baptists (9, p. 1). For these preceding reasons, the researcher preferred to use mainly 'Kenya Baptist Theological College', as the name of that institution. However, when it became necessary the writer also used IBTSEA - Kenya Branch, or Kenya Baptist Seminary.

First of all, when the school programme entered Kenya, it started as a main centre of Theological Education by Extension (TEE) in 1974. On January 4, 1981, the school became a seminary as a branch of Arusha International Baptist Theological Seminary of Eastern Africa (IBTSEA). During that period, the Baptist Conventions and Missions of Kenya and Tanzania were closely working together, especially in theological education programmes.

However, before proceeding to examine the final findings of the questionnaire, it is necessary to outline the historical development which led to the founding of KBTC at Brackenhurst, especially the seminary level.

#### INTERNATIONAL BAPTIST THEOLOGICAL SEMINARY OF EASTERN AFRICA

International Baptist Theological Seminary of Eastern Africa (IBTSEA) is the primary source of KBTC. It was planned since 1958 at the annual meeting of the Baptist Mission at Mbeya, Tanzania. The meeting nominated a seminary committee to pursue the matters pertaining to the establishment and operation of a seminary. A careful survey was made to find a good location for

the new institution. They investigated both areas of Iringa/Dabaga and Arusha/Moshi. In March 1959, the seminary committee selected the area around the town of Arusha. They got a hundred acre site located nine miles north of Arusha on the main Nairobi road.

The construction begun in early 1961 was completed by the end of that year. The first class was received in January, 1962 with fifteen students among whom fourteen graduated in December, 1964. Meantime, the formal seminary dedication took place on February 27, 1962. During that year the Baptist Seminary was accepted for membership in the Association of East African Theological Colleges/ Seminaries.

In 1980 the status of the seminary was changed to International Baptist Theological Seminary of Eastern Africa (IBTSEA). The change was necessary because of its influence as a training institution for Baptist Churches throughout Eastern Africa and Africa as a whole, especially by providing a majority of trained leadership. It always continued to assert its influence in theological education. The Foreign Mission Board of the Southern Baptist Convention supported the school from its foundation up today by financial assistance and personnel (11, p.1-3).

#### DECENTRALIZED THEOLOGICAL EDUCATION PROGRAMME

The Arusha Seminary also began a Decentralized Theological Education (D.T.E.) in 1980. It has transformed the theological education scene for Baptists of East Africa principally as one of the great explosions of growth in theological education. The programme spread quickly to Tanzania, Kenya and Uganda. For example, in 1980, Arusha Seminary enrolled 45 students at

Seminary level theological studies. In 1981, the Kenya Branch enrolled 11 students, beginning a trend toward decentralization of theological education in Kenya, Uganda, and Tanzania. Students from all three countries as well as Rwanda, have been part of the Kenya programme.

The D.T.E. Programme was created in response to the need to train qualified leaders who have elected not to attend a residential programme. It is an intermediate level of study. It leads to the Advanced Certificate of Theology. It is designed for a pastor or other minister to remain at home and in ministry while studying. This programme utilizes non-residential studies with local seminars and short-term residential periods.

This D.T.E. programme resulting in a rapid growth and strength in the churches throughout Eastern Africa was becoming apparent. After ten years of this programme, there were seven times the number of students enrolled in higher levels of theological studies than in 1980. Projections through the end of 1991 were 60 students in the Tanzania D.T.E., 45 students in Arusha Campus, 60 students in the Uganda D.T.E., and 147 students Kenya D.T.E. The total number was 312 students (6, p. 1).

INTERNATIONAL BAPTIST THEOLOGICAL SEMINARY OF  
EASTERN AFRICA, KENYA BRANCH.

The founders of IBTSEA Kenya Branch were Dr. Vance Kirkpatrick, Dr. Sam Turner, and Mr. Hezekiah Weru Gichanga. The pioneer class of Kenya Branch was selected in January 1981. This class was the first to begin seminary level studies at Kenya

Branch of International Baptist Theological Seminary of Eastern Africa. Most of the class were Kenyans, but there was also a student from Rwanda.

As the time went on, the seminary was developed to have three centres of Limuru (with Limuru as the headquarters), Kisumu, and Malindi. Teachers had to travel from the main centre to the two other centres.

During the period between 1981 and 1990, three theology classes have graduated and the first music class was graduated in April 1990.

The seminary had a remarkable growth from its beginning up to the time of writing. The rapid growth of this new college was due to several factors. Among them are the phenomenal expansion of the church in Kenya and pressing need for trained Baptist church leaders (8, p. 1).

The reports show that because of Kenya Baptist Theological College/ Baptist Seminary, Kenya Branch from 1983 to 1990, the Baptist Convention of Kenya churches have been doubling in number and membership every three years (1, p.2).

BIBLE SCHOOLS UNDER KBTC

The Bible School is one of the theological education programmes under Kenya Baptist Theological College, although it has some independent elements. It is considered as one of the basic levels in Kenya Baptist Theological education. It has the aim of training pastors.

On this particular level, local churches of a certain area come together to form their own one centre.

At this time of writing, the whole Baptist Convention of Kenya has nine Bible Schools. These are:

1. Kaptei in Kajiado, Rift Valley Province.
2. Kiambu in Central Province.
3. Kilifi in Coast Province.
4. Kisumu in Nyanza Province.
5. Malindi in Coast Province.
6. Mariakani in Kwale, Coast Province.
7. Matapato in Kajiado, Rift Valley, Province.
8. Murang'a in Central Province.
9. Rongo in Kisii, Nyanza Province.

A centre must have at least fifteen students chosen from the local churches, and approved by the associational committee led by the director of Bible Schools, before it can begin a class. The students meet at the school for five successive days per month for a total of nine weeks a year. Each class has a programme of three years to complete the whole course. Usually a centre has to bring its class through the whole three year programme before it begins another class. A Bible school may be permanent or temporary depending on the availability of students, funds, or decisions made by local churches in the same area (10). This programme offers the Certificate of Biblical Studies which is a basic certificate for local church pastors and evangelists. It qualifies for 50 credit hours toward the prerequisite requirements of other levels of study (e.g. Certificate of Theology).

#### General goals of Baptist Bible Schools in Kenya

The Baptist Bible schools in Kenya have five major goals. These are :

1. To provide trained pastors for the local Baptist churches in Kenya.
2. To give sound Christian leadership to local churches in Kenya, and local Baptist associations of churches.
3. To provide Christian workers who are able to work in the Lord's harvest.
6. To give a real foundation of sound biblical doctrines to church leaders.
5. To open the door for further pastoral training beyond Bible School levels (10).

**CERTIFICATE OF BIBLICAL STUDIES  
(BIBLE SCHOOL)**

**CURRICULUM**

**YEAR ONE**

Term one	Term two	Term three
Old Testament I	Old Testament II	Old Testament III
New Testament I	New Testament II	New Testament III
World Geography	Christian Gifts	Biblical Teaching on the Family
Swahili	Swahili	Swahili
Bible Study (Marks)*	Bible Study (Hosea)*	Bible Study (Philippians)*

**YEAR TWO AND THREE  
REQUIRED COURSES**

Evangelism	Pastoral Leadership
Preaching	Christian Theology
History of the Church	Doctrine of the Church
Holy Spirit	Music
Christian Ethics	Discipleship
Baptist Faith	Christian Leadership Skills
How to Teach	African Christian History

**"ELECTIVES" (From which the Bible School Principal must select six.)**

Bible Biographies	Hosea	Exodus
Galatians	10 Commandments	Amos
Joshua	Sermon on the Mount	Islam
John	Acts	I Timothy
Isaiah	I Corinthians	

The Bible Study is set up to be a personal study period each with minimal contact with a teacher. Most schools have this either before breakfast or as the first class of the day.

The Baptist Bible schools in Kenya get their curriculum, syllabus, and teachers from Kenya Baptist Theological College's office. Teaching includes general Christian courses such as Evangelism, Preaching, Baptist beliefs and customs, and other courses preparing the trainees for church ministries. They are financially supported by the Baptist mission in Kenya only.

Teachers must have a seminary training with at least a certificate in Theology. However, they must also have a good recommendation from their local churches concerning their Christian behaviour, maturity, and experience in evangelism and pastoral ministry.

Every centre must have at least three teachers. These are the Principal of the Bible school, and the two full-time teachers. Moreover, the Committee of Theological Education has to accept them as teachers in the Bible School.

Students in a Bible school are the people who have the gifts of serving Christ as church pastors. For this reason, men joined this training programme more than women. However, women were recently accepted in the programme. They are also called by God to do some Christian ministries in their local churches. Statistically speaking, 95% of the Bible school trainees were men, while 5% were women.

From 1985 to 1993, only 160 persons obtained their certificates from the Baptist Bible Schools. Most of these graduates are pastors, and in the other duties of church leadership. Others are teachers in the TEE programmes. Some other school graduates got opportunities to join the seminary level.

In whatever manner, the majority of the Bible School graduates are still leaving the church ministries because of their economic reasons, (e.g. small salary) family problems (e.g. taking the second wife), health problems (e.g. blindness), or death (10).

**THE SEMINARY LEVELS IN KTBC**

The seminary programme is on the secondary and post-secondary levels. In this programme the students come together at one of the three centres for two weeks out of every eight weeks for a period of four and a half years. All of the students have to meet at the main office at the Brackenhurst Baptist International centre in Limuru each November.

Few of the graduates of TEE and Bible School may be qualified for the seminary level. The typical student in this programme is 35 years old, married, and already a pastor. The seminary has four divisions:

1. Secondary level in Swahili leading to a certificate of Theology.
2. The Advanced Certificate programme in English.
3. The Diploma of Theology programme in English
4. The music programme leading to a diploma.

**CERTIFICATE OF THEOLOGY AND HONOURS CERTIFICATE OF THEOLOGY  
DIPLOMA OF THEOLOGY AND BACHELOR OF THEOLOGY**

**CURRICULUM**

SUMMARY OF REQUIREMENTS FOR THE CURRICULUM

AREA AND PROGRAMME OF STUDY REQUIREMENTS	C/Th* HOURS	HC/Th* HOURS	D/Th* HOURS	B/Th* HOURS
BIBLICAL STUDIES AREA	23	23	23	23
HISTORICAL/THEOLOGICAL AREA	37	37	37	37
MINISTRY AREA	38	38	38	38
AUXILIARY AREA	10	10	10	10
ADDITIONAL COURSES	36	36	36	36
ADDITIONAL COURSES SELECTED BY FACULTY				
TOTAL HOURS PREREQUISITES REQUIRED	56	56	206	296
TOTAL HOURS REQUIRED WITH KENYA BRANCH	144	144	144	144
TOTAL HOURS REQUIRED FOR THESE PROGRAMMES OF STUDY :	200	200	350	440

(\*See the meanings under "Abbreviation"; p. xviii)

**BIBLICAL STUDIES AREA**

Hours required 23

COURSE NUMBER	COURSE TITLE	C/Th HOURS	HC/Th HOURS	D/Th HOURS	B/Th HOURS
Division of Biblical Backgrounds : (BS 1)					
BS (4,5,6, 7) 2101	Old Testament Background	2	2	2	2
BS (4,5,6, 7) 2102	New Testament Background	2	2	2	2
Division of Old Testament Studies : (BS 2)					
BS (4,5,6, 7) 4201	Old Testament Survey*+	4	4	4	4
BS (4,5,6, 7) 2202	The Pentateuch	2	2	2	2
BS (4,5,6, 7) 2203	The Early Prophets of Israel	2	2	2	2
BS (4,5,6, 7) 2204	The Minor Prophets	2	2	2	2
BS (4,5,6, 7) 2205	Wisdom Literature	2	2	2	2
BS (4,5,6, 7) 2206	Hebrew History	2	2	2	2
BS (4,5,6, 7) 2207	(a, b, c, etc.) O.T. In-depth studies, each study	2	2	2	2

(\*+ The O.T. must be covered with a survey, by area studies or a combination of both)

BIBLICAL STUDIES AREA (Ctd.)

COURSE NUMBER	COURSE TITLE	C/Th HOURS	HC/Th HOURS	D/Th HOURS	B/Th HOURS
Division of New Testament Studies: (BS 3)					
BS (4,5,6, 7) 4301	New Testament Survey* +	4	4	4	4
BS (4,5,6, 7) 2302	Synoptic Gospel	2	2	2	2
BS (4,5,6, 7) 2303	Gospel and Epistles of John	2	2	2	2
BS (4,5,6, 7) 2304	Acts	2	2	2	2
BS (4,5,6, 7) 2305	Romans and Galatians	2	2	2	2
BS (4,5,6, 7) 2306	General Epistles	2	2	2	2
BS (4,5,6, 7) 2307	Revelation	2	2	2	2
BS (4,5,6, 7) 2306	(a, b, c, etc.) O.T. In-depth studies, each study	2	2	2	2

(\*+ The N.T. must be covered with a survey, by area studies or a combination of both)

HISTORICAL THEOLOGICAL AREA

Minimum Hours required 37

COURSE NUMBER	COURSE TITLE	C/Th HOURS	HC/Th HOURS	D/Th HOURS	B/Th HOURS
Division of Church History : (HT 1)					
HT (4,5,6, 7) 4101	Survey of Church History*+	4	4	4	4
HT (4,5,6, 7) 2102	Ancient and Medieval Church History	2	2	2	2
HT (4,5,6, 7) 2103	Church History from the Reformation	2	2	2	2
HT (4,5,6, 7) 2104	Baptist Church History	2*	2*	2*	2*
HT (4,5,6, 7) 2105	History of the Church in Africa	2	2	2	2
(*+ Church history will be covered with a survey, by area studies or a combination of both)					
Division of Theology: (HT 2)					
HT (4,5,6, 7) 4201	Biblical Theology	4	4	4	4
HT (4,5,6, 7) 2202	Systematic Theology	2	2	2	2
HT (4,5,6, 7) 2203	Contemporary Doctrinal Issues				
(a)	Doctrinal of the Holy spirit	2*	2*	2*	2*
(b)	Ecclesiology	2	2	2	2
(c)	Prophecy	2	2	2	2
HT (4,5,6, 7) 4204	Historical Theology	4	4	4	4
HT (4,5,6, 7) 2202	Baptist Doctrine and Policy	3*	3*	3*	3*
Division of Philosophy : (HT 3)					
HT (4,5,6, 7) 2301	African Traditional Religion	2	2	2	2
HT (4,5,6, 7) 2302	Comparative Religions	2	2	2	2
HT (4,5,6, 7) 2303	Islam	2	2	2	2
HT (4,5,6, 7) 2301	Introduction to Sects and Islam	2	2	2	2
HT (4,5,6, 7) 2301	Philosophy of Religion	2	2	2	2

HISTORICAL THEOLOGICAL AREA (Ctd.)

URSE NUMBER	COURSE TITLE	C/Th HOURS	HC/Th HOURS	D/Th HOURS	B/Th HOURS
Division of Ethics: (HT 4)					
(4,5,6, 7) 2401	Biblical Ethics	2	2	2	2
(4,5,6, 7) 2402	Basic Christian Ethics	2	2	2	2
(4,5,6, 7) 2403	Contemporary Christian Issues	2	2	2	2
(4,5,6, 7) 2404	Marriage and Family Life	2	2	2	2

CHRISTIAN MINISTRY AREA

Minimum Hours Required 38

URSE NUMBER	COURSE TITLE	C/Th HOURS	HC/Th HOURS	D/Th HOURS	B/Th HOURS
Division of Hermeneutics: (CM 1)					
I(4,5,6, 7) 2101	Principles of Biblical Interpretation	2	2	2	2
I(4,5,6, 7) 2102	Introduction to Biblical Exegesis	2	2	2	2
I(4,5,6, 7) 2103	The Bible and Its Interpretation	2*	2*	2*	2*
I(4,5,6, 7) 1104	Biblical Exegesis (1 hour each)	0	12	12	12

Division of Homiletics: (CM 2)

I(4,5,6, 7) 1201	Introduction to Preaching	1	1	1	1
I(4,5,6, 7) 4202	Sermon Preparation and Delivery	4*	4*	4*	4*
I(4,5,6, 7) 4203	Clinical Preaching	4	4	4	4
I(4,5,6, 7) 1204	Expository Sermon Preparation	4	4	4	4
I(4,5,6, 7) 1205	Topical Sermon Preparation	4	4	4	4

Division of Christian Education: (CM 3)

I(4,5,6, 7) 2301	Principles of Church Administration	2*	2*	2*	2*
I(4,5,6, 7) 2302	Personal/and Church Planning	2	2	2	2
I(4,5,6, 7) 2303	Philosophy of Education	2	2	2	2
I(4,5,6, 7) 2304	The Church Teaching and Training	2	2	2	2
I(4,5,6, 7) 2305	Principles and Dynamics of Teaching	2	2	2	2
I(4,5,6, 7) 2306	Stewardship and Church finances	2*	2*	2*	2*
I(4,5,6, 7) 2307	Fundamentals of Christian Studies	2	2	2	2
I(4,5,6, 7) 2308	Theological Education of Leaders	2	2	2	2

Division of the Pastor and His Ministry: (CM 4)

I(4,5,6, 7) 2401	The Pastor's Personal Life and Duties	2	2	2	2
I(4,5,6, 7) 2402	Pastoral Leadership	2	2	2	2
I(4,5,6, 7) 2403	Pastoral Care	2	2	2	2
I(4,5,6, 7) 2404	Christian Psychology	2	2	2	2
I(4,5,6, 7) 2405	Pastoral Counselling	2	2	2	2
I(4,5,6, 7) 2406	Worship Leadership	2	2	2	2
I(4,5,6, 7) 2407	Pastoral Leadership: Group Dyna.	2	2	2	2
I(4,5,6, 7) 2409	Accountable Ministries	12	12*	12*	12*

Division of the Ministry of the Church: (CM 5)

I(4,5,6, 7) 4501	The Church in Contemporary Kenya	4	4	4	4
I(4,5,6, 7) 2502	Baptist Ministries	2*	2*	2*	2*
I(4,5,6, 7) 6503	Research Paper	0	6*	6*	6*

CHRISTIAN MINISTRY AREA (Ctd.)

<u>COURSE NUMBER</u>	<u>COURSE TITLE</u>	<u>C/Th HOURS</u>	<u>HC/Th HOURS</u>	<u>D/Th HOURS</u>	<u>B/Th HOURS</u>
Division of Evangelism and Missions: (CM 6)					
M (4,5,6, 7) 4601	Personal and Church Evangelism	4*	4*	4*	4*
M (4,5,6, 7) 2602	Principles of Church Growth	2*	2*	2*	2*
M (4,5,6, 7) 2603	Starting New Churches (a project)	4*	4*	4*	4*
M (4,5,6, 7) 2604	Biblical Basis of Missions	2	2	2	2
M (4,5,6, 7) 2605	Survey of Christian Missions	2	2	2	2

AUXILIARY COURSE AREA

Minimum Hours Required 10  
Maximum Hours Allowed 20

<u>COURSE NUMBER</u>	<u>COURSE TITLE</u>	<u>C/Th HOURS</u>	<u>HC/Th HOURS</u>	<u>D/Th HOURS</u>	<u>B/Th HOURS</u>
Division of Personal Spiritual: (AC 1)					
C (4,5,6, 7) 2101	Prayer	2*	2*	2*	2*
C (4,5,6, 7) 2102	Basic Discipleship	2*	2*	2*	2*
Division of Personal Skills Development: (AC 2)					
C (4,5,6, 7) 2201	How to Study	2	2	2	0
C (4,5,6, 7) 3202	Typing	0	3	3	0
C (4,5,6, 7) 2202	Research and Writing	0	2	2	2
Division of Languages: (AC 3)					
C (4,5,6, 7) 1301	English	2	6	2	0
C (4,5,6, 7) 2302	Greek Appreciation	0	2	2	2
C (4,5,6, 7) 3403	Basic Greek	0	0	4	4
Division of Music: (AC 4)					
C (4,5,6, 7) 2401	Fundamentals of Music	2	2	2	2
C (4,5,6, 7) 2402	Music Leadership	2	2	2	2

\* Required Courses

\*+ Required coverage for which the Academic Dean in consultation with the Director of the Branch may choose either a survey, area studies or a combination of both.

Sequence of Courses

The Academic Dean in consultation with the Director will determine the sequence of courses and the courses offered which are outside of the area requirements.

Course Numbering System:

Each area has a two-letter designation.

BS = Biblical Studies Area;

HT = Historical/Theological Area;

CM = Ministry Area;

AC = Auxiliary Course Area.

The First numeral indicates the level of the course.

0 = Women's Course

1 = TEE Course

2 = Bible School Course

4 = Swahili Intermediate

5 = English Intermediate

6 = English Advance

7 = Bachelor's Degree

8 = Master's Degree

9 = \*

The second numeral indicates the hours credit for the course.

The third numeral indicates the division of the study within its area.

The fourth and fifth numerals indicate the number of the course within its division.

GUIDE FOR DETERMINING EQUIVALENT HOURS TO MEET PREREQUISITE NEEDS.

BIBLE WAY - Per Course	1 hour
BASIC TEE - Per Course	2 hours
CERTIFICATE OF BIBLICAL STUDIES	50 hours
ASSOCIATE OF THEOLOGY	24 hours
ADVANCED CERTIFICATE OF THEOLOGY	200 hours
"O" LEVELS, SECONDARY SCHOOL, Per Year	50 hours
"A" LEVELS, (Graduate)	94 hours
CERTIFICATE OF RELIGIOUS STUDIES	96 hours

The Local management Committee may authorize additional prerequisite equivalent credit hours upon the recommendation of the Academic Dean.

Number 9: was provided by the curriculum planners of KBTC to indicate the courses on the doctorate degree level. It was left empty because they do not have it soon.

The curricula above cover four areas. These are Biblical studies area, Historical - Theological area, Christian Ministry area, and Auxiliary Courses. The seminary programmes of study deal with the three following levels :

**A. INTERMEDIATE LEVEL:**

1. **Certificate of Theology** is an intermediate level programme in Swahili for pastors. It is given after successful completion of the 200 credit hour requirements.
2. **Honours Certificate of Theology** is an intermediate level programme in English for pastors and church workers. It is given after the successful completion of the 200 credit hour requirements. It is actually given as Advanced Certificate of Theology.

**Objectives for the two programmes**

- (a) To train those whom God has called and gifted for the ministry, especially the pastoral ministry and who are fluent in Swahili language (Certificate of Theology), or who are fluent in the English language (Advanced/Honours Certificate of Theology).
- (b) To provide instruction that will lead to a basic theological education.
- (c) To foster spiritual development and maturity in the lives of the students.

- (d) To improve ministry skills of the students.
- (e) To enhance contextualization by requiring an active ministry while learning.

**B. ADVANCED LEVEL :**

1. **Diploma of Theology** is an advanced programme for pastors and church workers. It is given after the successful completion of the 350 credit hour requirement. The Diploma qualifies for 96 hours credit toward the prerequisite requirements of another level programme.
  - (a) To train at an advanced level those whom God has called and gifted for the ministry, especially the pastoral ministry.
  - (b) To provide instruction that will lead to a basic theological education.
  - (c) To foster spiritual development and maturity in the lives of the students.
  - (d) To improve ministry skills of the students.
  - (e) To enhance contextualization by requiring an active ministry while learning.
2. **Certificate of Religious Studies** (University of Nairobi) is an advanced level programme for pastors who have completed an intermediate or advanced theological education programme with IBTSEA. This Certificate qualifies for 96 hours credit toward the prerequisite requirements of another level programme.

### Objectives for the Programme

- (a) To provide opportunity for those IBTSEA graduates who are capable of further studies to enter a course of study that will be readily acceptable to many people and institutions in Kenya.
- (b) To provide seminars to prepare graduates of the Seminary to take the external examinations offered by the Council of Higher Studies in Religion, University of Nairobi.

### C. DEGREE LEVEL:

**Bachelor of Theology** is a degree programme which follows the standards established by the Accrediting Council for Theological Education in Africa (ACTEA). This is offered in conjunction with the faculty and facilities of the residential campus of IBTSEA in Arusha. This curriculum requires 144 credit hours.

### Objectives for the Programme

- (a) To provide opportunity for IBTSEA advanced level graduates who are capable of doing degree work to enter a degree programme within East Africa.
- (b) To educate at a degree level those whom God has called and gifted for the ministry.
- (c) To provide instruction that will lead to an advanced theological education.

- (d) To improve the cognitive ministry skills of the student plus the blending of these together with his Christian commitment for the benefit of the church in Kenya.

Tables 10, 11 and 12 show the list of the seminary graduates from the Swahili and the English programmes.

**Table 10**

### CERTIFICATE IN THEOLOGY - SWAHILI

Year	Class	Enrolled	Graduated	Diploma	Certificate	Male	Female
		Students	Students				
1989	Swahili I	21	15 +(3 others)*	-	18	18	-
1990	Swahili II	14	12	-	12	12	-
1993	Swahili III	27	20	-	20	20	-
TOTAL		62	50	-	50	50	-

\* Note on 3 others In 1982, the Kenya Branch, IBTSEA became an approved centre for external theological studies of the University of Nairobi. This was under the inspection of the Council for Higher Studies in Religion. Therefore, the Seminary students are allowed to do Certificate and Diploma levels from the University.

**Table 11**

**ADVANCED CERTIFICATE AND DIPLOMA THEOLOGY**

Year	Class	Enrolled	Graduated	Diploma	Certificate	Male	Female
		Students	Students				
1985	English I	13	10	10	-	10	-
1987	English II	15	10	5	5	10	-
1990	English III	24	10	7	3	10	-
1992	English IV	21	16	-	16	16	-
	TOTAL	73	46	22	24	46	-

**Table 12**

**DIPLOMA IN CHURCH MUSIC**

Year	Class	Enrolled	Graduated	Diploma	Male	Female
		Students	Students			
1989	Swahili I	10	6	6	6	0

Table 10 presents the list of the graduates of Swahili I Class (1989). They were fifteen who got the certificate in Theology from the Baptist Seminary, and three other students received certificates of Religious studies from University of Nairobi.

Among the above graduates, sixteen are presently pastors and teachers. One person joined another denomination, another one died while he was still a minister of the Gospel.

The graduates of Swahili II class (1990) are pastors in Malindi Association as well as teaching either in TEE, or in Bible Schools. The Swahili III class had not yet graduated at the time of this investigation. However, seven students had already left the seminary studies; but the remaining twenty students completed their courses, and are waiting for their graduation day (5).

Table 11 Lists in sequence the students who enrolled for the English, classes, and those who graduated with Diplomas or Advanced Certificates.

Ten students completed the courses of English I. Six of them are full time pastors, three are half-time pastors and teachers, and one left the church ministry because of his family problems.

There are also ten graduates of English II class. They are all the church ministries serving as pastors, teachers, and chaplains. The same day of their graduation, two other students got certificates of Religious Studies, and the third one received the Diploma of Theology from the University of Nairobi.

Ten students of English III class also finished their studies, and they are pastors and teachers of both TEE and Bible Schools in their Associations. The sixteen graduates of English IV 1992 are in the Baptist ministries as pastors of the local churches, teachers in theological education programmes, and chaplains (5, pp. 1 - 2).

Table 12 presents students in the church music programme. The first music diploma class graduated on April 20, 1991 during the twentieth Anniversary of the Baptist Convention of Kenya (2, p. 2).

They were trained to teach in the areas of reading music, development of church choirs, how to lead music, organizing choir festivals, how to use music in Evangelism, and adjudicating choir festivals (14, p. 2). The group of these graduates began to compose the new Baptist Hyminal which will be used as an additional to 'Nyimbo za Sifa'.

Kenya Baptist Theological College also has a new programme of training the Baptist teachers who teach in different secular schools. They study for the Certificate in Theology.

#### CERTIFICATE OF THEOLOGY FOR BAPTIST TEACHERS

The teacher's class started in 1991. This programme is for Baptists who teach in Kenya secular primary or secondary schools.

The length of the course is three years, and the fees are KSh.3,500.00 per year. They normally meet at Limuru in August, December and/or April according to the public school holidays. The purpose is to offer a biblical training to the elite Baptists who are able to support and serve their local churches. (12, p. 4).

#### NATIONALIZATION OF KBTC LEADERSHIP

The leaders of Kenya Baptist Theological College (KBTC) have a new philosophy of nationalizing the Baptist work in Kenya. For this reason, the seminary is committed to rapid and effective nationalization of the training of the Baptists in Kenya.

Dr. Vance Kirkpatrick who is the Principal and one of the seminary founders clarified five parts of nationalizing this theological education. Those parts are as follows:

1. Nationalization must take place in the faculty/administration, Board of Governors, ownership of properties, financial support and curriculum.
2. KBTC has made giant steps toward nationalization over the past four years : The faculty and administration are dominantly nationals, the Board of Governors has a majority of Kenyans, control of some 57 acres of land is soon to be under a trust which will be elected by the Board of Governors. During the month of February 1993, the faculty initiated a major review and modification of the curriculum.
3. Nationalization must become an urgent component of Baptist strategy.
4. Financial nationalization is moving forward, but slowly. Fees are rising rapidly. About 12% of the budget is locally generated. The Baptist Convention of Kenya is increasing its support dramatically.

5. Nationalization is moving forward rapidly. Our churches are growing in both number and quality. As nationals control more and more of the theological education of Kenyans we Baptists must not fail to support the Kenyan teachers and administrations who lead us in theological education (7, p.2).

This particular section was dealing with the origin and development of Kenya Baptist Theological College. It shows that the actual programmes of KBTC include primary level studies, secondary level of studies, and a post-secondary non-degree programme. These courses of study are offered through the pastoral training programme centred in Limuru.

The programmes of Kenya Baptist Theological College are in both Swahili and English. However, the major studies are done in English only. There is the certificate level in Swahili. But the Advanced Certificate for the teachers' class, the Diploma in Theology, and the Diploma in Music are done in the English language. The above last three programmes are for three year study for the teachers' class only, and four years for the normal students of KBTC.

In connection with the seminary levels and programmes in Kenya Baptist Theological Seminary, Table 13 indicates the people's opinions about education offered at that school.

○

Table 13

EDUCATION OFFERED BY KENYA BAPTIST THEOLOGICAL COLLEGE

Value Label	Frequency	Percent	Cumulative Percent
A good training	53	85.5	95.5
Not a good training	4	6.5	91.9
Not clear to me	3	4.8	96.8
Other opinions	2	3.2	100.0
TOTAL	62	100.0	

The subjects were asked to give their evaluation on how they see that education. The suggested responses were that (a) it is a good training for church leaders, (b) it is not a good training for church leaders, (c) the question is not clear to me (respondent), and (d) other opinions.

Participants (85.5%) considered that Kenya Baptist Theological College offers a good training for church leaders. Other opinions were less reported.

Table 14 informs of other educational programmes of theology in the Baptist Convention of Kenya on a parallel with KBTC, 1981 - 1992. Item 11 on the questionnaire was an open-ended question requiring the answer yes or no, and to specify the chosen response.

Most respondents (82.3%) said "yes" while 16.1% chose "No" and 1.6% of the participants did not answer the question.

Table 14

THEOLOGICAL PROGRAMMES BESIDE KBTC

Value Label	Frequency	Percent	Cumulative Percent
Yes	51	82.3	82.3
No	10	16.1	98.4
No response	1	1.6	100.0
TOTAL	62	100.0	

Some of the specifications supporting that there were other theological education programmes in the Baptist Convention of Kenya even after the foundation of KBTC are:

1. Arusha Baptist Theological Seminary.
2. Independent local Bible schools.
3. TEE as a lower education level.
4. Bible Ways correspondence.
5. Leadership training seminars.
6. Christian studies (C.S.).
7. Sunday School programmes.
8. Literacy programme in the local churches.

THE GOALS AND AIMS OF KENYA BAPTIST  
THEOLOGICAL COLLEGE

The purpose of this section is to examine whether goals and objects of the Baptist Seminary in Kenya lead to church growth.

The related question about goals was an open-ended question expecting various responses. Nevertheless, the participants (88.7%) agreed on four common answers, except 11.3% of the respondents who did not give their opinions. The mentioned goals are (a) to prepare men and women for church ministries, (b) to meet the demand of having trained leaders in the churches, (c) to educate the best church pastors, and (d) to spread the Word of God.

Most respondents (59.7%) reported that, the goal of Kenya Baptist Theological College is to educate the best church pastors. Others (12.9%) indicated to prepare men and women for church ministries and the same number (12.9%) decided that the goal of KBTC is to meet the demands of the church in having the trained church leaders, while 3.2% said that it is to spread the Word of God.

Table 15

THE GOALS OF KENYA BAPTIST THEOLOGICAL COLLEGE

Value Label	Frequency	Percent	Cumulative Percent
Preparing men and women for ministries	8	12.9	12.9
Meeting the demands of local churches	8	12.9	25.8
Educating best church Pastors	37	59.7	85.5
Spreading the Word of God	2	3.2	88.7
No Response	7	16.1	100.0
TOTAL	62	100.0	

Analytically observed, the meaning of the four given goals are not different, except in terms only. Therefore, almost all the respondents came to the same result of training pastors who are able to meet the demands of the local churches.

Moreover, in the new proposed programme to renew Kenya Baptist Theological College, there is a detailed proposal of aims. The aims are as follows :

1. To address the needs of Baptists, the church and society by providing higher education within a Christian context.
2. To provide a balanced education which equips graduates to be effective in Christian vocations and professions.
3. To provide theological education which enhances the ability of churches to meet the spiritual needs of the society by developing effective ministries and institutions.

4. To utilize effective delivery system(s) to educate students within the context of their vacation.
5. To establish opportunities for research and advancement of professional skills and qualifications ( +, p. 17)

## PART 3

### RELATIONSHIP BETWEEN KENYA BAPTIST THEOLOGICAL COLLEGE AND BAPTIST CHURCHES

The purpose of this division was to study Kenya Baptist Theological College, and its connection with the local Baptist churches in Kenya between 1981 and 1992. The section will present the findings of the research based on questionnaires.

The related research question is question 3.

#### Question 3:

What was the connection between Kenya Baptist Theological College and the Baptist churches in Kenya from 1981 to 1992?

#### Findings

This question was formulated to examine the chronological connection between the seminary and the Baptist churches in Kenya.

Table 16 provides data on the relationship of KBTC and churches from 1981 to 1984. The proposed possible answers were : (a) The relationship was very good, (b) the relationship was good, (c) the relationship was not good, (d) there was no relationship at all and (e) other opinion.

○

Table 16

### RELATIONSHIP BETWEEN KENYA BAPTIST THEOLOGICAL COLLEGE AND KENYA BAPTIST CONVENTION, 1981- 1984.

Value Label	Frequency	Percent	Cumulative Percent
Relationship was very good	8	12.9	12.9
Relationship was good	34	54.8	67.7
Relationship was not good	10	16.1	83.9
There was no relationship	7	11.3	95.2
Other opinion	1	1.6	96.8
No Response	2	3.2	100.0
TOTAL	62	100.0	

Table 16 therefore, shows that 'a good relationship' was the most preferred response among the respondents. A total of 54.8% chose this response. Only 16.1% said that the relationship was not good while 12.9% reported that, relationship was very good, and 11.3% did not see any relationship at all. For the place reserved for other opinions, some participants responded that they were out of the country, or that they do not remember about the relationship of that time.

Table 17 contains data on the relation of KBTC towards the Baptist Convention of Kenya between 1985 and 1988. The subjects had to indicate whether (a) the relationship was very good, (b) the relationship was good, (c) the relationship was not good, (d) there was no relationship at all, or (e) other opinion.

**Table 17**

**RELATIONSHIP BETWEEN KENYA BAPTIST THEOLOGICAL COLLEGE AND KENYA BAPTIST CONVENTION 1985 - 1988.**

Value Label	Frequency	Percent	Cumulative Percent
Relationship was very good	14	22.6	22.6
Relationship was good	37	59.7	82.3
Relationship was not good	6	9.7	91.9
There was no relationship	3	4.8	96.8
Other opinion	0	0	96.8
No Response	2	3.2	100.0
<b>TOTAL</b>	<b>62</b>	<b>100.0</b>	

The most selected response is that the relationship between KBTC and the Baptist Convention of Kenya from 1985 to 1988 was 'good'. A total of the respondents (59.7%) chose this response. It was followed by 22.6% of the subjects who said that the relationship was very good. The rest of the responses for this question are below 10%.

As a result, tables 16 and 17 are similar. They prove that the connection between the Baptist seminary and the Convention of the Baptist churches in Kenya from 1981 to 1988 was 'good'.

Table 18 also intends to present the findings obtained when the participants were asked to point out the very descriptive relationship between KBTC and Kenya Baptist Convention from 1989 - 1992.

**Table 18**

**RELATIONSHIP BETWEEN KENYA BAPTIST THEOLOGICAL COLLEGE AND KENYA BAPTIST CONVENTION, 1989 - 1992**

Value Label	Frequency	Percent	Cumulative Percent
Relationship was very good	44	71.0	71.0
Relationship was good	16	25.8	96.8
Relationship was not good	1	1.6	98.4
There was no relationship	0	0.0	98.4
Other opinion	0	0.0	98.4
No Response	1	1.6	100.0
<b>TOTAL</b>	<b>62</b>	<b>100.0</b>	

Table 18 therefore, indicates that there was a 'very good relationship' between KBTC and Kenya Baptist Convention. It was the most preferred responses (71.0%) among all the respondents. Only 25.8% of people described the relationship to be 'good', while 1.6% said that the relationship was 'not good'. None of the respondents reported that there was no relationship at all between KBTC and Kenya Baptist Convention, 1989 - 1992.

As the time went on, the seminary maintained its good relationship with the Baptist churches, and it was statistically shown that the Baptist church in Kenya grew tremendously. But before even thinking on the graduates of Kenya Baptist Theological College, another important question is arisen; "where did KBTC mostly contribute to church growth?" This question was asked to examine different areas of church growth. This helps to find out where the Baptist Seminary mostly played its role according to the respondents' point of views.

The subjects were requested to choose one of the ways in which KBTC should mainly influenced to the development of the Baptist churches in Kenya : (a) causing the local churches to grow spiritually, (b) Increasing the numbers of church members, (c) reaching many areas of Kenya by planting new churches, (d) providing the spiritual, numerical and geographical growth, and (e) other opinion.

Table 19 shows that the moderate number of the respondents answered that Kenya Baptist Theological College strengthened the Baptist churches in Kenya to grow spiritually, numerically, and geographically (38.7%). This result indicates some impacts of the school on all aspects of the church growth. The next approaching higher figure is about planting many new

churches (27.4%). However, the two above percentages do not lead to the appropriate decision because it was not a majority of respondents who were in favour.

The following are the rest of the responses on the same item 25. A total of the respondents on causing the local church to grow spiritually are 19.4%, increasing the numbers of church members are 11.3%, and there are 3.2 % for other opinions.

**Table 19**

**THE GREATEST CONTRIBUTION OF KBTC TO THE BAPTIST CHURCHES IN KENYA**

Value Label	Frequency	Percent	Cumulative Percent
Causing the local churches to grow spiritually	12	19.4	30.6
Increasing the numbers of church members	7	11.3	30.6
Planting new churches in many areas	17	27.4	58.1
Helping the church to grow numerically, and spiritually	24	38.7	96.8
Other opinions	2	3.2	100.0
<b>TOTAL</b>	<b>62</b>	<b>100.0</b>	

○

PART 4

Table 20

**GRADUATES WHO PLANTED NEW CHURCHES, 1984 - 1992**

Value Label	Frequency	Percent	Cumulative Percent
Very few	26	42.0	42.0
Many	34	54.8	96.8
None of them planted a church	2	3.2	100.0
Other opinion	0	0	100.0
TOTAL	62	100.0	

The results in table 20 reports that 'many of the graduates of KBTC (54.8%) were involved in planting churches in the new areas which influenced the geographical growth of the church.

GRADUATES OF KBTC IN THE CHURCH MINISTRIES

This section is very so crucial to identify the work of the work of the school graduates in their practical ministries. It also completes and clarifies the findings of part 3. The presentation of this fourth part is based on the questionnaires alone. Findings show how the school leavers get jobs, their services in various ministries, and reason on which some graduates decided to abandon the Baptist ministries to work elsewhere.

The connected research question is question 4.

Question 4:

How have the graduates became productive in church ministries?

The question was formulated to investigate the ministerial work of the graduates of KBTC in the local Baptist churches, local associations, and even in the Baptist Convention of Kenya.

Item 26, 15, 19, 20, 18, 17 and 22 on the questionnaire present the results on the production of the graduates on the field work.

The result in table 21 exhibits that a total of 48.4% of the respondents selected 'the local churches', and 40.39% chose that the graduates look for jobs "by themselves". Few respondents (9.7%) said that the Baptist Convention of Kenya helped them to get jobs while the rest (1.6%) did not give their opinions on it.

The percentages of the respondents for each item are below 50%. This indicates that all possible responses were not in favour of the majority of the participants. However, the high given responses, in comparison with others, show that the seminary graduates got jobs with the help of local churches or/and by themselves.

**Table 21**

**GRADUATES OF KBTC FINDING JOBS AFTER GRADUATION**

Value Label	Frequency	Percent	Cumulative Percent
With the help of Baptist Convention	6	9.7	9.7
With the help of local churches	30	48.4	58.1
By themselves	25	40.3	98.4
Other opinion	1	1.6	100.0
<b>TOTAL</b>	<b>62</b>	<b>100.0</b>	

Table 22 reflects responses to the graduates of Kenya Baptist Theological College who served the Baptist Convention of Kenya between 1981 and 1992.

The subjects were asked to point out whether the graduates who served churches were (a) very few, (b) many, (c) None of them and (d) other opinions.

The results indicates that 43.5% of the respondents chose 'very few', 54.8% selected 'many' and 1.6% reported that none of them served the Baptist Convention.

The most chosen answer then is that many graduates served churches after their studies.

**Table 22**

**GRADUATES OF KBTC IN CHURCH MINISTRIES, 1981 - 1992**

Value Label	Frequency	Percent	Cumulative Percent
Very few	27	43.5	43.5
Many	34	54.9	98.4
None of the Graduates served Baptist Convention	1	1.6	100.0
<b>TOTAL</b>	<b>62</b>	<b>100.0</b>	

Table 23, presents the findings on the ministries who were mostly assumed by the graduates of KBTC, as it has been observed, in the table 22, that many of them served in the Baptist Convention of Kenya.

This table contains different areas of services. The respondents had to tell the function of the seminary graduates as follows : (a) As teachers, (b) as pastors, (c) as evangelists, (d) all of the above three answers, and (e) other functions.

The result shows that 9.7% of the respondents said that graduates worked as teachers, 45.2% chose pastors, 6.5% agreed an evangelists, and 38.7% mentioned that the graduates served as teachers, pastors, and evangelists in the Baptist churches of Kenya.

Therefore, many of the subjects selected 'pastors' to be the major functions of the seminary graduates. The next preferred service, according to the respondents, is to occupy several functions in the local churches such as being pastors, evangelists, and teachers. Nevertheless, the percentages for each response are below 50%.

**Table 23**

**FUNCTIONS OF THE GRADUATES OF KBTC IN THE CHURCHES**

Value Label	Frequency	Percent	Cumulative Percent
As teachers	6	9.7	9.7
As Pastors	28	45.2	54.8
As Evangelists	4	6.5	61.3
All of the above	24	38.7	100.0
<b>TOTAL</b>	<b>62</b>	<b>100.0</b>	

○ However, in spite of having these graduates in diverse ministries, there are still questions of knowing if all the KBTC graduates served the church, or if some of them left it for other jobs.

If that is so, 'How many persons left the church service?'  
 'Why did they leave the church ministry?'

Items 18, 17, and 23 depict the responses to these above questions.

Table 24 comprises data on the graduates of KBTC who left the Baptist ministries for other jobs elsewhere. The associated question required to select either yes or no with a short explanation.

A total of 66.1% of the respondents selected 'yes' while 21.0% responded 'no', and 12.9% did not give their answers. Then, it is clearly seen that some of the seminary graduates left the Baptist ministries.

Furthermore, table 25 consists of data on the estimation of those who departed from serving the Baptist denomination. The question emphasizes the quantity of those who went to work outside the Baptist Convention of churches.

○

**Table 24**

**GRADUATES LEFT THE BAPTIST CHURCH TO WORK SOMEWHERE ELSE**

Value Label	Frequency	Percent	Cumulative Percent
Yes	41	66.1	55.1
No	13	21.0	87.1
No Response	8	12.9	100.0
TOTAL	62	100.0	

**Table 25**

**PERCENTAGE OF GRADUATES WHO LEFT THE BAPTIST CHURCH**

Value Label	Frequency	Percent	Cumulative Percent
Very few	40	64.5	64.5
Many	16	25.8	90.3
None left the church	4	6.5	96.8
No Response	2	3.2	100.0
TOTAL	62	100.0	

It is observed that some of the graduates departed from the Baptists church. However, they were very few in comparison with those who graduated and remained faithful to their denomination.

Another question came out to clarify whether those departing immediately went for further studies. This question helped to study reasons of losing some graduates, just after their seminary training. Table 26 contains information on those graduates who instantly continued with further studies. The subjects were asked to indicate if those graduates who pursued other studies were : (a) None went for further studies immediately, (b) few continued studies immediately, (c) many went for further studies immediately, and (d) other opinions.

Findings report that 'few' (66.1%) was the predominant answer preferred by the participants. Only 24.2% showed that none went for further studies, and the rest of the suggested responses had below 5% each. Therefore, it shows that, the graduates who left the Baptist ministries did not go for further training immediately, after graduation.

**Table 26**

**SCHOOL GRADUATES WHO PURSUED FURTHER STUDIES**

Value Label	Frequency	Percent	Cumulative Percent
None of them went for further studies	15	24.2	24.2
Few of them went for further studies	41	66.1	90.3
Many of them went for further studies	2	3.2	93.5
Other opinion	1	1.6	95.2
No Response	3	4.8	100.0
TOTAL	62	100.0	

However, there should be reasons which pushed these people to depart from their ministries. The researcher attempted to examine the general attitudes of the graduates when they returned to their local churches, and to know about their practical ministries into churches.

Table 27 includes data on the graduates' attitudes towards the senior church leaders in the local churches, and Table 28 provides information on their practical ministries in the Baptist churches just starting with the time after their graduation.

**Table 27**

**SCHOOL GRADUATES RETURNED TO SERVE BAPTIST CHURCHES.**

Value Label	Frequency	Percent	Cumulative Percent
With good attitudes	55	88.7	88.7
With Bad attitudes	4	6.5	95.2
Other opinion	3	4.8	100.0
<b>TOTAL</b>	<b>62</b>	<b>100.0</b>	

**Table 28**

**SCHOOL GRADUATES FAILING TO SERVE BAPTISTS**

Value Label	Frequency	Percent	Cumulative Percent
Because they did not have good training	7	11.3	11.3
Because they were not welcomed by Senior church leaders	27	43.5	54.8
Because they were not given a good salary	20	32.3	87.1
Other opinion	6	9.7	96.8
No Responses	2	3.2	100.0
<b>TOTAL</b>	<b>62</b>	<b>100.0</b>	

Table 27 reported that, a total of 88.7% of the respondents accepted that the seminary graduates returned to their local churches with good attitudes to do the jobs. But table 28 also shows that some graduates failed to serve Baptist churches because they were not welcomed by the senior church leaders. A total of 43.5% selected this response.

## SUMMARY OF THE CHAPTER

Chapter 4 reports on data collected from the field study. They are based on the research questionnaires, records of Kenya Baptist Theological College, annual reports of both the Baptist Convention of Kenya, and the Baptist Mission of Kenya relating to their theological education programmes.

The findings were presented under the following major headings :

1. Baptist pastoral education programmes before the foundation of Kenya Baptist Theological College.
2. Origin and Development of Kenya Baptist Theological College.
3. Relationship between Kenya Baptist churches in Kenya from 1981 to 1992.
4. Graduates of Kenya Baptist Theological College in the church ministries from 1981 to 1992.

This next chapter seeks to summarise the findings, and to discuss them in relation to the research questions which were stated in the first chapter of this work.

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## CHAPTER V

### SUMMARY, DISCUSSION, IMPLICATIONS AND RECOMMENDATIONS.

In this chapter the major findings are summarized and discussed in relation to the research questions, and conclusions drawn. The following outline was used for this chapter:

1. Summary of the study.
2. Summary of significant Findings in relation to the research questions.
3. Discussion of the findings.
4. Conclusions.
5. Implications for improving the contribution of Kenya Baptist Theological College to church growth.
6. Implications for the field of Christian Education..
7. Recommendations for improving the contribution of KBTC to church development.
8. Recommendations for further study.

### SUMMARY OF THE STUDY.

The original purpose of this study was to examine how Kenya Baptist Theological College (KBTC) contributed to the growth of the Baptist Churches in Kenya, from 1981 to 1992. The problem

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11. Mwaijande, Edward. "Message from the Principal". (April, 1991) : 1 - 3.
12. Thiele Ed. "A New Class to be started". Baptist Theological Education Bulletin Vol. 3, No. (October, 1991) : 4.
13. Turner, S. "Baptist Theological Foundations and Approaches to Education "(Unpublished paper), p. 2.
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to be addressed was particularly the seminary level at KBTC regarding the church growth within Baptist Convention of Kenya and Baptist Mission of Kenya.

Brackenhurst has four branches of its education programme. They include the Certificate of Theology, Advanced Certificate of Theology, and Diploma of Theology. There is also a Diploma in Music. The Seminary is financially supported by Southern Baptist Mission in Kenya. A further small amount of support is from the Baptist Convention of Kenya.

In Chapter II of this study, six areas of literature were reviewed :

1. An overview of Southern Baptist Mission in Kenya, and its role to education.
2. An overview of Baptist Convention of Kenya, and its role to education.
3. Views of Christian Churches and Missions toward theological education.
4. Objectives and role of Foreign Missionaries in educating African church leaders.
5. Purposes, goals, and objectives of theological schools.
6. Church growth in relation to theological education.

It was often indicated in the literature that theological education programmes aim at equipping the gifted and committed Christians for God's ministry with confidence, and to promote church growth through the graduates' contribution in the field work.

The questions this study sought to answer were:

1. What was the state of the Baptist Pastoral Education in Kenya before 1981?
2. What constitutes Kenya Baptist Theological College, and what are its goals?
3. What has been the relationship between Kenya Baptist Theological College and Baptist Churches in Kenya from 1981 to 1992?
4. How have the graduates become productive in church, ministries?

For the purpose of researching these questions an inquiry was done at the headquarters of Baptist Convention and Baptist Mission of Kenya, and at Kenya Baptist Theological College, Limuru. Mostly, the research was conducted at Limuru during the Annual General Meeting of the Baptist Convention of Kenya, April 1993.

The subjects selected for this study were drawn from the academic administration and lecturers at KBTC, and other persons in the Baptist leadership positions. Those are senior pastors who served the Baptist denomination in Kenya for at least ten years. The senior Southern Baptist Missionaries who have been in Kenya for at least five years, and from all the members of the executive committee of Kenya Baptist Convention.

The instruments used in this study were the twenty-six items of questionnaire to the all respondents, and the thirteen oral interview open-ended questions that the researcher particularly administered to the seminary teachers and leaders. The purpose here was to know and get more relevant ideas that have not been included in the questionnaire; but which are also relating to the seminary, and its impact on the church development. Also a previous oral survey among Baptist pastors, missionaries, and members of the executive committee was made to enlighten the researcher's knowledge on the problem. This investigation also helped the writer to formulate the final questionnaire.

The questionnaire was developed from the four broad research questions. Meanwhile letters introducing the purpose of the survey, the letter of permission from Nairobi Evangelical Graduate School of Theology introducing the researcher as well as the questionnaire copies were carried to all the concerned persons by the researcher.

The respondents gave their most preferred responses for the multiple choice items, and brief opinions on the open-ended questions. Then the presentation of the data was done based on the number of the returned responses, and their results on descriptive statistics given by SPSS.

The Statistical Package for Social Sciences (SPSS) was employed to test the responses in order to determine the most preferred response. The obtained results showed the frequency, the percentage, and the cumulative total for each possible response on every item. The most significant opinions in regard to the study were reported on the tables.

### **Summary of the Significant Findings in Relation to the research questions.**

Four research questions were given in chapter I, their results were reported in Chapter IV, and significant findings are presented briefly in this section.

Major findings of the study in relation to the research questions were as follows :

#### Research Question I:

What was the state of the Baptist Pastoral Education in Kenya before 1981?

1. Theological education was a major concern of the Southern Baptist Missionaries since their arrival in Kenya. They had various programmes of training church leaders. Those programmes were mainly local Bible Schools, T.E.E., Bible Ways Correspondences, and leadership training Seminars. The main purposes were to get helpers in spreading the gospel of Jesus Christ, and to promote church growth. Those training continued to function, even after the foundation of Kenya Baptist Theological College (KBTC), up to the time of this thesis, as it was shown by Table 14.

2. The methods which were mostly used to educate the local church leaders were both correspondence and residential methods. The apprenticeship training was also practised. Instructors were a combination of Foreigners and Nationals while learners were only males. Kiswahili and English were the agreed languages for teaching. Having the Baptist nationals among teachers revealed that the first trained people contributed in training others too.
3. The people surveyed in this study significantly agreed that before 1981, the church leadership faced a major problem in having untrained and insufficient pastors. A remarkable development of the Baptist convention of Kenya continued to take place in spite of the insufficiency of none too well educated pastors.

Research Question 2:

What constitutes Kenya Baptist Theological College, and what are its goals?

1. Kenya Baptist Theological College is the highest level of theological seminary among the Baptists in Kenya. It was founded in January, 1981 as a branch of "International Baptist Theological Seminary of Eastern Africa" which was located in Arusha, Tanzania. Later, on April 13, 1989, the decision was publicly declared to the participants of the general annual meeting of Kenya Baptist Convention that Kenya Branch freed itself from Arusha Seminary. The name was progressively changed to be called "Kenya Baptist Theological College". Its status was renewed with a new

philosophy of nationalizing the Baptist work in Kenya. The purpose of establishing the seminary of that level was to train more capable pastors who were able to fit in various ministries within Kenya Baptist Convention.

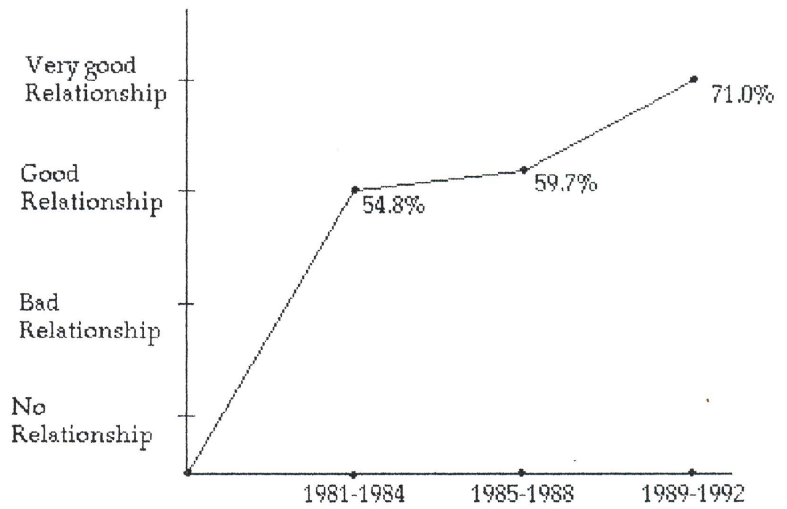
2. There was a significant contribution of Kenya Baptist Theological College to the lower levels of theological education in the Convention. Those programmes were Theological Education by Extension (TEE), Bible Schools, and Sunday Schools. Therefore, the main contribution was then to produce teachers of other lower levels of training as different leaders of the church.
3. There were the secondary and post-secondary levels in the seminary programme leading to the Certificate and Advanced Certificate of Theology. They also led to the Diplomas of Theology and Music. As it was shown in the table 13 and the content of the curricula, Kenya Baptist Theological College offers a good training for Pastors.
4. There was a special programme for teaching theology to the Baptists who teach in secular schools with a purpose of offering a biblical education to them, and to strengthen their call and commitment to support the local churches.

Research Question 3:

What has been the relationship between Kenya Baptist Theological College and Baptist Churches in Kenya from 1981 to 1992?

1. There was strong significant agreement among the respondents that relationship between Kenya Baptist Theological College and Kenya Baptist Convention, from 1981 to 1992, was progressively from good to very good. This was shown in Tables 16, 17 and 18. It is also presented on the following graph basing on the percentage of the respondents to that particular question of assessing the relationship.

Graph No 1: Percentage of Respondents on Relationship.



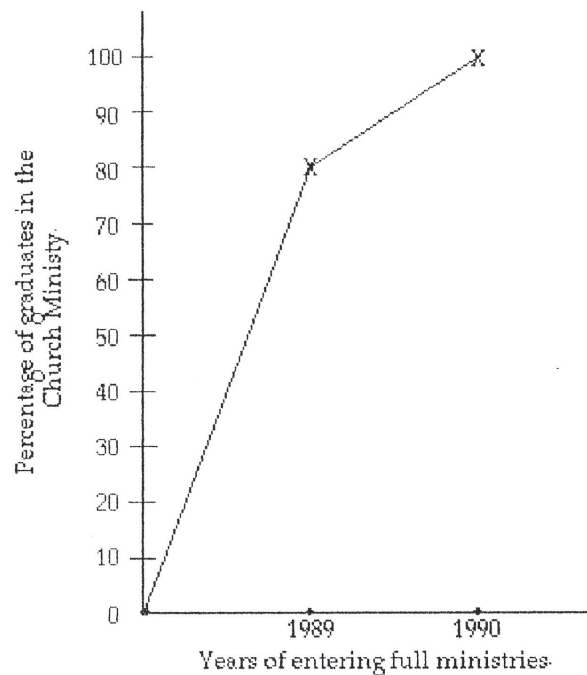
2. There was a significant negative relationship between the graduates of the seminary and the senior pastors of the local churches, just after the completion of their studies. The poor and negative relationship forced a few graduates to flee from the Baptist Church. This was also due to the carelessness of the leaders of the Baptist Convention of Kenya toward graduates and their problems in the ministries. The result was that some of them left the church to look for other jobs elsewhere as tables 24, and 25 show.
3. There was a significant poor concern of Kenya Baptist Convention towards the graduates in finding jobs. Graduates are responsible for themselves. But with the help of local church also.
4. There was a significant weak communication between the administration of Kenya Baptist Theological College and the leaders of both the Baptist Convention and the local church in regards to help the graduates in their ministries.
5. All respondents (88.7%) agreed that the graduates after their studies at Kenya Baptist Theological College, had a good attitude and strong will to serve the Baptist Convention. Moreover, many graduates patiently served the local Baptist churches. These were indicated by table 22, and table 27.

Research Question 4:

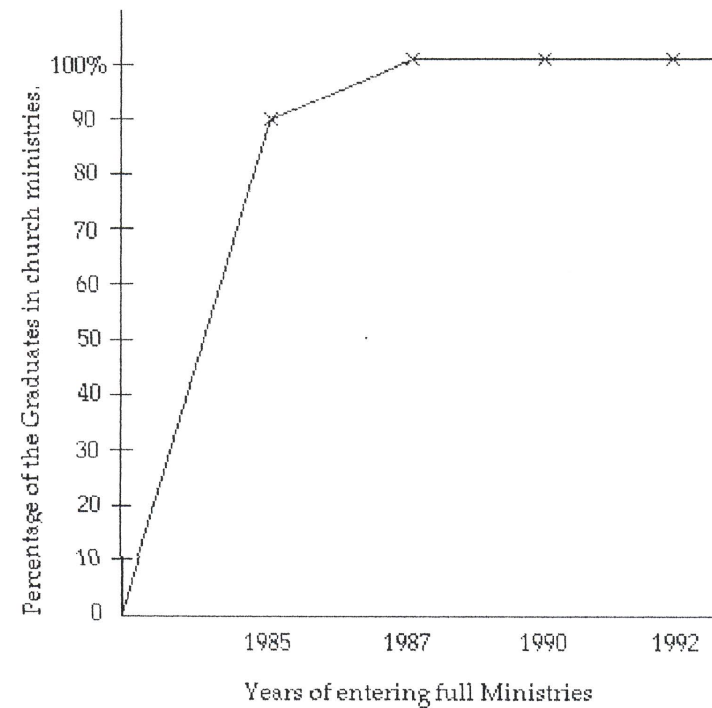
How have the graduates become productive in church ministries?

1. There was a significant positive participation of the graduates in various ministries of the church as it was shown by the following graph:

Graph No 2: Graduates with Certificate of Theology



Graph No 3: Graduates with the Advanced Certificate and Diploma of Theology.



2. There was a good contribution of the graduates of Kenya Baptist Theological College to the growth of the Baptist churches in Kenya. They participated in increasing the church numerically, spiritually and geographically, as it was shown in Table 19. This reality was also confirmed by the Table 20 that many of the graduates of Kenya Baptist Theological College planted new churches.

3. The major and most common functions of the graduates in the Baptist Convention of Kenya are to serve as pastors, teachers, and evangelists and church planters. However, as it was mentioned before and also shown in Table 28, a few graduates failed to serve Baptists because they were not welcomed by senior church ministers or they were not given a good salary.

### DISCUSSION OF FINDINGS

This section provides a brief interpretation of the major findings in relation to the research questions. It depends on the responses - return from 84.3 per cent of all participants who received the questionnaires.

#### The State of the Baptist Pastoral Education in Kenya before 1981.

The primary question asked was: What was the state of Baptist Pastoral Education in Kenya before 1981? Using mainly the information found in Chapter II, under the origin and development of both the Southern Baptist Mission in Kenya, and the Baptist Convention of Kenya, as well as the results from Tables 4, 5, 6, 7, 8, and 9; the findings were as follows :

1. There were various local theological education programmes in the Baptist denomination led and supported by the Southern Baptist Missionaries since they began their missionary work in Kenya. Some of those programmes were chronologically as follows: Vocation Bible Schools (1960), Arusha Seminary (1962), Mombasa Baptist High School

(1966) Rugwe Baptist Bible School for Pastors (1968), Bible Way Correspondence courses (1970), Kisumu Baptist Bible School (1970), Seminars in specific areas of church leadership (1973), and Theological Education by Extension (1974).

These local biblical and theological training courses purposefully educated many Baptist pastors and other laymen leaders for the churches. Moreover, practical work and skills were taught to help the trainees to become tent-makers for more self-support in the ministries. For example, they taught pastors automobile mechanics, electricity, basic breeding and agriculture.

2. The men alone were accepted in the training programmes through the correspondence and residential methods. Women did not join the pastoral education due to the cultural barriers of not allowing the woman to lead the congregation of men. However, Baptist churches in Kenya continued to have the problem of lacking well-trained and sufficient pastors.

These findings shown in the references above about the role of the Southern Baptist Mission toward the education of the nationals confirm the previous studies by the conference of all-African churches (1963), Kwast (1971), Lee L. Stewart (1976), Bray (1986), Charty D. Solomon (1990), and Gichanga (1991), that the objectives of Foreign Missionaries were first of all to get a number of indigenous Christians helping them to spread the message of Jesus Christ with local confidence. Second, it was to

train pastors, teachers, and other church workers for an effective church leadership. It was also a preparation of handing over of the church leadership to the nationals by the parent mission (nationalization).

Nevertheless, different studies have differed in their findings. For example, Saayman (1991) judged the missionary educators as changing the African culture through their teachings by inculcating their cultures into Africans. It may be true that some missionaries taught without basing on the African contexts; but there was a positive point that missionaries learned to share the culture of those they were teaching (e.g. the view of Western missionaries about African herbal medicine). It is therefore, almost impossible to draw a specific conclusion on the teaching offered by Foreign Missionaries to Africans.

However, this pastoral education programme among Baptists in Kenya before 1981 has been concluded to have been well done and supported by the Southern Baptist Missionaries. The main objective was to provide sufficient personnel to increase the Baptist church in Kenya. After instructing them, they also involved them in diverse occupations for church development. Moverover, records do not show the content of the above programmes of training Pastors except for the Bible School (p.91). Another broad reference about a Pastors' School is found in the literature review where Marshall Dugan directed the courses of practical work, Bible, preaching and Theology.

### The Constitution and Goals of Kenya Baptist Theological College.

The second major question asked was :

What constitutes Kenya Baptist Theological College and what are its goals? The findings were as follows :

1. Kenya Baptist Theological College (KBTC) was founded in January 1981 as a branch of International Baptist Theological Seminary of Eastern Africa which was located in Arusha, Tanzania. It was specifically the initiative of Vance Kirkpatrick, Sam Turner, and Hezekiah Weru Gichanga. The purpose was to provide more well-educated Baptist Church leaders at the seminary level. It had these three major goals, as follows :
  - (a) Increasing the number of trained leaders on the seminary level (advanced level) for the numerical and spiritual growth of the Baptist Church in Kenya.
  - (b) Training leaders in ministry to reduce the number of drop-outs in the transition from Arusha Seminary to home.
  - (c) Providing enough national teachers for TEE, and Bible Schools in order to achieve the philosophy of nationalization.
2. Most of the respondents (82.3%) agreed that there were other lower and short theological programmes of education beside Kenya Baptist Theological College. Those programmes recruited the graduates of Kenya Baptist Theological College as teachers.

3. There was a significant positive agreement from the respondents (85.5%) as it is shown in tables 13 and 15 that Kenya Baptist Theological College offers a good training aiming at the best theological education for church pastors (e.g. Christian Ministry Area).
4. Through the graduates of Kenya Baptist Theological College, the Baptist Convention of Kenya got the opportunity to make theological training available to every member of the church.

In looking at the data from the oral interview with the seminary administrators and lecturers, it gives the same results as from the questionnaire responses. Moreover, three-quarters of those interviewed added that the greater goals of founding Kenya Baptist Theological College were:

- (a) To train pastors in ministry rather than for the ministry.
- (b) To meet the needs of the Baptist church to have enough pastors who reached at least the seminary level of theological education (Advanced Certificate and Diploma).

These findings shown in Tables 13, and 15 strengthen the previous studies relating to theological institutions and their goals. Some of those studies were done by Kwast (1971) that leadership training in the churches is one of the urgent needs. Some of other existing studies by Kinsler (1981), Padilla (1988), Gichanga (1991), and Lake (1992) corroborate that theological education

has to reach every member of the church. It has to help to discover and develop people's spiritual gifts in order to transform human society.

#### The relationship between Kenya Baptist Theological College and Baptist Churches in Kenya, 1981 - 1992.

The third question researched was to find out the relationship existed between Kenya Baptist Churches from 1981 and 1992. It has been noted that the relationship was 'good' from 1981 to 1988 while it was 'very good' from 1989 to 1991. In other words, the relationship between Kenya Baptist Theological College and local Baptist churches in Kenya was generally moved from good to very good relationship.

In examining the percentage of the result in Table 16, 17 and 18 and the descriptive graphs shown before in this chapter, it was observed that Kenya Baptist Theological College periodically improved its relationship with Kenya Baptist Convention. The closer relationship inspired leaders of the seminary with courage to identify the needs of the churches in order to prepare its students effectively.

Close to the time of this thesis as it was shown in table 18, the respondents (71.0%) agreed that the relationship was very good. This reveals that a theological school can successfully accomplish its goals when it has a very good relationship with the church in which the institution belongs. As it was previously indicated, the major common goal for many theological schools is to train the gifted and committed Christians for an effective church leadership and growth.

The findings in this section are in agreement with antecedent studies by Dugan (1983), Jong - Yun (1983), and again Dugan (1992) that Christian Bible Colleges must maintain their relationships with individual church leaders. In the same way, it is through theological education that the church can equip gifted members to serve it with confidence in their work.

However, a few cases may take place as it was discovered in Table 28, where poor communication between senior pastors and new graduates from theological hinders the ministerial work and church growth. For example, in spite of a good relationship between Kenya Baptist Convention and Kenya Baptist Theological College, and the good attitudes of the graduates toward church service (Table 27), there was a negative cooperation among the seminary graduates and senior pastors in local churches. The result was to make graduates leave the church instead of serving it.

That is why improvement of the relationship between the new Seminary graduates and continuing Pastors is needed, as is already existing between the leaders of KBTC and the Convention.

#### Graduates of Kenya Baptist Theological College in Church Ministries.

The fourth major question research was to examine the ministerial product of the graduates of Kenya Baptist Theological College among the Baptist churches in Kenya from 1981 to 1992.

This was a pertinent question that this entire study was heading to. The results were shown as follows :

1. The functions of the graduates of Kenya Baptist Theological College are mostly in :
  - a. Pastoring the Baptist local churches.
  - b. Teaching in Theological Education by Extension (TEE), and Bible Schools.
  - c. Involvement in Evangelism and Church planting (Table. 20).
2. Graduates found jobs either with the help of their local churches or by themselves as it was shown in Table 21, as agreed by seventy-six per cent of the interviewees.
3. The majority of the graduates remained in the Baptist ministries while very few of them left the church.
4. The seminary graduates contributed to the spiritual, numerical, and geographical growth of Kenya Baptist Convention. This was moderately confirmed by Table 19, and highly supported by interviewees' responses (79%).
5. The negative welcome of senior pastors towards graduates, and lack of financial support made some graduates leave the church ministries. These two reasons were also supported by interviewees that the senior pastors wanted to maintain the status quo of the church leadership while newcomers desired some changes. Another problem was the refusal of power-sharing or contending for leadership position.

However, other teachers and administrators of Kenya Baptist Theological College contradicted that idea of being rejected by the old pastors. They argued that the training programmes at KBTC are a combination of residential and correspondence. These therefore allow students to be often with those senior local leaders during their period of studying at KBTC. They did not leave home for a long time to pursue their studies.

For the above reasons concerning the attitudes and relationships between old pastors and new graduates, this problem has not been concluded because respondents have differed in their responses to this particular question.

Meanwhile, it would be logical to assume that the problem of communication between the two types of church leaders was not the major one because the findings in table 22 showed that many of the graduates continued to minister in the Baptist churches.

In addition, the results revealed mainly in table 19, 20, 23, 27 and 29 assured the contribution of Kenya Baptist Theological College through its graduates to the church development. These findings reinforced the previous studies by McGavran (1959) that every church can institute regular training classes in church growth. Jon P. Yung (1982), Wagner (1984) stated that all leaders must be trained to their ability of work. They added that well-trained, hard-working, and spirit-filled pastors are a key factor in

the phenomenon of church growth. Bates (1970), and McGavran (1973) went more further stating that leadership training is the secret of church growth, especially when leaders were trained in and by the church in action.

## CONCLUSIONS

The following conclusions are based on the findings of this study :

1. It appears that the pastoral training programmes in the Baptist denomination began in 1950's, just after the arrival of the first Southern Missionaries from, the Southern Baptist Convention of America. From that time on, it continued to be one of their major strategies for the church growth.

Therefore, it would be almost impossible to determine the precise extent of the contribution of Kenya Baptist Theological College to the development of the Baptist churches in Kenya. For that reason however, the contribution was measured based on the quantitative and qualitative products of the graduates in the church ministries.

2. The research revealed that Baptist Convention of Kenya generally faced the major problems of having both the untrained and insufficiently trained pastors before the foundation of Kenya Baptist Theological College.

3. Kenya Baptist Theological College was founded by the Southern Baptist Mission in Kenya. The purpose was to provide a high and appropriate level of studying for those who finished the TEF and Bible School training. It was also to increase the number of seminary trained leaders for church growth.

4. There were other lower theological training programmes beside Kenya Baptist Theological College. Therefore, Kenya Baptist Theological College participated in the promotion of church development together with other theological education programmes.

However, it has unique and important contribution to church growth. That is to train trainers of other theological studies among Baptists in Kenya.

5. There was a significant positive contribution of Kenya Baptist Theological College to the church development. This has been proven by its goals and programmes its relationship with the Baptist Convention of Kenya, number of the graduates and their ministerial activities, and increasing the number of churches. Between 1971 and 1991, Baptist churches moved from 111 churches to 1800 churches and more growth has taken place in the last few years.

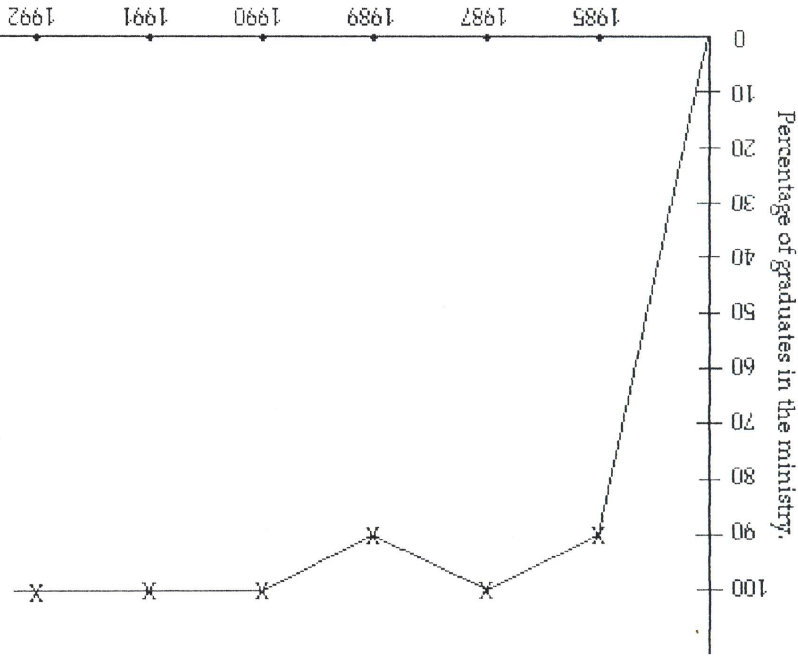
**Table 29**

**THE GRADUATES OF KBTC IN AND OUT OF THE BAPTIST MINISTRIES**

Years	Certi- ficate	Advan. Certifi- cate	Dipl- oma	total Gradu- ates	IN Mini- stry	Out Mini- stry	Pastors Only	Teacher Only	Chap- lain Only	Other	Many functions (Pastors, Teachers, etc.)
1985	-	-	10	10	9	1	6	-	-	-	3
1987	-	7	6	13	13	-	-	-	-	-	13
1989	18	-	-	18	16	2	-	-	-	-	16
1990	12	3	7	22	22	-	-	-	-	-	22
1991	Music	-	6	6	6	-	-	-	-	-	6
1993	-	16	-	16	16	-	-	-	-	-	16
Total	30	26	29	85	82	3	6	-	-	-	76

Many of the trainees left the school before their graduations to join other denominations or to abandon the Baptist ministries as it was shown in Tables 10, 11, and 12.

This study has generally shown that the graduates of Kenya Baptist Theological College from all departments served the Baptist Convention of Kenya, especially in the areas of teaching, pastoring, planting new churches and promote the evangelism programme. Likewise, the study has shown that the graduates returned to the ministries after their graduation. Meanwhile some of the students left before graduation. Many graduates served the Baptist churches in spite of the poor communication with the



Graph No 4: Graduates of Kenya Baptist Theological College in the church ministries.

senior pastors. The study also indicates that few graduates left the church ministry because of lack of consideration, bad welcome, lack of salaries and thus, being jobless.

Therefore, Kenya Baptist Theological College contributed to the growth of Kenya Baptist Convention as follows :

1. Equipping pastors with more abilities to do the work of the Lord in various areas of His Church.
2. The effectiveness of the graduates in pastoring churches, planting new ones, evangelism, teaching in the lower theological education programmes, and in chaplaincy.

**IMPLICATIONS FOR IMPROVING THE CONTRIBUTION OF KENYA BAPTIST THEOLOGICAL COLLEGE TO CHURCH GROWTH.**

The results of the study combined with the evidence in the literature concerning the goals of theological education programmes, and the contribution of the graduates to the church growth has led the researcher to suggest the following implications for a better contribution of Kenya Baptist Theological College to Baptist church growth in Kenya.

1. The preparation programmes of Kenya Baptist Theological College appear to be adequate in preparing students for church ministries. This was indicated by the Curriculum and tables 13 and 15.

2. The review of the related literature about the church growth in relation to theological schools generally seems to document the findings which can be helpful in improving the contribution of Kenya Baptist Theological College to Kenya Baptist churches (e.g. four ways given by R.P. Dugan, and three steps given by R.W. Ferris in chapter two of this thesis).
3. Involvement of the church leaders in the curriculum planning in order to know the needs of the local churches and to plan for meeting them. Findings do not give evidence of church leaders being aware of KBTC curriculum.
4. Closer communication between the administration of Kenya Baptist Theological College and the leaders of Kenya Baptist Convention towards helping and following up the graduates who joined the church ministry is greatly needed.
5. Kenya Baptist Theological College should integrate some professional courses in the curriculum to help graduates to become tent-maker pastors in order to achieve self-support. Otherwise, financial needs along with the poor communication will probably continue to be major problems at the local leadership level.
6. The Baptist convention and the Baptist Mission in Kenya, Baptist Associations, and local churches should cooperate to help the graduates of the seminary to find jobs according to their gifts and education.

## **IMPLICATIONS FOR THE FIELD OF CHRISTIAN EDUCATION.**

In earlier section of this study, it was observed that various continuous levels of theological education within the Baptist Convention of Kenya have contributed to the development of the Baptist churches in Kenya. However, the great commission (Mt. 28: 19 - 20) of Jesus Christ still remains the same. Church leaders as well as gifted and committed Christians need to be trained to improve their leadership ability. Moreover, theological schools need to be well-equipped in order to educate members of their congregations for church ministries.

The results of this study suggest some practical ways to improve Kenya Baptist Theological College for better contribution to the church development. Those implications are as follows :

1. The study revealed that some students of Kenya Baptist Theological College left Baptist ministries either before or after their graduation because :
  - (a) They have to find jobs by themselves, or with the help of the local church only.
  - (b) A bad welcome from the church leaders even though many had good attitudes to serve the church.
  - (c) A lack of the financial support from their local churches.

The reasons above suggest a need to help graduates to get jobs, to advise them in their field work, and to be concerned to their needs. For examples, Baptist Mission in Kenya and

Baptist Convention of Kenya should provide jobs anywhere into the Convention to the seminary graduates. The curriculum planners of Kenya Baptist Theological College should also equip the trainees with professional skills such as agriculture, breeding, and craft in order to create some other sources of supporting themselves in the ministry. KBTC offers a standard curriculum leading to church growth. For example, the College teaches Personal and Church Evangelism, Principles of church growth, starting New Churches, etc. (p. 97). Therefore, courses of professional skills should be complementary to the above courses of Christian Ministry.

This may be likened to what Stewart (1976) stated that Marshal Duncan included automobile mechanics, electricity in the curriculum of the pastoral school at Limuru (1973 - 1974). It is also similar to what Lake (1992) stated that the church must be ready to provide ministry opportunities for those who are trained. This can also help to solve the problem pointed out by Lake (1992) that many pastors burn out because they are attempting to do the church work alone. Furthermore research is needed about to change the conflicting attitude between the graduates from Bible Colleges and the senior local pastors, as it took place in the Baptist Convention of Kenya.

2. The graduates from Kenya Baptist Theological College are mostly involved in pastoring churches, planting new churches, teaching in TEE and Bible Schools, and serving as chaplains. Therefore, there is a need to put the course of

teaching methods in the curriculum of any theological school of high level because graduates are often involved in teaching.

3. Any higher theological institution should consider the lower short levels of training. Lecturers and students can use their knowledge and experience to instruct the gifted Christians from congregations lacking the chance to do higher education.

#### **RECOMMENDATIONS FOR IMPROVING THE CONTRIBUTION OF KENYA BAPTIST THEOLOGICAL COLLEGE TO CHURCH DEVELOPMENT**

1. Goals and objectives of each pastoral training programmes should be clearly stated and made available to all concerned. They may be even reviewed, if necessary, in order to make better working relationships between the Seminary graduates and continuing Pastors.
2. Procedures should be established for the evaluation of every programmes of Kenya Baptist Theological College, and their effectiveness in church development.
3. More research and help is needed in the area of communication between Kenya Baptist Convention and Kenya Baptist Mission towards theological programmes in Kenya.

## RECOMMENDATIONS FOR FURTHER STUDY.

A basic study of this nature sometimes led the researcher to discover other related areas that need further research. These are some proposed research projects:

1. A comparison of the contribution of the lower theological training programmes in the Baptist Convention of Kenya and Kenya Baptist Theological College for church development. This comparison would be helpful in guiding the curriculum planners and financial supporters to identify the most important necessary programmes in training the effective church leaders among Baptist in Kenya. The lower levels of theology teach many church workers and their contribution may have a significant impact on church growth too beside Kenya Baptist Theological College.
2. An evaluation of the school curricula is needed to find out if the offered courses aim at promoting the growth of the Baptist churches, and church leadership. This study may help to know and concentrate on courses leading to meet the needs of the church.
3. A study to explore reasons why Kenya Baptist Theological College received more male students than female students. This study will help to determine the role of women in the church leadership, and the way of involving them in the training programmes.

4. A study is needed about the role models of KBTC lecturers for their students in the practical ministry. It can also treat the relationship between senior Pastors and the new graduates from Theological Schools in the local church leadership. This Study may help to solve problems of students who abandon studies as well as the graduates who leave the Baptist ministries.

## SUMMARY

The purpose of this study was to investigate the contribution of Kenya Baptist Theological College to the Baptist church growth in Kenya from 1981 to 1992. This chapter summarized the major findings of the study and drew conclusions from the data. The major finding of this study included the followings:

1. Theological training for church leaders was the greater concern of the Southern Baptist Mission in Kenya since 1950's. They educated many pastors, and the church grew.
2. Kenya Baptist Theological College strengthened the work which was done by people trained in various programmes. But a specific and unique contribution of Kenya Baptist Theological College in comparison with other levels' is to train teachers of theological Education by Extension (TEE), Bible Schools, and other teaching programmes in the church.

The results of this study suggested some practical considerations for Christian educators and church leaders, and gave some recommendations for further research.

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## APPENDIX A

### QUESTIONNAIRE FOR THE INTERVIEW

#### QUESTIONS FOR LEADERS AND LECTURERS OF KENYA BAPTIST THEOLOGICAL COLLEGE, AND THE LEADERS OF THE BAPTIST CONVENTION AND BAPTIST MISSION OF KENYA

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(If you need extra space for your answers please use the other side of the page).

\* Please mark with a tick (✓) to the left side of the answer that mostly represents your opinion and choose only one answer.

\* Example : 1. The headquarters of the Baptist Convention of Kenya is at:

\_\_\_\_\_ (a) Malindi Baptist Church.

\_\_\_\_\_ (b) Riruta Baptist Church.

(c) Shauri-Moyo Baptist Church.

\_\_\_\_\_ (d) Mombasa Baptist Church.

\* Shauri-Moyo is chosen because the headquarters is there.

---

1. Are you a Pastor of the local Baptist Church in Kenya? .

\_\_\_\_\_ (a) No.

\_\_\_\_\_ (b) Yes.

APPENDICES

2. How long have you been in the church ministry?

- \_\_\_\_\_ (a) Less than 10 years.
- \_\_\_\_\_ (b) Between 10 and 19 years.
- \_\_\_\_\_ (c) Between 20 and 29 years.
- \_\_\_\_\_ (d) More than 30 years.

3. What were the methods of training church leaders in the Baptist Convention before the beginning of Kenya Baptist Theological College?

- \_\_\_\_\_ (a) Apprenticeship method of training.
- \_\_\_\_\_ (b) Correspondence courses.
- \_\_\_\_\_ (c) Residential method of training.
- \_\_\_\_\_ (d) Mixture of Residential and Correspondence ways of training.
- \_\_\_\_\_ (e) Other method (please specify)

\_\_\_\_\_  
\_\_\_\_\_

4. Who were the instructors?

- \_\_\_\_\_ (a) Foreigners.
- \_\_\_\_\_ (b) Nationals.
- \_\_\_\_\_ (c) Both Foreigners and Nationals.

\_\_\_\_\_  
\_\_\_\_\_

5. Who were the Learners?

- \_\_\_\_\_ (a) Males alone.
- \_\_\_\_\_ (b) Females alone.
- \_\_\_\_\_ (c) Mixed.

6. What languages were used for teaching?

- \_\_\_\_\_ (a) Kiswahili.
- \_\_\_\_\_ (b) English.
- \_\_\_\_\_ (c) Mixed of Kiswahili and English.
- \_\_\_\_\_ (d) Other (Please specify).

\_\_\_\_\_  
\_\_\_\_\_

7. In your opinion, what were the goals of the education programmes before the foundation of Kenya Baptist Theological College (before 1981).

\_\_\_\_\_  
\_\_\_\_\_

8. What were the Leadership problems faced by the church before the foundation of Kenya Baptist Theological College?

- \_\_\_\_\_ (a) Lack of trained Pastors.
- \_\_\_\_\_ (b) Insufficient Pastors in the local churches.
- \_\_\_\_\_ (c) Both untrained and insufficient Pastors.
- \_\_\_\_\_ (d) Bad leadership in local churches.
- \_\_\_\_\_ (e) There were no problems.

9. After the establishment of Kenya Baptist Theological College, were there any other educational programmes in the church?

- \_\_\_\_\_ (a) No.
- \_\_\_\_\_ (b) Yes ( Please specify) \_\_\_\_\_

\_\_\_\_\_

10. In your opinion, what are the goals of Kenya Baptist Theological College?

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11. In your opinion, the education offered by Kenya Baptist Theological College is as follows :

- \_\_\_\_\_ (a) It is a good training for church leaders.
- \_\_\_\_\_ (b) It is not a good training for church leaders.
- \_\_\_\_\_ (c) It is not clear to me.
- \_\_\_\_\_ (d) Other (specify) \_\_\_\_\_

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12. What was the relationship between Kenya Baptist Theological College and Baptist Convention of Kenya during the period between 1981 and 1984?

- \_\_\_\_\_ (a) The relationship was very good.
- \_\_\_\_\_ (b) The relationship was good.
- \_\_\_\_\_ (c) The relationship was not good.
- \_\_\_\_\_ (d) There was no relationship at all.
- \_\_\_\_\_ (e) Other opinion (please specify).

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13. What was the relationship between Kenya Baptist Theological College and Baptist Convention of Kenya between 1985 and 1988?

- \_\_\_\_\_ (a) The relationship was very good.
- \_\_\_\_\_ (b) The relationship was good.
- \_\_\_\_\_ (c) The relationship was not good.
- \_\_\_\_\_ (d) There was no relationship at all.
- \_\_\_\_\_ (e) Other opinion (please specify).

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14. What was the relationship between Kenya Baptist Theological College and Baptist Convention of Kenya between 1989 and 1992?

- (a) The relationship was very good.
- (b) The relationship was good.
- (c) The relationship was not good.
- (d) There was no relationship at all.
- (e) Other opinion (please specify).

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15. The Graduates of Kenya Baptist Theological College who served the Baptist Convention of Kenya between 1981 and 1992 were:

- \_\_\_\_\_ (a) Very few.
- \_\_\_\_\_ (b) Many.
- \_\_\_\_\_ (c) None of them served.
- \_\_\_\_\_ (d) Other (Specify).

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16. The Graduates of Kenya Baptist Theological College (1981 - 1992) who planted the new churches in the Baptist convention were:

- \_\_\_\_\_ (a) Very few.
- \_\_\_\_\_ (b) Many.
- \_\_\_\_\_ (c) None of them planted a Church.
- \_\_\_\_\_ (d) Other (please specify).

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17. The Graduates who left Baptist Convention of Kenya after their studies were:

- \_\_\_\_\_ (a) Very few.
- \_\_\_\_\_ (b) Many.
- \_\_\_\_\_ (c) None of them left.
- \_\_\_\_\_ (d) Other (Please specify).

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18. Some of the Graduates of Kenya Baptist Theological College left the Baptist ministries for other jobs somewhere (elsewhere)

- \_\_\_\_\_ (a) Yes (Please explain your answer briefly).

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- \_\_\_\_\_ (b) No.

19. Many of the school Graduates served the Baptist Convention of Kenya.

- \_\_\_\_\_ (a) As teachers.
- \_\_\_\_\_ (b) As pastors.
- \_\_\_\_\_ (c) As evangelists.
- \_\_\_\_\_ (d) All of the above.
- \_\_\_\_\_ (e) Other functions (specify).

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20. The school Graduates did not serve the Baptist churches because they immediately went for further studies (1981 to 1992).

- \_\_\_\_\_ (a) None of them went for further studies immediately.
- \_\_\_\_\_ (b) Few of them went for further studies immediately.
- \_\_\_\_\_ (c) Many of them went for further studies immediately.
- \_\_\_\_\_ (d) Other (Please specify)

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21. The school Graduates returned to serve their local churches after studies.

\_\_\_\_\_ (a) They came back with good attitude(s) to serve the church.

\_\_\_\_\_ (b) They came back with bad attitude(s) to serve the church.

\_\_\_\_\_ (e) Other opinion (specify).

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22. The school graduates in the practical ministries, showed that Kenya Baptist Theological College gives an important training.

\_\_\_\_\_ (a) Yes (specify).

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\_\_\_\_\_ (b) No (specify).

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23. Some of the school Graduates were not able to serve the Baptist Churches after their studies.

\_\_\_\_\_ (a) Because they did not have good training.

\_\_\_\_\_ (b) Because they were not welcomed by the church leaders.

\_\_\_\_\_ (c) Because they were not given a good salary.

\_\_\_\_\_ (d) Other (specify).

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24. What improvement in your opinion would you like to see Kenya Baptist Theological College make to train better church leaders.

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25. Kenya Baptist Theological College, especially the Seminary level contributed to the Baptist Churches of Kenya mostly for:

\_\_\_\_\_ (a) Growing the local churches spiritually.

\_\_\_\_\_ (b) Increasing the numbers of church members.

\_\_\_\_\_ (c) Reaching many areas of Kenya by planting churches.

\_\_\_\_\_ (d) The spiritual, numerical, and geographical growth.

\_\_\_\_\_ (e) Other (specify).

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26. The Graduates of Kenya Baptist Theological College find jobs after their graduation.

\_\_\_\_\_ (a) With the help of the Baptist Convention of Kenya.

\_\_\_\_\_ (b) With their local churches.

\_\_\_\_\_ (c) By themselves.

\_\_\_\_\_ (d) Other (specify).

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THANK YOU VERY MUCH FOR ANSWERING THESE QUESTIONS

THE ORAL QUESTIONS FOR SCHOOL LEADERS AND  
TEACHERS ONLY.

- 
1. Who were the founders of Kenya Baptist Theological College programmes? (Specifically the Seminary Programmes).
  2. What were their goals in founding this school?
  3. What was the policy used in selecting and training the students in the Seminary levels?
  4. How did Kenya Baptist Theological College recruit its staff?
  5. Did the school admit women in the training programmes?  
\_\_\_\_\_ (a) Yes.  
\_\_\_\_\_  
\_\_\_\_\_ (b) No (please specify why not).  
\_\_\_\_\_  
\_\_\_\_\_
  6. Where did the school get the financial support?  
\_\_\_\_\_ (a) From the Baptist local churches in Kenya.  
\_\_\_\_\_ (b) From foreign financial support.  
\_\_\_\_\_ (c) From local churches in Kenya and Foreign support.  
\_\_\_\_\_ (d) Other (specify).  
\_\_\_\_\_  
\_\_\_\_\_
  7. In your opinion, what do you think the Baptist Convention of Kenya should do in helping Kenya Baptist Theological College (any kind of help)?

8. In your opinion, what do you think the Baptist Mission of Kenya should do in helping KBTC (any kind of help to promote it)?
9. In your opinion, what is the attitude of the graduates of Kenya Baptist Theological College towards other local church leaders they find in the ministry?
10. What is the attitude of local church leaders towards the graduates of this school who come back to them after their studies?
11. What is the attitude of the Baptist Convention of Kenya towards the graduates of KBTC in the field ministry?
12. What is the attitude of the Baptist Mission of Kenya towards the graduates of KBTC in the field ministry.
13. Do you have any other information that you want to give about these two following questions :
  - (a) What is the role of Kenya Baptist Theological College?
  - (b) How is the work of the school graduates in the local churches in general?  
\_\_\_\_\_  
\_\_\_\_\_



**NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY**  
 P.O. BOX 24686, NAIROBI, KENYA TELEPHONE: 882104/5  
 (A Project of the Association of Evangelicals of Africa and Madagascar)

Nairobi Evangelical Graduate School of Theology (NEGST)  
 P.O. Box 24686, Nairobi, Kenya



Ref:.....

r Ref:.....

.....19.....

Dr Vance C. KIRKPATRICK  
 Principal of Kenya Baptist  
 Theological College  
 P.O. Box 385, Limuru, Kenya.

April 5, 1993.

Ref: AD/3.07/SR/05

15th. April 1993

**TO WHOM IT MAY CONCERN**

The bearer Rev. Samuel Rugambage is a student at Nairobi Evangelical Graduate School of Theology and is doing research toward the completion of the Master of Theology (M.Th.) programme.

The research is on "The Contribution of Kenya Baptist Theological College to the Growth of the Baptist Churches in Kenya, 1981 - 1992." The school will very much appreciate whatever assistance you can give to him in your Library/Center to avail him access to the materials he might need.

Yours sincerely,

Samuel Ngewa (Dr)  
 Academic Dean

SN/mo.

REQUEST FOR PERMISSION TO CONDUCT RESEARCH STUDY.

Dear Sir,

Greetings in the Lord's name.

I request your permission to do my educational researches on and at your school. I am Rev. Samuel Rugambage from the Baptist Union of churches of Rwanda, and I am doing the TH.M. studies have come to the point of gathering the research data for the thesis. For my research project, I have selected for study, "Contribution of Kenya Baptist Theological College to the growth of the Baptist churches in Kenya, 1981-1992". The aim of this work is to find out the goals and programmes of the school, and the graduates in the churches. Findings from this study will help the Baptists in Kenya and the curriculum planners of the college in preparing the effective church leaders.

I am therefore depending on your permission and help to make this study possible. These will grant me to interview the school leaders, staff, teachers, as well as to use some of your records.

Waiting for your favorable response, have good time, and God's blessings.

Sincerely yours in Christ,

Rev. Samuel Rugambage.

**BOARD OF GOVERNORS**

Rev. Isaac A. Simbiri, Chairman • Rev. Dr. Titus Kivunzi • Mr. Emmanuel Oladipo • Rev. Dr. Tokunboh Adeyemo •  
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Nairobi Evangelical Graduate  
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Nairobi Evangelical Graduate  
School of Theology (NEGST)  
P.O. Box 24686 Nairobi, Kenya.

MODERATOR OF THE BAPTIST  
CONVENTION OF KENYA.

April 5, 1993.

CHAIRMAN OF THE BAPTIST  
MISSION OF KENYA.

April 5, 1993.

REQUEST FOR PERMISSION TO CONDUCT RESEARCH STUDY.

REQUEST FOR PERMISSION TO DO RESEARCH STUDY.

Dear Sir,

Greetings in the Lord's name.

I request your permission to conduct my research study among your Pastors, from the 15th to 18th of April 1993, during the Annual General Meeting at Limuru-Brackenhurst.

I am Rev. Samuel Rugambage from the Baptist Union of churches of Rwanda. I am now studying at Nairobi Evangelical Graduate School of Theology. My TH.M. studies have come to the point of gathering the research data, and for that I need to come to your Annual General Meeting to make interviews ( questionnaire ) with senior Pastors, and other church leaders. I am working on " Contribution of Kenya Baptist Theological College to the growth of the Baptist churches in Kenya, 1981-1992". I would like to use break-times, evenings, and other opportunities to distribute the questionnaire to all senior Pastors, and chairmen of Associations. Meanwhile, I plan to give the copy of the questionnaire before that time.

Waiting for your favourable response, have good time and God's blessings.

Sincerely yours in Christ,

Rev. Samuel Rugambage.

Dear Sir,

Greetings in the Lord's name.

I request your permission to interview you, and to research from your records about the history of the Baptist Mission in Kenya, and its role to Kenya Baptist Theological College.

I am Rev. Samuel Rugambage from the Baptist Union of churches of Rwanda. I am doing the TH.M. studies at NEGST. My studies have now come to the point of gathering the research data. I am working on " Contribution of Kenya Baptist Theological College to the growth of the Baptist churches in Kenya, 1981-1992". I therefore need your help because one of the sub-headings is dealing with the history of the Baptist Mission in Kenya, mainly as the founders of the Baptist Convention of Kenya, and supporters of Kenya Baptist Theological College.

Waiting for your favourable response, I wish you God's blessings.

Sincerely yours in Christ,

Rev. Samuel Rugambage.