

gram that has been greatly used to bring teens to Christ. Here again, the Christian teenagers can help a lot in this program.

There are two international evangelical youth organizations that are actively engaged in the ministry of evangelism among secondary schools. In addition to this there are several other organizations and church groups that do an effective ministry among them in different parts of the world.

In closing, may I urge the leaders of all these organizations to learn from one another so that our strategy may become more effective. We desperately need to learn from one another's experiences and knowledge.

Conclusion

The true test of our ministry of evangelism among secondary school students is the ability of the young person to say to us, "I understand what it is that you are saying." It is then up to him to make an evaluation of the message. His response will then be based upon his evaluation. Positive response will mean that the young people to whom we minister will have a faith of their own, created by our Lord Jesus, the Author and Finisher of our faith, rather than one imposed upon them.

EVANGELISM AMONG SECONDARY SCHOOLS STRATEGY GROUP REPORT

The paper prepared by J. Victor Managarom was presented to the group and briefly discussed. The spirit of the paper was accepted and the burden for this work was found to be the same for all regions represented. The specific needs, however, varied in the different countries.

There was, unfortunately, some confusion over consecutive attendance at this strategy session which meant that few delegates attended all three sessions, thus hindering a progressive discussion of the problems tackled.

During the second and third sessions the members divided into groups representing Africa, Asia, South America and North America, Europe, and Australia. The following problems and observations emerged regarding school work.

1. The importance of biblical teaching was stressed. This should appear regularly in the program of voluntary Christian societies and in the formal teaching of religion in school curriculum. Major doctrines should be taught but matters that could lead to division and were of secondary or of denominational significance should be avoided. If questioned on these issues, there should be a balanced and scriptural reply. Personal counseling would be preferable at this stage.

2. There is a widespread need for materials to be used in school evangelism. Books and other aids are needed by the teachers in presenting a true biblically-oriented program.

3. The Christian teacher is the key person in high school evangelism. Worldwide prayer ought to be devoted to raising up more dedicated Christian teachers. Young people must be challenged with the opportunities existing in education today.

4. Leadership training is a constant necessity. Teachers and student leaders want regular training to aid them in running high school Christian meetings. Bible study aids, program suggestions, etc., must be available to encourage Christian growth and maturity. Suitable staff (S.U., YFC, and other organizations) are needed to improve and lead meetings.

5. There is a need to communicate in the language of the high schoolers. The approach should not be so stereotyped and inflexible as to be ineffective and not speak to the real needs of youth. It was stressed that we should always speak of Christ and not merely of church. The established church is often a barrier to reaching youth and after Christ has been accepted there is sometimes a need to work out integrating youth into a church.

6. Problems do vary from region to region. In the east, for example, students are very interested and involved with politics whereas sex is the prevailing obsession in the west. Every effort must be made to answer their needs as they exist and not be content with telling simple Bible stories. The students must be made to think through their position with the Christian faith presented as a challenge for genuine understanding.

7. Many ideas were mentioned as to how this work could be improved but the overall feeling of "youth reaching youth" was thought to be

most effective. Students must be encouraged to witness to their fellows and not to rely on the organized meetings alone.

8. Follow-up was recognized as being a problem. It was stressed that this should always be as personal as possible and genuine friendship, integration in a Bible study or teaching group and personal letters were most important. Materials which stressed Bible reading (Navigators, Scripture Union, etc.) are available and every effort must be made to teach Christians the *whole* counsel of God — and not the “milk” alone.

EVANGELIZATION AMONG COLLEGE AND UNIVERSITY STUDENTS

Michael Cassidy

It is my hope in this paper not simply to make some observations, but to raise some of the questions and problems for student work as I see them.

1. *The challenge, opportunity, and needs*

a. *The challenge* — Few need persuading about the challenge, opportunity, and needs on the modern campus, but it is well to remind ourselves of these. With over half the world's population under the age of twenty-one, the high school and university campus becomes an increasingly critical focus of Christian concern. In 1957 there were ten million students in the world, of which the U.S.A. had three million. Now in the U.S.A. alone there are over seven million and 3,000 campuses. Asia, which previously lagged in its university facilities, suddenly has over four million students. Tokyo alone has over 500,000. Numerous Third World countries did not even have a university twenty years ago. Now no country is without one. Twenty years ago no one had heard of Student Power. Now it is a cliché.

b. *The opportunity and need* — This phenomenon represents not only an incredible opportunity for strategic evangelism, but an immense area of human need. As such, it is important that those who would evangelize the student should not simply think of him strategically — as a key person, a potential leader, a future opinion-maker — but as a young human being, often with deep if not desperate needs, for whom Christ died. The Christian therefore has a special incarnational responsibility to be *on* the campus. This is particularly true when the local church is failing to make the desired impact. Carl Henry writes of one campus he visited, “The local churches of *whatever* persuasion were reaching less than 10% of the entire student body of 6,500.”

2. *The Christian origin of the university*

The Christian has a unique right to be on the campus, not simply as an agent of evangelism, but as an agent of reminder that the university as we know it is really a uniquely Christian creation. It was born out of the medieval synthesis with its unified Christian worldview. The original scholastic guild or *universitas magistrorum et scholarium* was based on the Christian presupposition that man lived in a “universe” — a reality which cohered as unity, and was turned (*versus*) into one (*unus*). Such a presupposition was theological through and through. Reality was all of a piece, a single coherent whole, regular and predictable. It could therefore be systematically studied and would yield itself intelligibly to man's intelligence, being the creation of an Ultimate Intelligence.

Not only that — the earliest universities like Oxford, Paris, Bologna, and Salerno were avowedly “vocational.” They came into existence not primarily to train people for a job or to earn a living, but to supply persons “fit to serve God in church or State.” Underlying all academic pur-