

family gather together to make sacrifices, libations and offerings in honour of their Ancestors.

*Evil Spirits* are quite the opposite of Ancestral Spirits. People hate them and whenever they get a chance they drive them away from their compounds. People are convinced that Evil Spirits are the ones who cause troubles. To get rid of them, a special offering is made. The aim is not to make friends, but to drive them away from their compounds.

All over Africa, sacrifices are offered daily either for the preservation of health, for the appeasement of some vengeful spirits, for the celebration of a deity, or, for the appeasement or the glorification of the Ancestral Spirits, at sowing or at harvest time, in time of peril or drought, at the birth of a child or the death of an aged adult etc. Usually, sacrifices are made of material things: Food, drink and blood of animals. In olden days, human sacrifices were made.

The final chapter on Eschatology provides a double key for opening the door of "Adaptation" or "Inculturation." The first is to be used to understand the African Beliefs" with reference to African Traditions. The second is to understand the "Christian teachings" with reference to Jesus Christ, the *Alpha* and *Omega* (Rev. 22:13).

The concept of the "End of the World" is both absent and meaningless in African traditional life and thought. However, there is a strong belief that there is "Life after death." This life after death is a natural form of immortality, with its life being a carbon copy of the present. Many African peoples make sacrifices, libations and offerings to their departed relatives believing that they are still alive. They give them material things: Food, drink and blood of animals.

This African sensitivity to the departed relatives or to the Spirit-World is something that could enrich the rather impoverished type of Christianity which has come to Africa through western thought and practice.

Evangelism in Africa today, therefore, should adopt a new method. The Church should address herself to the task of evangelism with a view to making it relevant and purposeful so that she can be alive to her responsibility and meet the challenges of a situation which is daily becoming more and more alarmingly complex. Africans will under-