

Title – Theological education and the training of missionaries

Author – Okon Esin

Date – December 2005

Word count - 5016

1. Introduction

There is no doubt that theological education has played a great role in shaping the history of the Church. In the early days going through a proper theological school was the only known avenue to serving the Church. Almost all historical Church founders like Martin Luther, John Wesley, etc. were all products of reputable Theological Schools of their days. Most of these men through their preaching changed the cause of history, while others pioneered missions, taking Christianity beyond their borders. To what extent their Theological Education influenced their developing a Missionary vision is another issue entirely, since reference may be made to the fact that some of them were strong critics of the existing ecclesiological order. It is however a fact that such criticism of Church practices, and venturing outside the system into cross border ministry, especially to unknown worlds would first be a result of personal convictions probably created by a depth of personal study but more by the Holy Spirit. Education however, arms a man with the power of reasoning and it will not be out of place to assume that their exposure to Theological Education coupled with their convictions must have given them a vantage position to achieve most of what eventually contributed to the history of Missions.

Today we now find a situation where people do not necessarily go through Theological Education before venturing into cross cultural ministry. Missionary Training is no longer limited to Theological Colleges and Universities. Mission agencies and Evangelical Fellowships have set up Missionary Training Schools and Missionary Training approaches running parallel to Theological Institutes and Colleges. The advocacy for Missionary Training especially in the Two-Third World had been on since the later part of the 1970s. It will therefore be necessary to attempt to x-ray this new trend especially, with particular reference to Africa.

2. Advocacy for Missionary Training

It was observed in the 1970s that the growth rate of Two-third World Missionaries was surpassing that of the West. It was estimated by Mission Bodies that in a decade their number will exceed that of western Missionaries. Raymond Windsor noted that the emergence of indigenous missionary movements from Asia, Africa and Latin America was one of the main factors which moved Leaders of the World Evangelical Fellowship (WEF) in 1977 to launch a WEF Missions Commission. Larry Pate reported that by 1989, “the Mission movement in the Two-Thirds World was growing at an annual rate of 13.29%, or roughly twice as fast as the growth of evangelical Churches. This amounted to a phenomenal increase of 248% every ten years. The net gain of Missionaries in just eight years was 22,686. This very high rate of growth promises to change the face of missions well into the future”¹. The number of mission agencies and sending groups had also seen a large increase, though not nearly as dramatic as the number of missionaries.

At this time some of the Two-Thirds World Missionaries were often sent to the Field without training. Those who had some training were not adequately trained for Ministries in a cross cultural context. The growth of indigenous Missions and the inadequate preparedness of the Missionaries led to the advocacy for effective Missionary Training. It was requested that because of the stated phenomenon, Missionary Training should be prioritized. In response to this need and call, the Missions Commission of WEF launched a comprehensive scheme called the “International Missionary Training Project (herein referred to as IMTP)”² in 1988. Its main objective was to address the overwhelming needs for training in cross-cultural missions in the Two-Thirds World. The project goals were these:

- A. To raise missions awareness among Pastors, other Christian Leaders and educational institutions.
- B. To assist the training of Missions Educators and Missionary Trainers.

- C. To assist with curriculum development and educational methodologies
- D. To help establish an appropriate accreditation body
- E. To facilitate the publication of training materials
- F. To develop a global fellowship of missionary trainers

There has been a major response to this need for the improvement of Missionary Training in the Two-Thirds World, with particular reference to Africa. With the support of The World Evangelical Fellowship (now WEA) and the Association of Evangelicals of Africa (now AEAM), a few National umbrella organisations for Missions were formed in the 1980s. Some of these organisations, like NEMA in Nigeria, saw the need early in their existence to address the issue of proper training for its member agencies and set up Missions Training Schools. The Evangelism and Missions Commission of AEA helped set up similar Schools in Kenya and Benin.

Prior to this some denominational Churches founded by Missions agencies like the Evangelical Churches of West Africa (ECWA), United Missionary Church for Africa (UMCA), African Inland Church (AIC), Qua Iboe Church (QIC), etc., had opened Bible Colleges and Seminaries where the key emphasis was the preparation of people for Ministry in their Churches. Since these Churches were Missionary in origin, products of these schools were also used to plant Churches, and some in cross-cultural situations with its attendant problems. Training in cross-cultural ministry was not part of their curriculum. It was later with the advocacy for Missionary Training that some of these colleges included Missiology in their college programmes.

The early indigenous, non denominational Missions Agencies that sprang up in the 1970s and 80s in Nigeria could not depend on the existing Theological colleges to provide the necessary Training for their Staff due to reasons that will be highlighted later. The advocacy to prioritize Missions Training has been heard; with many Missions organizations now realising that Missionaries need proper training to function.

3. Understanding Missionary Training

The need for Missionary Training cannot be overemphasised. Dr. Harley in his book, "Preparing to Serve" gave convincing illustrations of why proper Missionary Training is important. He used an illustration given by P.S. Thomas to portray what the consequences of poor preparation can be. It was about two South Indians who finished a 4 year course from a reputable Bible College in India and went after their course to North India to plant Churches. Because they were not trained to expect what they met on the Mission Field, the following was recorded about them: "...soon the wife (of one of the Missionaries) became an emotional wreck, which led to each one suspecting the other's commitment and spirituality....After 5 years one of the Missionaries left the Field with a sense of failure and guilt. He had come with a vision to plant Churches in one of the most difficult places; five years later he left with a nagging conscience. Commitment to the Lord and a high motivation for missions are essential, but not enough, to produce an effective cross cultural Missionary."³ Someone else put it this way; "Untrained Missionaries (1) will have a life of continued frustration because they do not have the resources to draw from to cope with the realities of missionary life, (2) will be limited in their effectiveness because... their inability to distinguish between cultural reality and Biblical mandates may cause them either to impose their own culture on their target people, or else become syncretistic, falling prey to sinful practices in the culture."⁴

There are many materials that define Missionary Training. What we therefore need here for now is not another definition but finding out what is the right Missionary Training. The term Missionary has always referred to a person who leaves his own home, people and culture to take the gospel to a people of another culture. In this case therefore, we are referring to somebody involved in a cross-cultural ministry. A Missionary is somebody who has responded to a clear call of God, sent by the Holy Spirit (Acts.13:4) and sent off by a local Church (Acts 13:3).⁵ In a pioneer situation his main role is to:

- present Christ to unsaved people
- disciple the new converts
- gather them in the local Church
- Shepherd them

As the Church grows numerically and in faith he will also work at the following:

- i) Teach them on Ministry gifts and help them to develop such gifts (Eph.4:11-12)
- ii) On maturity, appoint Elders and Deacons who would administer the Church (Titus.1:5)
- iii) Encourage them to evangelize and reproduce itself at another location
- iv) Receive those answering Mission call from amongst them and arrange their training

At this stage the Missionary may move to another people group.⁶

A Missionary should be someone that is able to plant a theologically balanced Church. In defining “Theological Soundness”, Malcolm Collins points to the fact that we are not talking of “Perfection”. He believes that any Missionary who seeks to plant “the perfect New Testament Church” is doomed to failure. He then offers a definition of theological soundness to “imply a dynamic, growing relationship with Jesus, the head of the Body, and with brothers and sisters in the body that reflects the love of God and is tolerant with superficial differences of opinion and practice within that body.”⁷

It is however necessary to point out that not all Missionaries are necessarily directly involved in planting Churches. Missionaries could be involved in other forms of ministry cross-culturally using their professions or providing technical and administrative support to the work of agencies or Churches. Their work is supposed to provide the back up needed by the Mission agencies to aid their Church Planting vision. Let us however note that there is the tendency to substitute development aid, peace service or justice and reconciliation for mission. Unless our mission work leads people to a saving encounter with the living Christ and unless those who have experienced this encounter are incorporated into a worshipping body, we have fallen lamentably short of our calling”.⁸ Wherever they are or whatever their assignment is, a Missionary in this context is expected to add to the growth of a theologically balanced Church. **A good Missions Training programme should therefore be such that can build up a Missionary to achieve these goals.**

4. Theology or Missions

The Evangelical Churches of West Africa (ECWA) is a Church planted by the SIM in Nigeria but has spread to some other countries of West Africa. ECWA formed the Evangelical Missions Society (EMS) as its Missions sending agency. EMS is one of Africa’s mission success stories with over 1500 African missionaries and 95% of EMS support comes from ECWA church members. EMS really began to take off after the student revival in the early 1970’s and people were coming to the board wanting to be trained as missionaries. At that time there was no mission-specific training and these recruits were sent to the ECWA theological schools which were training the pastors and leaders of that denomination. The sad consequence of that move was that those recruits were for the most part diverted from a missions calling into traditional pastoral and other roles so EMS had to consider alternative methods of training her Missionaries so as to capitalize on the harvest of young people who were coming forward to be equipped as missionaries. What was it about those theological schools that effectively de-commissioned those missionary recruits? What was lacking in the curriculum, in the training model that made this decommissioning almost inevitable?⁹

4.1 Decline of Missiology in Theological Institutions

Missionary training in the past was limited to the Universities and Theological Colleges.

In the USA, Pierce Beaver pointed out that in the years following World war two “the subject ‘missions’ rapidly disappeared from many seminary catalogues.”¹⁰ David Bosch also noted the gradual disappearance of missions or missiology from the curriculum of one theological institution after another. In some of the older European and American faculties of theology where in the early part of the 20th century, missiology

appeared to be firmly entrenched the Chairs have been either abolished or converted into something else.¹¹ The World Missionary Conference; Edinburgh 1910 was “the birth place of the modern missionary movement. This culminated in the advance of modern missions and the formation of the World Council of Churches in 1948. A survey carried out by a commission of WCC thereafter on 115 theological colleges in North America showed that 33% had no courses or regular subjects on Missions. 50% reported that the study of Missions forms an integral part of the required curriculum but required courses are brief and often fragmentary, representing a mere 2% of all seminary curriculum hours. Only three institutions reported full mission professorships.¹² In 1988 the Association of Theological Schools (ATS) at its biennial meeting adopted globalisation as a major program emphasis during the decades of the 1990s. The place of Missiology in the study of the Church’s mission especially with respect to Missionary activity was a matter of concern. James Scherer, premier historian of Missiology as an academic discipline in North America called it “a new comer discipline, barely 120 years old with no secure place within the theological curriculum”¹³.

4.2 Critical Setback for Early Two-Third World Missions Training

This was the frame with which theological schools were imported into the non-western world. Missiology and Missionary activity had no place in the quest for ministry development. Sid Garland narrating his experience when he first came to The Theological College of Northern Nigeria (TCNN) in Jos, Nigeria in 1990 observed that missiology as a separate subject had little place at all in the curriculum of the college. “For example, as a distinct subject, missions hardly appeared in the curriculum of our four year Bachelor of Divinity degree programme”. Theology of Mission was offered in the Third year, but only as an elective. At the Master of Theology level, in the original plans, finalised as recently as 1991, there was nothing on Missions.”¹⁴ Mission, if considered at all, has tended to be relegated to a small corner of Practical Theology.

The other problem that missions training encountered was the criticism of the applicability of theological colleges’ training to true missionary life situations. The contextualised missiological dimension to the courses offered was missing. Missionary trainees have studied missions in seminaries with little integration of Missions and theological studies. This was so because too many ‘regular’ professors have no cross-cultural missions experience and show little real interest in the missionary world. Traditional theological education institutions are said to be more academic, less practical, and less interested in spiritual life and power.

4.3 Intended Remedy to Two-Third World Missions Training

The emergence of Missionary training Schools as alternative to theological colleges was to address the limitations of the theological colleges in cross-cultural Missionary Training. At the onset the Schools of Missions were established by non denominational and interdenominational agencies. Only few denominational Churches had Missionary training Schools running along side their long established Theological Colleges. Apart from the criticism of non practicability of the training offered by Theological Colleges, the Mission agencies also felt that the duration of training in a Theological College was too long considering the enormity and urgency of the task of evangelising the un-reached. Since theological colleges had no such short term programmes for the preparation of this new breed harvest force, the Missions had to set up their own training Schools. Rather than send a graduate of a non theological discipline to spend another 3 years in a theological college they felt that they should be able to provide a shorter term course of 3months to 9months to that graduate.

The modelling of the Schools was such that they were not theological in orientation. The AIC Missionary College, Eldoret, Kenya was started in 1986. The purpose of the college was stated as, “to provide relevant practical cross-cultural training for men and women who feel called of God to go to other tribes and nations in order to proclaim the Good News of salvation in Jesus Christ’. The Missionary College is not a theological school; rather it specialises solely in Missionary training”.¹⁵ The Nigerian Evangelical Missions Institute (NEMI) owned by the Nigerian Evangelical Missions Association (NEMA) also

started in 1986. At the onset the decision was that the School will not offer regular Bible and theological courses but to require competencies in this area. The Schools do not seek for accreditation since they do not seek to award degrees, diplomas or certificates.

5. Problems of Missionary Training Schools

The problems of some of the new model mission Schools include:

a) Isolation. The gap between theological colleges and non certificate awarding mission schools remains wide. The quiet claim of superiority by the institutions and the products of the two groups remain visible.

- i) Some theological colleges see these schools as mere local groupings that do not have anything worthy of attracting their attention or worthy of their use for the benefit of the Church or of academic interest. The Missionary Training Schools on the other hand look at the colleges as spiritual lepers that need to be avoided lest their lack of spirituality become deadly infectious.
- ii) This isolationist practice is worsened by denominational consciousness. The Colleges serve their Churches and so have nothing in common with non denominational groups. Graduates of these Mission Schools would not readily be employed by these Churches even as Missionaries. Within the denomination itself the College graduate prides himself as more qualified than a Mission School trainee, so in terms of appointments the theological college graduate stands more chances of being appointed as head of the Church's Mission Board even if he has no Missionary training or experience.
- iii) The Missionary Schools are there and not recognised for any form of help or input. The tendency has been to isolate them. Some Missionary trainees are caught in this web and in their confusion develop a blurred vision.

b) Staffing: Many of the Mission schools are understaffed. This at times is so because the agency may find it difficult withdrawing their very few experienced, qualified frontline Missionaries from the Fields to serve in a training school without affecting their Church planting thrusts. On the other hand those who serve as trainers may have appreciable missiological experience but inadequate theological knowledge or in some cases adequate theological knowledge with inadequate missiological experience. Robert Ferries leading a task force of the Missions Commission of WEA to identify "qualities distinctive of effective missionary training centres and their training programs" pointed out that one of the most critical factors for effective Missionary training is the selection of staff. Some of the required qualities of an effective Missionary Trainer would include:

- i) Ability to model the Missionary graduate to attain significant spiritual maturity and exhibit well-developed interpersonal skills.
- ii) Ability to *bring demonstrated gifts for teaching and mentoring adults.*
- iii) Missionary trainers *should have developed competence in one or more aspects of the training centre's curriculum.* Trainers should be well qualified for their training roles. Duplication of specializations rarely can be justified.¹⁶

This level of standard may be difficult to attain in many of the Missionary training schools. The trainers may have the acceptable Biblical qualities of spiritual maturity but may not have the demonstrated gift for teaching and mentoring adults because he had not done it before and so has to learn on the job. He may have all the other qualities but may be lacking in the area of specialisation. The Mission Schools therefore depend on external teachers, some from neighbouring theological schools to cover their curriculum.

c) Poor Infrastructure: Insufficiently developed infrastructure does not create conducive environment for learning. Though the training agency may justify the difficult environment as necessary for training in hardiness, yet it is true that the poor infrastructural development is not necessarily deliberately planned to be so. The underlying factor is poor funding. Though trainees endure it and graduate, their learning was under much avoidable stress if the funding had permitted better facilities.

d) Theological Gaps: This is particularly true of Mission centres that run only short term programmes of 1 week to 3 months and send out Missionaries to Fields thereafter. Some of the candidates admitted may not have been well-equipped in Biblical knowledge or the historical background of the Christian Church. Such students in these centres will have time for only a superficial look at the Bible. "Care must be taken

that the growing doubts about the usefulness of traditional theological education does not give us doubts about the necessity of careful Biblical, historical, educational, and practical subjects necessary for healthy Christian Ministry and Mission”.¹⁷

6. Advancing Missionary Education and Training

1) The Role of the Church: In considering theological education and missionary training, it is important one starts from the position and role of the Church. So much has been said about the deficient role of traditional theological institutions in providing what the Churches really need for continuity but little is said about the influence of the Church on theological education. The fact that the Church is a major stake holder in theological education cannot just be thrown under. The same can be said about the place of the Church in Missionary training. The role of the Church can be viewed from the fact that i) Missions is supposed to be the main agenda of the Church and ii) those who enrol in theological colleges or Missionary training schools come from the Church.

The Church is the seedbed for the nurturing of the members of the body of Christ into His likeness. The Church should be the planter, the formative ground for the believer and theological and mission schools should be the shapers. It is not easy to try to shape and beautify what was wrongly formed. Some of our Churches especially in African countries are full of so much activity without proper spiritual substance. Some of the Churches have imported the liberalism of the West and diluted the gospel so much that those that end up being recommended and enrolling in theological schools have no proper Biblical foundation. Their state is made worse by the fact that they enter a college that is more theoretical than practical, so they come out as good theologians without the Biblical lifestyle that makes for servant leadership and missionary service.

An example of the state of dilemma of the Church in Missions and Missionary training was painted by Dudley Pate citing the present state of the African Inland Church Missions Board (AICMB) of Kenya that was planted by the African inland Mission (AIM). “AICMB was formed in 1960 and to date has less than 30 missionaries on its books. 11 years ago there were 30 missionaries serving under AICMB, so minus growth has taken place – and that despite the establishment of the *Eldoret Missionary Training College a marvelous but tragically undervalued and under-utilised resource for the AIC*. This year (2005) for the first time in its history, the Eldoret College has no students enrolled in its first year. So instead of growth in missions interest in AIM’s biggest church partner, we seem to be seeing the very opposite of what we’d like to see. And if one important measure of the maturity of a church is to be judged by its involvement in missions, how well have we done in helping this church to maturity? Whence the malaise? Is a major problem in our theological schools as ECWA discovered?”¹⁸ If this is the present state of the Eldoret Mission College, it then means that setting up a school is not enough if the Church does not provide all the back up it needs to be functional and valuable.

Williams Taylor lists the role of the local Church in Missionary training to include the following:

- equip the future Missionary, by itself exuding the Biblical dynamics of: praise and worship, serious instruction of applied Biblical truth, etc.
- be the first-level testing ground for that unique blend of servanthood coupled with leadership
- have a tight bonding as the people of God who will thrust the new Missionary out, holding on to the supporting cords of love, prayer and financial investment
- The local Church must develop a training programme for its future Missionary trainees.

2) Theology and Missions should come together. Missions should be given a high position in the curriculum and on the agenda of every Church and every Church related theological institution. Gerald Gort underscores this when he says that, “missiology can help theology – especially Western theology - find its way back down from the upper regions of the towers of academia to the ground floor of human reality”.¹⁹ David Bosch argues that, in the dimensional aspect of mission, missiology should provoke theology as a whole to discover anew that mission is not simply a more or less neglected department of

the Church's life. "Missiology is not simply yet another subject but a dimension of theology as a whole, an indispensable dimension which must preserve the Church from parochialism and provincialism. It constitutes a 'test of faith' for Church and theology".²⁰

While the debate as to the most ideal way of getting missions into the curriculum of the theological Colleges thrives, that is either by: incorporation, integration or Independence, there seems to be a more convincing reasoning on the side of Independence. In this case missiology is recognised as an independent theological discipline in its own right. This can result in missiology going on to develop its own fourfold pattern - Biblical studies and missions, Theology of Mission, History of Mission and Practice of Mission. Sid Garland cites Myklebust's emphatic position on this when he declares that, "if it is the case that mission is the main business of the Church, and that, therefore, the study of mission is of central and not of marginal importance to the whole idea of theological education, nothing short of the full recognition of our subject as a valid theological discipline can meet the case... Moreover 'integration' presupposes 'independence.' Only that which is separate can be truly integrated."²¹

To strengthen the above proposition, we may take one example of a Theological Seminary in the African context that has given considerable attention to Missions in its curriculum and has been successful in its mission statement, and that is the Jos ECWA Theological Seminary (JETS). At the point of entry, degree and diploma candidates are required to choose a major from one of these three tracks (note also the percentage of places offered): Pastoral (50%), Christian Education (25%), and Missions (25%). Interestingly the Missions track is able to fill its quota while the education track is not always able to find enough suitable candidates. All students must take some missions courses. According to its statement of educational philosophy, JETS aims to "send forth graduates who in the exercise of their ministries as Pastors, Teachers and Missionaries, will combine evangelistic fervour with the understanding of the contemporary social and cultural milieu." Missions is also offered as an area of specialisation at the graduate level. The Department of Evangelism and Missions at JETS has had a strong emphasis on Church Planting in general and Urban Church Planting in particular.²²

One of the perceived advantages of Missionary training within theological schools is that it enables students to relate their theological studies to other ministries of the Church. If Missionary education is institutionally separated from the theological colleges as some have advocated, and centred on Mission Training Schools only, there is the likely disadvantage of reducing Missions awareness to the Church, which is supposed to be one of the exercises of theological colleges that form the main link with the Church. Secondly the new Pastors will be ill prepared to lead their congregation in world Christian outreach since they are limited only to non contextualised Church ministries.

3) Cooperation between Theology and Mission Schools

Missionary Training Schools should be supported to provide contextualised, practical missions training at all levels. Schools of Missions have a vital role to play in training workers for the harvest. The theological schools and missions schools can work together. Theology and Missions go together; they are indispensable to one another. Theological schools can help the mission schools develop the level of theological input needed in their training. The mission schools should serve as the data collection centres for Missions research, especially research of the un-reached people groups. Theological colleges as academic institutions should provide the Church, Mission Schools and others necessary information needed to enhance Missions based on appropriate Missions research.

Mission Educators should not just be theologians or academic graduates but should have substantial experience in Missions. Missions Schools through their agencies can provide opportunities for such experience. Raymond Windsor records an experience where he visited two seminaries in an Asian country where new Missions Departments were being set up by Missions graduates of a North American Seminary. These gifted graduates he said are equipped as educators, not trainers. Both expressed a sense of inadequacy for not having personal experience as Missionaries.²³ TCNN once sent some graduate

students of their college majoring in missions to CAPRO for practical attachment. One of them was teaching at Samuel Bill Theological College in Nigeria. CAPRO sent them to their School of Missions for exposure and briefings before being sent to a Mission Field. On graduation from TCNN this Mission Educator kept touch with CAPRO being grateful for the wisdom of TCNN in exposing him to Missions at that level.

One of the stated goals of the International Missions Training Project (IMTP) is: assisting the training of Missions Educators and Missionary Trainers. IMTP distinguishes between two categories: those who teach missions in seminary or Bible College (missions educators); and those who are preparing Missionary candidates (Mission Trainers).

CONCLUSION

Evangelical Theological Colleges are now returning to take back their rightful place in Missionary Education. Missions should continue to be seen as the main reason why Theological Colleges are set up in the first place. Those who still give second place to Missions would need to rethink the very reason why Jesus came at all and what His commission to His Church is.

Churches should no longer be left out of the Theological Education and Missions debate. The Church should be well aware of its seedbed obligation to the advancement of the gospel and the preparation of the Missionaries that will have to reach out to the world yet unsaved. Theological Education should well prepare the Church for this role. It is an avoidable cycle but an important and worthwhile one.

The Missionary Training School has come to stay but the rejectionists attitude that had characterized its relationship to Theological Education need to fade off. Sound Biblical knowledge, Church history, and other Theological information are necessary ingredients for practical Missions enterprise. A forging further of the cooperation between Theological Education and Missionary Training Schools and colleges will give credence to the quest of the Church to reach the lost.

¹ Pate, Larry D., "The Dramatic Growth of Two-Thirds World Missions" in William D. Taylor (Ed.) Internationalising Missionary Training: A Global Perspective, Paternoster Press, Baker Book House, Grand Rapids, 1991. 27-40.

² Windsor, Raymond V.J. "The Manila Consultation and the Missions Commission International Missionary Training Project: Report and Projection" in William D. Taylor (Ed.) Internationalising Missionary Training: A Global Perspective, Paternoster Press, Baker Book House, Grand Rapids, 1991. 13-21.

³ Harley, David C., Preparing to Serve, Training For Cross-Cultural Mission, William Carey Library, Pasadena, 1995.

⁴ Castillo, Met, "Let's Think Clearly about Missionary Training," in Bridging Peoples vol.8, no.1, Jan.1989.

⁵ Daidanso, Rev. Rene, "The Role of the Missionary in Church Development in Africa" in Association of Evangelicals in Africa, Training God's Servants, A compendium, EMC, Jos, Nigeria, 1997. 40-41

⁶ Calvary Ministries (CAPRO), Church Planting Manual, an in-house guide for CAPRO Missionaries involved in Church Planting, Calvary Ministries, Jos, Nigeria

-
- ⁷ Collins, Malcolm B., Models of Training in Missions Institutions to Ensure the Planting of Theologically Balanced Churches” in Association of Evangelicals in Africa, Training God’s Servants, A compendium, EMC, Jos, Nigeria, 1997. 92-93
- ⁸ Dayton, Edward R., Recruiting and Training of Cross Cultural Missionaries” in Harvie Conn and Samuel F. Rowen (Eds.) Missions and Theological Education in World Perspective, Farmington, Associates of Urbanus, 1984. 389 – 408.
- ⁹ Pate, Dudley, Mission as a Critical Component of Theological and Bible School Training in Africa”, unpublished conference paper, 2005. Dudley Pate is an AIM Missionary based in Kenya
- ¹⁰ Beaver, Pierce R., The American Protestant Theological Seminary and Missions: An Historical Survey,” in Harvie M. Conn and Samuel F. Rowen (Eds.) Missions and Theological Education in World Perspective, Farmington, Associates of Urbanus, 1984. 76
- ¹¹ Bosch, David, Missions in Theological Education” in Harvie Conn and Samuel F. Rowen (Eds.) Missions and Theological Education in World Perspective, Farmington, Associates of Urbanus, 1984, pp xiv – xli
- ¹² Thomas, Norman E., From Missions to Globalization: Teaching Missiology in North American Seminaries” in International Bulletin of Missionary Research, July 1989. 103
- ¹³ Ibid.
- ¹⁴ Garland, Rev. Sid, Models of Theological and Bible College Training for Promoting Missionary Outreach”, in Association of Evangelicals in Africa, Training God’s Servants, A compendium, EMC, Jos, Nigeria, 1997. 58
- ¹⁵ Hildebrandt, Jonathan, African Inland Church, Eldoret, Kenya” in William D. Taylor (Ed.) Internationalising Missionary Training: A Global Perspective, Paternoster Press, Baker Book House, Grand Rapids, 1991, 97
- ¹⁶ Ferries, Robert, Standards of Excellence in Missionary Training Centers”. Manuscript of WEA Missions Commission task force on accrediting Missionary Training Programs. 1996.
- ¹⁷ Burns, Barbara and Silva, Izes C. Balbino, Missionary Training Centres and Their Relationship To Theological Education Institutions,” in William D. Taylor (Ed.) Internationalising Missionary Training: A Global Perspective, Paternoster Press, Baker Book House, Grand Rapids, 1991, 256
- ¹⁸ Pate, Dudley, Mission as a Critical Component of Theological and Bible School Training in Africa”, unpublished conference paper, 2005. Dudley Pate is an AIM Missionary based in Kenya.
- ¹⁹ Gort, Jerald D., The Contours of the Reformed Understanding of Christian Mission: An Attempt at Definition,” Calvin Theological Journal 15 (1980), 46
- ²⁰ Bosch, David, Missions in Theological Education” in Harvie Conn and Samuel F. Rowen (Eds.) Missions and Theological Education in World Perspective, Farmington, Associates of Urbanus, 1984, pg xxxi “
- ²¹ Garland, Rev. Sid, Models of Theological and Bible College Training for Promoting Missionary Outreach” 65

²² Ibid, 75

²³ Windsor, Raymond V.J. The Manila Consultation and the Missions Commission International Missionary Training Project: Report and Projection” pp19