



## The difficulty of the eradication of slavery has been one of the most complex issues in American history.

Ralph D. Winter

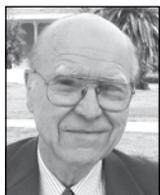


There seems to be a quickening pace of opposition to the Evangelical cause in America and the world today. The relatively sudden emergence of Evangelicals with not only college degrees but PhDs and membership in Congress and involvement at the White House, has brought a tremendous negative response from many people who are fearful that an “Evangelical Taliban” wants to take over the country.

This is a bright spot actually, because it means that the Evangelical movement is gaining momentum and influence and the negative responses can readily be read as a measure of that strength.

At the same time, beginning with *The DaVinci Code* by Dan Brown, a whole rash of very negative books have come out. One of the principal ones is by Richard Dawkins: *The God Delusion*. Another is by Victor J Stenger, *God: The Failed Hypothesis. How Science Shows That God Does Not Exist*. Then, books by Sam Harris, first *The End of Faith*, and secondly a smaller book but with equally sharp teeth and totally destructive of the Christian faith, called *A Letter to a Christian Nation*.

These books cry out for response and one of the keenest and most delightful antidotes is a book, called *The New Atheism*, by David Marshall. It will be coming out from Harvest House Publishers very soon. There are also a lot of other articles that have, of course, helped to fight back against these outrageous types of attacks.



Ralph D. Winter is the Editor of *Mission Frontiers* and the General Director of the Frontier Mission Fellowship.

In any case, no matter what we do, no matter how clever we respond, we really have to face basic problems in the Christian mission. This issue of *Mission Frontiers* about Global Slavery points out one of the dimensions of our problem. Evangelicals are very well known at the Billy Graham level for talking and explaining and communicating and giving out information about Jesus Christ. Even commanding people to obey Jesus Christ. But we are not so visible when it comes to actual planning, to a presence in meetings that are now being held around the world on the really urgent suffering that is going on outrageously in many places in many different ways.

I have recently been looking back over the period of American slavery and the huge war that resulted when slavery was being more and more attacked by Evangelicals who were responding to the gospel. One of the key books, probably one of the most detailed and scholarly, by David Brion, is entitled *Inhuman Bondage: The Rise and Fall of Slavery in the New World*. The difficulty of the eradication of slavery has been one of the most complex issues in American history and perhaps world history. The Civil War killed more people than all the wars in American History up through the Korean War. The number of human beings caught up in the war in the military in the North and the South, if a similar war were to take place today, would almost be the size of the population of California. We grossly misunderstand the tragedy of that war.

On the other hand, the rather rapid rejection of human slavery, first by the British and the French and then the Americans, has been one of the most significant “disruptions” in human history for which we have many reasons to be thankful.

The point is, we must not underestimate the cost of changing deeply ingrained Satanic cultural features that defy change and misrepresent God if they are attributed to Him, as do people like Dawkins.

There are, in fact, a whole rash of books that you can readily access through Amazon about human slavery, both past and present. The most upsetting feature of all of this, brilliantly displayed in one book I would recommend, entitled *Not for Sale* (see page 12 for one of its chapters), simply points out that there are more slaves in the world today than were bartered and bought during a 400 year period of North Atlantic slavery in the past. That is very hard to believe, but the statistics really back that up. The often quoted nearly 30 million slaves in the world today are a very unavoidable reality.

They are not a philosophical concept, they are not a theoretical perspective, they are a grinding reality that is a terrible smudge and open sore on the global body politic.

The reason I bring this up here, however, is that this is not simply a world problem to be prayed about. It's something that Evangelicals have got to do something about and in fact are doing something about, but perhaps not as prominently as they could be or should be. Global

slavery is again an incredibly complex problem, and it is bafflingly difficult to figure out what to do about it.

This brings me to my last point. I would point you to the “other editorial” (p. 34) in most of our issues written by the Director of the US Center for World Mission, Greg Parsons. His editorial in this issue is very insightful,

**The point is, we must not underestimate the cost of changing deeply ingrained Satanic cultural features that defy change.**

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speaking of "disruptive Missiology." He is not using the word "disruptive" in the negative sense. He is borrowing the term from American history in modern times quoting things like computers and email which have been "disruptive" technologies that have massively changed our society both for the good and for ill. There are some perspectives in mission today that, when they are fully understood or even before they are fully understood, will be very disruptive. Greg mentions one of them.

We have over the past years in both *Mission Frontiers* and in *The International Journal of Frontier Missiology*, been mentioning "disruptive" ideas swimming around in missions today, without using the term. Perhaps the

term itself is a little confusing because it seems negative. But in many cases in society and missions some of the newer and "disruptive" ideas are actually a phenomenal blessing. And here simply I would refer you to his article because he refers to something we have mentioned again and again in *Mission Frontiers*, the so-called "Insider's approach." If properly pursued, there could be 100 million Muslims who are followers of Christ in the next 10 years. If not properly pursued, that is absolutely a pipedream at the rate we are going. If we insist upon all Greeks becoming Jews, or all Muslims becoming "Christians" we are simply smoking a pipe filled with marijuana. The fact of the matter is that Evangelicals are no more likely to

convert millions of Roman Catholics or Orthodox or Muslims or Hindus or anybody else if we insist on them adopting the Evangelical western "Christian" cultural tradition with all of its different strengths and appalling weaknesses, such as high divorce rate, sexual licentiousness, pornography and other terrible things.

In one editorial we can't of course bring up a lot of "disruptive" missiologies, but this issue on the subject of what we might do about global slavery is clearly one "disruptive" issue. We have to stop and think and rearrange our schedules, our minds and our perspectives and do things differently if we are going to hit this global problem the way God would want us to do. 🌐



**Stephen K. Bailey**  
Director of Alliance  
Graduate School  
of Mission

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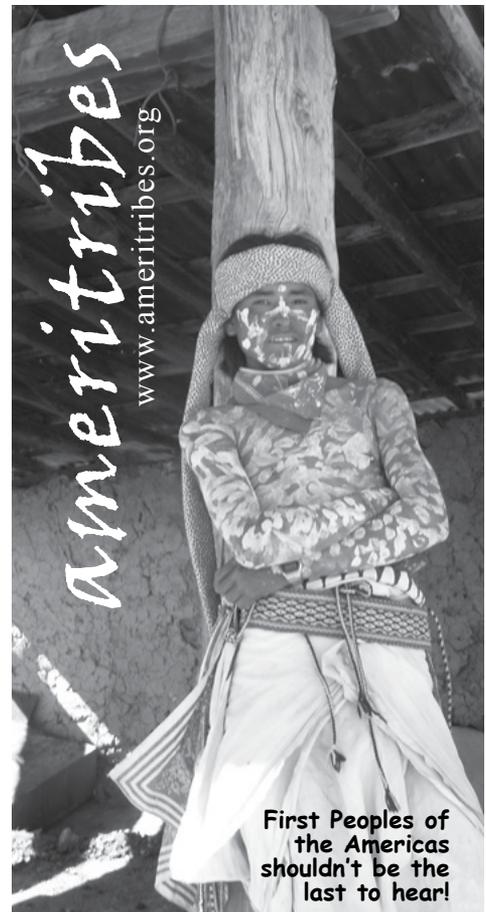
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# WHAT IS HAPPENING WITH THE

U.S. CENTER FOR WORLD MISSION

## mobilization

DIVISION

## NATIONAL OFFICE?

### A PROGRESS REPORT BY STEVE SHADRACH

NOVEMBER 2004—MAY 2007

#### GENERAL GROWTH

1. We have opened up a new national office in Northwest Arkansas (NWA) with a team of 17.
2. Our NWA staff has spoken at over 300 different meetings/venues in the last 30 months involving of over 25,000 people. We have promoted *Perspectives* (PSP)/USCWM programs to hundreds of organizations/churches/ministries across the U.S.
3. Our staff has given out tens of thousands of pieces of literature on the FMF, USCWM, WCIU, INSIGHT, MF, GPD, and other programs.
4. We have created a Collegiate Mobilization Department with a vision of placing full time staff at 100 of the top U.S. campuses in order to serve and inject missions vision into the many church and para-church college ministries. Andy and Jamie Kampman and Joe and Shelby Murray are our first two staff couples ministering at University of Iowa and Oregon State University.

#### PERSPECTIVES COURSE GROWTH

1. We have hit milestones in the number of *Perspectives* courses (over 200 locations per year) and the number of students in North America. 31% of the total of all *Perspectives* students who have ever taken the course (since its inception in 1974) have taken the course in the last three years: 22,000 out of the total 70,000.

2. We have established the Regional Supervisors as an advisory group to National Director Dave Flynn. Dave has personally visited each of the Regional Supervisors the last two summers before bringing them all into Fayetteville the last two Octobers for reporting, prayer, and planning.
3. We now have 13 regional supervisors, all of whom are living and leading in their region, rather than from the national office. This has never happened before.
4. Santiago and Sussi Servant have developed a Spanish 2-day overview of *Perspectives* called *Perspectivas Capsula*. The goal is to expose Latino Pastors to the broad insights found in the curriculum, and get them interested in possibly hosting a class.
5. We have teamed up with The Traveling Team ministries to host/populate *Perspectives* Intensives in Pasadena and Philadelphia each summer.
6. We have developed and obtained ministry partnerships with, and endorsements from over 30 agencies who are committed to send speakers to *Perspectives*, and strongly suggest all new staff candidates complete PSP. A few of the agencies are CAM, Christar, ELIC, Frontiers, OMF, OM, Pioneers, SIM, TEAM, and Wycliffe. Please contact us if your agency would like to partner with *Perspectives*.
7. We have contacted, interviewed, and sought to serve the leadership and staff of all the major campus

- ministries in the U.S. Several major campus ministries are considering making *Perspectives* a required part of their staff training.
8. Dave Flynn, along with Steve Hawthorne and Bruce Koch, have spearheaded a *Perspectives* 4th Edition revision process, hosting input meetings at least nine cities around the country. Our team has surveyed hundreds of *Perspectives* coordinators, instructors, and mission leaders about revision ideas.
9. We've been working on gathering the best mission information, resources, and events available to post on the *Perspectives* internet site/portal we are building.
10. Brian Barr is retrieving current e-mail addresses from our 70K *Perspectives* alums. We now have 20K good e-mails and are working on the other 50K. We are surveying these alumni in an attempt to move them toward mission involvement. We have set up call centers to re-connect and track with *Perspectives* alums—a prototype we want to set up all over the country—using volunteers.
11. We began "Perspectives in Practice"—an email newsletter for *Perspectives* alumni. We are starting a second *Perspectives* email newsletter called "Ruined for the Ordinary—Changed Lives through *Perspectives*" to be sent to all past and present coordinators, task force members, instructors, agency partners, and interested alumni. 🌐

COME JOIN THIS GROWING MOVEMENT.

CALL 800-330-7010 FOR MORE INFORMATION

# The Global Slave Trade:

## A Cause for Our Time

by International Justice Mission

Ted Haddock/International Justice Mission

*You hear, O Lord, the desire of the afflicted; you encourage them, and you listen to their cry, defending the fatherless and the oppressed, in order that man, who is of the earth, may terrify no more. – Psalm 10:17, 18*

As Christians, we worship a God who is passionate to rescue the oppressed. He has given us a biblical mandate to “seek justice, rescue the oppressed, defend the orphan, and plead for the widow” (Isaiah 1:17). According to a National Geographic Magazine article published in September 2003, “there are more slaves today than were seized from Africa in four centuries

**There are more slaves today than were seized from Africa in four centuries of the trans-Atlantic slave trade.**

of the trans-Atlantic slave trade. The modern commerce in humans rivals illegal drug trafficking in its global reach—and in the destruction of lives.” Two common forms of modern-day slavery are forced labor and forced prostitution. In both situations, people profit by inflicting horrific abuse on the vulnerable. For victims of slavery, rescue is not an abstract concept but an urgent and desperate need.

At International Justice Mission, we have the joy of seeing God rescue people out of slavery into a life of freedom. International Justice Mission is a collection of lawyers, criminal investigators and trauma social workers who take on individual cases of abuse and oppression referred by ministries and relief and development workers serving among the poor. They bring IJM cases

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*International Justice Mission is a human rights agency that rescues victims of violence, sexual exploitation, slavery and oppression.*

of violence, slavery, sexual exploitation and other forms of oppression. IJM then investigates these cases to bring about four things: rescue and relief for the victims; provision of aftercare to meet their broad and complicated needs; pursuit of justice for the perpetrators; and finally, structural prevention to keep the abuses from happening again.



Ted Haddock/International Justice Mission

*A young slave boy carries heavy bricks to be laid in the sun to dry.*

### **Forced Labor Slavery:**

Forced labor slavery is the continual labor of an individual forced to work by mental or physical threat. Forced labor slaves are owned by an employer to whom the slave or slave's family is indebted. They are forced to work long hours, often seven days a week, for meager wages, if any, attempting to pay back a debt that increases at exorbitant interest rates. In reality, there is no

way to repay the debt and the laborer becomes essentially a slave for life. Many bonded slaves are children who are beaten and abused if they do not fulfill the extreme expectations of the owner. National Geographic estimates that there are approximately 27 million slaves in the world today. In 2005, the U.S. State Department reported that cases of forced labor were documented in 112 countries worldwide.

IJM investigates and documents cases of forced labor slavery, then works with local law enforcement within the country's legal system to emancipate slaves and bring slaveholders to justice. IJM also works to secure quality aftercare for the victims.

Nagaraj grew up in a brick factory, working as a slave since the age of 12. For him, the worst part was seeing his own children grow up as another man's property. Forbidden to go to school, Nagaraj's children worked exhausting hours alongside other laborers in the searing heat of the kiln. IJM and local authorities raided the brick factory in 2004, resulting in release certificates for 78 people who had been held as slaves. Together with their families, 138 men, women and children were released from the kiln. Nagaraj now owns and operates his own brick kiln, and his children are free to go to school.

### **Forced Prostitution:**

Around the world, many women and children are forced into prostitution or sexual slavery, often at the hands of sex traffickers or brothel owners who exploit them for financial gain. Traffickers sell individuals to make a profit in what has become a multi-billion dollar enterprise. Sex trafficking often consists of the movement of persons across or within borders, but may not entail actual physical displacement. UNICEF estimates that nearly two million children are used in the commercial sex trade, where they routinely face sexual and physical violence. According to the U.S. State Department's 2005 Trafficking in Persons Report, the illegal industry of worldwide human trafficking generates about \$9.5 billion dollars each year.

IJM investigators spend thousands of hours infiltrating brothels and uncovering the world of sexual exploitation. IJM staff then work with local authorities to conduct raids and rescue victims from this horrific nightmare, placing them in safe homes where they receive aftercare and begin new lives of freedom. IJM lawyers work to secure the conviction and sentencing of brothel keepers and other perpetrators involved in sex trafficking. These convictions help to deter future perpetrators and change the system that traffics women and girls for sexual exploitation.

When Manna was 14, she ran away from her abusive brother and sought refuge with a woman who promised her a job selling fabric. The woman offered Manna a place to stay for the night but, when Manna woke up the next morning, she found herself in a brothel, forced to sell her body instead of fabric. When Manna refused customers, the brothel keeper pulled her hair, punched her and beat her repeatedly until she gave in to the men who had come to rape her. After two years, Manna and three other young girls were rescued from the brothel by IJM investigators and local authorities. Manna now lives in freedom in an aftercare home, while IJM legal casework led to the conviction and sentencing of her brothel keeper to five years of rigorous imprisonment.

### **International Justice**

#### **Mission:**

International Justice Mission began operations in 1997 when a group of human rights professionals, lawyers and public officials conducted a study to determine the specific needs for public justice advocacy in the developing world. Since then, IJM has established thirteen operational field offices located in Bolivia, Cambodia, Guatemala, Kenya, the Philippines, South Asia, Thailand, Uganda, Rwanda and Zambia. The incredible suffering of those for whom the law is not enforced is often prevalent in poorer regions where the lack of resources heightens the occurrence of injustice.

You can join International Justice Mission in the fight against injustice by being an agent of change. There are many outlets for people to make significant contributions to the fight against injustice. IJM recognizes the potential of all people to be effective leaders in the fight for

**National Geographic estimates that there are approximately 27 million slaves in the world today.**



*Young women being rescued from a brothel in South Asia wait to be escorted to safety.*

*Ted Haddock / International Justice Mission*



*Freed slave children share a cup of tea with IJM president Gary Haugen. Many of these children were forced to roll cigarettes for 12 hours a day with only a short break for lunch.*

Ted Haddock/International Justice Mission

international human rights and aims to build a justice generation. Below is a list of some suggested ways to get involved.

### What can you do?

**Expose:** Educate yourself and others about the biblical mandate to seek justice (begin with Isaiah 1:17 and Micah 6:8).

**Explore:** Investigate issues of injustice on short-term missions and find ways to seek justice by partnering with the local church.

**Engage:** Pray for the work of justice, pay for the rescue the poor cannot afford, protect the vulnerable and pursue a career in human rights.

**Report a case:** Since many *Mission Frontiers* readers may work among the poor in the developing world,

situations of injustice are probably familiar to many of you. If you know of a specific case of illegal abuse of power in your country, visit our Web site [www.ijm.org](http://www.ijm.org) to report a case.

**According to the U.S. State Department's 2005 Trafficking in Persons Report, the illegal industry of worldwide human trafficking generates about \$9.5 billion dollars each year.**

### How can you partner with IJM in prayer?

You can sign up to become a regular prayer partner with IJM and receive weekly e-mails highlighting specific prayer requests for the work of justice. Visit [www.ijm.org](http://www.ijm.org) to sign up for this ministry. Some general requests for IJM's work are listed below:

- Please ask God to inspire and equip local government authorities to combat slavery.
- Please pray for the Christian community in the areas of the world where slavery is rampant. Ask God to bless the local Body of Christ with conviction, wisdom and courage so that they might intervene to stop this violence.
- Please ask God to comfort all who are held in slavery and awaiting rescue. Please also pray for the full restoration of those who have been rescued.
- Please ask God to raise up qualified Christian professionals to join IJM or to start their own organization to rescue people from slavery.
- Please pray that God will bring awareness to the Body of Christ around the world concerning modern-day slavery, the biblical mandate for Christians to seek justice and the need for financial resources to pay for the rescue the poor can not afford. 🌐



# RESOURCES TO LEARN MORE ABOUT THE GLOBAL SLAVE TRADE

## Human Trafficking Potential Multi-media Resources:

- “Lives for Sale”- About trafficking in Latin America
- “Born into Brothels”-About children of prostitutes in India. Available from [vitalvoices.org](http://vitalvoices.org)

### The following are available from [vitalvoices.org](http://vitalvoices.org)

- “Anonymously Yours”-About sex trafficking in Myanmar
- “The Day My God Died”-About child trafficking in India
- “Dying to Leave”-About the big-picture of human trafficking (2004 film)
- “Four Years in Hell”-Trafficking in Nepal
- “A Question of Rights”-Trafficking in a former Soviet Republic
- “Highway to Hell”-Trafficking in Nepal
- “Sacrifice”-Trafficking in Burma and Thailand, “Trading Women”- Overview of women in sex trade and trafficking, narrated by Angelina Jolie
- “Sex Slaves”-Frontline documentary overview of the problem
- “Children for Sale”-Dateline documentary about child trafficking
- “Fields of Mudan”-2006 docudrama about China and sex slavery

### Faith-based NGOs:

- The Amazing Change Campaign ([www.theamazingchange.com](http://www.theamazingchange.com))
- The Asha Forum ([www.asha.viva.org](http://www.asha.viva.org))
- Food for the Hungry ([www.fh.org](http://www.fh.org))
- International Justice Mission ([www.ijm.org](http://www.ijm.org))
- Just Food, Inc. ([www.justfoodinc.org](http://www.justfoodinc.org))

- Justice for Children International ([www.jfci.org](http://www.jfci.org))
- The Garden of Hope ([www.goh.org.tw/english](http://www.goh.org.tw/english))

### Secular NGOs:

- American Anti-Slavery Group (<http://iabolish.com>)
- Amnesty International ([www.amnesty.org](http://www.amnesty.org))
- Anti-Slavery International ([www.antislavery.org](http://www.antislavery.org))
- Free The Slaves ([www.freetheslaves.net](http://www.freetheslaves.net))
- Future Group ([www.tfg.webmaster.web.aplus.net](http://www.tfg.webmaster.web.aplus.net))
- Human Rights Watch ([www.hrw.org](http://www.hrw.org))
- [www.humantrafficking.org](http://www.humantrafficking.org)
- Vital Voices: Global Partnership ([www.vitalvoices.org](http://www.vitalvoices.org))

### Documents/Books/Articles:

More Information on the following items may be obtained by searching the Web

- “Falling Short of the Mark: An International Study on the Treatment of Human Trafficking Victims”
- “Not for Sale” by David Batstone, HarperCollins Publishers
- “Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children”
- “Protocol against the Smuggling of Migrants by Land, Sea and Air”
- “Council of Europe Convention on Action against Trafficking in Human Beings”
- “Victims of Trafficking and Violence Protection Act of 2000”
- “Trafficking in Persons Report”
- “The New Global Slave Trade” by Ethan B. Kapstein, Foreign Affairs

## FAST FACTS on the Global Slave Trade provided by

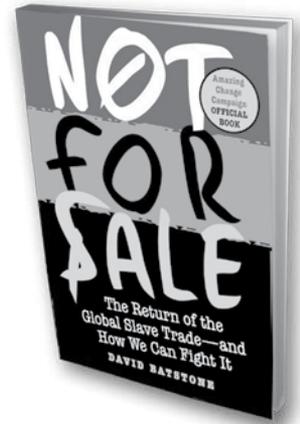
The American Anti-Slavery Group at [iabolish.com](http://iabolish.com) • 1-800-884-0719

- Slavery today is defined as forced labor without pay under threat of violence.
- 600,000 to 800,000 people are trafficked internationally every year. Approximately 80% of them are women and children.
- Slavery was officially abolished worldwide at the 1927 Slavery Convention, yet it continues to thrive thanks to the complicity of some governments and the ignorance of much of the world.
- In the 2000 Refugee Report, “Trafficking in Women and Children: A Contemporary Manifestation of Slavery,” former Secretary of State Madeleine Albright calls human trafficking “the fastest growing criminal enterprise in the world.”
- Slavery is an extremely profitable, international industry. Experts estimate trafficking in the US yields \$9 billion every year. Around the world, trafficking in women for commercial sex purposes nets \$6 billion per year. The trade of human flesh is so lucrative that authorities complain that even as they close in on one smuggling ring in the US, another one pops up.
- The four most common types of slavery are: chattel slavery, debt bondage, forced labor, and sexual slavery.

# Finding Slavery in My Own Backyard

By David Batstone

*Excerpted from the Introduction of the book, Not for Sale*



**T**wenty-seven million slaves exist in our world today. Girls and boys, women and men of all ages are forced to toil in the rug loom sheds of Nepal, sell their bodies in the brothels of Rome, break rocks in the quarries of Pakistan, and fight wars in the jungles of Africa.

Go behind the facade in any major town or city in the world today and you are likely to find a thriving commerce in human beings. You may even find slavery in your own backyard.

For several years, my wife and I dined regularly at an Indian Restaurant near our home in the San Francisco Bay Area. Unbeknownst to us, the staff at Pasand Madras Indian Cuisine who cooked our curries, delivered them to our table, and washed our dishes were slaves.

**“Defeating human trafficking is a great moral calling of our time.”**

*Condoleezza Rice,  
U.S. Secretary of State*

It took a tragic accident to expose the slave trafficking ring. A young woman found her roommates, seventeen year old Chanti Prattipati and her fifteen year old sister Lalitha,

unconscious in a Berkeley apartment. Carbon monoxide emitted from a blocked heating vent had poisoned them. The roommate called their landlord, Lakireddy Reddy, the owner of the Pasand restaurant where the girls worked. Reddy owned several restaurants and more than a thousand apartment units in northern California.

When Reddy arrived at the girls' apartment, he declined to take them to a hospital. Instead, he and a few friends carried the girls out of the apartment in a rolled up carpet and put them into a waiting van. When Reddy and his cronies tried to force the roommate into the van as well, she put up a fierce fight.

A local resident, Marcia Poole, happened to be passing by in her car at that moment and witnessed a bizarre scene: several men toting a sagging roll of carpet, with a human leg hanging out the side. She slowed down her car to take a closer look and was horrified to watch the men attempt to force a young girl into their van. Poole jumped out of her car and did everything in her power to stop the men. Unable to do so, she stopped another passing motorist and implored him to dial 911 and report a kidnapping in progress. The police arrived in time to arrest the abductors.

Chanti Prattipata never regained consciousness; she was pronounced dead at a local hospital. A subsequent investigation revealed that Reddy and several members of his family had used fake visas and false identities to traffic perhaps hundreds of adults and children into the United States from India. In many cases Reddy secured visas under the guise that the applicants were highly skilled technology professionals who would be placed in a software company. In fact, they ended up working as waiters, cooks, and dishwashers at the Pasand restaurant or at other businesses that Reddy owned. He forced the laborers to work long hours for minimal wages, money that they returned to him as rent to live in one of his apartments. Reddy threatened to turn them in to the authorities as illegal aliens if they tried to escape.

The Reddy case is not an anomaly. Nearly two hundred thousand live enslaved at this moment

*Excerpts totaling approximately 1400 words from pages 1-3, 7-9 from Not for Sale by David Batstone Copyright © 2007 by David Batstone. Reprinted by permission of Harper Collins Publishers.*



*Ted Hadlock/International Justice Mission*

in the United States, and an additional 17,500 new victims are trafficked across our borders each year. Over thirty thousand more slaves are transported through the United States on their way to other international destinations. Attorneys from the U.S. Department of Justice have prosecuted slave trade activity in ninety-one cities across the United States and in nearly every state of the nation.'

Like the slaves who came to America's shores two



*Cambodian National Police use bolt cutters to cut the lock during the raid of a brothel*

*Ted Haddock/  
International Justice Mission*

hundred years ago, today's slaves are not free to pursue their own destinies. They are coerced to perform work for the personal gain of those who subjugate them. If they try to escape the clutches of their masters, modern slaves risk personal violence or reprisals to their families. 🌐

*Ted Haddock/International Justice Mission*



## The Invisible Slave Next Door

By David Batstone

*Excerpted from the Introduction of the book, Not for Sale*

Kim Meston wishes that she had not been so invisible to her New England community. In a rural town near Worcester, Massachusetts, the minister of the local church used her as his domestic sex slave for five years without raising the slightest suspicion in the community.

Kim's parents were Tibetan exiles living in a refugee camp in southern India. When Kim was in her teens, her sister's husband introduced the family to a church minister visiting from the United States. The reverend offered to bring Kim to America where he would provide a formal education and opportunities for a better life. "He told my parents that he would treat me as his own daughter," Kim recounts.

Her brother-in-law lobbied the family persuasively to let Kim go. He even offered to accompany her to Delhi, where he could help her secure a visa to travel to the United States. In the ultimate betrayal, the brother-in-law made his own financial arrangement with the minister to traffic Kim.

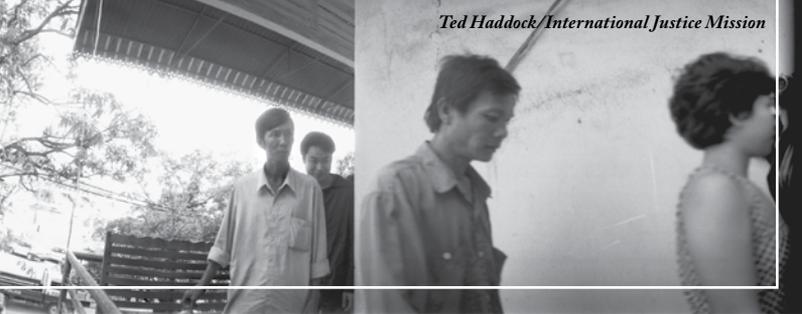
At the age of sixteen, Kim began a double life in America. Everything would have appeared normal to the casual observer—she attended the local high school, ran on the track team, and attended church on Sundays. The minister even had a wife and a stepdaughter living in his home. But behind closed

doors, she became the household servant, doing nearly all the cooking, housecleaning, ironing, and even tending the church grounds. Moreover, the minister sexually abused Kim frequently over a five year period.

The minister threatened to have Kim's Tibetan family back in India thrown into jail if Kim told her school friends a word about her treatment. So she suffered in silence, and no one in the community thought to ask how she might be faring. They simply assumed the best intentions of the minister and his family. "His deception was well constructed," notes Kim. "The minister was a pillar in the community, and I was viewed as the poor child from the third world who was the lucky beneficiary of his generosity."

Finally, at the age of twenty one, Kim escaped her tormentor. She initially planned to run away and never turn back. But she received news from her family in India that the minister had trafficked two of her cousins into the United States to take her place inside his home. Kim mustered the courage to take her case to the local police. The minister was arrested, convicted, and sent to jail.

**The minister threatened to have Kim's Tibetan family back in India thrown into jail if Kim told her school friends a word about her treatment.**



Arrested perpetrators file into the Phnom Penh courthouse to be booked and jailed.

Today Kim owns a retail store in the Boston area and volunteers her time to prevent more vulnerable women from falling into sexual exploitation and enslavement.

Elements of Kim's experience are disturbingly common in the modern slave trade. She was a young girl in a transient environment (a refugee camp). A trafficker (the minister) conspired with someone close to the family (her sister's husband) to extract her from the community and take control of her life. She was trafficked to another country where she did not understand the culture or the laws, and her family would be harmed if she

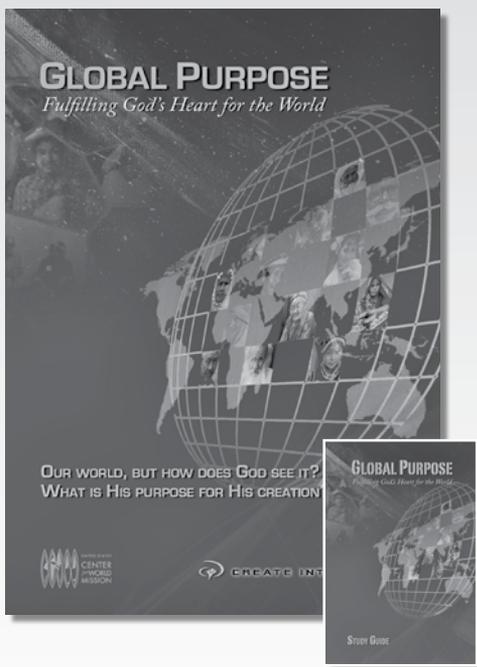
**The slaveholder used her sexually and exploited her labor. Once she escaped, the slaveholder went out and quickly found two more girls to replace her.**

did not fully cooperate. The slaveholder used her sexually and exploited her labor. Once she escaped, the slaveholder went out and quickly found two more girls to replace her.

To write this book, I conducted hundreds of interviews with young girls from Cambodia, Thailand, Peru, India, Uganda, South Africa, and eastern Europe. I encountered this essential story line time and time again. Of those individuals extracted out of impoverished countries and trafficked across international borders, 80 percent are female and 50 percent are children. They are taken to unfamiliar destinations where, in the absence of legal protection and family networks, they can be kept in slavery. The consistency of the story line in fact suggests overarching mechanisms of a global industry.

Like any other commercial market, the slave trade is driven by the dynamics of supply and demand. Criminal agents make handsome profits off unpaid labor: it is cheaper to produce goods or, in the case of sex slavery or domestic servitude, to offer valued human services. Due to these financial advantages, slaveholders can compete successfully in almost any market. The profit margins will rise as high as the demand will bear. 🌐

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THE AGE OF



# WILBERFORCE



## BRITAIN'S GREAT CHANGE

KIM MORELAND

"I must awake to my dangerous state, and never be at rest till I have made my peace with God. My heart is so hard, my blindness so great, that I cannot get a due hatred of sin, though I see I am all corrupt, and blinded to the perception of spiritual things."

So writes William Wilberforce a few months before his conversion.

Greek scholar Gilbert Murray writes in *Religio Grammatici*, "[T]he moving force in human progress is not widespread...the uplifting of man has ever been the work of a chosen few." And we can certainly see how true his idea was during William Wilberforce's lifetime (1759-

1833). After living an extravagant lifestyle, Wilberforce converted to Christianity and God was able to use him to help change a nation.

Not only was the trade and institution of slavery firmly

entrenched in Britain, but the majority of the population lived in abject poverty in crime-laden areas, and were, as the Rev. Ernest Howse writes,

"coarse, insolent, and cruel." Furthermore, the church's beacon of light was buried

because there was a dearth of spiritual resources.

However, both the spiritual and moral darkness would soon become light in England because of William Wilberforce and the Clapham Sect. The Clapham Sect was populated by people who used their gifts of wealth and influence to ensure a moral and societal transformation. This little group, with Wilberforce as its leader, promoted a humanitarian movement via an evangelical revival in Britain that spread into most of Europe and positively affected "the life of three other continents." The movement emphasized the worth of the "human soul and . . . the individual" and spawned a new responsibility to the underprivileged, including the reform of unjust sentencing practices and brutal prison conditions.

The members of the Clapham group would never have achieved as much, despite their talents and faithfulness, without the unifying influence of Wilberforce. Howse aptly describes this synergy: "[T]he other men would have been like little rivulets . . . but without Wilberforce the rivulets would never have been gathered into one mighty stream . . . harnessed for so many memorable enterprises."

**Both the spiritual and moral darkness would soon become light in England because of William Wilberforce and the Clapham Sect.**



*Kim Moreland is a Research Associate and Project Manager at BreakPoint, a division of Prison Fellowship.*

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Wilberforce was short and sickly and had bad eyesight, but he was also a joyful, fun-loving and generous man. One of Wilberforce's natural gifts was his "melodious" voice, and his incredible ability as an orator earned him the sobriquet "the nightingale of the House of Commons." In the words of lawyer and essayist James Boswell, "I saw what seemed a mere shrimp mount upon the table; but, as I listened, he grew, until the shrimp became a whale."

At a young age of 27, that "whale" was already influencing England's political and civil life. At Wilberforce's urging, on June 1, 1787, King George III issued the Proclamation for the Encouragement of Piety and Virtue. The proclamation was intended to reverse the immorality of the age, and authorities were to start by punishing corrupt behavior such as drunkenness, vulgarity, and gambling, as well as those who printed immoral books. The proclamation directed the upper classes to set an example of behavior for the rest of society to follow.

It was an example that was sorely needed. Writing to a friend, Wilberforce said that it was not politicians' battles that made him despair for his country, but "the universal corruption and [immorality] of the times, which taking its rise amongst the rich and luxurious has now extended its baneful influence and spread its destructive poison through the whole body of people." There were two changes that needed to take place: They had to help "eliminate public corruption and promote religion in the hearts of the people."

A brief glance at one crime in particular, occurring in and around London, displays the enormity of the problem. The streets were rife with prostitution. One study said that a quarter (50,000) of the unmarried females in London were prostitutes. Sadly, the average age for many of those prostitutes was sixteen. Boys, too, were creating chaos by stealing and perpetrating other crimes. Many of these juveniles were homeless. London, as John Newton said, was "a nursery for wickedness."

So part of the cure and prevention of crime was to reform "criminal poor children" through charities in which Wilberforce was involved,

**So part of the cure and prevention of crime was to reform "criminal poor children" through charities in which Wilberforce was involved.**

including The Philanthropic Society. While the society was supported by many evangelicals, it wasn't Evangelical in nature and dealt only with secondary "causes" of crime but did not, writes Brown, "attack the evil heart of man."

Many young boys (starting at 4 years old) were either sold into or abducted by chimney masters and pressed into service as chimney sweeps.

**Many young boys (starting at 4 years old) were either sold into or abducted by chimney masters and pressed into service as chimney sweeps. They were treated as property and regularly brutalized like slaves.**

They were treated as property and regularly brutalized like slaves.

Wilberforce, along with non-Christians, organized The Climbing Boy Society, which finally ended this practice fifty years later in 1875.

The Society for the Discharge and Relief of Persons Imprisoned for Small Debt started out with "marked Evangelical interest," but as time went by the religious part became only a token "interest." The number of people imprisoned for small debt was staggering—one advocate said that "more than

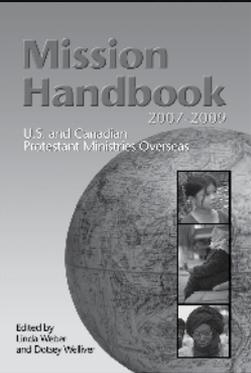
three quarters of the persons now imprisoned in Scotland are for small debts." Prison conditions were intolerable. There was anarchy behind the walls, no toilets, and frequently prisoners' families would have to supply food. These were some of the reasons that Wilberforce was involved with The Society for the Improvement of Prison Discipline and also one for the Reformation of Juvenile Offenders, which were started in 1818.

The whole point to Wilberforce's strategy was to work with all sorts of people through common grace to promote human justice and the reformation of manners. Wilberforce was the leader of what was known as "Wilberforce's neutral party" or the "Evangelical Party," which averaged between twenty-five and thirty members who worked together politically on the moral issues of the day.

One way that Wilberforce achieved so much through politics was to spend a good deal of his time talking with people about their schemes to promote a reformation of manners. Sir James Stephen (1824-1894), a biographer of Wilberforce, commented that Wilberforce would meet with one person or group advancing a cause while people with other causes waited to see him.

Tongue-in-cheek, Stephen writes, "In the ante-chamber, the advocates for an improved prison discipline were themselves undergoing a sort of temporary imprisonment."

Furthermore, Wilberforce's study was cluttered with "piles of subscription lists, plans, and reports from countless kindred associations." In fact, for half a century, Wilberforce was involved with almost every plan of consequence that would advance "the religious, and intellectual, and social improvement, either of the rich or of the poor." Besides being a member of the House of Commons, and pursuing the abolition of the slave trade, by one account Wilberforce was active in sixty-nine societies, of which he was the vice-president of twenty-nine, treasurer of one, governor of five, and on the committee of five others. Wilberforce was not stingy with his wealth either, giving away between a fourth and a third of his income.



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*William Wilberforce, powerfully used of God to end the Atlantic Slave Trade and better the lives of millions in 19th Century Britain.*

The question becomes, how could one man have overseen all these “schemes”? He couldn’t. Stephens says that Wilberforce’s position was like a “minister of public charities,” and others did the “toilsome details.” By the middle of the Age of Wilberforce, the network of societies with which Wilberforce was involved grew so large that there were thousands of branches throughout the country. Perhaps the most inspirational part of Wilberforce’s work is that eventually so many societies existed throughout the country that they became the norm instead of the exception.

It is prudent to remember, however, that the Clapham group was comprised of redeemed sinners—and like all redeemed people they still made mistakes and sometimes egregious ones. One well documented instance was the case of printer Thomas Williams. He printed *Age of Reason* by Thomas Paine, which was certainly objectionable material at that time, and was imprisoned despite admitting wrongdoing and begging the group for mercy. He left his family destitute.

Yet the societies continued to do groundbreaking work. In a letter to friends on December 17, 1796, Wilberforce and two others briefly outlined the formation of a new charity called the Society for Bettering the Condition and Increasing the Comforts of the Poor. This charity would help raise the conditions of the poor in general,

“correct the abuses of the workhouses,” and “assist the poor in placing out their children in the world.” However, its scope was even greater than just helping the poor; the Society was to strengthen the economy overall by, among other things, “its improvements and experiments [that would] be . . . applicable to farms, manufactories, private families, and to every situation of life.”

Intending not to change society’s class structure but to combat poverty and brutality by moral reformation, Wilberforce and the Clapham group encouraged Sunday schools to teach children how to read the Bible and other religious material so they could understand the Christian faith and virtue. Wilberforce said, “If people were destined to be free, they must be made fit to enjoy their freedom.” Reading wasn’t the only thing accomplished during this time; teachers would also impart practical skills such as how to run an orderly household.

By far, Sunday schools and literacy were better crime prevention than the prisons and gallows. Yet, to illustrate the contentiousness of the idea of common people reading, one writer says there was talk that Prime Minister Pitt’s Cabinet almost used their power to suppress it. It was thought, and rightly so, that teaching lower classes to read would promote democracy in England.

Wilberforce’s concern wasn’t only for humans. During this time cruelty to animals was rife.

Animal torture for sport was common, and cattle, horses, and sheep were treated inhumanely.

Wilberforce along with Richard Martin (MP) and Reverend Arthur Broome led a group of reformers who worked to pass the 1822 Richard Martin’s Act to prevent cruelty to animals. The Royal Society for the Prevention of Cruelty to Animals was founded in 1824.

It was a firm Christian conviction that led Wilberforce to become a powerful liberator of the oppressed. He, along with the other members of the Clapham group, changed every sphere of life in England and helped bring about more humane treatment of people around the world. 🌐

**By the middle of the Age of Wilberforce, the network of societies with which Wilberforce was involved grew so large that there were thousands of branches throughout the country.**

# THE WILBERFORCE LEGACY



## CONFRONTING SLAVERY IN TODAY'S WORLD

KRISTIN WRIGHT

The year was 1796. Parliament had convened in early February, and was now conferring on the issue of slavery in the West Indies, a trade in which Britain had long been engaged. William Wilberforce, by now a well respected and established Parliamentarian, had just introduced a motion to ban the practice of slavery. A rousing debate ensued, during which

a fellow member of Parliament reminded his colleagues of a recent uprising in the West Indies, and urged them to “wait at least till the return of peace” before dealing with the issue of slavery.

**Wilberforce’s faithful example sheds light on a battle that demands our attention today: the worldwide spread of modern-day slavery.**

Wilberforce’s response echoed through the halls of Parliament, his eloquence rivaled only by his indignation. “The question suspended?” The room quieted around him. “Is the desolation of wretched Africa suspended? Are all the complicated miseries of this atrocious trade—is the work of death suspended? No, sir, I will not delay this motion, and I call upon the House not to insult the forbearance of Heaven by delaying this tardy act of justice.”

### Today’s Battle

Wilberforce’s faithful example sheds light on a battle that demands our attention today: the worldwide spread of modern-day slavery. This year, while the world commemorates the two hundredth anniversary of the end of the British slave trade, an estimated 27 million people

*Kristin Wright is the founder of Stand Today, an organization dedicated to raising awareness about persecuted Christians worldwide.*

### Modern-Day Wilberforces Continue the Legacy

- Amazing Change Campaign
  - International Justice Mission
  - Jubilee Campaign
  - North Korea Freedom Coalition
  - Stand Today
  - Child Voice International
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- more...

worldwide are still being held in bondage. To be held against one’s will, to work for little to no pay, to belong not to oneself but to another: this is what it means to be a slave. Although the term may take on different dimensions in different regions of the world, the underlying definitions remain the same.

Chattel slavery is the form of slavery most like that which existed during Wilberforce’s era and in the United States prior to the Civil War, in which women, men, and children are bought and sold for money or goods. Today it is prevalent in African nations such as Sudan and Mauritania. Like the slave trade of the West Indies in the late eighteenth century, chattel slavery is one of the invisible evils of our time. Obscure though they may be, the stories of these victims deserve to be told—in homes across the nation and in the halls of Capitol Hill.

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*After slaves are released, the government provides restitution of various kinds including livestock to economically assist families as they return to society.*

## Daybreak in Khartoum

A faint light had begun to appear on the horizon, invading the darkness of night. The stars could still be seen overhead, and the air hung in a cool mist over the city. Dawn was breaking across Khartoum's rugged outline of gray buildings. The only movement visible inside one house was the silhouette of a figure bent over a pot, scrubbing.

For Esther\*, every morning was the same. Before her master and his family arose, and well after they went to bed, she was working—looking after the children, completing routine tasks around the house, performing whatever duties her master demanded of her. For her endless work she received no compensation. She was a slave, and as such, she was merely the property of her master.

Esther had once been free, but her life had always been full of turmoil. She was only a baby when Muslim raiders from the north attacked her small village in southern Sudan, murdering her parents and numerous others. Somehow, in the midst of the blood and bodies, she had survived. Her aunt, hearing of the attack, rushed to the village and pulled her niece from the rubble. She raised little Esther as her own child—until the terrifying day that raiders from the north descended once again. This time, Esther, now an older child, was carried off as a slave.

She entered Sudan's swirling human trade, enduring all of the degradation of being bought, sold, and traded as a commodity. Esther lived the life of a slave for the next ten years. While she eventually found her way to freedom, her experiences remain reality for thousands of chattel slaves in Sudan, Mauritania, and in numerous other countries around the world.

## People of the Bricks

The afternoon sun beats fiercely on the red ground in Pakistan's brick kilns. I know, because one October afternoon I found myself standing amid a cluster of makeshift one-room huts that shelter slaves outside of Lahore, Pakistan. The brick kilns are outdoor factories where bricks are produced by men, women, and children who have been locked into a different form of slavery, bonded labor, some for generations.

I remember feeling tired and a little faint as I stood in the heat of the sun that day, overshadowed by an enormous chimney emitting a constant torrent of black smoke into the air. I stared blankly around

me, trying to absorb the reality of what I was seeing. So this is slavery, I thought. The faces of the men and women around me revealed an exhaustion that I, even in my most jet-lagged state, could not comprehend. From dawn until dusk they work, often making less than one dollar a day. It is barely enough to live on.

Children clothed in rags ran playfully around the members of our visiting team, looking up at us with questioning eyes. I had questions myself. I couldn't understand why all of these people were here, slaving under the sweltering sun, denied adequate compensation for their labor.

Upon my return, I learned more about the cruel and unjust system that has entrapped them here. Many of these modern-day slaves working in the brick kilns lying in and around the city of Lahore are Christian believers. Already impoverished due to their low status in a society that is 97 percent Muslim, many are compelled to apply for a cash advance from a wealthy landowner in order to survive. By accepting the money, they are selling themselves into bonded labor for a time to pay off their debt.

Tragically, in many cases the debt is never paid off. Wealthy landowners frequently take advantage of their impoverished, illiterate slaves by inflating interest rates while adding to the debt they already owe and refusing to free them. Bonded laborers are often guarded to prevent escape, and detained if they attempt it. Some are sold from one landlord to another, and further victimized when the price they are sold for is greater than the debt they presently owe, thereby increasing their debt.

**She entered Sudan's swirling human trade, enduring all of the degradation of being bought, sold, and traded as a commodity. Esther lived the life of a slave for the next ten years.**

## Championing Their Cause

The battle for abolition in Pakistan is one of implementation, as the crucial legislation banning slavery was passed in 1992. However, the laws granting freedom to slaves are continually being violated by brick kiln owners who stand to gain from free labor.

Bonded labor isn't only an issue in Pakistan. As the most widely practiced form of slavery, it is found in countries like India, Nepal, Brazil, and Peru, among others. Thankfully, the cause of these helpless victims is being championed

**I watched as young women and girls of all ages, trapped in the clutches of India's thriving human trade, were picked up and driven to various parts of the city.**

by courageous individuals like Joseph Francis, the founder of the Lahore-based Center for Legal Aid, Assistance, and Settlement (CLAAS). Francis, together with his team of CLAAS attorneys, have succeeded in freeing

hundreds of slaves so far through filing writs of habeas corpus with Pakistani courts. Although standing up for the rights of bonded laborers has almost cost Joseph Francis his life (he narrowly dodged a drive-by shooting after seeking to free a group of slaves), he and his coworkers are courageously moving forward with their work.

## No Easy Way Out

Night was falling as our SUV wound its way through the crowded streets of Mumbai, India, into the heart of the city's red-light district. I leaned toward the window, staring out at rows of taxis as far as the eye could see. I watched as young women and girls of all ages, trapped in the clutches of India's thriving human trade, were picked up and driven to various parts of the city. My recent visit to Mumbai was a chilling firsthand look into another widespread form of bondage, that of sex slavery.

It is here in this depraved and dangerous district that K.K. Deveraj, a partner of Jubilee Campaign, has set about to make an eternal impact. His work isn't based on easy answers or instant results; it's about real, lasting change in the lives of the people he encounters. Slowly and steadily Deveraj builds trust with the girls trapped in the squalor and degradation of the red-light district. He and his coworkers invest in the lives of these modern day slaves, caring for their children, providing for their needs, and listening to their stories.

Deveraj often waits until a girl is ready to leave the red-light district of her own accord, and then coordinates her escape. He and his coworkers have established a warm and loving home for rescued girls two hours outside of the clamor and corruption of the city. Here, they can begin new careers in jewelry making and sewing, enabling them to earn their own living. A remarkable 95 percent of the rescued girls in these homes have accepted Christ and are well on their way to a brighter, healthier future.

## Shocked Enough to Act

Estimates of the number of prostitutes in Mumbai vary, but some sources claim the presence of an estimated 100,000 prostitutes in the city, with at least 90 percent of them serving as indentured slaves. Government efforts to quell prostitution pale in comparison with the magnitude of the problem. The U.S. State Department's 2006 Trafficking in Persons Report states that the municipal government of Mumbai "arrested 13 suspected sex traffickers in 2005, but did not prosecute or convict any traffickers."

A 2003 academic study conducted in nine nations and first published by the scientific Journal of *Trauma Practice* reported that 89 percent of prostitutes wished to "escape" their situation. They are not alone. Millions of victims of slavery worldwide are longing for a new day of freedom to dawn in their lives. In Uganda, children face the tragic prospect of being kidnapped and forced

*With the raid of a brothel in progress, police with assault rifles hold back the crowd of onlookers.*



*Ted Haddock/International Justice Mission*



*These are the free hands of a former slave making his own bricks.*

to join the insurgent force as child soldiers. To harden them for battle, their cruel kidnappers sometimes force them to murder their own families. In Myanmar (Burma), victims of a similar form of slavery are also forced to work for a rogue regime—as human minesweepers. In countries around the world, slavery takes on many appalling forms. The question is, will we be shocked enough to act?

“So enormous, so dreadful, so irremediable did the Trade’s wickedness appear,” Wilberforce told Parliament in a vivid description of slavery, “that my own mind was completely made up for abolition. Let the consequences be what they would, I from this time determined that I would never rest until I had effected its abolition.”

### Be a Wilberforce

Through the courageous efforts of modern “William Wilberforces” like Joseph Francis, K.K. Deveraj, and others like them, many of today’s slaves have a new reason to hope. Of course, you don’t have to be living in a foreign country to be on the frontlines of the battle for abolition. William Wilberforce himself lived in England, though his heart was never far from the injustices of the West Indies. Daily he confronted those injustices by capitalizing on the unique opportunities he was given—right where he was.

And so it is with you and me. It takes hours of hard work and months or even years of persistence to pass and implement legislation like the Trafficking Victims Protection Act (renewed late last year), which focuses on calling countries to account on the issue of slavery. This act is one key component of working to end modern-day slavery. No matter what part of the battle you choose to participate in—whether it’s assisting in the passage of legislation like the Trafficking Victims Protection Act, rescuing girls from the brothels of Mumbai, supporting well-trusted organizations that are combating slavery, or faithfully praying

for the countless victims of slavery worldwide, your contribution plays a vital role in securing freedom for the oppressed.

Wilberforce’s courageous example challenges us to use the time and talents that God has given us to seek freedom and justice for those who are enslaved and abused. “Let us rejoice,” Wilberforce wrote in a letter to a fellow abolitionist, “and bless God that we live in a land in which we are able to exert our faculties in mitigating the sufferings, redressing the wrongs, and above all, promoting the best interests of our fellow-creatures.”

\*While her story is based on a true account, Esther is not her real name.

### For Further Reading and Information

BreakPoint Fact Sheet: “The Problem of Sexual Trafficking.”

Read about slavery in the U.S. State Department 2006 Trafficking in Persons Report.

Find out more about modern-day slavery and what you can do to end it by visiting the website of the American Anti-Slavery Group.

Visit the State Department’s Office to Monitor and Combat Trafficking in Persons.

Help fight modern-day slavery through supporting the work of Jubilee Campaign.

Learn more about Stand Today, Kristin Wright’s international religious freedom organization.

Visit Wilberforce Central, an educational site dedicated to the life and work of William Wilberforce.

Read more about William Wilberforce and Amazing Grace. 🌐

**Wilberforce’s courageous example challenges us to use the time and talents that God has given us to seek freedom and justice for those who are enslaved and abused.**



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Montgomery	Aug. 28	Tommy James	334-272-3103

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Rancho Cordova	Aug. 27	Josiah Watters	916-334-1304
Rancho Cucamonga	Aug. 20	Aaron Powell	909-994-0696
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San Diego/Central	Aug. 29	Daniel Christianto	858-831-1925
San Diego/North Central	Aug. 28	John Lau	858-578-4755
San Dimas	Aug. 20	Janice Mounday	626-443-4505
San Francisco	Aug. 27	Drew Yamamoto Lucy Brock	415-902-4051 650-787-4505
San Juan Capistrano	Aug. 26	Ken Schlenker	949-496-7414
Santa Ana	Sep. 11	Virginia (Giny) Roundy	714-639-4141
Visalia	Aug. 19	Bryan Prosser	559-734-2122
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## FLORIDA

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Atlanta - Buckhead	Aug. 30	Mark Tabladillo	770-414-2916
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## KENTUCKY

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Louisville-Tuesday	Aug. 21	Melanie Mitchell	502-253-8160

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Las Vegas	Aug. 30	Kendra Perry	702-460-3584
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## TENNESSEE

Johnson City	Aug. 27	Timothy Ross	423-926-1194
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## VIRGINIA

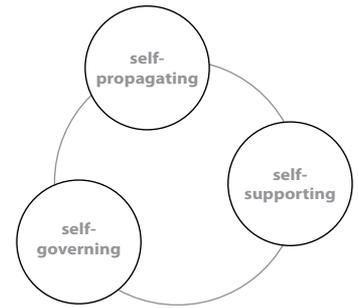
Richmond	Sep. 10	Adrienne Thompson	804-317-4229
Yorktown	Aug. 20	Gail Barton	757-868-4098

Starting dates are listed above and classes meet once a week for 15-16 weeks. Contact a coordinator to visit a class near you.

These are the classes that are scheduled as of the time of this printing.

See [www.perspectives.org](http://www.perspectives.org) for up-to-date listings of classes and regional contacts.

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# THE SURPRISING RELEVANCE OF THE THREE-SELF FORMULA

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ROBERT REESE

There are basic principles that we all know and may even approve of, but yet regularly ignore. We know that saturated fats are bad for us, but we may eat greasy hamburgers anyway. We know that regular exercise will make us healthier, but we may still choose to sit on the sofa in the evening.

In the same way, the Three-Self Formula is much better known in mission circles than it is practiced. It has been around for over 150 years, but just to remind you, it states that a newly planted church is mature or indigenous when it is self-governing, self-propagating, and self-supporting. It was first popularized and implemented by a pair of mission executives who headed the largest mission agencies of their day. The Englishman, Henry Venn, headed the Anglican Church Missionary Society from 1841-72, while the American, Rufus Anderson, led the American Board of Commissioners for Foreign Missions from 1832-66. They represented some of the best mission thinking of the second generation of leaders of the modern missionary movement; both men arrived at the formula independently of one another at approximately the same time.



*Editor's Note: Henry Venn's father, John Venn, was rector of Clapham parish and pastor*

*Robert Reese works at World Mission Associates in Lancaster, PA.*

*You can contact him at [RobertReese@wmausa.org](mailto:RobertReese@wmausa.org).*

*to William Wilberforce and others who made up the famous group later called the "Clapham Sect". Henry's grandfather, also named Henry Venn was the "spiritual father" of the Clapham Sect. See the articles starting on page 16.*

The thinking behind the formula derived from field experiences of the personnel of both agencies as well as from Bible study. The goal of the formula was simple: to speed up the pace of world evangelization by moving missionaries on to new places while the leaders of the churches they started would complete the task of local evangelization. Venn and Anderson gave missionaries a goal to work towards: the production of churches that were mature enough to function on their own without missionary help in their own locale. Once that was achieved, missionaries could go to the "regions beyond," sure in the knowledge that the churches they left behind could succeed without them. That, after all, was how the Apostle Paul proceeded in his mission work.

**A newly planted church is mature or indigenous when it is self-governing, self-propagating, and self-supporting.**

This sounds good, but what was the result? Actually, it is hard to make a definitive assessment of how much the Three-Self Formula streamlined world missions, because it was so often ignored. During the period of colonialism, missionaries preferred to linger in one place rather than move on. Not only was it easier to remain in charge of the churches they planted, but they also began to doubt whether local leaders were ready to take over. This led to the problem of dependency, where foreigners felt they had to lead indefinitely the churches they planted, and local people felt powerless to run their own churches.

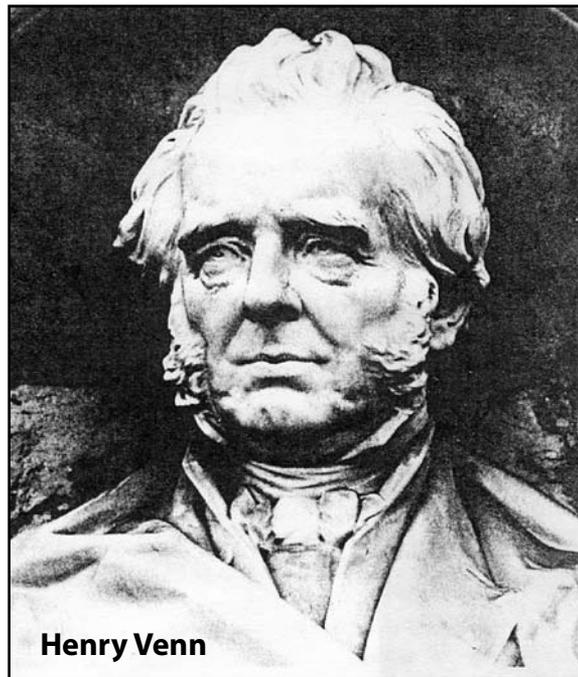
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Roland Allen reacted strongly to this state of affairs in his famous 1912 book, *Missionary Methods: St. Paul's or Ours?*, where he compared the mission efforts of that time with those of the Apostle Paul.

Understandably, he found that Paul's methods were far superior. He called on missionaries to have more confidence in their converts and to release control over them as Paul did, trusting that the Holy Spirit would help them learn how to work effectively in their churches, even through their inevitable mistakes. But Allen predicted that few would pay attention to his proposals, as colonialism had not yet ended.

In this prediction, Allen was correct, as "indigenous principles," which incorporated the Three-Self Formula, became popular after developing nations became independent in the second half of the twentieth century. Along with the end of colonialism came the sudden interest in mission circles to indigenize local churches. Apparently the thinking went something like this: if leaders of the developing nations are now expected to run their own countries, perhaps it is also time to allow the local church leaders to run their own churches. Not only that, but church leaders also insisted on taking over from missionaries after the prolonged delay associated with western domination.

With the end of colonialism, we would naturally expect the end of the dependency syndrome as the Three-Self came back into prominence through the writings of people like Melvin Hodges and Donald McGavran. But that did not happen. Why? In fact, the Three-Self Formula came under attack from various quarters. We can summarize the gist of these multiple objections under the following six headings:



**Henry Venn**

### **Lack of Cultural Perspective**

Cultural anthropologists objected that the Three-Self Formula describes "indigenous" churches in terms of church policies rather than in terms of culture itself. As missionaries became more aware of anthropology, this appeared to be a major deficiency in the formula. Some missionary anthropologists suggested adding more "selves" in order to include the notion that an indigenous church would communicate Christianity effectively in its own context. Probably the best suggestion came from Paul Hiebert who coined "self-theologizing" as the fourth self. By this he meant the ability of an indigenous church to read and interpret Scripture within its local culture.

### **Too Much Emphasis on "Self"**

Some critics said the formula promoted a dangerous autonomy in the membership of the global body of Christ in an age of interdependence. This objection misses the point that the goal of the formula was to produce mature churches that could handle their own affairs. The word "self" was not meant to indicate self-centeredness or absolute autonomy, but rather responsibility and maturity. It did not mean to exclude reliance on God, but indicated that these churches had no need to remain dependent on outsiders.

### **A Hindrance to Partnerships**

One of the first popular mission methods of the postcolonial period was the formation

of “partnerships.” Since these are often in reality one-way flows of resources and not true partnerships, their advocates see the Three-Self Formula as an obstacle. But does the formula actually preclude valid partnerships? Of course not. If all parties in the partnerships are Three-Self bodies, then it is much more certain that it will be a partnership of equals, and not a disguise for dependency.

### **A Hindrance to Western Support of Foreign Evangelists and Missionaries**

Another popular trend in postcolonial missions is support by wealthier Christians from the global North for poorer evangelists and missionaries in the global South. Again the Three-Self Formula is seen as an obstacle that must go in order to allow this method freedom to operate. Certainly, if the formula is valid at all, then this mission method is flawed. Support by Christians in the global North of workers who live in the global South perpetuates the old colonial mentality of wealthier Christians holding the purse strings while the rest do the actual work. Furthermore, it removes local accountability, whereby local Christians in the global South should be responsible for looking after their own workers. Finally, it can easily create dependency, where Christians in the global South may decide not to work for God if no Northern funds are available.

### **A Hindrance to Aid from Rich Christians to the Global Poor**

Given that the gap between rich and poor is widening around the world, some mission thinkers say it is time to discard the Three-Self Formula in order to let aid flow. But does the formula actually prevent humanitarian aid from moving to those who desperately need it? Of course not. It does imply, however, that any such aid should not be perpetual.

### **Permission Not To Be Generous**

A recent allegation states that current missiologists have twisted Venn’s original intentions in order to permit wealthy western Christians to keep their money for themselves. According to this objection, Venn only meant to prevent western domination in missions and was not so concerned about creating dependency. But domination and dependency are just two sides of one coin. Whenever one side is dominant in money or power, there is a danger that the other side may become dependent. Furthermore, since the majority who engage in missions today consider the Three-Self Formula obsolete, how

can it so dramatically influence the generosity of Christian giving? For those who espouse the formula, the thinking about giving would be that all Christians, rich and poor, should give sacrificially to propagate God’s work where they are able, but without creating dependency.

Over the past few decades, the Three-Self Formula has been called an elevation of the self, an evil autonomy in the body of Christ, silent about Jesus’ love for the poor, a projection of American value systems, a hindrance to partnerships, a sacred cow that needs to be slaughtered, outdated, and senile. Yet the fact that all its opponents still regularly attack it as a worthy adversary is an admission that it continues to have staying power. It has survived over 150 years, but what exactly is its relevance today? Simply this: the formula, whatever may be its shortcomings and blind spots, remains the criterion in missions for a church or Christian organization that is not dependent. A Three-Self body of Christians has enough strength and responsibility to work for Christ whether others are available to help or not.

The formula was the first projection toward a postcolonial mission method that respects local converts and cultures enough to assume that each locality can have active Christians who operate fully under the guidance and resources of the Holy Spirit to bring salvation in Christ to people in their context and beyond, for the glory of God. Many of its modern opponents seem to think local Christians in the developing world cannot carry out these functions without help from foreigners. But why should anyone desire that bodies of believers in various parts of the world not become self-governing, self-propagating, and self-supporting, when this is exactly what it will take to complete the task of world evangelization? So the Three-Self Formula remains relevant because it takes Christians in the developing world more seriously than many other current popular mission methods that continue to create dependency. 🌐

**A Three-Self body of Christians has enough strength and responsibility to work for Christ whether others are available to help or not.**

*You can purchase a book with selected writings of Henry Venn and Rufus Anderson. See page 29 for details.*



## Disruptive Missiology Part 1: Definition

Greg H. Parsons



Just the other day, I ate in church. I had fajitas.

It was a grand church, hundreds of years old with dozens of large, beautiful stained glass windows depicting the message of the Gospel. But now it is a restaurant called *Souls*, a fitting name. Though in a part of the world that has had revival in the past, for some reason unknown to me, it could no longer be sustained as a gathering place for believers and was sold (I assume) and turned into a place where people gather for a different purpose.

It is hard to know why these things happen. Often it is related to the value and place of God's Word on the part of the leadership and how that Biblical message is communicated as a culture shifts. Or perhaps these believers had not really followed the Lord. Perhaps they did, but, in the end, what was needed was something that would "disrupt" the status quo of the members in these churches and allow them to reach the next generation.

Unless believers in a given culture attempt to understand and relate to future generations, the advance of the gospel can be sidetracked—or at least it seems like it to us.

*Disruptive technology* is a phrase used by many in the tech world, which initially sounds negative. The idea behind it is for a company to create a technology that overturns the existing dominant technology or "status quo" (according to Wikipedia). In other words, it changes the way people look at a particular concept or the way they accomplish a particular task. Prime examples are Microsoft, Apple and Google. Microsoft created software that changed the way people do business. Apple changed the way people interface with computers and, more recently, the way we listen to music. Google has changed the way we get information. Naturally, if you invent or create such a technology, you can make a lot of money and/or "change the world."

In our circles, the latter is what we are interested in—not changing the way the world works or plays, but the way people connect with the living God.

At times, to see that happen, we need a *disruptive missiology*. Something that looks at what is happening,

what is not happening and dreams about what might happen. Something that hears the footsteps of the working of God in breakthrough and thinks, dreams, and works towards what might happen should God choose to move in peoples where we haven't seen Him yet move.

For example, Paul didn't expect the Greeks of his day to become Jews or to embrace Jewish culture. Why should we expect Muslims or Hindus to embrace "Christian" culture—often Western, no matter where in the world it is found? If only ten percent of Muslims or Hindus or Buddhists were to take the Scriptures seriously and embrace Christ within *their* cultural context, hundreds of millions could be following Christ.

To the degree our message is tied with our culture may be the same amount others will reject it. In the past, breakthroughs came because God moved and people felt convicted that He was moving them in new ways and something needed to *disrupt* standard approaches.

Of course, we seek to live and work by faith. Our approaches must be grounded in the Word of God, but not tied to Western or Eastern ways of interpreting it. God works in line with His will when He is ready and in the way He chooses. He is not limited to methods in Acts or elsewhere in the Bible. They are neither prescriptive, as if they are the way He *always* works, nor descriptive as the *only* ways He will work. One thing we can say about the creative ways God works in Scripture: it was often surprising to those directly involved. People like Abraham, Moses, David, Habakkuk, Mary, Joseph, Paul (and Ananias!) among others were surprised if not shocked.

Why wouldn't we expect to be surprised today and seek to be open to His move through approaches to spreading His fame in ways we haven't seen and didn't think up? Not only is God a creative God, but we, as His creation, are His creative children. How might God use your giftings and creativity beyond what you have dreamed to disrupt something for good?

Share your "disruptive missiology" story with me at: [greg.parsons@uscwm.org](mailto:greg.parsons@uscwm.org) 



Rev. Greg Parsons is General Director of the U.S. Center for World Mission. He and his wife have been on staff at the USCWM since 1982.