





# Non-Conformity In Union

or

“Many Happy Returns  
of the Day”

The Revd. G. H. Grose reflects



**I**T is interesting to reflect on experiences of union in India where the Church of North India is celebrating its sixth birthday this month.

When the question of union first came before us at the New Delhi Free Church a considerable amount of spade work had already been done in the shape of drafts and amended Plans of Union. The point had been reached where it seemed that talk could go on interminably and probably unfruitfully, whereas action was desirable.

The two Free Churches in New Delhi had been “union” in principle and deed since their inception, being intended for all non-conformists and having both the B.M.S. and the Methodist Missionary Society as their Trustees. We had as full members both those baptized as believers and those baptized in infancy and later confirmed. The practice of total immersion as well as the sprinkling of infants were both accepted, though I as a Baptist was never expected to administer infant baptism.

The two forms of Communion were observed, sometimes deacons serving from the Table to the congregation (as is usual in many Baptist Churches) and sometimes people coming forward to kneel at the communion rail in batches of about fifteen at a time, which is the style adopted in most Methodist Churches. Our order of service was free. Our method of church government was by an annually elected group

who served with the minister as a committee which met usually once a month. We were in all respects autonomous as two individual separate little Churches though operating under the general terms of the Trustee Societies which we never found in the least disturbing.

Union meant for us a surrendering of autonomy, a wider door for the entry of members, and a pooling of property; the first of these being for us the most difficult to accept. The basic feeling was that in India the Church ought to be more evidently united and the C.N.I. was one way in which such unity could be meaningfully expressed. It followed, too, that the C.N.I. would be an Indian Church and not a prolonging of Western denominationalism which had had an important role during the preceding century but led to much confusion in an independent nation. There is no basic Indian equivalent for “Baptist”, the nearest in the vernacular of which I am aware being “The Dippers”, or “Methodists” or “Congregationalists” or “Presbyterians” or “Anglicans”. Even the word “Christian” is foreign, the more usual forms being Issais—“those who follow Issa (Jesus)”, or Masihis—“those who follow Messiah”, and who could desire better than that! The other basic gain would be that the new larger Church would have better resources from which to maintain continuity in the ministry. In the Free Churches we could no longer expect to receive foreign replacements and the future of the pastoral



ministry would be vague. By entering union we would have opened to us resources of possible pastors who could be suggested, considered and, if felt right, requested.

Looking back on these six years, I think on the whole that the decision to enter union was the right one. We have had no unwarranted interference in our local church administration. We continue to worship, baptize, have Communion and be locally governed as before except that money for our Pastors' salaries comes from the Central Fund and the local church pays an assessment to this Central Fund to cover salaries and administrative costs. The Bishop who maintains spiritual oversight of our area (our "Diocese" as we call it) is discerning and helpful and can always be approached for advice and resources. He and the Committees functioning under the Diocesan Council frequently call for our assistance in the holding of investigations, chairing of Committees, selection of applicants for theological training and the framing of new Service Orders, as for example the Service for the Dedication of Children.

Not only Baptists like to do things their own way. One of the big problems our Diocese and the united Church has is that of getting individual churches to realize that what they hold in the way of resources, often in the area of property and finance, should be for the good of the whole Church. To get a local church to accept that it should give enough cash to pay its own minister and do its own fabric repairs is often quite a tussle. To get the same local church to accept that it should give further, should give enough to help cover the salary of some other pastor whose congregation is not giving well or to help a village medical relief programme is even more of a tussle. Property questions particularly distress us, although in nearly every case the property was purchased by other than local funds for the benefit of the local church but in the context of the well being of the whole Church. The tendency to keep income for your local treasury only or to squat in property for the "good" of your own family only is a tendency that dies hard.

Some are seeking the solution to this problem through administrative centralization, their

reasoning generally being that the Church must be able to speak and act with one voice and how can it do this without having an identifiable wholeness and unity along with a strong well defined line of authority? The further question has then to be asked—does such authority stem from one person such as a General Secretary, a President, or a Bishop; or from a very small Committee; or from a large representative group with sufficient knowledge, time to spare and spiritual acumen? In Europe and America, Baptists, Methodists, and others have through the centuries experienced such treatment as to indicate that God's Will is sometimes best done irrespective of ecclesiastical authority, that freedom from uniformity brings out the best sort of unity. It is, nevertheless, easy to let such freedom degenerate into self-centred indiscipline and while we nod approvingly at the witness of men like Bunyan and Charles Wesley we remember that "If any one is confident that he is Christ's, let him remind himself that as he is Christ's, so are we" and "Christ loved the Church and gave himself up for her" (2 Corinthians 10: 7, Ephesians 5: 25).

These six years are helping me to realize the weakness in our human nature (as Christians) and the strength that exists in a fellowship that is not confined within denominational barriers. I find that I am working in the same Church as Indian colleagues who are striving hard to equip



**Photographs of C.N.I.s 5th Birthday Celebrations in Delhi, India**



and run a large new wing to a Christian hospital, who are giving to help educate the children of leprosy patients, who devote part of their vacations to practical participation in religious education, who share their time and talents in devotional Retreats and who care for people in distress. So, although I cannot foresee the future, when I am led in a prayer that brings me into a lively sense of God's presence (even though the person praying may christen his offspring) when I observe the scriptures handled with such care and reverence that I become one in a group that hears the Word of God (even though the person reading may fail to appreciate what I feel strongly about) and when I handle gifts that have been given by people who do so in response to the Holy Spirit's challenge (even though they derive much more pleasure from a Prayer Book Service than I do) then I know the living presence of Christ and feel that I am "on the way". Please pray for the Church of North India and ask God to give us many happy returns of the day.

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## The Family of Fingers

### Working together

Mr. Owen Clark reports

*"The family of fingers plays the drum"* says the African proverb. All the fingers working together produce an animating rhythm that no one finger can achieve by itself. So the virtues of co-operation are praised.

In the same spirit the Missionary Societies working in Lower Zaire at the turn of the century agreed that the training of Zairian personnel was an objective that they could best attain by co-operation. So there came into being in 1908 the Kimpese Evangelical Training Institute, later to become known as E.P.I. the Pastors' and Teachers' Training School. At first the American Baptists and the B.M.S. later joined by the Swedish S.M.F., and later still by the American C. and M.A., pooled the resources which they agreed upon from year to year in order to train village evangelists, pastors and school teachers.

Train they did, and effectively, for in the four Communities, members of the Church of Christ in Zaire, which are today the living evidence of the labours of those Societies, a large part of the active leadership is provided by men who owe their character to that work of co-operation at Kimpese. In the educational world, too, E.P.I. Kimpese, became synonymous with a good training allied to integrity. Now, over the past few years, the high proportion of secondary school leavers going on to higher education has carried the institution's influence into academic and professional walks of life.

### Questionings

Since 1969 several major changes have occurred, including the removal of the theology

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Rev. Songo Vangu, General Director of C.E.C.O., his son Bayenda, and Mr. Owen Clark



school to Kinshasa and a change of name to I.P.E. (Evangelical Training Institute), then the cessation of teacher-training, and finally, the take-over of the primary and secondary schools by the State. It was not, therefore, unnatural that within the member Communities the question should begin to be raised as to whether co-operation at Kimpese was still useful or necessary.

After all, the resources of each Community were being strained to the limit. When pastors, teachers, doctors, nurses, builders and other specialist staff are in short supply it is a little difficult for a Community, meeting in its annual assembly for example, to assign staff to a co-operative enterprise. The needs of its own posts and institutions are so pressing, and there is always the hope that the other members will be able to supply the necessary personnel for the joint undertaking. Even more does such thinking apply to financial participation. There is a natural tendency to accord greater priority to work for which one is entirely responsible and less to that for which one is only partly responsible, unless there is a very good reason to do otherwise.

In addition, the major role which Kimpese had played for so long in the training programme of the Communities, was being usurped by other institutions, the Theology School in Kinshasa, itself co-operative, the Faculty of Theology, the Communities own Bible and Theology Schools, and the network of secondary schools and training colleges which had sprung up during the previous decade. No longer unique, Kimpese had become one amongst many, in itself an indication of progress, but what then of its future?

### **Symbolic unity**

It must be recognized that equally there were good reasons for not drawing conclusions too hastily. An institution built up by combined interests over a period of more than sixty years represented a considerable investment, by no means to be dismissed lightly. In addition, in order to support a large student population, including families, an extensive concession of good, fertile land had been acquired over the years. Furthermore, Kimpese was strategically situated in Lower Zaire, a little more than half-way down the good road which runs from

Kinshasa to the port of Matadi. As roads branch off nearby towards the Zaire river to the north and the fertile, populous Manianga beyond, and towards the Angolan frontier to the south, it was a veritable cross-roads and half-way house. Not least, Kimpese was of considerable symbolic importance to the whole Protestant cause in Zaire, not only as a training centre of wide renown, but equally as a tangible demonstration of unity in diversity, that elusive unity in Christ which the Gospel promises.

There would have to be very good cause for abandoning a venture which has been abundantly blessed of God over so many years.

Not without a good deal of heart-searching, therefore, and pocket-searching too, the participating Communities re-affirmed their intention to stay together at Kimpese. They mapped out new areas of service to explore under the leadership of Rev. Songo Vangu, a young theology graduate, and gave the institution a new name which, it was hoped, would outlast all future changes, the Centre Evangélique de Co-opération (Protestant Centre of Co-operation) abbreviated to C.E.C.O.

### **Pioneering anew**

Of course, the traditional roles have not been entirely abandoned. In June of this year twelve men completed their four year Bible School training, five of them from our own Community, the C.B.F.Z. (Baptist Community of the River Zaire). Four of these have been assigned to evangelization in rural areas, and one, Ludembo, to start a new work in the town of Bandundu in the Middle River.

Evangelistic outreach around Kimpese, too, is maintained by Pastor Dioko with the help of all committed members of the community. Now that young people are receiving a purely secular education, the witness of missionary school teachers like Pat Woolhouse is an integral part of that outreach.

However, a new domain which is now being pioneered as far as Zaire is concerned is that of Theological Education by Extension. Vernon Stanley, of the American Baptists, has been travelling fortnightly by road and air, with the help of the Missionary Aviation Fellowship, to Mbanza-Ngungu, Matadi, Songololo, Lukinga



**Farewell to Tata Kiunda (in dark suit, centre). He had given 40 years service to C.E.C.O., being responsible for gardens and forests**



and other centres to teach theological subjects to laymen and church workers who are prepared to study them at home between classes. It is planned to draw others into the teaching programme, to open new centres and to increase the number of students from its present modest thirty or so. Also we hope to have direct B.M.S. involvement in the person of Derrick Nearn.

Another pioneering experiment has been the attempt to make use of existing facilities to provide hospitality as a conference centre for visiting groups. Making allowances for the non purpose built nature of the accommodation, and for the inevitable hazards to be faced, unexpected electricity cuts, failure of the water supply at the wrong moment, the difficulty of obtaining regular food supplies, the increasing incidence of theft and the lack of adequately trained staff, nonetheless the number and variety of groups availing themselves of the centre has indicated that a need is being met. Community assemblies, literature committees, pastoral and missionary retreats, young people's camps, touristic visits (American Baptists), church synods and councils, have brought a great variety of visitors to Kimpese.

Returning from furlough for a second term, B.M.S. missionary Jon Spiller will again be

lending professional skill to the improvement of facilities and the training of Zairian personnel.

### **Agricultural revival**

Of necessity, right from the beginning, agriculture at the personal level had been a regular feature of student life at Kimpese, until the tradition was broken on the eve of Independence. In the early nineteen-sixties a fresh approach was heralded by the arrival of Ian Pitkethly, a B.M.S. agriculturist, but in 1965 the project which he had launched became C.E.C.O.'s contribution to the creation of a Community and Development Centre (C.E.D.E.C.O.) destined initially to help Angolan refugees. Widespread illicit cultivation on the concession, however, effectively prevented C.E.D.E.C.O. from exploiting some of the most fertile land.

Several years later, after a long series of court battles over the use of the land, and with C.E.D.E.C.O. no longer fulfilling its early promise, B.M.S. again designated Ian Pitkethly to C.E.C.O. to re-start an agricultural project, the timely gift of a tractor and accessories from the British government providing the basic tools for the job. Within a year great strides had been made, when the Pitkethlys were suddenly obliged to return home for health reasons, and



short-term volunteer Keith Hallam found himself maintaining the momentum of this agricultural revival. Chicken and egg production, with the cultivation of maize and soya as foodstuffs, new plantations of citrus fruit and pineapples, and vegetable gardening during the dry season have provided a good basis to the project.

Logistic support from Operation Agri has been invaluable and the arrival of another volunteer, Jean Flowers, will ensure the continuity of the programme. A long term agriculturist is needed, however, so that training in practical agriculture may be given to the men in the Bible School as well as to other potential animators from rural districts.

### **Hard realities**

Activities such as those described, as well as the expansion of the bookshop to supply churches and schools over a wide area, cannot be undertaken without, on the one hand, capital investment, and on the other, a regular income to cover running costs. On this score, C.E.C.O's present phase of development is an experiment of a different nature, that of transition from outside support to self-sufficiency.

Capital investment as such can no longer be expected from the Missionary Societies except in the form of the government paid salaries of missionary school-teachers. Only the medical work currently qualifies for government help, in the form of a once yearly payment to cover salaries. Of themselves, the member Communities do not have the resources to make more than a token contribution, though the institution has no other constituency. Charitable organizations of an international nature are in general more interested in dramatic, short-term projects than the humdrum routine of a long established work. Such are the hard realities of the present situation.

A serious attempt has to be made, therefore, to discover whether, by making all due economies, past and present investments in the form of houses, land, vehicles and equipment can be made to produce sufficient income to cover all costs. Although the experiment is under way, no one yet knows the outcome, which may have significance for other places too.

In passing we may note that, as the salaries of personnel represent the highest single running expense, by providing personnel whose keep is found, the Missionary Societies are still making a major contribution to the viability of much church activity at this stage of its development. Any sudden or premature change of policy in this regard could only deal a death blow to certain work which, given time, the indigenous church may well be able to support completely.

### **Responsible stewardship**

Perhaps enough has been said to show that C.E.C.O's role and significance have changed appreciably in less than a decade. Future changes, for better or for worse, are impossible to forecast, but many who have discerned the hand of God using this co-operative centre as an instrument of His purpose in Zaire up until now are willing to believe that it can yet be used to accomplish much. In any case, responsible stewardship requires that those who have inherited its legacy of the past should put it to the best possible use at the present time.

A rhythmic drum beat soon sets feet tapping. An African it invites to dance. May the "*family of fingers playing the drum*" at Kimpese continue to call His servants to dance before the Lord in worship, in witness and in service.

**TWO DOCTORS are needed  
to staff the Bolobo Hospital,  
Zaire.**

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work?**

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prayer.**





**David Sorrill**  
writes about

## **Inter-Mission Co-operation in Bangladesh**

**M**Y wife, Joyce, and I moved to Chittagong in January 1974, and from the time we arrived we very often met missionaries in Chittagong, the main port of Bangladesh, who were there to clear shipments. Many of them were new to the country and this was their first taste of "usual formalities" with the customs department, and the Import/Export Department. Some seemed dazed by their experiences and had difficulty putting into words how they felt. More than a few would say that first experience in Chittagong docks had marked them for life!

Even before we moved to Chittagong we were aware that much time and energy were being lost by practically every missionary, who had a shipment in the port, having to travel all the way to Chittagong to clear their goods. Not only time

and energy were being lost but also all the experience and knowledge of procedure etc., learned by those who had gone before. Missionaries in the main were acting independently of one another to great disadvantage.

We felt that, besides my duties for the B.M.S. as Personnel Secretary in Bangladesh, the Lord was leading us to do something about this state of affairs. We therefore started our General Assistance Programme (G.A.P.) by which we offer assistance in Chittagong to all Christian individuals and organizations working in Bangladesh. Christian relief agencies funded the renovation and development of the old Baptist Mission and compound, providing more guest accommodation, offices and a large warehouse. In the last twelve months we have supervised the clearing by an agent of more than one hundred shipments, and also arranged the forwarding, besides responding to many other miscellaneous requests for help.

From the beginning, G.A.P. has been a focal point, if a small one, for the twenty or so missionary societies working in Bangladesh. G.A.P. is not an intermission undertaking, and we have never seen it as one. We were, and are, just B.M.S. missionaries stationed in Chittagong assisting others, and thereby trying to contribute to the total programme of Christian witness and service in Bangladesh.

However, within a year of starting G.A.P., and due mainly to a call for greater co-operation at the annual Dacca Convention, the first business meeting of representatives from all the Protestant missionary societies to be held since Bangladesh became a country, was called in Dacca, the capital. The suggestion before the meeting was strictly administrative—that an Inter-Mission Business Office (I.M.B.O.) be set up in Dacca to deal with the multifarious routine matters arising from the presence of foreign missionaries in the country, e.g., visas, and to provide other miscellaneous assistance as possible. In a nutshell to set up in Dacca on a full time basis what we are doing with G.A.P. in Chittagong on a part time basis.

The overwhelming mind of the meeting was that the office should be established as soon as possible, and some were ready to put up funds there and then. But the whole thing stumbled over *who* was to establish and take charge of the



office. The person appointed would have to be someone with long experience in the country, have fluent Bengali, and a gift for administration and maintaining good relationships with the government offices. In other words just the sort of person who is very valuable to his own society and who, due to the shortage of personnel, cannot be spared to do work on behalf of other societies.

It was evident that there are still a good number of societies who think of missionaries as being only evangelists. Unlike B.M.S. they do not consider that the mission the Lord gives to those He calls for overseas missionary service may be to be evangelists in the field of teaching or agriculture, administration or technical work. Consequently as each representative was asked whether there was any possibility of his society sending out an administrator to start the office, some said their society only sent out evangelists!

Others explained that although they were at the meeting as their mission's representative, in fact their society was now only a supporting body for the national church body which had resulted from their work over many years, and that all decisions concerning the work of the missionaries and their society's involvement in Bangladesh rested with the national church. (B.M.S. is such a one as this. The Bangladesh Baptist Sangha (Union) being the national church body resulting from B.M.S. work).

Some said they were limited in what they could offer officially i.e., in the name of their society, but were willing to co-operate unofficially. Often it seems that missionaries, serving at the local level, are so aware of the tremendous needs and

opportunities in their area of work and the very few persons involved in that work, that they happily look to one another for help and assistance across all the traditional lines that divide them. The pressure is on, the needs are waiting to be met and the long awaited opportunity presents itself. There is little time to be concerned with what, in the face of the all dominant eastern religions, appear to be only minor differences in belief and faith.

From this recent attempt at very limited intermission co-operation it is possible to identify some of the advantages to be gained from co-operation, and some of the problems which are preventing that co-operation.

Advantages in most cases are obvious. Each of the missionary societies need some sort of administrative arrangement, even the ones with structures whereby their missionaries raise their own support directly from the churches in their home country. Someone in each society needs to be concerned with relationships with government, visas, imports, tickets, income tax, language study arrangements, housing equipment, vehicles, planning, etc. The establishment of an I.M.B.O. in Dacca would result in much saved time and energy. Any missionary could forward his needs to the office, which would know of the best way of meeting those needs. Missionaries who usually have to travel a great deal anyway would spend far more time in their local situations doing the work they went to Bangladesh to do.

Another service such an office would offer would be the collection and circulation of information, particularly details of the frequently changing policy, regulations and procedures of the different Ministries of the government of Bangladesh. For instance the directives which flow from the Health Ministry as the government tries to come to terms with the massive health problems of the world's most densely populated country, often affect some aspect of the work in mission hospitals. For those groups operating hospitals and clinics to be kept informed of the latest developments, whether government directives or news that such-and-such a vaccine is now available, would be an invaluable service.

The tentative groping towards co-operation on the business level, with all the advantages that would bring, goes on. There are problems even

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with this seemingly straightforward possibility, but they bear no comparison to the enormous problems obstructing co-operation on a deeper level concerning the work that the societies are in Bangladesh to do.

Each society operating overseas generally represents the views, doctrinal stance and emphasis of their sending/supporting churches, as might be expected. Not only because they have a moral obligation to do so, but because there are those involved in overseas missions who tend to hold "definite views", and one of the reasons they are in overseas work is because they want very much to pass on their understanding of the nature of things to others, whom they hope will become Christians with their particular understanding. Missionaries have brought with them the divisions found amongst Christians in their home countries. All the lines drawn across the Christian community in Britain can be seen in Bangladesh — Evangelical/Non Evangelical, Conservative/Liberal, Pentecostal/Non Pentecostal, etc.

At the beginning of this century missionary societies entered into "Comity Agreements". Certain areas were allocated to one society while other areas were allocated to another. In this way there was no "competition" and the societies got on with their own work in their own areas. This happened in Bangladesh. Recently a number of societies have entered Bangladesh for the first time to start up their own work. In some places societies who had been working for generations in a certain area under comity find a new group intruding, with perhaps a different theological emphasis.

On the face of it a new get-together of all the missionary societies/national church bodies would seem to be the answer, but even if all could be persuaded to attend it is highly improbable that any agreement could be reached.

Almost all the societies working in Bangladesh and the associated national church bodies are critically short of personnel. The advantages of co-operation, even if it were only along denominational lines, e.g., the five Baptist Missionary Societies and the three Baptist Unions, or doctrinal, e.g. all the Pentecostal groups, would be enormous. The combined resources of just a few groups could make a real impact on a given area.

A recent development affecting B.M.S. in Bangladesh has been the agreement reached between the Liebenzeller Mission of Germany and the Bangladesh Baptist Sangha, for Liebenzeller to work with the Sangha on exactly the same basis as the B.M.S. This means that quite suddenly the resources of another society have been added to those of B.M.S. and Sangha, and already this is showing with the establishment and staffing of rural clinic/evangelism projects, particularly in the areas of recent rapid church growth.

Christian missionaries have been working in Bangladesh since William Carey started to build his house in the Sunderbans in January 1794. The Christian groups have made various attempts since then to co-operate, but the problems against it seem to grow all the time. So does the population of Bangladesh, now 82 million persons, of whom perhaps 81 million, Muslims, Hindus, and Buddhists have never heard the Gospel.

Please pray that the Lord will show the way forward very clearly to those involved in bringing about co-operation between missionary societies/national church bodies at the national and international levels.



**Mini buses cleared through the port for American Southern Baptist Convention. Outside David Sorrill's house, Chittagong.**



**The Revd. David Jelleyman**

speaks of co-operation at

## **The United Theological College of the West Indies**

**P**HILATELISTS will have noticed with interest that last year Jamaica issued commemorative stamps, marking the twenty-fifth anniversary of the ceremonial opening of the University of the West Indies.

The importance of the event is matched by the magnificent setting of the Jamaican campus whose spacious grounds of park-like character are overlooked by the majestic range of the Port Royal mountains. Into their institutional and geographical situation has entered a body of more restricted reference, but which to church people throughout the Caribbean is of the utmost significance. That body is the United Theological College of the West Indies which owes its siting to interested members of the University and its origins to Christians both within and beyond the region.

The foundation stones of the College buildings were laid on the 27 April, 1966. Twelve months later, after hindrances and interruptions, construction was sufficiently far advanced for staff and students to take up residence. For two terms most of them had been living in the denominational colleges out of which the new institution had been formed.

These are three in number, the Union Theological Seminary of Jamaica, which came into operation in 1955, St. Peter's and Calabar. The Union Theological Seminary was a product at an earlier stage of the movement which subsequently brought into being the present United College, the Seminary coming into being by the fusion of St. Colme's and Caenwood, the previous Presbyterian and Methodist colleges. St. Peter's was the Anglican theological college and Calabar, as Baptists hardly need reminding, was the Baptist college.



**Dr. H. Russell giving the  
Valedictory report of the U.T.C.W.I.**

Founded in 1843, Calabar was already well into its second century when the present United College was formed. Its inclusion in the present College gives this relatively new institution a rooting in a formative epoch of Caribbean history, the period immediately following the abolition of slavery. The origins of Calabar lie in the very struggle for emancipation, William Knibb being one of its chief architects. In view of the location of the present Theological College, it is noteworthy that Knibb's missionary colleague, James Phillippo, had advocated the creation of a local university. The ten year old college is therefore no upstart. Product as it is of a pioneering movement in education in the West Indies, which goes back before the middle of the nineteenth century, it may in some sense be regarded as a parent of the University into whose life it has now been drawn.



This is an honour which it shares with at least one other Caribbean theological college, which, like itself is now affiliated to the University, namely, Codrington in Barbados, which was founded as far back as the seventeenth century, though not specifically for the study of theology. Similar to the relationship which the college thus enjoys with Codrington is that which exists at a similar level with two Roman Catholic seminaries, one in Jamaica and the other in Trinidad.

Although located in Kingston, Jamaica, the College, like the University, is a Caribbean institution. While the University, however, has a campus in Barbados and another in Trinidad, as well as the one in Jamaica, the members of the College are to be found all together in one place, but, just as the College is in effect much older than the University, so its membership is much broader in its approach. The University draws from the English speaking Caribbean and is dependent for its maintenance on the support of governments and former British territories in the region.

The College, which serves and is supported by the churches, has included within its membership students from a number of territories not represented in the University such as French speaking Haiti, the Dutch speaking Netherlands, Antilles and Surinam and quite a few Spanish speaking Central American republics. It covers an area from the Bahamas in the north to Guyana and Surinam in the south, from Barbados in the east to Honduras and Belize in the west. Applications are now being received from Nigeria, Ghana and Malawi on the African continent and during the past year there were two students from the United States. Under an exchange scheme with a college in Ontario, one Jamaican student has already spent a year in Canada.

Students from non-English speaking territories need a basic competence in English, as all the teaching is in that language, and the University requires that examinations be written in English, but such students have some opportunity for using their own first language in College. One member of staff for example, is Dutch, with a long period of service in Surinam. The College shares the growing awareness, in the English speaking Caribbean, of the need in academic circles for a basic knowledge of one or other of the European tongues in use in that region and

of the importance of including theological works in these languages in the library.

### **An Educational Institution**

The College is dedicated to the study of theology in a Caribbean context. Provision exists for a comprehensive course leading to the Degree of Bachelor of Arts in Theology of the University of the West Indies, in relation to which the College staff functions as the Department of Theology within the Faculty of Arts and General Studies. For the Degree, passes in fourteen subjects are required, in which courses in the Biblical area, including work in the Biblical languages, Church History, Systematic Theology, with which is associated Philosophy of Religion and Comparative Religion, and what are classified as Practical and Pastoral Studies, must all figure. Caribbean studies are prescribed by the University and some other courses taught at the University, notably in Sociology, may be included.

The Degree programme extends over three years but the full College course takes four years, the first year being normally devoted to introduction to the different areas of study and, where necessary, to bringing students up to the required standard for admission to the Degree. A Licentiate in Theology is awarded to those who manage successfully nine Degree courses over the three years.

In addition, all theological students must pursue courses in Homiletics, and Field Education, which at present at least are not examinable for Degree and Licentiate purposes, and must take more than the fourteen courses determined by the University for the Degree, for in the intention of the College's governing body and its staff the Degree and the Licentiate are incentives to, and instruments of, theological training rather than its essence. The College awards its own Diploma and Certificate by means of which it expresses its belief that the student has given an adequate response to what the College is able to offer by way of preparation for the ministry.

While continuing to fulfil the purpose of the denominational colleges which exist to equip ministerial candidates for their vocation, the College has opened its doors to others who wish to read Theology, some with a view to teaching of Religious Knowledge in the Schools and the



Teacher Training Colleges, a service of no mean value for the promotion of the Kingdom of God. All students of the College have opportunities for participation in the social, cultural, athletic, and, of course, the religious activities of the University, their membership of which is underlined by the presence of a number of University students in the College itself for whom it serves as a hall of residence.

Such then is the educational environment into which ministerial candidates come on entering the United Theological College.

### **An Ecumenical Institution**

This is not the novelty that its establishment so recently as in 1966 might appear to suggest, inasmuch as a programme of co-operative ministerial training has been in operation within the West Indies from early in the present century. It was on Baptist initiative in 1910 that three years later such an interdenominational enterprise began among what are known in the English tradition as the Free Churches. For many years Baptists, Methodists, and Presbyterians constituted a joint staff, conducting classes in which were found future ministers of each of these Communion, and with the establishment of the Methodist and Presbyterian colleges in Kingston, alongside Calabar, students travelled the com-

paratively short distances from the College to College for lectures in the course of each morning.

The contact was maintained when Calabar in 1952, along with the school to which it has given birth, moved to what were then the outskirts of the city, some three or four miles away. By the time of the setting up of the Union Theological Seminary, other Free Church denominations were represented on the staff, reflecting the variety of the denominational affiliation of the students. Then, with generous assistance from the Theological Education Fund of the World Council of Churches and with the help of expert advice, the process was set in motion which led to the achievement of 1966.

Seven ecclesiastical traditions are blended in the life of the College through the full participation of Anglicans, Baptists, Disciples of Christ, Lutherans, Methodists, Moravians, and Reformed Communion. Each has its representatives on the Board of Governors and the Education Council and tutors from, and nominated by each Communion, constitutes the staff. Only the President is appointed directly by the Board and paid from the College exchequer. The contribution of a Missionary Society may be by way of finance or in terms of personnel. Such personnel is made available at the request of the national church



**Children of the Faculty at the U.T.C.W.I., Jamaica**



organization and is at its disposal, rendering the service required as part of the local denominational fellowship.

Baptists have two tutors at the College, one supplied and maintained by the Baptist Missionary Society, and the other by the Jamaica Baptist Union. An annual grant from the Baptist Missionary Society to the Jamaica Baptist Union has been designated by the latter as a contribution to the very considerable expense which falls on the denomination as its financial commitment to the College, to which it entrusts the preparation of its candidates for the ministry.

For each Communion there is a staff member who serves as Warden. Women students, as well as relating to their denominational Warden have also a Warden in the Deaconess tutor. Such students are preparing to be deaconesses or to exercise some similar role within the church. Two at least of the participating Communion in the Caribbean now admit women to their ministry.

The Warden's function is both administrative and pastoral. Into his special care is placed each

student of his own denomination, such students being accepted for ministerial training by a committee of their particular denomination, to which they continue to relate for the whole of their College course. Each Warden is responsible for the specific denominational instruction for which the College constitution provides. Thus, within the broadening atmosphere of an ecumenical environment, a balanced preparation is given to ministerial candidates for the exercise of their pastoral calling in the immediate service of the Communion to which their convictions have brought, or hold, them and within the larger fellowship of the Church of Jesus Christ in the variety of its institutional expressions.

### **An Evangelical Institution**

The College exists for the sake of the ministry and the ministry exists for the sake of the Church and the Church exists for the sake of the Gospel. The Gospel is for the world and a significant portion of the world is the Caribbean.

Like many parts of the world today, the Caribbean is a region of newly independent states and young communities. While some



**Students in the library of the United Theological College of the West Indies**



people may be content simply to adapt the political and economic system which they have inherited to their present needs, others aim at its replacement by an order which holds out for them the promise of a better day. Such an order may in itself be old and tried and even have been found wanting elsewhere by some who originally embraced it with the highest expectations and the greatest enthusiasm, but seen from afar or from just across the sea, it offers the appealing prospect of a juster society and a more satisfying life.

It is the Church's faith, and has been throughout the Christian centuries, that God's new day has already broken upon us with the entry into the world of Jesus Christ and the accomplishment on earth of His redeeming mission. For the present time, as in the past, and in the Caribbean, as in all the world, she is commissioned and empowered to proclaim the Rule of God and to exercise the powers of the age to come. For the fulfilment of this sacred task by His people, God in His sovereign grace, continues to raise up ministers within and for His church, heralds of God and servants of the Word also are to declare His Faith and demonstrate His Love with discernment, daring and devotion.

Over the past ten years an average of eighty or more men and women, from Communion with a long and honourable record of Christian work and witness in the Caribbean, and professing such a vocation, has been found within the walls of the United Theological College of the West Indies, with an entry of somewhere in the nature of twenty every year. To this body has been entrusted by and in the Holy Spirit the dread responsibility and unspeakable privilege of instructing the faith, inspiring its zeal, and nurturing the souls of those so called and seeking to provide them with techniques for the ministry of that Divine Word in the Gospel of God that liveth and abideth for ever.

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## Missionary Record

### ARRIVALS

- 10 August. Rev. E. J. and Mrs. Westwood and family from Curitiba, Brazil.  
25 August. Mr. J. G. W. Oliver and Miss J. Sillitoe from Upoto, Zaire.

### DEPARTURES

- 10 August. Mr. M. Sansom for Kinshasa, Zaire.  
Rev. H. R. and Mrs. Davies and family for Curitiba, Brazil.  
13 August. Mr. A. North for Kinshasa, Zaire.  
17 August. Rev. F. S. and Mrs. Vaughan and family for Sao Jose dos Pinhais, Brazil.  
22 August. Mr. J. Spiller for C.E.C.O., Kimpese, Zaire.  
24 August. Miss P. Grimstone for I.M.E., and Miss J. M. Flowers for C.E.C.O., Kimpese, Zaire.  
25 August. Miss C. Farrer for Pimu, Miss H. M. Hopkins for Ngombe Lutete, Mr. C. Sugg for Upoto, and Miss P. Woolhouse for Kimpese, Zaire. Mr. J. G. Davies for Chandraghona, Bangladesh.  
29 August. Miss A. German and Miss D. Orford for Kinshasa, Zaire.  
30 August. Mrs. D. W. F. Jelleyman and Paul for U.C.T.W.I. Kingston, Jamaica.  
1 September. Dr. R. J. and Mrs. Hart and family for Chandraghona, Bangladesh.

### DEATH

- 26 July. In Cuttack, India, Rev. Benjamin Pradhan, B.A., D.D. (India Home Missionary, 1925-1965).

### BIRTH

- 15 August. In Trinidad, to Rev. D. S. M. and Mrs. Gordon, a daughter.

## Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(6th-31st August, 1976)

General Work: Anon: (For the Kingdom) £13.30; Anon: (R.C.) £100.00; Anon: £10.00; Anon: £2.00; Anon: (Cymro) £22.00; Anon: £25.00.

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### LEGACIES

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**PLEASE PRAY**

**That a visa may be  
obtained for a new  
nurse for India.**