

"Sitting Down at the Feast of the Kingdom of God" Glimpses from the Archives of the Flowering of Southern Christianity

[Expanded version of the talk Bob Shuster gave at the Treasures of Wheaton program for alumni on May 8, 2004 in Barrows Auditorium of the Billy Graham Center in Wheaton, Illinois, United States.]

In the year 325 AD, the Emperor Constantine called the first universal church council to meet in Nicea, what is now the Turkish city of Iznik. The bishops and theologians of the era gathered to represent the church at one of the greatest turning points in its history. It has just moved from persecuted fellowship to an officially favored religion and was starting to deal with the temptations of prosperity.

At this gathering almost seventeen centuries ago, the representatives of the church were almost all Asian or African. Alexandria, Jerusalem, and Antioch were the great Christian centers. Of the hundreds of churchmen present, only seven came from Northern and western Europe. What we now call the west was not particularly important as a source of theology or Christian experience, except for the church in Rome itself.

Now at the beginning of the twenty-first century if it were possible to have another universal and representative church council, Africans and Asians and Latin Americans would make up the majority by a large margin. We are at a point when once again Christianity is expanding rapidly in terms of numbers and influence in newer churches, most spectacularly in African, where Christians went from 8 percent of the population in 1900 to 44 percent in 2000. In terms of population, the center of gravity of the church moved south some years ago. What this will mean in terms of Christian thought and practice in the future we cannot know. But we can study the planting and development and maturing of these great southern churches.

It is an epic story. Anyone wanting an introduction would do well to read Philip Jenkins recent book, *The Next Christendom*, which was the indirect inspiration of this talk. To see all of this epic is impossible. And even to get a good partial understanding is difficult. There are many different vantage points to look from. I am going to give you some glimpses of this story, as seen from documents in the Billy Graham Center Archives. Think of the Archives as a hill from which we can watch a small part of the story. It does not allow us to see too deeply into many of the great indigenous Christian movements or the worldwide Pentecostal revival that is almost a century old or the expansion of the Roman Catholic church. But we can still see some amazing scenes.



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The first glimpse is of founding. As we know from the New Testament, the seed found good soil in Asia and Africa very early.

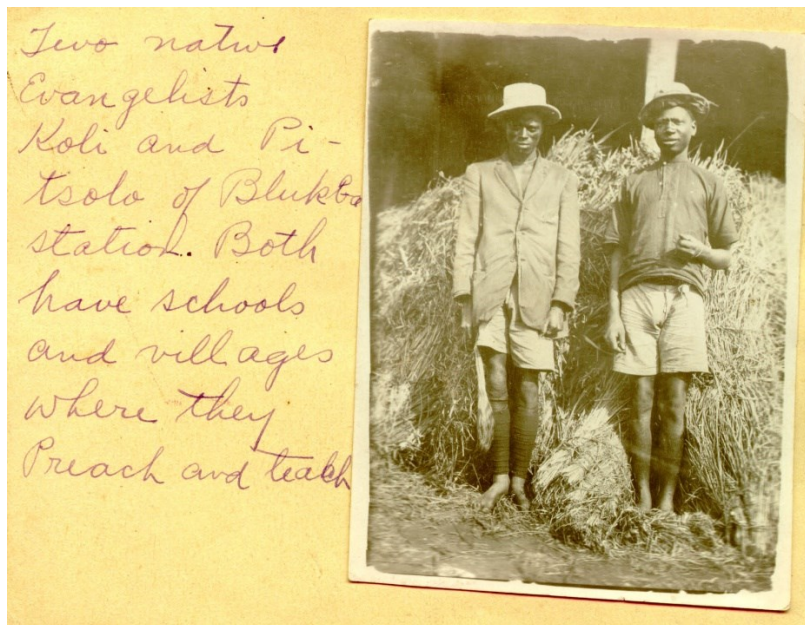


Photo and caption probably by Bernard Litchman, missionary to the Belgium Congo, ca. 1930s. From Photo File: Missions-Africa, Mounted.

Ancient Christian traditions tell us of the preaching of the Gospel in India and China soon after the Resurrection. The Gospel was being proclaimed in South America and the Pacific lands by the beginning of the modern age. The church was global long before the great missionary efforts from North America Protestants began. But it was in the twentieth century that in many lands in Africa and Asia particularly that Christians became a significant portion of the population (as is indicated the multitude below waiting for baptism in central Africa in the 1930s) and began to seriously impact their own cultures. Foreign missionaries were a part - an important part but only a part - of this founding of communities of Christian faith. And if you stand at Archives hill, you can glimpse a few scenes of this great work.



Photo probably by Bernard Litchman, missionary to the Belgium Congo, ca. 1930s. From Photo File: Missions-Africa, Mounted.

William Saunders was a New Zealand missionary to China with China Inland Mission. Below is his personnel card from the mission files.

NAME	SAUNDERS, WILLIAM ARTHUR			COLLEGES AND BIBLE SCHOOLS	U. of Mich.
HOME ADDRESS	126 Tome Lane, Kings Langley, Herts., Eng.			MEDICAL TRAINING	
BIRTHPLACE	Watford, Eng.			DEGREES	M. A. (Linguistics)
BIRTHDATE	Nov. 7, 1905			PASSPORT NO.	
NATIONALITY	British			DATE	PLACE
NATURALIZATION	FORMER NATIONALITY			VALID TO	RENEWED
WHEN AND WHERE MARRIED	May 11, 1934, Shanghai, China			PLACES OF SERVICE	Kansu, Szechwan, -
DATE ACCEPTED	1930 - Aust.			ORDINATION	Sing. Aug. 1958;
CHURCH AFFILIATION				PASTOR'S NAME AND ADDRESS	

*Returned Dec 31/68
Minute Jan 2/1969*

From Collection 215, Box 4, Folder 98

From 1930 until 1951 he worked in Tienhsui in Gansu province. His friend and coworker there, Elder Chao, wrote [an account](#) in Chinese of how the Gospel was preached in Tienhsui by missionaries, then Chinese Christians, people came to Christ, and a church began. Saunders translated the text into English. Years later, we interviewed him at the Overseas Missionary Retirement home in Lancaster, Pennsylvania about his life. He mentioned this document and gave it to the Archives. I will always kick myself for not asking at the time if he had the original Chinese document and would want to put it in the Archives as well. But I didn't and this translation is all we have of the original.

Here is how Mr. Saunders described Elder Chao in his interview:

SAUNDERS: Very, very interesting. Very slow speaking. Very simple speaking. The country people, ordinary people liked him because he...he was...wasn't a smart aleck. He was very considerate, and he had a very.... I remember that I gave him the auto...the biography of the great evangelist Song to read in Chinese. He couldn't put it down. And I saw him there and he said (and I was within hearing), "I'm Samson grinding at the mill." That he felt that compared with evangelist Yeng Song, he was just grinding away.



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SHUSTER: With blinded eyes.

SAUNDERS: Huh?

SHUSTER: With blinded eyes. Like Samson.

SAUNDERS: The reason was this (and...) that when he was a young man, a missionary and his wife thought, "Oh, this young man has great possibilities. I'll tell you what we'll do. We're going to Chefoo to see our children." (On the coast, you know, on northeast China.) "We'll take young Chao with us. He'll be great help on the road. And there a place where there are many educated young women. Perhaps, we can find a wife for him." Now that is entirely according to Chinese custom. You don't leave such an important matter for the young people themselves to decide. Their betters do it for them. So, he went to Chefoo with these folk. And he was introduced to a young lady teacher. And there were sev...a couple of months, I guess. And they met from time to time. And so, when they were beginning to think about returning to Gansu, they said to young Mr. Chao, "Well, what about it? You met this young lady several times. What about her?" "Oh, I'm sure a very fine young woman, yes." "Well, would you like us to [mumbles] arrange a marriage for you and take her back to Gansu?" And he hummed and he hawed and didn't know where to look, didn't know what to say. And so, they pressed him and pressed him, "Well, what's the matter?" [pauses] "She has natural feet."

SHUSTER: Unbound.

SAUNDERS: And to take a freak like that back to Gansu, a conservative place, he couldn't face it. [pauses] So he went back, and he married [unclear] one with suitably bound feet. I knew her. Not a bad woman at all. And her children were good children. But I always felt that Elder Chao was a defeated man. He did his duty. He was a solid, good character, but he felt that he had, in a way, failed. Very pitiful. And that's what brings me to another point. You know, many, many histories of pioneer work are being written in China, but I...he wrote the history of the Tienshui church. Would you like it for the Archives?

SHUSTER: Certainly.

SAUNDERS: I thought so.

And here is how Elder Chao described the [coming of Christianity](#) to his personal corner of the world in 1874, a story for which he himself was largely relying on eyewitness accounts that had been handed down to him:

In the seventh year of the reign of the Emperor Kwang Hsu of the Manchu Dynasty (1874) the China Inland Mission sent the two missionaries, Easton and Hunter to Tienshui to establish a mission station and preach the Doctrine.



A TABLE IN THE WILDERNESS



Rev. George Hunter on the left; Colonel Schonberg on the right).

China Inland Mission, Newington Green London, N.16.

From Collection 215, Box 3, Folder 14

At that time in our country, communications were very difficult, customs were very conservative, and few foreigners were seen in inland parts. So, when they arrived the two missionaries settled themselves in the north suburb in the Chen Yuen Inn, while doing all that lay in their power, looking to God to lead them on. Although they were strangers to the land and the people, they did not shrink from difficulty nor from ridicule and cursing. Every day they preached the gospel on the street, gave out tracts, knowing that God was with them in this work, just like Paul in Corinth when the Lord said to him, "Fear not, preach on, I am with you and no one will harm you because I have many people in this city." So, they resolved to trust and obey the Lord -- and preached, not only in the city but in the' surrounding markets.

It so happened at that time in South Kansu no rain fell from heaven, the crops failed, the price of grain rose, and the poor people were in great difficulties. When Easton and Hunter saw this state of affairs they could not just sit still and look on but, moved by natural sympathy, they carefully worked out a plan for relief. So, they bought several thousand sacks of corn and storing it in the Chen Yuen Inn, started relief work. Soon the word spread around that the foreigners were distributing grain and yet from the first day not one person came to receive help. Not understanding the cause of this attitude, they carefully enquired and found out that the people feared that foreign medicine was mixed with the grain, which, if eaten, would turn them into foreigners and cause them to follow the foreign religion -- queer talk like that. They were very much surprised at this news and felt both sad and glad. Sad because the people were so blind and credulous, glad because they had found out what they wanted to know. Still, they were not discouraged but at once changed their methods and made an arrangement with the grain merchants to give out grain on presentation of a coupon and so folk continuously applied for coupons and collected the grain. They also gave clothes away to the naked. At length after

several months folk in both city and country got to know that the two foreigners were not evil men and many came to see them and talk about the Doctrine. Thus, their work was not in vain nor their goodness mistaken.

In a short time, Eaton and Hunter were sent by the mission elsewhere and Mr. and Mrs. Parker came to carry on the work.

From the human view point these two should not have left Tienshui so soon. For one thing they had worked hard and for another thing folk knew them and therefore they were better than strangers. But God's will is mysterious, lofty and powerful, past our thinking, impenetrable, and it only His will that is really accomplished. At that time Parker was a young man with a mild and dignified disposition, a good education, and very sociable so that soon many folk came without fear to the Gospel Hall, to Bible classes and in the course of time some longed after the Doctrine. Added to this Mrs. Parker was a Chinese who had been brought up from a child by a foreign missionary lady as her own child, so her Chinese and western education were equally good - such as reading and writing English, arithmetic, typing, music both singing and organ, hand work such as knitting, making clothes and sox with the greatest dexterity - one may see she was a model among women. Also, she was upright in character, pleasant in conversation, loving without partiality. Being thus complete in virtue, she was a golden vessel prepared by God for work among the women of Tienshui."

We have a few, very few, indigenous accounts like Elder Chao's in the Archives. Mostly what we have are the missionary accounts and the missionary pictures of the birth of new Christians, the birth of new churches, such as this photo from Tienshui.



Photo of a congregation in Tienshui. From China's Millions, 1937, pg. 170.

Here is a letter by Sarah Alice Troyer, the first American female Mennonite missionary. A graduate of Moody, she went to China in 1895 and soon was working with women. As she wrote in an 1896 letter to her sister:

We have had three women helping and two boys. The one woman was here only to help preach to the women who came here. She is Elder Li's wife from Li wu and such a bright Christian (I'll tell you something of her becoming a Christian later if my paper holds out). You probably think we are very extravagant, but these people do not get through with work as we do. In their little bound feet, the women get about very slowly. Then too they need the money so much, we get them under the influence of the Gospel and above all we must be free to preach the Gospel and those who haven't the language to study. Another thing here we two Sisters cannot live alone without a native man and women. We need two women because one goes out with us when we go

to visit the women in their homes, and one stays to do the work and see to any who come in. It doesn't cost much, only two dollars a month each.

Now about Mrs. Li's conversion. Her husband broke off opium at one of the mission refuges, went home and told his wife he had heard about a wonderful man who had helped break off opium. She was much interested because she too wanted to break off opium. "Well," he said, "I will get you some medicine". He brought her a handful of pills and taking her opium pipe from its place on the wall he started with it to the door when she said, "what are you going to do with it" "Break it" he replied, But I may want it again. "No", he said, "if we want this man Jesus to come into our home and help you break off opium, we must trust Him and have no opium pipe in the house". She took the pills after the pipe was broken but one night, she could not sleep for want of opium and was in much pain. She woke her husband told him she was suffering, when he said, "You must pray to Jesus." "But," she said "I don't know how to pray" "Just ask Him to help you" replied her husband. She told the Lord she didn't know how to pray but she wanted Him to help her. Soon she went to sleep. After this she had many more wakeful nights but always prayed to this Jesus of whom her husband had told her. When she had broken off, she said, "I must know more about this Jesus. Where can I hear about Him" Her husband told her of a place. She went and upon arriving at the place she asked whether the Jesus doctrine is preached there. "Yes" was the reply, "every Sunday ". "Can't I hear about Him before Sunday?" said the poor woman, "No you may come in and stay here but we only preach on Sunday". She went in stayed until she was satisfied the lives of these people were not what the lives of that Jesus followers of whom her husband had told her, Should be, so she inquired whether there was another place where she could hear the Gospel and was told of the Lu Chung where she went and found a foreign pastor and his wife and a "young teacher" she asked whether here she could hear the Gospel every day and was told "yes." She remained until satisfied that these people lived lives that were what she thought followers of Jesus should live and learned also to know and follow Him herself. She is a gentle, quiet woman and loves her Bible sitting for hours with it. She knows her Lord well and is a great help to us here. The women understand her so much better than they do us.

Onto another founding. This is the typed manuscript, written about 1941 describing the first half century of African Inland Mission's work in what was still then the Belgian Congo. It was written by John Stauffacher, who first came to the Congo in 1903 and stayed until his death in 1944. He had seen great things and wanted to record them. It inevitably focuses on the missionary, but still through it we get glimpses of the Congolese fellowship that was growing:



John Stauffacher. Photo Album: Kline, Stanley XX

There is abundant proof throughout Africa that God uses the native African, and sometimes in a very humble way, to spread abroad the knowledge of Himself. One will find in traveling through the Congo hundreds of native schools sometimes carrying on almost by themselves, and yet making real progress. It is the aim of the missionaries to train as far as possible teachers who can go out and make a good start, and then go back occasionally to the stations for further training. These schools are visited from time to time when mistakes are created, and useful advice given, but the native is made to feel that it is his work.

We have many other missionary accounts, as well as photos, thousands of photos, from pictures of street corner preaching and baptisms to tiny new churches. And then the pictures of the first generations of pastors, evangelists, and Bible teachers.

Standing in the center of this photograph with a short white beard is Allan Noah Cameron, who spent 45 years in China as a Mennonite missionary. He is holding the tracts he used to print and distribute in Changsha.



Photo File: Missions - China

A worker of the Woman's Union Missionary Society in bobby socks preaching in a village near Jahanabad, India. Caption on back reads: "Jan. 1956, Village on way to Jahannabad. We had quite a large crowd - mostly in front of me - must have been something like 100 people present to hear." The missionary's name is unknown.



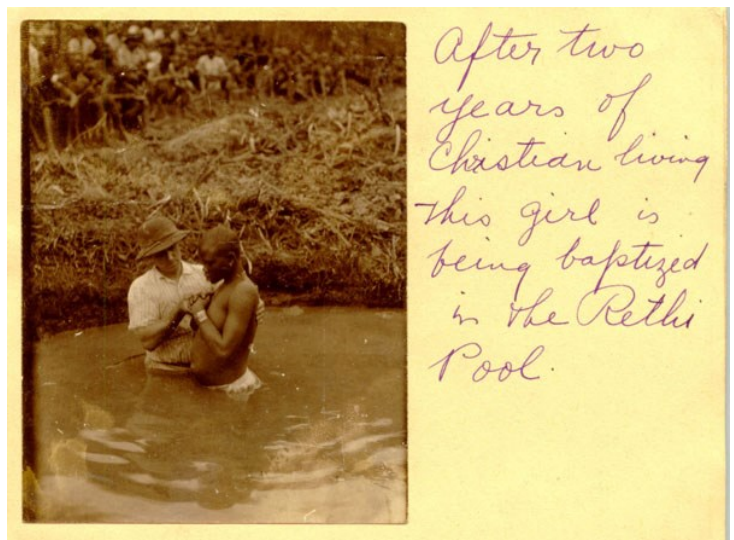
Photo File: Missions - India

Ian Anderson with a group of other evangelists in 1938 having breakfast before going out to preach in the town of Shenqui, China. They would use posters like these to attract a group and introduce people to Christianity.



(Left) Photo File: Anderson, Ian

(Right) CN 706: Evangelism Posters Ephemera



Baptism scenes near Rethi, Congo, ca. 1920s or 30s. Baptism performed by a worker of Africa Inland Mission. Photo File: Missions-Africa (Mounted)

Shots from the Belgian Congo in the 1920s or 30s of the crowds who had professed faith, lived a Christian life for two years and were ready for baptism. They came in multitudes but entered the Kingdom one by one. And from them came the church.

The caption on this photo from Aba, also in the former Belgian Congo, reads "Church group. The congregation now numbers thousands." The church was initially started by missionaries of Africa Inland Mission.



Photo File: Missions - Congo

And then came the first generation of pastors, such as the indigenous evangelists, Lu Kuam Fah in Lanchi, China in 1911 and Koli in the Belgian Congo ca. 1930s. Koli traveled 400 miles, pushing his children in a wheelbarrow, to learn to be a Bible teacher.

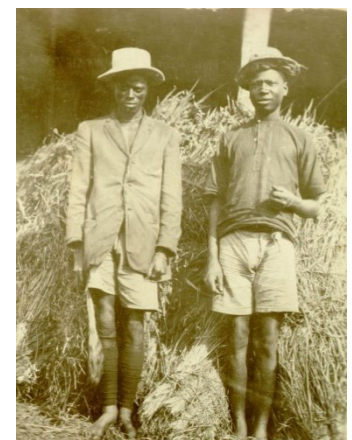


Photo File: Missions - Africa (Mounted)

Or the first North Anwhei, China Short Term Bible School graduating class in 1934, created by China Inland Mission to address the desperate need for trained leadership which still exists in many of the new churches. From the church in India comes this group of Bible women about to start out on their day's ministry. The caption on the back reads "These are the local Bible women in front of the tonge [type of wagon]. Just before starting on day's work. Mrs. Bachcha Praui [?] (new worker), Mrs. Behari Lal - has dispensary and ward work, Miss Andrews (Converted Moslem), Miss Lal - she and Mrs Behari Lal are real saints. They all are fine Christian workers."



Photo File: OMF-China 1



Photo File: Missions-India

Standing on Archives hill, we can see not only the founding, but the transition. A process you can see from this 1920 photo of WUMS's missionary Edith May seated with Naomi Andrews, one of the evangelist and Bible teachers May trained to succeed her. The new Southern churches that sprang up in the twentieth century were not all or even mostly missionary churches. God found many ways of sowing his word. But many, of course, did count western missionaries among their founders.

In the churches in Korea and Indonesia and Kenya and Fiji and throughout the southern hemisphere, if indeed the Gospel seed took root, then a moment of transfer had to come, a moment when missionaries ceased to be the leaders, the church fathers, when that role had to be taken over by people who were of the culture, of the language,



Photo File: WUMS-Personnel-Groups

of the people. Elder Chao [described](#) such a moment happening very early in the Tienshui church:

During the previous two years, ten or so men and women had enrolled as catechumens -- and after some months two were baptised. One of these was a Tienshui man, Mr. Sun, a merchant. Parker, seeing that he was a man of education, character and experience, invited him to come and do the work of receiving and entertaining visitors. So, from this time on, every Sunday there came ten or more folk to worship. Many more than this came to the evangelistic meetings at night, and after Mr. Sun became receptionist many neighbors and folks, old and young, came to discuss the Doctrine. Also Mr. Sun himself came to a clearer understanding of the Truth by carefully reading the Bible and by learning to pray so that he was able, through the grace of God, to explain the elements of the Gospel to all who came for a stroll to the Gospel Hill. And because his own conduct was so much more mild and peaceable than formerly, in less than a year his sons and daughters, all the family, turned to the Lord, and because of his testimony people were continually saved and added to the church.

John Adams said the American Revolution occurred in the minds of the American people long before fighting began. Here is an excerpt from Congo missionary John Gration (who also taught missions at Wheaton for many years) in which he described how people have to make Christianity their own before it can flourish in their culture [From [Collection 230](#), T2]:

I think ultimately [clears throat] contextualization is something that has to take place on the part of the people themselves. And I think, and there's a very real sense in which, although we can facilitate it and help the process, especially in the earlier stages, there's a sense in which they must do it and there's a sense in which it is done automatically. As they hear the gospel and then begin to express it the moment, they express it to their fellow people who are unbelievers they have, in a sense, assimilated it, worked it through, and it has gone through their minds and hearts and comes out of their minds in...and again in a far more African way than they even received it. So, there is a sense in which it is automatic, and I saw that...For example teach during the week and I would try to use illustrations, etc., that in my Bible school teaching, that were relevant and so forth, and try to express in language that was down where they were, and so forth, and yet being biblical, and yet I'd go out with them on a Sunday and I'd hear them [clears throat] sort of echoing some of the things that they'd picked up during the week, and yet I'd see the different twist, the different flavor, the different emphasis that they would put on it. In fact, many times after I'd preach at a church the African pastor would get up and summarize and apply, and I was always interested and always took note on, you know, the emphasis that he gave and the...and how he'd taken what I said and, maybe put a different twist on it, and I thought to myself, 'Boy, I wish I had thought of that'. Well, you know, I couldn't think of that, I wasn't an African, but he had gotten the kernel of truth that I had been trying to get across, and just gave it that extra turn, that extra African flavor as he applied it. So, it's an interesting, ongoing process that in one sense takes place automatically, and then again, I feel, especially in the earlier

stages, we can facilitate the process. Especially in our evangelism, and peace child and that whole thing of redemptive analogies is a great example of what we need to be sensitive to in finding a common ground with the African, and with anybody with whom we're dealing cross culturally.

In the west, there were criticisms of the missionary effort as a form of cultural imperialism, producing nice Christians or mission station Christians who were primarily interested in the material advantages they gained from association with westerners and who wound up cut off from their own culture. The accusations were certainly not baseless. No doubt in many a newly founded missionary church one could find almost as many mixed motives among church members as exists in the average Wheaton congregation. But the replacement of missionary with national leadership and the growth of the churches thereafter is the best proof of a truly indigenous Christianity, the kind of Christianity that clothes the faith in its culture, as in this Chinese postcard of the birth of Christ.



Photo File: Missions – China (ca. 1967)

Robert Ekvall was a missionary to Tibet in the 1930s. In this interview he talked about how he tried to avoid cutting off the tiny Christian community in one Tibetan village from Tibetan culture [[Collection 92, Tape T1](#)]:

Then came two crises. One crisis was when the village had to have its annual festival worshipping the mountain god, to keep away the hail from the crops...from the fields. Of course, in that country...up in the mountain...fantastic hailstorms. And the people of the village came to the three Christians, Christian family. They had given up the...the worship of the gods and they had taken down their prayer flags and all that. And they came and said, "Well you got to...you got to contribute to the summer ritual for the good of the village. We've got to placate the mountain god." And so, they sent for me, and I went down, and we counselled together and prayed. And I said, "Well tell them this, that when they go to that ritual up to the mountain... shrine of the mountain god, I will come down from my station and we here will have a Christian ritual, praying for protection from the hail...praying for the good of the village. See, what I was driving at was, not to have a situation where they move out of the culture, out of the society. Now there'd been Christians that had... by ones and twos all along the border but each time they'd move out and come as refugees to the mission and eventually become adherents of the mission station. And so, I said, "Tell them that we'll have a great prayer meeting for the same reason, for the good of the village," and the villagers agreed. That was reasonable to them.

SHUSTER: The way that what used to be pagan ceremonies became Christmas and Easter.

EKVALL: The second one was when the villagers decided to build a bridge...up in [Harman?] that was and make it an offering to the lama in the lamasery and of course get great credit for it and all that. And the villagers said...wanted them to get their oxen out and start chopping trees and all the rest of it and again they sent for me. And I suggested that they go ahead and make the bridge...work just as hard as everybody else because the bridge was badly needed and in fact in the building of the bridge, I would find a couple of sheep and have a feast for the people who were working on it. But they would not go and offer it to the lama for his blessing and for the monastery's blessing. They would do it for say...for the good of the whole community. I suppose that's what sometimes been called contextualization.

SHUSTER: Sounds like it.

EKVALL: Yeah, but it worked. And within about two weeks two or three families, heads of families and their wives too, came up with the Christians saying they wanted to be Christians. And before I left, over two thirds of the population had declared for Christ in that...in that thing.

As the churches grew and multiplied, as the pastors and elders were ordained and became leaders of their congregations, the positions of missionaries quickly or not so quickly changed. This was not necessarily always clear in reports received by mission supporters in the United States, for naturally enough the missionaries occupied a central place in the narrative of the mission periodicals and books they received. Here, for example, is a film made for showing in American churches in 1953. It is about the church in Korea, which is mainly shown as a recipient of American help and prayers, and which apparently has only a small part to play in winning the lost. [[Collection 225, Film F36, Morning Calm](#)]:

[narration of film] Korea, more than any other Oriental land, has been blessed with a strong indigenous church. The nation is not yet fully evangelized, but some three percent of its people are professing Christians. Many of these are zealous, eager to have a part, however small, in the winning of the lost.

And the Lord's Day always finds believes flocking to the yebida. Men and women, old and young...they come to worship. Korea's churches are sturdily built but modestly finished and everyone sits, of course, on the floor. The Word of God is upheld. The person of Jesus Christ is exalted as risen Lord and coming King. The women to take an active part in the proclaiming of the Gospel message.

Through the years sound Bible-believing missionaries from a number of denominational groups have taught the fundamentals of the faith to a responsive people. But we have a tireless adversary whose delight it is to undermine, to hinder, and to deceive. And some of these who

leave the place of worship go home to lives that fail to adorn and confirm the Gospel of Jesus Christ. They need your prayers and your help.

The narrator mentioned that at the time of the film, about 3 percent of the country were professing Christians. Today the percentage is almost 41%

But the new churches themselves, if they were healthy, quickly developed their own spiritual life and walk and traditions. This is missionary Paul Stough talking about a church board of discipline in Blukwa in the Belgian Congo in the 1940s. [[Collection 89, Tape T1](#)]:

The elders met in my office every Thursday afternoon, and we met in my office because it was secluded, it was private, and you wouldn't have everybody and his brother listening at the windows. And they met there to consider any of the problems. Now [laughs] I remember one time when a woman came to us. She said.... They said, "What's the matter"? She said, "I got an accusation to make against the children of bwana Stough." And the elder said, "Well, what is it?" "Well," they said that "one of the Stough boys threw a piece of mud at me...." She got mud in her eyes, and she was very angry about it. And the elders said, "Yes." They said, "Bwana, can you call the boys?" So, we called the boys, and the boys came in there very much subdued I can tell you. They were I suppose ten or twelve, very much subdued and the old pastor he said, "Did you do this?" And the boy said "Yes." "Well, why did you do it?" Well, she was calling us names and we didn't know what to do so we threw this piece of mud." "Well, that was very bad, cause you shouldn't do that. If somebody calls you names..., you should go and tell your father, and your father will tell us, and we will deal with it. But you mustn't throw mud around." [laughs] I don't think our kids have ever forgotten that. They have been baptized out in the mudhole right along with the Africans, and they have been received, given the right hand of fellowship of the church right along with the Africans, and they were under the discipline of the elders.

The transition from missionary to national leadership in the church occurred in many ways, at the individual level, the congregation level, the national level. In China, of course, western missionaries were by and large expelled by 1951, no matter how prepared or unprepared the churches were. The years that followed brought many waves of persecution, but also an explosion in the size of the church. The Archives has many documents and oral history that describe the violent break and the leadership roles then taken by men like Wang Ming Tao, despite persecution including decades in prison. In 1950 there were approximately 5 million Christians in China. In 2000, by the best estimate, there were almost 90 million.



Photo File: Bartel, Susan

In most countries, the transition was something worked out within the fellowship. In the early 1970s, when Latin America Mission divided into a number of autonomous national organizations sharing the same mission and vision called Comunidad Latinoamericana de Ministerios Evangelicos (translated Community of Latin American Evangelical Ministries or CLAME), it was in response to growing demands for less foreign control and more national leadership in the countries of Latin America. The Archives has hundreds of page of documents on the consultations, [drafts of plans](#) and [redrafts](#) of plans for the change.



CN 236, Box 70, Folder 8

Here is a [letter from Horace Fenton](#) to North American supporters describing the beginning of the process when it was inaugurated in 1971, [[Collection 236](#), Box 70, Folder 8. Letter dated February 15, 1971]

I believe we are learning something of the plan of God for our day; something that will enable His church to move forward in new ways; something that will get the Gospel more quickly, more effectively to those who need it; something that may help to establish, in many parts of the world, a better working relationship between national churches and missionary organizations.

Ultimately, the CLAME structure proved itself to be transitional and dissolved in 1986. Although it had functioned as expected and not all of the national partners survived, those that did became evangelism and mission agencies in their own countries, with a continuing partnership relationship with LAM-USA. And the LAM model served as a model to many similar North American faith missions.

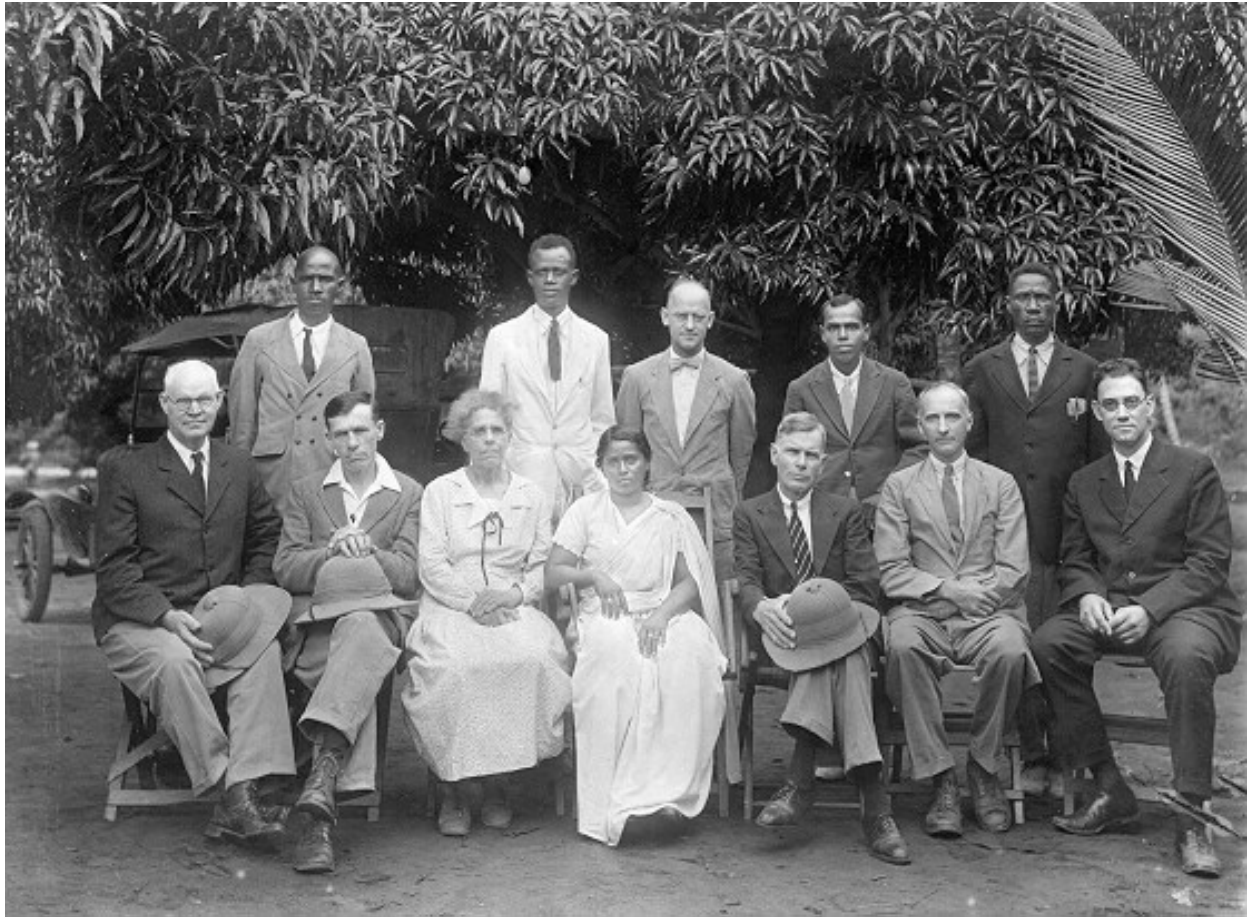
The sudden expulsion of Western missionaries from China represented one type of transition. The carefully planning of the under a relatively brief time frame Latin America Mission was at the other end of the spectrum. Most transfers of leadership from missionaries to the national church took place somewhere in between. Some transitions started taking place almost immediately, others involved a variety of pushing and pulling and strife.

Here is an artifact of transition, a smeary carbon copy of a [verbatim transcript](#) of a speech made by Bishop Yeremiyah Kisula to a congregation of the Africa Inland Church in Kola Ndoto in Tanganyika, what is today Tanzania. The Africa Inland Mission, which had planted the earliest churches in Tanzania and the Synod of the Africa Inland Church or AIC, the national church which had grown up, were in the midst of defining their new relationship. On the platform beside him was William

Maynard, who had been one of the earliest AIM workers in Tanzania. Here is the Tanzanian view, as stated in excerpts from his speech [[Collection 81](#), Box 28, Folder 1]:

I am very glad for the privilege of being here at K.N.[Kola Ndoto] today, because K.N. is really the foundation of the AIC - here is where the Church is the strongest and has been since its origin. We all say and believe this. Furthermore, we all know and acknowledge before God that the AIC came into existence and was guided and cared for in its infancy by missionaries of the AIM and we have one of her founders sitting here with us today. He not only toiled and cared for the Church under the AIM but is still working for the AIC - Baba Pastor [William] Maynard has laid down his life for us Africans and Baba [probably Charles] Hess is another one. Now you must be patient. I should take at least three days to tell you what I am now going to relate all in this afternoon. But you must persevere with me because I am here for your sakes. Listen carefully while I read to you from this constitution and By-laws of the AIC Your Church. - Now, before I read, I want to talk a little of the time before the church was turned over to us by the AIM The first missionaries found us all in the state and realm of darkness that we heard about this morning. They preached to us the Gospel of Jesus Christ and we believed on Him. We walked together with the missionaries in full Christian fellowship many years. We never even thought, much less sought for self-rule, nor did we later on ask for it. Now you get this straight because you are hearing and talking also yourselves - saying the v has become a church of many words. Why the heads are actively engaged in building up enmity between the AIM missionaries of the AIC Christians instead of caring for the Church. This is a big lie! We have not rebelled, or do we want to rebel against the missionaries. On the contrary, we need them today more than we ever needed them and we want them.

On January 22, 1938, the church became autonomous, and it became so in this way - - the missionaries of the AIM gave it to us. We did not seek it, nor were we asked if we wanted it. We were not called to sit in any of the sessions where this word was discussed, but the missionaries did it all themselves. They simply came to the realization under God that we were ready and able to care for our own church. We were the very first church in all of Tanganyika to become autonomous. Up until that time the pastors and teachers and received money from America for their wages. Some received 10/ per month, some 8/, some 6/, some 12/. But in 1938 we were told by the AIM there will be no more money coming for you from America - the church must now be self-supporting! We said all right, we have no word. If the missionaries trust us like that and see that we are mature enough for this work, we accept it. There were four pastors then - then five more were added. The pastors didn't apply for the work, but the missionaries under God, saw certain ones among the Christians and felt they could do the work of a pastor, so they called him to do the work of a pastor. Even after the church became autonomous there was no change in the relationship with the missionaries; we all worked together in harmony for the Lord. We stopped getting our wages from America, the Missionary continued to get his, but we did the same work together. We said it was "bahati" the missionary receives - we no and to this day we get no salary - but feed ourselves.



Dedication and ordination at Mwanza, Tanganyika, of four African pastors in the Africa Inland Church, 1932. Photo File: Africa Inland Mission – South African Committee

In 1957 the name of the Church was changed to AIC to be the same as the Church in the other countries of Congo - Uganda - Kenya. The first name before changing was "Eklesia Evangeli eya Kristo". Then we elected officers for the rule of the AIC. The Head of the ruling body was to serve four years - the others 2 years. We were warned now it is not fitting for the Church to have a "Head" like the POPE or Bishop, but all are Christians alike. Eve so, any fellowship must have a leader. I was chosen and elected to be the leader - was given the name "Director". True, I am first and foremost a Christian, but I have also a responsibility as the Director of the AIC

In that year, 1957, the missionaries refused to come under the rule of the AIC The said "no" we are members of a church in the homeland, which of course, we knew was true, but we couldn't understand why they couldn't be ruled by the AIC while out here. In 1960 the issue had become stronger and the refusal of the missionaries were more adamant. In 1961 we became more awake to our responsibility in the care of the church through our reading and understanding better what our Constitution said. Remember the Constitution was drawn up by the missionaries of the AIM and handed to us for our acceptance which we did. We decided that it was time for us to draw up some rules and regulations to help us in our self-rule. We spoke freely with the ruling body of the AIM telling them our aims - our fears - and what we felt was necessary as a safe-

guard for the Church -especially in getting to know the missionaries. Mind you, we had no fears or cause to question any of the older missionaries - we knew them well, but we felt we should make a way to enable us to know the new ones, and the only way we knew was to ask questions. So we drew up a form which we submitted to our brethren of the ruling body of the mission. They said what we had written down didn't sound good in English - so they helped us express ourselves so as to be acceptable in English. There was not an acceptance of the form. First there was doubt on the part of the missionaries. Then they said we can't accept this form because our leaders at home refuse us. Well, there was an increase in tension between us and the missionaries, because we felt and still do feel that we have to now the missionaries who work for the AIC - because we are held responsible in our self-rule. It is true is it not that in every department the head of the department has the liberty and is under obligation to ask question of all those who work in his department. We couldn't understand why our questions were objectionable.

In 1968 the Education department and the Evangelism department were handed over to the AIC together with the money and the administration of it and the heads of these departments which were missionaries were displaced by members of the AIC But the Medical Department and the Literature Department - the AIM refused to turn over - even after the motion had been made and carried - but they refused. This indeed did increase the tension building up between us.

Furthermore, they said we will call the missionaries who are home on furlough to come back even though we had refused unless they fill in our form. They said the missionaries will come anyway because they are workers in the departments that have not been turned over to the AIC Well such matters troubled us greatly. Then we remembered that the missionaries of the AIM have those who have authority over them; so we wrote a letter to the CFC [Central Field Council of the AIM], stating our grievances. In December 1963 they came to Tanganyika - listened to both sides of the issue in real Christian sympathy. They came to the conclusion and said the AIC is without fault in this matter, but the missionaries of the AIM are at fault. The missionaries acknowledged their fault and asked our forgiveness, which we of course granted. Fellowship was coming back again! The CFC said, "But our brothers, there is just one thing which you have which is not good - - that is the Form - drop that altogether. We cannot accept that." "Well," we said, "If it is not good in your eyes, we here have no desire to keep anything that hinders our fellowship one with the other, but this Form was made up in the Synod so we will have to refer your request to those." The CFC agreed. When we took it to the Synod, they refused with strength - saying the form must stay. Now, this is the only word between us at present - all the other matters are straightened out.

In January 1964 we sat with our brethren the F.C. in a joint meeting in perfect fellowship - discussed and decided in unison all that was put before us. The two remaining departments were handed over to us in true Christian fellowship. All the work belongs to the AIC now - the hospital, the press, the Bible School, all book shops, Bible club, educational, evangelistic depts. We had no difficulty finding an AIC member and making him responsible [unclear] of the education work, or the evangelistic work turned over to us. But when we looked at the hospital and the press - we know that there was not one African in our whole church who could take over those departments. So, we just turned to our missionary brethren and said you manage those

departments for us until we are able to do so ourselves - when that will ever be, I don't know! Many I now have had no training, but those who have had do not accept the responsibility on is fitting for those in self-rule. Now is the time to wake up! Each one of those departments should have an African Manager. We did give the present missionary managers African Assistants asking that they be trained for managerial work. We know that there is such money involved in carrying on the work of the hospital and the prose and the sources are many from which this money comes. The AIC does not expect to meddle with this like drawing money from a fund to build a church etc.

We only desire to know what comes in and from where and how much is spent and for what. We know the present managers are very busy, but we would like a monthly financial report - maybe the assistants could do this. All undesignated money of the AIM has been turned over to the AIC and we have it in our account. We have everything now! There is just this one word that is between us - the Form. The missionaries refuse to fill it in. We don't know why they can't since we are autonomous and all the work is ours and they are now working for the AIM and we must keep them on - we want them - we need them.

The heads of the AIM met in Congo just now. I don't know the reason for their meeting, but maybe it was about "the Form" - since they are the ones who are refusing the missionaries to fill it. Maybe they will come to us and say, "Look here, we absolutely refuse your form and since you won't give it up like we asked you to we will just take our missionaries, leave you to your own devices - good-bye!" That would certainly be a death blow to us and the work. We don't want it to be like that - we want more missionaries - old ones to stay on - new ones to come out - doctors - nurses - mechanics - carpenters. Brethren pray God to help us, to help the missionaries - that they may see how vital the form is to us.

Long ago it wouldn't have mattered - we trusted everyone. If a missionary came to us we called him "Pastor" and "Hangi" without any question at all. We just knew he was that because he came from "bulaya". But now it is different, we must ask each one who wants to work for the AIC questions. We do now know all missionaries are not the same - some are good and some are bad. Some are ordained ministers - some are not. The AIC must know because she is responsible for all the work ruled by her.

The tensions and difficulties are obvious from Bishop Yeremiyah's speech. But fellowship, through strained, never snapped and a new relationship emerged. Here is a missionary view. This is from an interview with William Stier, a Bible teacher and AIM missionary to Tanzania who knew Bishop Kisula.



Photo Album: Kline, Stanley XX

From [Collection 479](#), Tape 2:

ERICKSEN: Now in terms of the whole process of transition, from mission authority to Church authority, at what point were you not so much in the middle as a missionary the center of the action, the center of the decisions, and the center of the planning and you were more along side?

STIER: Well, after they received their independence, then it became that way. They...they were the ones that were running things. And they would say who they wanted on their committees. Usually they would include a missionary or so. But it was...it was totally theirs...that's right. And it wasn't easy for some missionaries.

ERICKSEN: How about for you?

STIER: Well, I guess we got...we...we left right before it became what you might call pretty hard for some of them. Some, of course, felt it from the beginning. I didn't feel it because I felt they should have their independence. And I always...my opinion was that I would work together with them as long as I could. But if I got to the place where I felt that I couldn't work with them, then I'd say "The Lord bless you brother," and just go off. If the Lord had something else for me to do then I would do it. We did lose a few missionaries who went to another field. But they just took over everything and now they are that way. They...they assign the missionaries...they are going to work...it's everything about it...it's all totally theirs. Missionary doesn't have a say except where he is called by them to be on their committee. And then he has the freedom to say just as much as anyone else and say what he thinks and gives his advice.

ERICKSEN: Now who were the...the key Tanzanian church leaders that you were associating with?

STIER: Well, ...

ERICKSEN: I'm thinking of names.

STIER: Yeah, the names... Meriki Mayala. Meriki Mayala. [Stier meant Yereimiah Kisula] He was the first leader of the Church after independence. He was really the leader before. Excellent preacher. A man of God. But he was very, very strong on the Church taking over, very, very strong...yeah. But he...he just held the...when we had our conferences - maybe five...eight thousand people - he'd just tell the people preaching. And good preaching. He knew the word of God. And he was the leader.

ERICKSEN: Was he an electrifying preacher?

STIER: No, no. Not...not as you would think of as here in the States. He was a good solid preacher. And of course the other thing is he...he, as Africans are, he had lots of illustrations. Down to earth illustrations of these truths you see. And he told stories and that's what Africans like you see. So he was good. Now he was one. And then there was another...oh, I'm sorry I think I made a mistake. He was Yereimiah Kisula and then it was.... Meriki Mayala was another

very.... Meriki Mayla. He was another very important leader of the Church at the time. In fact he came over to the States...I came home on one furlough and I think it was the very next morning after I arrived...I had a phone call from Pete Stam in Canada...he was...he had been in the field for many years in Zaire...and he was director in Canada. And he said "Could you come up to Canada with Meriki Mayla. and translate for him because he's gonna visit a lot the churches and schools up there?" So I did fly up to Canada with Meriki Mayla. in the plane. It was the first time these fellows were in America. Americans on my right and a pastor from.... Johana Kudre from Zaire. You may have gotten his name from the people in Zaire...he was a very excellent preacher there from Zaire. And we flew from New York to Canada. And I went with Meriki Mayla. and translated with him a whole month and Pete Stam he translated for Johana Kudre for a month and then came back. But he was a very strong leader. And he knew the word. And he knew English fairly well. He couldn't preach in English...that's why he needed a translation...translator. But he was a good leader.

ERICKSEN: Going back to...Kisula...Yeremiah....

STIER: Yereimiah Kisula.

ERICKSEN: Yereimhaih Kisula. You mentioned that he was real strong. Does that...strong on the church...the Tanzanians taking over. Does that mean that some of the missionaries who had a hard time would have a hard time with him?

STIER: Yeah, he was...he was...he was strong on it. He wanted it. But he got it because he was right. But it...it took a while for most of us to adjust to the fact, you see. As well when you're there for years you know....

ERICKSEN: Sure.

STIER:as the...you don't know any Swahili...[says phrase in Swahili]...that means "the Big Name," you know. Why..it takes a lot of adjustment and spiritual discipline...humility to realize the time has come when it needs to be turned over to the Africans.

ERICKSEN: Would he...and I'm just trying to see a little more into his character...once the change was made and he was in charge, what was his attitude to the missionaries?

STIER: He was fine. He...I wouldn't say he held anything against the missionaries. He would. He would definitely carried out his duties as head of the church. And in that respect also the head of the missionaries, if I can put it that way, as they worked under the Church because that's what we do now out there.

Today Tanzania has one of the fast growing churches in the world. In 1900 there were some 92,000 professing Christians in the country. Today there are 16 million, about 50% of the population.

The explosion in church growth meant that in many parts of Asia, Africa, and South



America there was a desperate need for trained leadership, which meant there was a need for seminaries and Bible schools. In the 1960s and 70s and 80s, many American mission agencies and Christian schools cooperated with churches in other countries in TEE projects - Theological education by extension. The Archives has dozens of boxes of the short, busy career of CAMEO - The Committee to Assist Missionary Education Overseas, later the Committee to Assist Ministry Education Overseas. Although it was not its original focus, CAMEO soon came involved in arranging for theologians, Bible professors and other Christian educators to hold special abbreviated classes in theology and doctrine in parts of Asia, Africa, and South America where there were not sufficient Evangelical seminaries to handle the need for trained Christian workers.

CAMEO leaders Ruth McKinney and Will Norton (who were also Wheaton faculty) were seemingly continually traveling to arrange classes, recruit teachers, assist existing schools, and assist in setting up theological education associations. Toward the end of its roughly quarter of a century of existence. CAMEO was more and more involved in encouraging theological schools to work together regionally to enforce standards and to meet local needs. Some of the seeds sown by CAMEO in the twentieth century will be great supports of the church in their countries in this century. (This is one of the first graduating classes of the Biblical Seminary of the Philippines.)

Finally from our archives hill we can see a little of the impact and activities of the mature southern churches. Here you see a brochure for the Evangelical Mission Society, which was founded by Evangelical Churches of West Africa and is symbolic of the flourishing mission activities of southern churches.



Collection 338, Folder 36-28

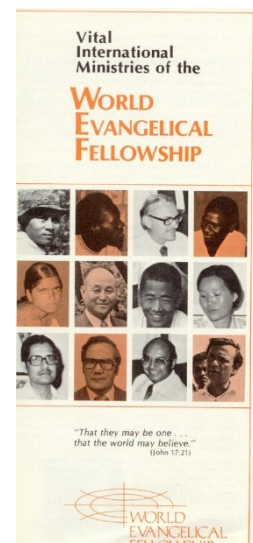
As is this picture: In 1975, the same year the BGC Archives started, the inaugural meeting of the Asian Missionary Society was held in Seoul, Korea.



Photo File: Asia Mission Association Inaugural Convention, Korea, Aug. 28 - Sept. 1, 1975

The work of the nineteenth and twentieth centuries, which built on the centuries that had gone before, has played its part in founding the southern communities of faith that are now going forth to sow. And from our archives hill we can glimpse something of the lives of these churches and of their part in the universal church.

Look, for example, at [Collection 338](#), the records of the World Evangelical Fellowship, now the World Evangelical Alliance. The records in this collection tell the story of the Fellowship from its founding in 1951 down to the 1990s. The Fellowship was made up of national Evangelical associations in different countries. In its first meetings, fellowships from the southern hemisphere were not infrequently represented by Western missionaries and the first seven triennial congresses, with one exception, were always in either Europe or the United States. But by the mid-eighties the growing influence of Asian, African and Latin America churches was reflected in the WEF congresses, held in Singapore in 1986 and the Philippines in 1992, were more truly drawing on diverse



CN 338, Folder 1-4

traditions in worship and fellowship. Here is the WEF's executive committee in the mid-1990s. The commissions of the WEF struggled to find a unified expressed of the many fellowships of Evangelical theology and Christian practice. The records of these congress include many reports of the witness and struggle of Christians around the world.



WEF Conference, Clarens, Switzerland, 1953. From Photo Album: J. Elwin Wright III



Delegates to the 9th General Assembly of the WEF, 1992. Photo File: World Evangelical Fellowship



Executive Committee of the World Evangelical Fellowship, Ca. 1992. Photo File: World Evangelical Fellowship

[At this point excerpts were played from tape T20 of Collection 338, with reports given at the 1986 General Assembly]:



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And then there are the files of the Lausanne movement. In 1974, under the sponsorship of the Billy Graham Evangelistic Association, [a congress of Evangelical church leaders](#) was held in Lausanne Switzerland to talk about how to work together to witness to Christ to all the peoples of the world.. From the Congress came the Lausanne Committee for World Evangelization. The Archives has a wide array of publications, personal papers and interviews, besides the official papers of the Congress and the Committee, that tell the Lausanne story. The many commissions, consultations, congresses, and other meetings present a fascinating image of the church in our time. The influence and leadership of the southern churches are clearly seen in many of the debates to forge statements the social responsibility of the church, the Gospel and culture, and the lifestyles of the Christian, just as in the early councils of church history one can see the influence of the European churches growing over the traditional and established centers of the Church in Antioch and Alexandria.

[Ian Hay](#), an American, was for many years a leader of the mission SIM International. Here is an extract from his interview, illustrating the growing impact of Southern Christians on the thought and practice of the church outside their own regions. Hay is talking about his friend Byang Kato, an African pastor, church leader and theologian who helped the Evangelical Church of West Africa and became secretary general of the continent wide Association of Evangelicals in Africa and Madagascar [[Collection 503, Tape T5](#)]:



Photo File: Hay, Ian

HAY: By that time [1976] Byang was living in Kenya and was the general secretary of AEAM [Association of Evangelicals of Africa and Madagascar].

ERICKSEN: Okay.

HAY: ...but he had...he had a very profound im...impact on it. At Green Lake '71, where we had that I think seminal discussions for Evangelicals in terms of church-mission relationships, Byang was there. He was...he was doing his doctoral work at Dallas [Dallas Theological Seminary] at the time, and so he was...he came. And his input was...was...was very profound. Byang had a...had a real influence on my thinking in a lot of ways. To give you an example, (I do want to talk with you later about missions...about the missionary arm a little more), but Byang...I had a discussion with him one time, just brainstorming "Where could we go in the future in terms of...of missions?" And I remember saying to him, "Wouldn't it be a wonderful thing if a Nigerian would join SIM and go work in the Sudan," for example. And his immediate response to me was, "Why should they join SIM?" which was rather startling to me because why wouldn't they want to join, you know [Ericksen laughs], because that was my natural implication. But what...what that said to me, and the discussion that followed, was Byang's recognition that...that maybe the role for Nigerian missionaries would not necessarily be within...within a western organization. Maybe...maybe EMS should just send him to the Sudan. [tape stopped and restarted]

ERICKSEN: Okay.

HAY: Well, my point about that illustration about Byang's comment about the missionary to the Sudan is that he led me to think as a Nigerian would think and look at the issues.



Ca. 1970s. Snapshot taken during a church growth seminar taught by these men in South Africa. Byang Kato is in the center, Vergil Gerber is on Kato's left. Terry Hulburt is possible the man on Kato's right. From Photo File: Church Growth – Study and Teaching.

Besides these macro themes, the Archives also has materials that document the lives of individual southern Christians. The Billy Graham Center every year gives out several scholarships to the Wheaton College Grad Schools to non-North American Christian workers in their twenties, thirties, or forties. And every year the Archives interviews two, three or four of these scholarship recipients about their lives - their family background, how they came to know the Lord, their education, their faith, their ministry, their future, and their view s on the church in their country. Taken together, these interviews are at least a stab at collective biography of the church in our times.



BGC Scholarship Recipients, 2001

Some of these interviews tell of the missionary waves that are rolling from Africa, Asia, and South America. There is the oral history interview of Jarvas DeSilva, a missionary from Portuguese-speaking Brazil to the former Portuguese African colony of Mozambique. He describes how he was first thought to think of missions when a group of Angolan pastors visited his Bible school (Angola was another Portuguese colony) and described the needs of their young churches. Or Tien Fock Leong, who described the strengths and weaknesses of the church in Malaysia and his own work among college students with Campus Crusade for Christ.

Or John Bubelwa Lutembeka. He was one of five laymen who started the Big October Crusade movement in Tanzania, which now every year holds popular non-denominational evangelistic rallies around the country. Here is an excerpt from his interview [[Collection 585](#), Tape T3]:

SHUSTER: Was there a theme or...how were...how did the sermons develop during the two weeks?

LUTEMBEKA: Okay, the...the...the theme was one which we still hold up today. But the speaker is allowed to come with any Scripture. This theme is Matthew 11:28. "Come unto me you all that live in heavy laden and I will give you rest." That is the theme we use throughout out our...our crusades anywhere. And now because it is our evangelistic kind of campaigns to win souls we

continue to invite people who are heavy laden...who are desperate with their life to come with their burdens to the cross of Jesus Christ. And from there, then, they could be free.

SHUSTER: You were talking about one large concern with your first meeting was to bring the Church together. Did...was a large percentage of the people who came non-Church members. I mean, did non-Christians come in large members...numbers to the early meetings?

LUTEMBEKA: Essentially those who came were...were both. Unchurched and those who were church members. And of course unchurched, the Moslems and some other people don't go to church. You know, I don't know how [in] America you regard this but in Tanzania members of mainland Churches, we call them nominal Christians. They're not born-again Christians. So these crusades target them, to win them to Christ. And as I said earlier, later as more and more churches began to join, we leave them and the born-again groups to care for them.

SHUSTER: How did you attract non-churched people or non-Christian people to the meetings?

LUTEMBEKA: Okay. Now when I go back to the preparation we formed some committees. We had a propaganda committee. Propaganda was specifically to insure that the crusade is very well advertised. Though radio, through posters, through hand bills, through word of mouth, through.... We had also...by that time television had not began in our country to use television as we came to use it later. Especially we used the posters. We printed a lot of posters and posted them on trees, on signboards and many places so people could read them. And we prepared...we issued a lot of handbills.

SHUSTER: And what did you say? I mean, what were in these to try and attract people to come?

LUTEMBEKA: Okay. We had...we normally emphasize the...the...the...the date of the crusade. The date is very important. The venue of the crusade is very important. The time when that crusade will take place is very important. And...for example we say "The Big November Crusade to take place at Janguani grounds from 9th of November to the 22nd or...or 23rd...or 24 of November. Everyday at four p.m. You are all invited to attend. Bring the sick and those that have problems. They will be prayed for. Invite a friend. Entrance is free. And we use the verse..."It...you have..." How does the Bible put it. I have it in English. "Freely you...

SHUSTER: "Free you have received and free you have given."

LUTEMBEKA: Yeah, "Freely you have received and freely you have given." We use that. So...So big letters so that a person can easily see. And behind it we had another committee of prayer. Prayer...we mobilize. Prayer mobilization is big. People are praying, interceding for the success of the crusade and fastings and so on.

SHUSTER: How did you mobilize people? Through the churches?

LUTEMBEKA: Yeah. Now, remember this is still one denomination.

SHUSTER: Sure.

LUTEMBEKA: We are still talking of the first meeting. Yeah, through the local churches of the Assemblies of God. Later it became to be through those participating churches. And that was so big campaign. And we had another committee which was for...for...we called it for records, to record the events, take pictures, video pictures and still pictures and...and everyday writing a report, a short report of what has transpired...the many things.

SHUSTER: And what did you do with those records? With the....

LUTEMBEKA: We keep them in the files. We have them in our files.

SHUSTER: But have you used them in anyway?

LUTEMBEKA: We have not used them much. But you know with time...

SHUSTER: Sure.

LUTEMBEKA: ...they will be used. They will be used later. But we recorded them, they are there. And we...we...of course the only way we used them...whenever we invite the speakers to come, sometimes we give for example still pictures...I mean in video...video...we could put a video to show him what happened previously years.

SHUSTER: In the past.

LUTEMBEKA: In the past. So that he could have a feel of what we expect or what he should do. And you can read sometimes the records and one comment that is said, "If what you are do..." That was later. It was a comment that came later. "If what you are doing were being done in a developed country, you could even be...be honored by even being called Dr. so and so. Because you could point right to your experiences of all this you have gone through and this could earn you something. But because it is being done here in Africa and God is doing might things...everything."

SHUSTER: Well, it's being mighty there. It's making the impact there.

LUTEMBEKA: Yes, they basically are. But what God did actually was so big, so mighty using....using...using common men, unlearned in a sense you know. Later we...we...we...we began seeing resistances from pastors. Because we had the whole picture of what God wanted to be done. And you know the pastors have some kind of pride. They are servants of God. They are anointed servants of God. And I remember in a meeting that [they said] "We have...we ordained servants of God."

SHUSTER: The pastors said that?

LUTEMBEKA: The pastors say. "We are anointed with the Holy Spirit. So you have to listen to



what we want ye...you to do, not you telling us of what we have to do." So we had big resistance so much. And one night one of the pastors who was giving a lot of resistance had a dream. And in that dream, he confronted (what he narrated the next day) the Almighty God. And he was being questioned. We...you see, God was telling him "When I chose these that you are calling laymen to do this they are doing, I knew that you were there. But I chose them and I appointed them to do the work. And I am telling you, whatever they tell you to do, you do it. You will succeed. If you don't do it, you will never succeed." When he...he woke up the next day he convened a meeting of pastors and told them his encounter in the dream. That , "Dear pastors you don't need to resist these people. They are...behind them is the power of God. God has sent them to tell us what we are suppose to do. So we have to follow every instruction they give us to do." So that was...so broke...That broke the resistance. So...

SHUSTER: What was his name?

LUTEMBEKA: This was a pastor...pastor Ng'unda. Ng'unda is dead now. I remem...remember his second name. Ng'unda. N-G--apostrophe-U--N--D--A. And it was powerful and from there we...we had a breakthrough. So we had also some committees such as protocol committee. Protocol committee was responsible with all the visitors and the pastors and ensuring that they are very well cared for...respected. Whoever deserves respect is respected because later those meetings even bishops...

SHUSTER: Sure.

LUTEMBEKA: ...and some other foreign dignitaries to come, some other government officials to attend. So the protocol committee gave them the right places to...to see it and so on. We had another committee which was follow-up committee. This was responsible for making follow-ups. And during the crusade in the mornings, normally, we had some kind of seminars and for... and counseling meetings...for these new converts. And whoever of course had problems. And what I came to discover later is Christians have problems. They don't go to their pastors for counseling. When they see someone who is new, so they are ready to come and share what they are going through in their lives. So those morning hours were good for that and we had also classes for these new converts.

In 1983, the Billy Graham Evangelistic Association held its first International Conference of Itinerant Evangelists in Amsterdam. This brought together from all over the world people who were involved every day in evangelism. The meeting inevitably reflected the huge part that the southern churches now play in the life of the universal church. I am going to close with two glimpses from that meeting. One is some reaction comments from Romy Romulo, an evangelist from Indonesia that show on the one hand his concern for Christian brothers in other parts of the world and on the other his own believe in training up others in the Christian faith [[From BGEA Collection 253, Video V68](#)]:



INTERVIEWER: From Indonesia...Romy, what has been the highlight of the conference to you?

ROMULO: Well, the highlight for me is shaking hands with men of God from Israel, Iran, Lebanon. I'd been praying for these countries and that's the first time I shake hands with them.

INTERVIEWER: Wonderful. And what do you think we've learned?

ROMULO: Well, I've learned a lot but one thing that stands out to me is this morning when Aijth Fernando was telling about how we can multiply ourselves. We can learn a lot about how di...to disciple from observing Paul's life and Timothy. A disciple needs to observe the discipler at close quarters. And teach the disciple the basic truths of Christianity. And we as disciplers, we got to be ready to hand our responsibility to our disciples. And let's not forget, let us teach them and instruct them.

Finally, an example of some of the leaders who are now coming from the southern churches. This is a brief clip from a talk by Bishop Festo Kivengere of Uganda, a church that had suffered great persecution during the rule of Idi Amin. Bishop Kivengere talked about the importance of reconciliation between brothers in the life of church and in evangelism.



Bishop Festo Kivengere preaching at the International Congress on World Evangelization, 1974. From Photo File: International Congress on World Evangelization, 1974.

Even in these brief comments, you can hear his vision of the arms of the cross embracing all the fellowship of believers [[From BGEA Collection 253, Video V48](#)]:

Upon whom are your hang-ups? Is there anyone in this conference over whom you still have a few hang-ups, based on theology, based on denomination, based on experience, based on the way we speak. What is your hang-up? And on whom are they hanging? Would you let...would you like the Spirit of God to receive your hang-ups and hang them on the cross for you tonight? Not on your brother. You will kill him, like Cain killing Abel. Don't hang these on your brother. Bring them to the cross that the cross may hang up...may hang them up for you. And release your brother and to go your brother and embrace him in love. Maybe you think the Bishop is telling you some little stories. No, the cross breaks down the barriers and the cross brings alienated brothers together. Here our team of Africa Evangelistic Enterprise were coming from a beautiful gathering. We been together in a conference ten days. And by the time we ended our conference we appeared real sinful. We were singing "Halleluiah" but there were things underneath unhealed and broken and when the Lord pushed the light, the exposure, oh my, we lost our holiness. We looked miserable. And our beautiful raising of arms. We couldn't raise our arms. They were all frozen. But we were here yesterday seeking the cross again and we sat together and we looked at each other and we opened our little hearts and we allowed the Spirit to come in. And you know what happened? Sweetness began to come. As we repented, we began to repent to each other, to embrace each other, to ask each other for forgiveness with tears. Here in the conference, in one of the rooms. It took us three hours and by the time we finished there was fresh air [audience applause]. Now brethren, reconciliation is not a joke. First, your misery calls for it. Second, it comes directly from God. Third, it is God personally present in Christ. How far it reaches out because the cross reaches out. And there may be brethren in this whole...and tonight before you leave you may have to open those arms and it is tough. You try and you feel "Oh yes I can open them to Festo but not to that brother and I can open them to this brother but not to that sister." And God in the power of the Holy Spirit is beginning to open your heart. Slowly but firmly but gently. "Do you seem some gaps? Do you feel some gaps beginning to be created about your brother?" Okay, tonight if Amsterdam is going to leave the world, brethren, we're going to do something. It's no good knowing things. It's no good knowing them only in a book. The cross is not a book. It is an experience of God. God was personally present. Some of you before I finish this little talk and this little sharing will have to do something about it.

The Archives hill is only a hill. There are other vantage points from which to look into the past and get different and perhaps deeper insights. And from our archives hill, we can only predict the past, not the future. But we can go somewhere else to look into the future.

Here is the picture we find in Luke 13:29: "People will come from the east and the west, from the north and the south, and sit down at the feast in the Kingdom of God. Then those who are now last will be first and those who are now first shall be last."

And in Revelation 7:9 we read: "After this I looked and saw an enormous crowd - no



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one could count all the people. They were from every race, tribe, nation and language, and they stood in front of the throne and of the Lamb, dressed in white robes and holding palm branches in their hands."

From our archives hill we can see a little of the struggles, sorrows, joys and failures and graces that are starting to build to that final great climax. Our physical documents can only tell very poorly a story that is physical and spiritual and even for the physical side, our documents tell falteringly only a tiny sliver of a great universal epic. But in a drop of water, you can see the ocean. and looking back you can see the end of the journey in the beginning. I hope that these few minutes standing on Archives hill have helped catch a glimpse, despite fragmentary records and human fallibility, of the beginning of the next era in church history that is another step to that heavenly scene.



*Executive Committee of the World Evangelical Fellowship, Ca. 1992. Photo
File: World Evangelical Fellowship*