

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-

suits was the notion *Dominus Illuminatio Mea* (God My Illumination.) Theology, as the Queen of the Sciences, controlled and coordinated the whole academic enterprise. Jesus, as heart of the universe, was the key to everything.

This basic view, and its relation to academic studies, was later articulated by Edward Pusey, the famous nineteenth-century spokesman for the Oxford Movement. "History without God is a chaos without design or end or aim. Political economy without God would be a selfish teaching about the acquisition of wealth. Physics without God would be a dull inquiry into certain meaningless phenomena. Ethics without God would be a varying rule, without principle or substance or center or regulating hand. Metaphysics without God would make man his own temporary God, to be resolved after his brief hour into the nothingness out of which he proceeded."

In fact, what we are on to here is the *logos* doctrine of John's prologue. Theologically put, the university is in a sense the offspring of the *logos* doctrine, "for in Him are hid all the treasures of Wisdom and Knowledge" (Col. 2:3). Truth is personal before propositional. Small wonder that, centuries before, Justin Martyr (Second Apology XIII) could say of Plato and the Stoics that "whatever things were rightly said among (them) are the property of us Christians." They shared in the *logos*.

And the same is true today. Whatever real truth is found on the modern university campus belongs to us and to our God and to his Christ. It is this which enables us to step onto the campus with our heads held high. Indeed, the Christian has not only the special right, but the deep obligation so to speak the Gospel into the modern university as to help restore that structure of inner meaning which has collapsed in secular society. It is only as the modern anthropocentric university rediscovers its theocentric origins in the *logos* that it has any hope of achieving its true destiny and purpose. F.R. Barry observes that "we must not forget the warning of what happened when Roman education became 'rhetoric,' teaching people how to be clever and get on in a careerist society, while it gave up teaching them how to be good."

The Christian therefore can and must approach the modern university, erected as a shrine "To An Unknown God," and declare, "What therefore you worship as unknown, this I proclaim to you" (Acts 17:23). We then proclaim Jesus not just to lost individuals, but to the university as a lost institution.

3. The complexity of the modern campus

a. *The nature of the modern university* — Modern students of communication consistently stress that communication involves not simply the sender, and his message, but the medium of communication and above all the receiver. What is heard by the receiver is "a mix" of transmitted message, medium influence, atmospherics, and the receiver's own social, cultural, and intellectual input. It is therefore probable that the mechanics and processes of "reception" should occupy us equally or more than the processes of "transmission." Newman used to stress that those who deal with doctrine should listen to "how the faithful breathe."

The fact is that everyone brings a "pre-understanding" (what the Germans call *vorverständnis*) to their reception of new ideas. In other words, no one hears a statement or reads a text "as it is." No one comes *tabula rasa* (as a clean slate) to the experience of receiving new data. Each person in a measure is a prisoner of his history.

The fact that everyone, perhaps the student particularly, has his own hermeneutical processes is of tremendous importance for student evangelism. It forces us to face seriously the nature of the modern university as receiver and target of our student evangelism, and to ask who and what we are dealing with. While our message is kerygmatic, our approach must be situational and contextual. Francis Schaeffer puts it this way, "If a man goes overseas for any length of time we would expect him to learn the language of the country to which he is going. More than this is needed, however, if he is really to communicate with the people among whom he is living. He must learn another language — that of the thought-forms of the people to whom he speaks. Only so will he have real communication with them and to them. So it is with the Christian Church. Its responsibility is not only to hold to the basic, scriptural principles of the Christian faith, but to communicate these unchanging truths 'into' the generation in which it is living."

This raises my first key question for Congress discussion:

"What is the nature of the modern university as receiver of our message, and how should its nature affect us in our approach and presentation?"

b. Some observations:

(i) The university as heterogeneous rather than homogeneous — The challenge of the university is that of the world in microcosm. Each campus has not one, but many cultures — and certainly numerous sub-cultures. Each group (sportsmen, musicians, scientists, philosophers, radicals, women, lecturers, administration, ground staff, hostel staff etc.) has its peculiar presuppositions, interests, life-style and "pre-understanding" apparatus. The student worker, as a professor friend of mine says, must "get used to multiple logics." In other words we are doomed to frustration, if not failure, if we treat as a corporate whole an institution whose constituent parts may have much less in common than they think. One strategy will not do. Multiple strategies (and Christian groups?) are necessary.

(ii) The university as unique — It should also be noted that each university as a whole is different and "unique." To understand campus A is no key to campus B. While "standard-reading" books like Francis Schaeffer's *Escape From Reason*, *The God Who Is There*, and Os Guinness' *Dust of Death*, may illumine some broad underlying presuppositions and patterns in today's student world, nevertheless each campus demands its own homework from the student worker. Transference of patterns of witness, no matter how successful, from one situation to another, is asking for trouble.

(iii) The university as extended society — Complicating things further is the fact that the university and its students are not an island. Charles Troutman observes that "as individuals, students are closely related to neighborhoods, extended families, churches, clubs and any number of other sociological groupings. This complex inter-relatedness

makes it plain that if students are to be reached for Christ, more is required than adapting evangelism to their sub-culture."

Related to this is the problem of permanents (the local urban community in which the university is placed) and transients (the students). Town-gown dynamics cannot be ignored by the student-worker.

(iv) The university as intellectual help or hindrance to evangelism — In a special way the university in any locale is an intellectual pace-setter, and its intellectual ethos and stance either help or hinder student evangelism.

In the Western and First World countries the university atmosphere is generally antithetic to the Gospel. If the campus in microcosm reflects the world in macrocosm, then the Western campus like Western culture, is marked in the words of Os Guinness, "by a distinct slowing of momentum or perhaps more accurately, by a decline in purposefulness and an increase in cultural introspection. This temporary lull, this vacuum in thought and effective action, has been created by the convergence of three cultural trends, each emphasizing a loss of direction. The first is the erosion of the Christian basis of Western culture, an erosion with deep historical causes and clearly visible results. The second is the failure of optimistic humanism to provide an effective alternative in the leadership of the post-Christian culture. And the third is the failure of our generation's counter-culture to demonstrate a credible alternative to either of the other two-Western Christianity and humanism. He adds, "Today the cultural memory of traditional values hangs precariously like late autumn leaves; and, in the new wintry bleakness, optimism itself is greying."

It is into this kind of basic ethos that the Christian is called to step. It is within this strange amalgam of vacuum, lostness, inquiry, and indifference that he has to try to find the points of contact for meaningful ministry. The student worker here has to work in an atmosphere that is not fundamentally helpful to his cause.

On Third World Campuses, however, in Africa at any rate, the situation is notably different and Christian strategy must vary accordingly.

While in some British universities the humanist societies are larger than the combined religious societies, in Nigeria, for example, a sociological survey indicated that nearly 93 per cent of the students at three Nigerian universities described themselves as Christians, and only 2.6 percent said "No Religion." Not only that, but the same survey in one university showed that 62 percent of those who called themselves Christians went to church weekly and a further 20 percent monthly. Nearly 75 percent said they prayed daily.

In 1972, Bishop Don Jacobs, formerly of the University of Nairobi, polled some 500 secondary school and college students which included Muslims and traditionalists as well as Christians. To the question, "Do you believe the Bible?" about 80 percent said Yes; 15 percent were not sure; and only 5 percent replied No. All of this would appear to be a help to the Gospel.

A second major question thus presents itself for discussion: "What do First and Third World Campuses have in common? How do they vary? And how do the differences affect our approach and strategy as Christians?"

4. Some issues on the modern campus

Anyone who would aspire to Christian service on a campus must not only research the nature and spirit of the campus, but the questions and issues. These will vary from campus to campus. A carefully planned, processed, and analyzed questionnaire might well be illuminating for any aspirant to a relevant student ministry.

This brings us to another major question for Congress consideration: *What are the Issues on the modern university campus?*

Herewith some guesses, without any attempt to elaborate on possible Christian answers. These will hopefully emerge in discussion.

a. *The non-issue* — On several campuses where we have been no one could really say what the intellectual issues were. Everyone seemed personally preoccupied with their own lives, studies and pleasures. The biggest issue became the non-issue. How far this is prevalent elsewhere is hard to say. And how does one deal with it?

b. *Hedonism* — A pleasure-oriented society will inevitably spawn pleasure-oriented offspring in its institutions. How do you pry a man loose from his toys? One warden of a university residence noted that in one British university the main student issues seemed to focus on residence and living structures, cafeteria costs, etc., and how these affected the students' own needs and comfort. It was all inward-looking and physical. Faith and knowledge were not key words, but experience. The senses were all in all. This introduces the next issue.

c. *Sex* — I recently asked a university graduate what he considered the major issue for the modern student. "I don't care what anyone says," he replied, "the bed-rock issue is sex. Students are gripped with man as a natural being, a biological creature with biological needs which are aggravated by social stimuli. The present, existential satisfaction of these is all that matters. What's nice is good for you. The basic issue thus becomes personal moral freedom, along with the nature and the responsibility of man." Sexual repression and puritan discipline are to be outlawed. The issues of behaviorism and moral relativism are also concealed within the sex issue.

d. *The quest for the personal and human* — The sex issue, I suspect, is more profoundly related to the quest for the personal and intimate. Another student I questioned said, "There is a search for identity. This is the product of modern life where many individuals are isolated and alienated from the world in which they live. Through education and the structures of society the individual is subjected to a whole mass of herd instincts, herd programming, and corporate decisions. The individual is thus lost in an overwhelming sea of public opinion and demands." Not only that, but the individual is increasingly forced to participate in collective sin. Thus technocracy, bureaucracy, "the System" (that complex interlock of political, economic, and social relationship), and a world where "thousands pass and no one meets" all combine so to depersonalize and isolate the individual that his whole life-style becomes a process of protest against dehumanization and manipulation. What modern student would not agree with Martin Buber's analysis: "The ills of the contemporary world spring from the injury done to the essentially personal nature of man."

e. *Meaninglessness* — Perhaps this is the key issue, at least on First World campuses. Life has lost its structure of inner meaning. The fabric of life seems disordered and out of joint. We are caught in what Graham Greene calls an "aboriginal calamity." Alienated from himself, man is alienated from other existents and from the whole scheme of things. There is a loss of center. Aldous Huxley put it this way, "I was born wandering between two worlds, one dead and the other powerless to be born, and have made in a curious way the worst of both." The self-sufficiency of man will no longer do. Being master of his fate and captain of his soul has proven intolerable. It is not lost on the student that the most acute atheistic philosophers are consciously philosophers of despair. To quote John Macquarrie, "There are philosophers who would say bluntly that man's existence, as finite possibility thrown into the world, is self-contradictory. Man in Sartre's famous phrase is a 'useless passion,' for his very existence is such as to make nonsense of his aspirations and potentialities. And indeed, we have still to add the final touch to the picture — death. This existence of man ... will terminate in any case in death, and this looks like the triumph of finitude and negativity over whatever sparks of positive and affirmative being show themselves in man. An existence of contradictions, coming finally to nothing in death — this is an absurdity." Nor does there seem any place for hope if the universe is a closed system, empty, impersonal, and godless.

The student feels all this acutely, and is often driven to despair — witness the fact that in 1966 (which is the only year for which I have figures) more than 100,000 college students in the U.S.A. alone threatened suicide, more than 10,000 attempted it, and over 1,000 succeeded.

f. *Death* — Perhaps some of the above explains why death, even to youthful people, is a real issue on the campus. In almost every university mission we have done in the last seven years, we have held a symposium on death, with different viewpoints presented. Significantly, these have been packed out.

g. *Agnosticism* — The agnostic considers issues "head first," heart second. Belief must be supported by demonstrable facts. Christianity would appear to many to be low on such facts. The focus of authority is in a sense the issue. If the enthroned reason of autonomous man is held to be the final authority, faith would appear to be disqualified on the basis of an imagined incompatibility between faith and reason. The biblical view of truth constitutes a profound and powerful challenge to such a man.

The issue of *history* also arises here. The agnostic, who is sceptical of the historical base of Christianity, must be forced to face the full implications of the Christian claim that real history is the focus and center of Christian revelation. In biblical faith, everything depends on whether the central events really occurred. This kind of claim the agnostic must face in academic integrity.

Yet in fact it is probably so that most modern student agnostics have not thought themselves into their agnosticism, but drifted into it on the tide of secularism. Not having thought themselves into the position, they do not have to be reasoned out of it by appeals to the mind, but challenged out of it by appeals to the heart and will, or loved out of it by caring Christians.

h. *Other issues* — These might be listed as follows: comparative religion and the nature of truth, science and faith, the future, violence and suffering, affluence and leisure, crowd conformity, ecology, the occult, the heathen, miscellaneous political causes, public morality (e.g., Watergate), the irrelevance of "the church," etc.

With the modern university's complex nature and wide range of student issues before him, how is the Christian to proceed?

5. *Christian strategy for the modern campus*

Over all our attempts to reach the modern university, we must write the word THINK in letters of fire. We cannot be haphazard. We must THINK. We must know where we are going. We must PLAN. The following procedure is humbly suggested as a point of departure for discussion.

a. *A fellowship must be built* — New Testament evangelism and growth was an outflow and overflow of fellowship (see Acts 2:42-47). As they continued in the Apostles' doctrine, fellowship, breaking of bread, and prayer, people were added to the Church daily. Evangelism is born not just out of "me and God" but "us and God." There is therefore in student evangelism no greater priority than building a strong, local body of student believers who will incarnate the Gospel and give it credibility in the eyes of the whole campus. Jesus prayed, "That they may be one ... so that the world may believe ..." (John 17:21). A quality *koinonia* of believers not only authenticates the Gospel, it proclaims it. The fellowship is both medium and message. The Body of Christ on campus must be so built and trained that Christians within each group (e.g., Inter Varsity Fellowship, Campus Crusade, Navigators, Student Christian Movement, denominational societies, etc.) will exhibit towards each other the kind of love, trust and acceptance which demonstrates the Church of Jesus Christ as the truly alternative society. The Christians, in a loving web of relationships, should be experiencing the community they are offering. The campus will need to see not simply how deeply they agree, but, more significantly perhaps, how lovingly they disagree. Christian groups, remembering the need for "multiple logics," will make room for each other and not impose uniform standards and styles on one another. Sometimes groups dress up their uncooperative attitudes in the rather self-righteous guise of "an unwillingness to compromise the truth," when the real problem is an unwillingness to acknowledge the work of the Spirit in the other group or to face what membership of the catholic church involves.

Through charitable and open communication, the plans and purposes of different groups should intersect smoothly and not contradict or clash. It is when "every joint," and "each part" is working properly that there is "bodily growth" and an "upbuilding in love" (Eph. 4:16).

The building of fellowship in the Christian groups would seem to involve a balanced program of worship, prayer and teaching (particularly through biblical exposition), training, (through classes, retreats, camps), recreation (through which people discover each other in their common humanity), and practical service. Coventry Cathedral's plan of renewal was: *Pray* together, *Play* together, *Work* together. In that order.

Of critical importance in the building of the university fellowship is a clear and thorough coordination with those involved in the high school ministries (e.g., Scripture Union, Young Life, Youth for Christ, Schools and Varsity camps, etc.). Young believers coming up from the high schools should be systematically referred to those involved in the student ministries.

Another key question therefore: "*How best can the fellowship of student believers be deepened and strengthened?*"

b. *A vision must be conveyed* — The vision, I believe, which must be caught is that of the Total Body of believers (students and staff) reaching the total campus with comprehensive penetration at every level of the institution. Christians should not be a ghetto group, but a militant band of infiltrators, witnesses, and caring agents. Not only will they remind the campus of the true and full purpose of education as a search for truth, but they will seek both to evangelize individuals and to convert the structures of the university.

The vision of full Christian involvement in sport, student politics, student government, residence life, the campus newspaper, the cultural activities of the university should be held high. Jim Johnston of the Students' Christian Association (South Africa) writes, "The breakthrough into different segments of university life can come as Christians out-think, out-feel and out-live the non-Christian in the area of non-Christian strength." The aim is not simply what Gavin Reid calls "indrag," but *outreach*, through every member's involvement, to every person on the campus, where they are.

c. *A strategy must be planned, worked, and evaluated* — Looking at the total campus, the fellowship of believers will need to analyze the task; break it down into manageable units, brainstorm on relevant strategies, mobilize the forces, and assign the tasks. The overall strategy should be diversified, comprehensive, and inclusive. Being willing to run the risks of relevance, those responsible for planning will also see to it that their strategies remain flexible and subject to constant evaluation. "What are we trying to produce?" — and — "Are we producing it?" will be two key and ever-recurring questions. We must beware of the successes of yesterday surviving beyond their usefulness or relevance.

d. *Outreach must be undertaken* — All the fellowship, analyzing, and planning is of no avail until or unless evangelism actually happens. Herewith some tried and tested means of outreach:

(i) Individual and personal student witness — (ii) The witness in private and in class of the Christian professor or lecturer, particularly in disciplines like science and psychology where so often non-Christian views are vigorously and disturbingly propagated.

(iii) The special thrust aimed at *freshers* — At Oxford and Cambridge, for example, O.I.C.C.U. and C.I.C.C.U. members will often return several days before the beginning of term to help new students get settled and adjusted. The processes of my own conversion were thus initiated. The "Freshers' Sermon," to which the Christians seek to get all the freshers, then becomes a powerful evangelistic follow-up on the practical kindness previously demonstrated.

(iv) The pre-evangelistic tool of *psychedelic light shows* and multimedia presentations (e.g., I.V.C.F.'s "Twenty One Hundred"

developed by Eric Miller; and Clear Light Productions, "Cry Three").

(v) Visitation evangelism — Room-to-room visits of students by Christians is best used in conjunction with a printed invitation to a special meeting. Opportunities of personal witness will often arise in such situations.

(vi) The straight lecture: e.g., on a theme of apologetic interest — the Resurrection; the New Testament documents; science and faith; freedom and meaning, etc.

(vii) Symposia — in all our recent university missions we have used symposia extensively and invariably had them packed out. With a real campus issue plus three or four articulate protagonists, the symposium often has a drawing power far in excess of the monologue lecture. Giving a voice as it were, to the "opposition" is appreciated by dialogue-oriented and anti-doctrinaire students. The Christian view, as truth, will also authenticate itself impressively when juxtaposed with alternatives.

(viii) Local church proclamation and teaching — Blessed indeed is the campus located close to a downtown church with a vigorous preaching and teaching (preferably expository) ministry. Christian students can take inquiring student friends into such contexts with impressive results following.

(ix) The Christian home — Committed Christians in a university town can use their homes in effective outreach, not just through discussion evenings, but in friendly caring. This ministry can be particularly meaningful to international Third World students studying in First World countries.

(x) Literature — Every group of Christian students in every university hall or residence should have a book ministry. At every meeting for outreach or discussion a book table should operate. A strategically located book table outside a varsity dining hall produces surprising interest and significant sales. The excellent range of I.V.F. and I.V.C.F. books and booklets, plus the fine Campus Crusade tools (e.g., *Four Spiritual Laws*, *Ten Basic Steps to Christian Maturity*, etc.) should be in constant use. *His* magazine, *Collegiate Challenge*, and other student magazines have further usefulness. At Cape Town University the Christian students started their own campus newspaper, *Comment*, which has had a vital impact on the entire university. Christians should also submit articles regularly to the secular campus newspapers.

(xi) The university chaplain and denominational group — On some campuses, student chaplains and denominational groups have significant ministries as ecclesiastical agents and groups in contradistinction to the para-ecclesiastical agencies (e.g., I.V.F., C.C.C., etc.) already referred to. However, in my own experience the university chaplaincy appears to be a laboring and not often effective phenomenon. How to improve it or whether to dispense with it is a matter probably overdue for debate. Whether the denominational group (e.g., the Anglican, Methodist, or Catholic Society) belongs on campus, or downtown in the local church is also a matter worthy of Congress discussion and suggestions.

(xii) Music and drama — The folk singer or folk group, and the dramatist or dramatic group again can make an impact, particularly in pre-evangelism, where more conventional approaches will often fail.

(xiii) The student center — "In great cities, where students are often upset and dissatisfied with the dismal atmosphere of the overcrowded campus and cramped student lodging houses, a well-equipped student center can be very attractive." The student Y.M.C.A. has proven this in many places.

(xiv) The university mission — Most universities have a tradition of a mission every three years, so that each generation of undergraduates should have the opportunity of facing the claims of Christ in a special way. This is a useful tradition, although one should add that there are times when a university is not ready for a mission, the Christian groups on the campus being too weak and divided. A mission can never be a substitute for the work of the local body, nor can it do what the local body cannot or will not do. Our experience is that the "success" or otherwise of a university mission is directly related to the quality and vitality of the student fellowship(s) out of which it flows.

The basic aim of the missionaries, I believe, should be to come as a catalyst to activate the local body of Christ and to harness in assistance the resources of the wider Body of Christ. The mission team should therefore seek to:

Build the local fellowship — Several training camps or retreats for the involved Christians are accordingly planned. The vexing problem of cooperation between groups normally surfaces at this point. On really large campuses, where the evangelical groups are very strong, they can probably go it alone. On small campuses the widest Christian cooperation, in my judgment, is necessary. Otherwise more problems of Christian alienation are left in the post-mission situation than "going-it-alone" is worth.

Build the assisting team — The days of the solo student missionary are over. A team effort with three or four main missionaries is necessary, and the more variety on the team the better. There should be enough assistant missionaries to place one in each student residence.

Plan a diversified program — The program based on researching the local campus issues, should have three phases — preparation, proclamation, preservation. The proclamation phase is aimed not just at the students, but at the total campus community. In our most recent university mission there was a missionary to the teaching faculty and administration, two to the generally forgotten cleaning, grounds, and kitchen staff, plus other missionaries for the students themselves.

Secure prayer — The indispensable importance of this goes without saying, both from the local body and beyond.

Secure the support of the university authorities — Support from the top, from the chancellor or vice-chancellor, who can be invited to serve as patron of the mission, makes the mission officially a truly university affair, and not a Christian sidekick.

Mount a first-rate publicity program — Such is the amount of publicity competing for the students' attention, that unless the mission publicity is really first-rate, containing not only originality and challenge, but also humor, it is doomed to burial and suffocation. Hans Burki of Switzerland writes, "We must emphasize that only the best in terms of layout is good enough for posters and leaflets." Combined with personal invita-

tions from Christian students to their friends, and only then, will such publicity work and work effectively.

Do effective pre-evangelism — Pre-evangelism light shows, music festivals, religious art-exhibitions, symposia, comparative religion lectures, etc., can all be used effectively in the softening-up process to prepare the campus for the more direct proclamation. There is also value in securing openings for the missionaries, where their qualifications permit, into different university faculties and societies — e.g., English, Drama, Music, Engineering, Personnel Management, Politics, etc. This way students hear the missionaries in the classroom or society situation, which is real student ground, and not just on the religious ground of the mission meeting.

Proclaim the Gospel clearly — It should be noted that this can be done using more than one speaker. In a recent student mission I shared the platform and the message each evening with an African colleague.

Meet and counsel students personally — The availability of the assistant missionaries for counseling in the student residences is always of vital importance and usefulness.

Follow-up thoroughly — This has to be done primarily by the campus Christians themselves. Hopefully, their residence cells and study groups, which have often been operating before the mission, are ready to receive and nurture the new inquirers. Such inquirers need both fellowship and teaching. An entirely doctrine-oriented body (where people simply get "sorted out" theologically) will not hold such inquirers. An entirely friendship-oriented body, with no clear theological teaching, will draw the inquirers, initially, but not ground them adequately, or hold them permanently. "The Apostles' doctrine, fellowship, breaking of bread, and prayer" must all be present within the receiving groups if follow-up is to be effective.

This leads to my last observation regarding university work generally.

e. *Follow-up must be sustained* — The follow-up ingredient must be integral to the overall strategy of campus evangelism all the time. To catch fish and let them go is the height of folly. The C.I.C.C.U. man who led me to Christ insisted not only on my going to two corporate Bible studies a week, but also on a personal study with me once a week for a year after he had led me to Christ. This was of incalculable help. Campus Crusade summarizes their philosophy — Win, Build, Send. One cannot really better that.

6. Conclusion

Bill Bright has said, "Students represent the major source of manpower to help change the course of history. They need to be reached for Christ." The challenge is that simple, that difficult, and that glorious. May this Congress accelerate the fulfilling of the Great Commission in this generation, particularly as it affects the student world.