

Taiwan, Viet Nam and The Philippines

(A Report of a Missionary Tour of These Countries)

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Introduction

This booklet presents insights into three countries in the Far East through the eyes of Dr. Manford George Gutzke and the Rev. Ben Haden who is Pastor of the Key Biscayne Presbyterian Church of Miami, Florida, a former student of Dr. Gutzke and a Trustee of The Bible For You, Inc. The purpose of their tour was to minister and preach Christ wherever possible, largely within the fellowship of Christians in the countries visited. This was sponsored by THE BIBLE FOR YOU as a missionary project. Travel arrangements and their itinerary were arranged by OVERSEAS CRUSADES, Inc.

We do not seek to present a complete study of these countries or of Christian work there. We are trying to give accurate understanding and impressions received. As Mr. Haden expressed in reporting on his trip, we may fail to present a situation correctly, but never intentionally are we trying to deceive. Further, the reports made are given as far as possible in a spirit of Christian love and concern. One of the real blessings we have in Christ is the freedom to admit and recognize openly mistakes in friendship and love.

There is much to encourage us from what is reported. Again, what we present is not all there is or was. Rather, they are the persons and activities that made some vivid impression.

In writing of the trip at the point of departure from Taiwan, Mr. Haden said, "It has been to date fruitful beyond my wildest expectations. The opportunities have been varied beyond belief; my heart and life have been refreshed, renewed and blessed in great measure." Resources used in preparing this account consist of written reports and letters sent by Dr. Gutzke, tape recorded reports by both Gutzke and Haden and the following books:

TAIWAN CHRISTIAN YEARBOOK, 1964, The Taiwan Missionary Fellowship, Box 555,
Taipei, Taiwan

DIRECTORY, 1966, The Taiwan Missionary Fellowship.

Mr. Haden's taped reports on each of the three countries may be purchased from: Tape Ministry, Key Biscayne Presbyterian Church, 160 Harbor Drive, Miami, Florida 33149.

As mentioned, this ministry was at the expense of *The Bible For You, Inc.* Perhaps you, our reader, would be willing and able to share in this project.

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Taiwan

"Like a loaded pistol pointed at the head of Red China" – so Taiwan is described today in terms of military significance. 600,000 crack troops have been trained under Chiang Kai-shek. They are ready to move. The boast is that within six hours 200,000 of these could be air lifted into the heart of the China mainland. Within a week this number would swell to half a million. Could this be keeping Peking from sending her Red hordes dashing into South Vietnam in the way she entered the Korean conflict?

Twelve million souls find themselves wrapped up in the marching and waiting of armies. They occupy an island which is not as big as Massachusetts, New Jersey or south Florida. This will not seem so impressive until you add that due to rugged, inaccessible mountains, the people actually are living in only one-third that area. This means that twelve million persons are living, farming, carrying on business, trade and manufacture really in an area like the District of Columbia, Baltimore or greater Los Angeles communities.

Four distinct groups of peoples have been formed by the history of Taiwan. The original settlers, the aborigines, number only about 200,000. They came from Indonesian racial background. The invasion of later settlers pushed them into the mountains. Up to thirty years ago they were headhunters. The next group to settle came from China several hundred years ago. These, called Hakkas, number two million. Another wave of Chinese migrated around 1800. As in the Hakka invasion, those coming pushed the previous settlers back to the interior and took over the rich coastal plains. These are the present Taiwanese. Today there are over eight million.

Japan dominated Taiwan, or Formosa as she was known then, from the turn of the century to the end of World War II. Then Taiwan became one of the provinces of the Republic of China. When Chiang Kai-shek lost control to the Communists on the mainland in 1949, he transported his army and government to Taiwan. Now over two million have come in recent years. And they continue to come, crossing the narrow straits from the mainland, possibly over 100,000 each year. Their entry is watched. They are known. Only those trusted are allowed to stay. But these recent Chinese coming with Chiang include the elite, the ruling class. They control Taiwan today.

CHRISTIAN MISSIONS

Protestant missionaries first established work in Taiwan over 100 years ago, in 1865. This beginning was made by English Presbyterians. Later Canadian and then other Presbyterian missionaries came. The Protestant Church that was established before World War II was mainly the work of Presbyterians.

Since the Communist take-over on the mainland and the development of the strategic significance of Taiwan, many missionary societies have sent workers. The Directory of the Taiwan Missionary Fellowship lists eighty-eight groups with at least one missionary represented in 1966. They have come in the largest part from America, England and Europe.

Christian work is now underway with all four groups. Figures for 1964 showed 150,780 baptized Protestant members, 108,000 communicants and 71,851 inquirers.

The account of how the gospel was carried into the aboriginal people, who in Taiwan are referred to as the mountain people, makes a thrilling story. For years and centuries they had successfully resisted all newcomers – Japanese, missionaries, whoever they might be. The normal way was to kill the stranger. A further deterrent was the policy of the Japanese themselves in enforcing their own Shintoism and allowing no freedom of religion.

One day, during the time of Japanese rule, the mountain people killed a Japanese man. His son,

who lived in Japan, was a doctor and a Christian. He came to Taiwan hoping to preach the gospel of Christ to those who had killed his father. The Japanese government never gave him permission to evangelize in the mountains during the thirty-one year time he stayed in Taiwan and practiced medicine.

God had His way, however. One mountain woman, Chi-oang, had married a Taiwanese man and lived with him in the plains. Later he was beheaded by the kinsmen of Chi-oang. Still, she continued to live in the plains. One day she became ill and was taken to a Christian hospital where she heard of Christ and took Him as her Savior. When she recovered, she entered a Bible School and studied for two years. Then she returned to her own people and began telling them of Christ. Many of the mountain people believed too. The Japanese tried to prevent any wide spread of Christian belief and some died for their faith. But by such devices as meeting in fields and caves in secret, the gospel was spread until, at the time of the Japanese surrender, there were 8,000 believers among the mountain people.

With peace and freedom of religion, the mountain people readily responded to the God of the victorious Americans. And the Church, hearing that now these people were open to the gospel, began concerted efforts to help them. Now approximately 50,000 name the name of Christ. That's 25% of these folk, by far the largest penetration made among the four groups found in Taiwan. And these mountain folk have the reputation of being the most committed to their faith.

WHAT GUTZKE AND HADEN SAW AND DID

Dr. Gutzke and Mr. Haden reached Taipei, a city of over 1,000,000, on July 15, 1966. Until they left on August 4 they were constantly engaged in preaching and teaching conferences and travel from one end of the island to the other.

PEOPLE

They found the people largely poor. Most eked a living for themselves and their family out of the equivalent of \$25 to \$40 a month.

Yet the people work extremely hard. Ten hours a day, seven days a week is normal. Almost half the people work in some form for the government. And it is said that if any business is making a profit, the government owns it.

It is not uncommon to find an entire family living in a one room dwelling of about 8' x 10' and for two or three families to be together in a larger room. And living structures are placed one on top of the other.

The country is run almost as a dictatorship under Chiang's regime. The Taiwanese often find themselves treated as second class citizens. Mr. Haden found the soldiers, although well-trained and disciplined, to be so poorly paid as to be unable to take a wife. He concluded that, from a morale viewpoint, they need a war.

THE FAMILY UNIT

Mr. Haden has recorded a very interesting report on the importance of the family. He observes:

They actually think of friends as kind of an enlargement of the family. This is the only group of people that the Chinese cares anything about. I had always heard of Chinese courtesy. They are a very courteous people, if you are a friend or family. But if you are not there is more raw ego than in any people I have ever seen. And I say that with candor but also with charity. You have only to see their traffic to realize this. You can be driving at night and you are the only car. You

blow half a mile in advance. You flick your lights. There are two bicycles, perhaps only one, smack dab in the middle of the road. You want him simply to move so you won't kill him. He'll wait until the last moment until you insist physically with your car before he will give way. There is an absolute unconcern with anyone else and traffic is the best illustration of it.

I talked with a woman who has five children and she will raise them alone because of this attitude. A Chinese driving a truck right around a curve late at night had a flat tire. He could have pulled it over, he could have put out a flare. He could have stood in the road and warned people. Instead he simply went over and sat himself beside the road and left the truck where it was. A man came around the curve suddenly flush on the truck and literally cut himself in two – all because it never occurred to the Chinese driver to care about anybody else.

They never really get to the stage of nationalism. They never really care about the country because they never get past the family unit. A faithful daughter will permit herself to be sold in prostitution in Taiwan today. She will send home five times as much as she could have earned at home and still have more to live on herself than she ever had before. All of this will be charged off because she is faithful to her family. The Chinese students who come to the States quickly learn how to live on practically the same fare they had in Taiwan. While they are on scholarships they are able to send more money home than if they were gainfully employed in Taiwan.

Everything is in groups. Every concept is in groups, but never beyond the family and the little outer circle of intimate friends. . . . It is a barrier to caring very much about anything else. It's a barrier even to a private devotional life. They are so crowded space-wise and so group conscious in everything that it is rare to find a Christian who reads the Word of God alone, who has prayed alone, who has ever done anything alone.

RECEPTION BY THE MOUNTAIN PEOPLE

Apparently where Christ has penetrated lives there is a recognition of brotherhood in Him. At least Dr. Gutzke found a very warm welcome in a most interesting visit. Let him report this as he wrote in a letter at the time:

"On Friday, July 29, our Presbyterian U. S. missionary, Mr. Wm. Junkin, and our Chinese interpreter George Lee and I started out for the mountains in Mr. Junkin's Datsun car. In about an hour we found ourselves in an entirely different country. Because we were in the hills, rice could not be grown – it being almost impossible to irrigate a hillside. Soon we were running on surface roads without meeting anyone – occasionally a truck hauling merchandise, or Brahma oxen hauling wood.

"In 3 hours driving we had climbed to about 5000 feet elevation. We went to our hotel to check in our baggage before going to the evening service where we were to be in one of the churches of the aborigines. It was amazing to think that while I was in BIOLA preparing, I hoped, to go to the mission field, these people were still savage head-hunters.

"We crossed a narrow gorge on a bridge hundreds of feet above a dashing river, where about 35 years ago the mountain men caused landslides to block the road to the Japanese military control, after which they rounded up all of the Japanese police in the mountains and put them to death. In about 15 minutes George Lee pointed out the natural plain where the massacre took place.

"When we arrived at our hotel we were on one side of a deep gorge – several hundred feet deep with a dashing mountain river tumbling around boulders beneath us. The only access to the hotel was over a swinging footbridge – two planks wide and about 400 feet long. The planks were worn smooth and by now it was raining!! The bridge naturally sagged down to the middle. When I stepped on it, fearful lest my rubber heels slip on the smooth wet planks it began to bob and sway. I inched my way forward and by the time I was at the middle it was swaying and bobbing up and down in rhythmic fashion. Then I had to walk

up the sloping planks!! Fortunately there were wires for guidance on each side.

"Lest you think that perhaps I have overestimated the scary aspect, let me tell you that the day before Mrs. Junkin had walked over in sunlight when it was *dry* and she could *not* cross it to come home. She crawled down the sides of the canyon several hundred feet and waded the river in waist high water and crawled up the several hundred feet on the other side. Mr. Junkin said that river water was icy cold, out of mountain springs – but Mrs. Junkin said she could always dry out and get warm again but she would *not* cross that bridge again!!! (She is a veteran missionary.)

"By now it was dark when we came back to our Datsun car – raining steadily. We started out to drive to my preaching appointment over a dirt road. Each little hill we came to presented a question – would the Datsun make it on the slippery mud? It was pitch dark, raining steadily, and the lights were not strong. We traveled on a one way road!! Up and down, around and around, over the mountain – *no* warning signs!!

"Because we had about 30 minutes to spare we decided to take a 15 minute detour to visit a town I was to preach in the next morning. It turned out to be 40 minutes each way – no let up in the rain – then we got to our destination at 9:20 (service due to begin at 8:30 P.M.). About 6-8 people were there. I figured they had gone home!!

"The pastor met us with smiles and apologies – his people worked in the fields – the rain had delayed them – they would be along presently! And they came!! We began our service at 10:00 P.M. with over 50 present by actual count!!!

"Mr. Junkin translated my English into Mandarin Chinese – a young Bible school graduate translated his Chinese into Tarogo, the dialect of that tribe! At 10:40 I stopped and pronounced the benediction but no one got up to leave!! So I began to tell of my boyhood and my coming to faith. They listened with eager interest to me, especially concerning my early life on a farm.

"Then I asked them to sing – they did with joy. The tunes were our familiar evangelical tunes. Then I asked for something with their native tunes. This pleased them very much – and they sang heartily.

"Then they asked *me* to *sing*!!! I tried to tell them I couldn't, but they wouldn't listen. Mr. Junkin translated that they were saying I had asked them to sing and they sang. Now I must do as they requested. Mr. Junkin advised me to do it. I sang "Jesus loves me," and their faces beamed. When I got to the chorus they all broke out in Taroko joining in the singing to our common joy. It seemed such an important truth!!

"By 11:10 P.M. I felt I must let them go. The regular hours of a workman in Taiwan are 10 hours a day – 7 days a week! So I led the way out to our car. The whole congregation followed in a happy frame of mind. Then one of their elders came with beaming face to present me with their altar cloth – a piece of hand woven tapestry. I could not accept it!! Then after a bit Mr. Junkin told me they were arguing among themselves that it wasn't good enough for me. They should have known better than to insult me by offering that old cloth. Mr. Junkin advised me to take it with a show of appreciation. Just as I was ready to do this, a man came running up with another bigger heavier piece of tapestry. This had been on a second table in the front of the church. Now they felt they had a worthy gift. This tapestry was woven by one woman with an old, old loom 75 years ago! It would be worthy of me!

"I was stunned I asked Mr. Junkin about giving them \$20 (American currency) for it. He warned me "Oh no! That would really insult them. They would think you did not want them as friends. Friends do not pay for gifts." I was still stunned. Then they brought the first cloth again and piled on the other in my arms and fairly danced for joy (11:30 P.M.). Mr. Junkin advised me: "Just be humble and accept this and thank them." I told them I would take them home, hang them on my wall and remember them in prayer. They were radiant!!!

"Thirty-five years ago they had massacred all Japanese police. While I was attending BIOLA under Dr. Torrey these people were head hunters – not one Christian. Then Mr. Junkin told me that this whole event was very significant. This was the first time this congregation had ever given anything to a visiting

preacher – certainly not to a foreigner!!!

"One of those who attended that *night* service was the pastor of the church where I was to preach the next morning. He had walked two hours in the rain – in the dark – over mountain paths to be at that service. He had to go home after that service!!

"The next morning, July 30, we were at the church by 10 minutes to 7 A.M. About 8-10 children were there. By 7, about 25-30 children were present. Then the pastor called them together and told them to go for their parents!! By 7:15 there were over 80 packed inside and uncounted numbers peered in every window and every door.

"After the service I had my picture taken in the yard with an older native man on each side. Both had big tattoo marks on their foreheads, which was evident that in their youth they had individually "taken a head" – had killed a man or more, respectively. Now they were humbly and joyfully sharing in the communion of believers in the Lord."

BUDDHISM

Buddhism is the predominate religion in Taiwan. Today it is experiencing a revival. Dr. Gutzke found them conducting Sunday Schools, using the tune of "Jesus Loves Me" to sing "Buddha loves me . . .," distributing tracts on Buddhism, promoting welfare and help to the poor and doing many things that imitate Christian action and welfare.

Mr. Haden spoke of the question often raised concerning Generalissimo and Madame Chiang in regard to Buddhism:

You hear about Chiang Kai-shek carrying water on both shoulders because he heads a nation that is predominantly Buddhist and yet he is a professing Christian. The dominant force in the government undoubtedly is Chiang Kai-shek and his wife. But he is not dominant enough apparently to remove from around him those who are as crooked as any administration on the face of the earth. They know only one way of doing business, the same way they did it on the mainland, which is graft and which is the standard procedure for the Far East. You'll hear some "swinging evangelicals" question the faith of Madame Chiang, because she smokes, and worse yet with a cigarette holder. So far as I know, that doesn't strip her of her faith. And from all who know her personally, and I met many people who did, she is a woman of great faith, and so is Chiang Kai-shek.

Dr. Gutzke wrote of an interesting contact with a Buddhist:

We traveled toward Sun Moon Lake, where we planned to eat lunch. Enroute we stopped at a Buddhist Temple. It was a fairly large building with one large central figure of Buddha, flanked on each side by smaller statues. We saw something of the various devices of soothsaying, of "good luck" charms, etc. While there, a fine dressed young man came to worship. Our guide, George Lee, engaged him in easy courteous conversation. Some days before his son had been sick – he had come to the Shrine to ask for help – the boy was some improved. Now he was here to offer a thank offering that the Buddha might be pleased to continue blessing the boy. Mr. Junkin and I waited while George witnessed to this father that we were worshippers of the One God who also had a Son – but who gave His Son for us. The whole conversation was so cordial and friendly it was something stirring to see. Mr. Junkin translated to me what George was saying. However the man would not take a tract – because he was afraid Buddha would be angry and his boy might suffer a relapse. It gave me a real insight into the task of winning any of these people!

CHRISTIANS AND THE CHURCH

It costs to become a Christian in Taiwan. Both Dr. Gutzke and Mr. Haden observed that. It costs to come to Christ in loss of face, which is so important to an Oriental. One who comes to Christ finds himself saying he had been wrong all his life. There is also the matter of family faithfulness mentioned. And it costs to be a faithful practicing Christian. When a man's job requires him to work ten hours a day, seven days a week and then he hardly receives enough in wages to feed himself and his family, it raises some basic questions. Can you afford to take the time off to attend church? to attend Bible study or prayer meet- ing? And what will it do to your job?

Those who are practicing Christians have many good traits of faithfulness. It was not uncommon to find pastors and laymen who had walked for hours to attend the conferences. When Dr. Gutzke spoke at the Pastors' Conference of the China Free Methodist Church, five men walked eight hours over mountain trails to be present.

PROBLEM OF NOMINALISM

Nonetheless, the Church in Taiwan has her problems. One problem found is that the laymen have practically turned over the responsibilities in the church to the pastors and a few informed officers. The Church is burdened by nominalism. Mr. Haden reported:

You ask them if they are Christians. They tell about their grandfathers or their fathers, perhaps even a great grandfather. I ran into a man whose grandmother was the first baptized Protestant Christian in Taiwan. Do you have to be a Christian in your own generation? Or can you be a Christian by inheritance? Do I have to be converted or is it enough that my grandmother was converted?

We talked about loss of face. They think it's enough to pay the pastor and to let him lose face if he wants to, and he doesn't want to either. So they do not bother other people talking to them about Christ for fear they will not respond and therefore cause them to lose face. We put it to them, would they get down on their knees publicly and promise faithfully to live for Christ? First of all, if they were not Christians, to get down and to confess they were not and to come to Christ. Regardless of what their father or grandfather did they are not Christians unless they have received Him. Secondly, if they were Christians, to agree publicly to live for Christ, to agree to read the Bible every day alone, separate from the family, separate from any friends. Then perhaps hardest, to pray for the Lord to lay on their heart one person by name whom they would try with the knowledge acquired from the Bible, with the poise and leading of the Holy Spirit given to them to win for Christ; that they would spend six months on that individual, seeking from him the decision "No" to Christ, or the decision "Yes" to Christ. 45% of them knelt and accepted that challenge. 55% of them were frank enough to say they would have no part in it. And for them that was an amazing step of faith – one of the most blessed occasions I have ever seen.

Haden also saw nominalism affecting the pastors. Those who have been to Bible school impress people with their education.

Better yet if he has been to secular college. And even better yet if he has been to seminary. What goes with the higher education? The higher pay and the bigger church. What goes with the bigger church? The theology that goes with the bigger church generally everywhere on earth – the more nominal theology. And if you are making \$18 a month it's an awful temptation to change

your theology and make \$50 or \$75.

LACK OF BIBLE KNOWLEDGE

The pastors themselves burdened Dr. Gutzke. After the Pastors' Conference he wrote:

It was very heartsearching to face the fact that these pastors know very little about the Bible as it is in itself. They know the gospel – they know the Lord has received them – called them – sent them and blessed them. But they want to be closer to Him and to be worthy servants – "Such as I have. give I thee" is very sobering!

PROBLEM OF THE NEW THEOLOGY

Many of the problems are being interjected from the outside, chiefly from America. They affect both the nationals and the missionaries. Here is what Dr. Gutzke said after returning home:

I found among the missionaries a deep sense of uneasiness . . . because of something that seems to be called a new evangelism. Moreover, we are sending folks over there to the Orient that are telling our missionaries they shouldn't stress this business of accepting Christ; they should stress the business of being good and helpful people, moving along with the community and cooperating with folks. The reaction of the missionaries is one of dismay. The reaction of the Buddhists is one of enjoyment. The Buddhists will let it be known that "that's what we have told you all the time. All the time we told you all you had to do was be good, all the time we told you what you had to do was to be helpful to people. That's what we want to be. Glad you're coming in on our side."

I had an intelligent young Chinese – raised a Buddhist, became a Christian during his college career, served as professor in California, is back over there now doing missionary work – stick his face into mine and ask me what we meant by sending men over here that would leave the impression that you could be a Christian and not have Christ in your soul and not accept Christ as your Savior. He told me, "I was a Buddhist. I know very well you couldn't win me with the Law of Moses. I had that when I was a Buddhist. But what I didn't have was fellowship with God in Christ Jesus. This I now have. Now I am told that this is not what I am to talk about."

Mr. Haden was assigned three subjects for the Taiwan Missionary Fellowship Conference "The Crisis in Missions," "The Crisis in Theology" and "The Crisis in Evangelism." Before he spoke he inquired if the "God is dead" matter were known in Taiwan. He was told that perhaps one or two knew about it. However, he reported he was amused to find how much knowledge and talk of it there was after he had raised the subject. But, together with many missionaries, they found a blessing coming out of that particular controversy or heresy: "that people were being flushed to say what they really felt rather than using the same terminology but meaning something quite different."

Haden spoke with power of the need for personal conversion and that Jesus Christ is a life or death matter in every life. He found most missionaries agreeing in this. Their main concern was "what are you at home thinking? What are you believing? Are you praying?"

Two missionaries, however, were shaken by what Haden said. Calling him aside, they asked, "How on earth did you happen to speak here?"

"Because I was invited." That seemed to satisfy them.

"How did you happen to choose those subjects?"

"Those are the subjects that your missionary society assigned me." Again, they were relieved.

"Why not the social gospel?"

"You mean as the main thrust of the Christian faith?"

"Yes."

"No man has ever been saved by the social gospel," Haden replied. "How long does the social gospel take to lead a man to a saving knowledge of Jesus Christ?"

"A long time," admitted one of the missionaries.

"But there isn't that much time."

"Oh, yes, there's plenty of time." Then Haden reported one of these two missionaries cited things in Ezekiel to prove there was plenty of time before Christ comes. But this missionary admitted that if Jesus were coming in less than one to two hundred years, which is the life expectancy of every person, then the social gospel would be a foolish procedure.

The national pastors themselves were found curious about the new theology. This is partly at least because they admire everything to be found in the States, according to what was observed. And for theological study, most of the scholarships available are sending these men to Union Seminary in New York, to McCormick in Chicago, to Princeton Seminary and to Yale and Harvard Divinity schools.

PROBLEM OF NEW STRATEGY IN MISSIONS

Dr. Gutzke reflected on recent changes in missionary strategy as he wrote following the National Laymen's conference at Kwantzelung:

The new strategy in missions, wherein the promotion of missionary work is committed to the national churches, should have been understood and recognized by any intelligent person acquainted with the church in the U.S.A. Just where would gospel promotion be in the U.S.A. if it had been left only to the major denominations? In my life time what would have been done apart from the great Bible teachers and evangelists who led Chautauquas, Bible conferences, evangelistic meetings; apart from the Bible institutes, the Bible colleges, independent seminaries, Inter-Varsity, Young Life, Campus Crusade, Youth For Christ, Billy Graham, and an unnumbered host of such enterprises?

The brightest spot in our denominational work has been "Foreign Missions." Now this is being curtailed to a common treatment. Consequently, "Christian Relations" and the "National Council" is put on a par with "Foreign Missions" – all to be supported out of the same purse in the same spirit! The money sent over is to be given to the National Church to expend, and our missionaries given to the National Church to assign and direct. It is a grim picture which our missionaries face!

But the Lord is finding other ways. There are more than 80 Protestant groups working in Taiwan. Many of these are proceeding along the historic lines of missionary promotion and are being blessed in their work.

The missionaries for the most part, however, are seeking not to let problems of strategy or procedure interfere with their primary task. Mr. Haden reported:

I have never seen people downgrade denominations to such an extent. . . . There has been a wonderful adjustment in sharing in the field. The church is now nationalized and the missionaries now work through the national church. I think there are serious misgivings as to whether the church was ready to be nationalized. But the fact remains that it has been nationalized and the

missionaries have adjusted to it.

Placing the national church solely in charge may have serious effects on the spread of the gospel in Taiwan. Here is what Haden found:

In the last ten years of its first century (1955-1965), the Protestant church doubled its membership. This was the project, this was the slogan and it was accomplished. Now the basic policy is whether in the second century the strategy should be to conserve the membership acquired or to go out and evangelize others? Totally overlooking the fact that all Christians, Catholic and Protestant together, constitute less than 1% of the people in Taiwan, they are wondering whether they should evangelize.

Perhaps the cultural emphasis on the family and the group may help explain this.

PROBLEM OF RELIEF WORK

The question as to whether the national church was ready to assume total responsibility was put to Dr. Gutzke in a practical way. It concerned the administration of relief contributions. Dr. Gutzke made this report to a group of ministers after returning:

You will say, "Well, hasn't it been real helpful that we have been able to do relief work?" This is what I found. This is what came to me from Chinese Christians, pastors, and others whom I met. One of them told me very soberly, "We think in Taiwan we would have been better off if you had never sent any relief from America at all." You know why? We collected the goods over here – clothing, food, money – and we sent it over there. Then we encouraged the native churches to handle them. More than one man told me, "You put a temptation in front of our leaders that they never faced in their life. And you made a bunch of cheats and liars out of our leaders."

I couldn't believe what I was hearing. This is what they said. You send this money over there and it's to be distributed in a church. Who does it go to? The pastor and the officers. A pastor is getting from \$25 to \$40 a month, and he has a family. He needs a suit of clothes. There is a suit in the relief clothing. His family needs clothes. He needs food. His elders need food. They told me that by the time they go through the pastor and the session, the church didn't get anything. I had people tell me that their whole congregational life was torn up by the fact that inside the leadership they were fussing about how they were going to distribute this money that had been sent over by relief agencies.

I even asked this question, "Don't the poor people get anything?" They told me, "When they pay for it."

PROBLEM OF ROMAN CATHOLICISM

In considering missions in Taiwan, you may wonder what are the Roman Catholics doing? They actually began their work in Taiwan in 1859, several years before Protestants arrived. In 1963 they claimed 244,814 baptized members and indicated they were adding new converts at the rate of 18,000 a year. The TAIWAN CHRISTIAN YEARBOOK, 1964 indicates, "At present the Roman Catholic Church is putting great effort into carrying out its ten-year plan, the object of which is to make all Taiwan a Roman Catholic island." This report goes on to point out that in the first five years the distribution of relief is being used to gain converts. The second five years will be used to build up those converts and the next

generation of believers. Because believers now are not required to contribute to the church and their workers are paid higher salaries than Protestants, this is a serious challenge to the protestant desire for "self support, self propagation and self government."

Several times in writing and in reporting, Dr. Gutzke mentioned concern for future freedom for the gospel:

When Chiang Kai-shek came to Taiwan after the Communist take-over . . . the word went out calling for . . . a thousand Protestant missionaries. The total Protestant force in Taiwan, as I remember, is something less than 400 people. . . . The Catholics sent over a thousand priests and nuns. They moved right in! They are pouring money into Taiwan, and this is their strategy. . . . They are building kindergartens and grade schools. . . . Five years from now they are going to build a high school. . . . Five years after that they'll build colleges. And fifteen years from now they'll take over Taiwan. That's the schedule of the Jesuits In Taiwan. And the missionaries have a feeling of frustration and defeat. . . .

The Roman Catholics are quite smart about things. No agitation, no fuss, very friendly with the Buddhists – they don't have to fuss. All they want is their children. Jesuit policy: give us the children; we'll teach them. In fifteen years they will have Catholics.

PROBLEM OF AMERICAN SUCCESS

"How many of you would like to go to the States?" Mr. Haden would ask the question. All hands would go up. "Now, how many of you would like to go to heaven?" For this only about one-quarter would venture to raise their hand; Mr. Haden reported that the top students are given scholarships to come to the United States, some to Europe. 90% of the students sent abroad under Christian sponsorship never return to their own people to serve.

American values also affect those in Taiwan. Our value for education has been passed on. The young people look to education as their only hope.

Since America and Americans seem so successful, everything seems to be given the importance abroad that they see us placing on matters – such as money, sex, intellectualism. And they are now seeing that contrary to earlier beliefs, Americans as a whole are not Christians. Haden recorded this conversation:

"Mr. Haden, am I correct? You know we once thought that all you people in the U.S. were Christians? Aren't there really very few?"

"Yes, very few."

"This we have known for some time. But you see, we read your figures without knowing many of your people. Christ doesn't make much difference, does He, to the average American?"

All those gathered around nodded their heads in agreement.

VENTURE FOR VICTORY

Many things are taking place in Taiwan that thrill a Christian's heart. And there are things which we are transporting to Taiwan of which we can be proud. One of these is the "Venture for Victory" basketball team. Sponsored by Overseas Crusades, Christian college athletes are sent on a tour each summer to make friends for Christ. Dr. Gutzke encountered them in Taipei:

On Wednesday night, August 3, the Venture for Victory basketball team of Christian athletes from the U.S.A. played their 3rd game in three days in Taipei. They were playing a team

of Taiwan All-Stars – some of whom had played in the World Olympics. At half time the Chinese led by 31-28.

During intermission several team members gave their personal witness to the blessedness of knowing Christ Jesus as Savior. While the Chinese team was resting, the V for V boys stood to share in the testimonies. They sang choruses of testimony until about 3 minutes before the second half began. Some of the talks were *moving* even to my heart!

When the second half began, the Chinese looked fresh – the V for V boys were sluggish and seemed tired. To the resounding cheers of about 8000 people, the Chinese team worked ahead in just a little while to lead by 11 points. The referee seemed to have difficulty judging the playing of the V for V boys and they were called many times for infractions of the rules. These boys are All-Star college players in the U.S.A., and they knew they were legal in their actions. At one point the coach, Bud Schaeffer, took time out and led them in prayer that each would have grace to lose the game but not to lose their self-control and show resentment.

About then a colored player from Dallas, Texas, who had given a wonderful personal testimony during half time, seemed suddenly to find new strength and vigor. The only thing like it that I have seen recently was Wilt Chamberlain of Philadelphia on TV. This man, Wendell Harper, by name, was like a streak of lightning. Several times in a row he ran the full length of the whole court weaving in and out of an astonished opposition and put that ball in the hoop so easily you would think he was setting down a cup of coffee. The crowd who had become so boisterous became strangely quiet as that colored player simply stood everybody on their heads as he moved in and out and around and up and in!! Soon the score was tied. The V for V made 13 points while the Chinese made 2!

Then they slowed up a little but began to play beautiful basketball until they were 13 points ahead. After that they relaxed. The Chinese scored more often and the game ended with the V for V team ahead by 9 points. Apparently it could have been more of a margin.

The night before the Chief Admiral of the Chinese Navy was present at their game. On Wednesday night the American Ambassador was there.

Each person attending received a souvenir folder of the V for V boys, with the personal testimony of each one – a simple sketch of the Gospel – and a coupon to enroll in Correspondence Bible Courses. When girls sign coupons, Muriel Cook [of Overseas Crusades] and a Chinese Christian girl make a personal call to follow up.

LIL DICKSON

The work of many missionaries was impressive. certainly not all were visited, nor was opportunity provided to get as close a look at the ministry of outstanding servants of Christ among the Taiwanese or mountain people. One American was sought out especially by Mr. Haden. A woman, Mrs. James I. Dickson, heads her own work under the name of Mustard Seed, Inc. She is the subject of the book ANGEL AT MY SHOULDER. Haden tells of his visit:

Lil Dickson is the wife of a missionary from the U.S. She is also from the U.S., but they went out under the Canadian Presbyterians. The Canadian Presbyterians do not consider the man and wife as a team. Only the husband is the missionary. The woman is on her own. So, she raised her family, two children, and for about twenty years criticized the mission field as she saw it from the sidelines.

And then one day when her children were grown she decided she would put into practice her observations to see whether they worked or not. Several of the most attractive missionaries that

I met, and the most fruitful, regard Lil Dickson as the most used human being in the Far East. . . .

I love the directness of this woman. She says exactly what she thinks. She is a kind of Christian General Patton. I walked in and she looked up. I said, "How are you doing?" She said, "I'm just looking to see where I can get \$800 for an elevator for people with blackfoot," which is a horrible disease that actually eats the foot off. It is peculiar to the area of Taiwan. She said, "You know, it's an awful thing to have to hobble down or to have to be pushed down the hill when you're in that condition. But an elevator would be nicer for these people." She was looking through a book with all of the listed foundations in the U.S. where she might locate \$800.

She took me to a reading room just a few blocks away. She said, "Everybody said it wouldn't work. but watch me." We walked in unannounced. There wasn't a vacant chair. It was Saturday morning. I said, "Are these Christian books?" She said, "No, but they're all good. Nobody will turn bad reading any of the books here. It's air conditioned. And if you'll notice no one says a word."

She has a boy's home for delinquents. She has a colony for lepers. She has an in and out clinic for those with blackfoot. One of the most distinguished physicians in Taiwan, who is a Presbyterian pastor and surgeon, operates free at her blackfoot clinic. In interviewing her I said, "Tell me, what projects are you involved in ?" I had the list; she didn't. She had forgotten them all. There are fourteen.

GENE CRAVEN

There was a natural contact with this man. He studied under Dr. Gutzke at Columbia Theological Seminary, and he is supported by Haden's church. Reporting of Gene Craven, Haden told his church:

I often thought how proud you would be if you could see him on Candid Camera, in the fashion in which he is being used. You don't have to make apology. You don't have to say he is doing well, pray for him, but you can report what he is doing and challenge you to be more imaginative. Number one, he is assigned to work among college students in Taichung, which is the second largest city in Taiwan with a population of 300,000. He had previously worked among the aborigines. He has also been named Auxiliary Chaplain of the Military Aid of the U.S. there in that city. There are many people who fly to Viet Nam and participate in the war and live in Taichung. He cannot receive additional pay, so he turns that to another purpose.

He has opened, on his own, a Welcome Inn for soldiers, and you take off your shoes when you go in. He has air-conditioned it, which is almost unknown. A man lives there and takes care of it. They serve soft drinks and the soldiers relax. They have reading matter, and they talk about Christ without pressure. I remember going there one night and sitting for one and a half hours with men 35 to 50 years of age. We had already attended a service back at the chapel. Welcome Inn – it is totally supported today by his money from the auxiliary pay he cannot receive, plus soldiers in that church who want to support it.

Now then get this, because this is the kind of thing Paul would have thought of. He tried to figure out where the smack dab center of Taichung is. Well, it happens it is right at a certain corner where the largest department store is. And there department stores are divided by segments . . . each department subleased by a different person. He went in and subleased an entire corner and made it The Lighthouse, where you go in and read secular and Christian material, where you have English classes at the high school level and English classes at college level. At the completion of each English class, without dismissal, they go straight into a Bible study in English. 75% of those attending the English stay for the Bible Study.

He is looking for new ways to serve. You don't talk to any missionary in that area and mention Gene Craven but what the missionary says that Gene is being wonderfully used of the Lord.

POWER OF THE GOSPEL

Dr. Gutzke wrote of the transforming work of Christ in the lives of those he met and spoke to at the Laymen's Conference:

My glimpse into a Buddhist temple and a close first hand look at their worship reminded me *so much* of what I saw in Brazil and in Mexico. The distance from a Buddhist Shrine in Yuli, Taiwan to the Cathedral in Mexico City did not seem very great. But the upturned radiant faces of 175 laymen and lay women as they sang "Amazing Grace" in Taiwanese were as different as day is from night.

As I saw the flashes of joy on those weather-beaten faces when I spoke of fellowship with the Lord even as translated into another tongue, I knew in a fresh way that the gospel is "the power of God unto salvation." These souls rejoice in Him and are glad when they "see the Lord." No one can mistake the peace of heart, the joy of spirit, the strength of faith these folks have. The leader can never leave the program open for spontaneous prayer – they would pray for an hour without any sign of impatience!

As I finished my last message on Wednesday A.M. I spoke of our fellowship in Christ – and of our hope of heaven. They became so joyful; it was wonderful. I had to leave to catch the bus back to Chia-Yi. The whole congregation ignored the song leader who announced a song, and came out to the steps to bid me farewell. I had to stop to put on my shoes (you take off your shoes coming into the hotel), and they crowded around smiling and nodding. As I hurried away I finally shouted "Hallelujah!" This they knew! And they responded with their own "Hallelujah" (Chinese). Then they clapped and clapped and clapped as I hurried to the bus.

2

Viet Nam

How did we get involved? War is not new to the Vietnamese, but how did we get into the act?

In the Nineteenth Century, France took over Saigon and all of Viet Nam from the Chinese. Six months before Pearl Harbor the Japanese overran the country. The Japanese then turned right around and installed Vichy France as "puppet" rulers. The rule of the French proved more severe and oppressive than that practiced by the Japanese elsewhere.

Six months before the end of the war the Japanese kicked out the Vichy French. To help them rule, the Japanese then placed Vietnamese in places of responsibility. This was the first opportunity in modern times any Vietnamese had ever had any control over their own affairs. They had never been given any training or opportunity by the French that might qualify them to lead or rule. They were kept entirely in a servant class role. Why the Japanese did this is not entirely clear. Perhaps they realized the war was lost and wanted to make friends. At any rate, they gave the Vietnamese power when they had never experienced it before.

When the French returned after Japan surrendered, they found the Vietnamese entirely unwilling to be colonials again. They looked around and found only one Vietnamese with any gift for leadership, Ho Chi Minh, the present Communist ruler of North Viet Nam. They allowed him to set up a government as that of Viet Nam. Then France turned around in a matter of months and kicked him out. Minh went into guerrilla warfare.

The French lost to Minh at Dien Bien Phu in 1954. In the resulting Geneva Conference, Viet Nam was divided between North and South. Minh ruled the North. In an effort to stem further Communist penetration the United States helped form the Southeast Asia Treaty Organization (SEATO). We pledged ourselves to the defense of Southeast Asia and, at the request of the government in South Viet Nam, began aid and support there. Our hope was to help build a strong self-government for South Viet Nam in the way we had built up South Korea. At first we sent military only to advise and train. Then our men found it necessary to begin doing the fighting also if they hoped to accomplish their mission.

FRANCE'S ROLE

Dien Bien Phu was a tremendous blow to France – in many ways. Mr. Haden returned deeply impressed at how embittered it made them-against the United States. Now, they are saying ours is an impossible war to win and their stakes are placed on the idea we will not win:

To their dying day they will hate us for it, because the indication in Viet Nam is that we refused air power when they needed it, and when they could have won. We had given them aid. We had given them advice. We had given them arms. We had given them old planes. But now, when they needed it, in the clutch, in the do or die effort, that they had decided was a do or die effort, and which incidentally they were about to win according to all indications, not lose, when they asked for aid we didn't come.

I talked with a man whose village had been attacked by the Viet Cong. Leading the Viet Cong was a Frenchman. And ten days later he was seen sipping tea in Saigon with Americans and with Frenchmen and with British. And he was spotted, butchered and delivered back to the plantation he had ruled. This is just exemplary of the undercurrent of hatred among the French, who still pay the major protection money to the Viet Cong, who ride safely in areas where your head would be blown off, who continue to operate profitable businesses in any areas of contention.

But you wonder about the French. They are still the power that is making money in Viet Nam. And they have all their chips on Ho Chi Minh, not on the Americans. It is a matter of face saving. It is a matter of clearing them historically—that they were not cowards; that indeed they lost an impossible war to win. And they are bent on the contention that we will not win.

THE VIET CONG

Mr. Haden reported:

The Viet Cong still collects more taxes than the government in Saigon, more taxes than South Viet Nam. And most of those taxes collected are collected below Saigon, which is the area where you are going to find the fighting in the future. It's the richest area. It's the granary for the nation. It could supply enough food for both North and South Viet Nam. And it's the area that is tightly controlled by the Viet Cong. And they want to be left alone.

Outside of Saigon and a few other major cities, there is an indifference to the government in Saigon. And there is an indifference to the government in Hanoi. They find that if the Viet Cong comes, generally speaking, it is well disciplined. They do not necessarily steal. They have the subtlety of staying in your home a few days and doing a few chores that you didn't ask them to do, such as sweeping out the place, or helping with the vittles. Then they ask you as though it were no more than right that as they go on their way you give them a little rice. The peasant appreciates the subtlety of that kind of asking. But by contrast, the South Vietnamese when he visits your home at gunpoint asks for what he wants and goes his way.

THE AMERICAN MILITARY

Mr. Haden returned impressed with the U.S. soldier in Viet Nam:

As a war, it is commonly agreed that we are winning, militarily. I found no one who did not agree on that, including men just in from fighting pockets of action. The hero is the helicopter, undermanned at first from the standpoint of protection—now actually for a limited time with the firing power of a destroyer at the beginning of World War II. The best way I can illustrate that to you . . . is to feature the Orange Bowl. In fifteen seconds a helicopter can put a bullet every eight inches from one end to the other. And as you can figure, everybody you try to hit is over eight inches wide. So that means theoretically you can wipe out that entire area in one fifteen second blast of power, and they can give it thirty seconds at a time. It's a fantastic machine.

The morale of the men is very high because they're winning. The condition from an integration viewpoint was the best evidence of integration of Negroes that I have ever seen in my life. There is a dignity that the Negro has gained as a soldier in Viet Nam that I have not seen here in the States. And there is a quiet confidence rather than an aggressiveness or hostility.

It is the kind of war where you wonder are there any doves? I met none. But they wonder about the Christian church back home with its pronouncements in favor of North Viet Nam and Red China. . . . They wonder about a nation that has its leg shot off but roots for the enemy. They wonder about that. And they wonder about any Christian church that finds itself in the position of being against its own members who happen to be in Viet Nam getting killed.

THE VIETNAMESE PEOPLE

One of the best presentations of life in Viet Nam today is the Movie VIET NAM PROFILE produced by World Vision, Inc. Mr. Haden found that the presence of war for over twenty-five years has left the people with a shocked sense of numbness to violence and slaughter. Long suffering can have that effect.

Their ability to develop strong characteristics of leadership or good leaders has been practically nil. Their background under the French did not prepare them for that. Education, such as was provided, did not carry many past our grade school level. And the whole effort was to keep them as second class citizens.

This goes a long way to explain why American and allied soldiers are doing the fighting today. Haden's observation was:

The Vietnamese generally does not have a stomach for fighting. The greater risk of the American soldier is to be a technical advisor along with one other American . . . to sixty troops, only to find the sixty of them gone and he and the other advisor left under fire. That's not always true, but that is too often true.

Mr. Haden talked with missionaries who have spent a lifetime in Viet Nam, many of them being born there:

Any comments about the Vietnamese as to character always start out with this basic statement, "You must remember that every Vietnamese is basically dishonest." Now these are men and women who love them and who begin with that statement. This is why we are losing the war. This is why a soldier can see it. This is why a casual tourist can see it. This is why even a preacher can see it. We are losing the war economically. It's an economy that has always been controlled by the Chinese, who constitute only 10% of the population in South Viet Nam but who control 90% of the economy. It's a situation where from top to bottom there is dishonesty. How much of it is attributable to culture and to tradition and to naked poverty I don't know, and you could speculate from now until breakfast, but it is a fact.

And I want to give you one insight on this and this is from two reliable sources, and whether it's true or not. I would hate to have to vouch, but I think they're true, because these sources are to my mind impeccable. In the month of June, 1966, the United States appropriated \$360,000 for one facet of their aid. It was to be spent in buying land for villagers and handing over the deed to that province so that they might have a stake in the war, so they might have something to fight for, so they might have a future – a worthy purpose, something that invariably pays off where it has been tried. Of the \$360,000 appropriated, it is my information that \$39,000 of it was used to buy land. And \$321,000 remains unexplained. This is why it isn't difficult to remember one of the many rulers that has served in Saigon boasting that he was a millionaire when he had been in office less than one year. And yet he had never made as much as a captain in the U.S. Army in his life up until that point. The inflation has come with the Americans. Graft always promotes inflation where you have someone who will pay and the ships are backed up—you'll see cargo ships waiting for weeks on end to be unloaded. And it's not just a matter of inefficiency on the dock. It's a matter of different people having their hands out and knowing that you want to get it unloaded.

I remember sitting with a missionary one night who used to be a seaman. He now works in translation . . . and in a thoughtful interview that lasted for more than four hours, he said, "Ben, you know the most difficult thing in all the world is to know how to give money away. The U.S.

has never learned how to give money away. It never seems to get to the person we want to help, in the fashion that we want to see it used. It just never seems to get there." And so it is that the average Vietnamese who used to make a dollar a day and who now makes perhaps two or three dollars a day, is caught up in this extravagant rise of prices to where he is worse off than when he made a dollar a day, and where his fondest hope is that his wages may keep up with the increase in the prices of the things he buys. This inflation is attributed to the Americans. Americans also have a bent for not bargaining in a nation that is accustomed to bargaining, so that bargaining today has all but disappeared. The only things you can bargain for are things stolen from the PX and openly sold along the streets in Saigon.

The spiritual condition of the people is one to produce a great opportunity for the gospel, Mr. Haden found. People who are so far down are usually ready and open for something better. Their common religion is Buddhism with ancestor worship and the same family loyalty observed in Taiwan. This stands in the way of any national cohesion.

ROMAN CATHOLIC INFLUENCE

We have heard of the supposed conflict between Roman Catholics and Buddhists. It may have seemed strange that in a Buddhist country Catholics would be able to rule. Mr. Haden explains this:

They are people who are hungry for education, as every person is in the Far East. And they are getting their education from Catholic universities. The Catholics came to Viet Nam in the sixteenth century. Their program and their strategy is a strategy from which we could well learn, and from which we have learned nothing. Their strategy is to build a very large church. There may be only seven people worshipping there, but it may be able to accommodate three to four hundred, because they do not build for now, they build for the future. They build for the future on the basis of education. Recognizing the hunger for education, they build lavish universities . . . so that today, in a Buddhist country, 50% of all . . . the rulers in the South Vietnamese government are graduates of a Catholic university.

CHRISTIAN WORK AND THE OPPORTUNITY FOR CHRIST

In a relatively few days Mr. Haden saw and did as much as possible. He lived with, traveled with, talked with and ministered with missionaries and pastors. The reports that follow are his.

In South Viet Nam the credit for the work of Jesus Christ belongs to the Christian and Missionary Alliance, which is one of the few churches in the world that grew out of a mission movement, not vice versa. They have been faithful to the gospel here in the States so far as I know without exception, and I can make that statement for few groups. In Viet Nam they have worked through the national church, and they are willing to remain very much in the background, and yet they remain very much in the picture. They have a lot of Christian savvy. I saw many of these people, and I am personally convinced that they are telling the truth when they say there is not a single tinge of heresy among the pastors in South Viet Nam from the standpoint of doctrine. The basic issue today over which there is dissension is how much involvement there should be socially and politically – in a country that is on the threshold of doing things socially and politically – but no hesitancy or hedging about the person of Jesus Christ or the need of conversion. To give you some insight into the savvy of these people, there is an International Protestant Church in Saigon

that you would worship in tonight if you were there, because English is spoken. It's quite a large church, the largest English-speaking church in all of Viet Nam, one of the largest in southeast Asia. But it's the International Protestant Church, and if you read some of their bulletins closely you will notice that it is sponsored by the Christian Missionary Alliance. But this is a very wonderful way of having a denominational church without any emphasis whatsoever on denomination. They just sponsor it. I got a kick out of that. They pick up the tab. They do everything a denomination does, except they just speak of themselves as sponsors of the International Protestant Church.

A THIRD FORCE – THE MOUNTAIN PEOPLE

There are some amazing things going on, particularly among the mountain people. They have been mistreated by the lowland people. All throughout the history of the U.S., all throughout the history of the world, the lowland people have looked down on the mountain people, and I might add in turn the mountain people have looked down on the lowland people. The mountain people in Viet Nam are aborigines. The college students here love to talk about what happens to the aborigines. I want to answer that question. When they are presented with the Lord Jesus Christ the same thing happens that happens when Christ is presented to the lowland people. Some reject and some accept. Some get saved and some don't. But I will tell you this, when they get saved, they really come to life.

I don't know how many of you read *The Bamboo Curtain*. If you haven't read it, I recommend you get the book. It's one of the greatest books ever written on the work of Jesus Christ and the Holy Spirit in this area. It tells about mountain people who are located just 130 miles (roughly) northeast of Saigon. One couple went to this area to recuperate, one missionary couple of the Christian and Missionary Alliance. And they had a burden for these people that they heard about. They made contact with one or two of them in the town. They knew they had a language that wasn't reduced to writing. They begged their mission oversight to permit them to work among these people, and after some long delay they finally got a trial basis which ended up in their being there nearly 45 years. I think I met every character in that book, *The Bamboo Curtain*.

I will add that their first convert was a man who led most of his tribe to Jesus Christ. He is only now in his early thirties. And he was primarily used at the age of 24. If you want to read about the power of the Holy Spirit, read *The Bamboo Curtain*.

You read about one little man that I met who was a sorcerer, who was truly demon-possessed, who truly had the power of the devil in person, the power to pronounce death upon another person and to have it happen, the power to call demons out of a person, as well as to put demons into a person. And this sorcerer was led by this convert to Jesus Christ. I met these people.

They now have the Word of God, not the whole thing, just part of it as I understand. I watched their faces, an openness that I did not see anywhere in Viet Nam. And it didn't shock me when I found out that their parents do not steal from the Americans. When they stand guard they remain on guard.

The mountain people constitute a third force that you're going to hear about. It's a force you don't read about in your magazines or in any analysis that I have seen on Viet Nam. It's a force that is primarily led by Christians, and at this point it's small. But it's an attempt by mountain people to become independent of both South and North Viet Nam. When the Viet Cong patrols go into the mountains they disappear and are never heard from again. And so often this happens to the patrols from Saigon. They are afraid of the mountain people. They have hardiness, zeal, and less guile in their faces than any people I have seen in my life today.

I went there with a man who has found the war much of an inconvenience to him. His

name is Mr. John Newman. If I were making a film on missionaries I would use him. That's all the war is to him, an inconvenience. There is a certain plot of land that these mountain people, he hopes, will settle on and use, learn how to grow crops, learn how to have a thriving economy. The Viet Cong have ordered no one on that land, under threat of being shot. John periodically goes out and checks it. He could care less about the Viet Cong or Vietnamese or what have you. He's that kind of man.

MILITARY CHAPLAINS

Of the servicemen in Viet Nam – even at the front – only 10% of them are attending any kind of worship service. The very basic reason is because in my opinion the chaplains of the services are not dealing with either life or death. They are dealing with ritual and with liturgy. These are men who are dying. Or men who would just like to live. I talked with a chaplain who had just returned from a fighting unit – seven months of fighting – and I said, "Did you talk to the men one Sunday concerning the odds were that many of them might not be there the next Sunday?" He said, "Oh yes, we have seen a lot of action." I said, "Let me ask you, do you give . . . an invitation to accept Christ as Lord and Savior?" He said, "No." I said, "Why not?" He said, "Because we seek not to offend. You know we don't want to offend people with liturgical backgrounds or more formal backgrounds than those that have informal backgrounds." I said, "Why do you hesitate to offend when a man may die? Have you ever met a soldier who was offended by an invitation to come to Christ?" And he said, "No, truthfully I haven't. I will admit this is a very difficult question. Whenever we have a retreat the men just seem, well they really kind of rush to make commitments. Every time I give the Lord's Supper, I point out to them that if they haven't made a commitment, now would be a good time to do so." I said, "But you don't know their names? You don't know whether they made a commitment? You don't talk with them privately? Then you don't know if anyone has ever come to the Lord's table after making a commitment?" "No." "But you don't want to offend?" "No."

Then in talking with him I found that in all frankness the theology he had learned in the States was the theology he was preaching in Viet Nam. And it is not a theology that would cause any man to commit his life to Christ. But you see the hunger is there.

I want to give you by contrast a man who is making headlines among the missionaries, and among the pastors in Saigon. He is a Texan, a southern Baptist. He is a man as I recall who had one brief pastorate before going into the chaplaincy. . . . Early one morning I went to the training center for 7,000 South Vietnamese soldiers. Then in the afternoon I went to an Air Force Base where this particular chaplain has a service at 5 p.m. He gets out by 6:00 because the Catholics follow him with a mass. He calls it the country church. He started it with seven soldiers. I must admit it's a bit unorthodox.

I went there with the basketball team which calls itself "Venture For Victory" and which is sponsored by Overseas Crusades. . . . Two of these men had given testimony, one of them a Negro who had come to Christ one year before. He had been recognized as he walked in by another Negro who had roomed with him in France in the Army, and who followed him out afterwards and came to Christ.

During the service the chaplain proceeded to ask for a personal testimony from two basketball players. Then he turned to me and said, "Ben, we have just a very few minutes. We have to be out at six." I share this with you because this is of the Lord. I took twelve minutes. I had no idea what I was going to say. At the end we had ten first-time decisions for Jesus Christ. I had never felt greater power of the Lord. It was from a group of about 200 Air Force men.

This man was organized. There was a man that followed each man out after he had come forward and knelt in front of the church. And he got his name and gave him a Bible, and he went through the plan of salvation. He counseled with him 30 minutes and all of that information was complete for this pastor of the so-called country church.

I would assume that on other occasions he was quite formal. But he was informal enough to hit a general across the rear when he took the Lord's name in vain and to inquire whether he was praying. I got a kick out of that. He says, "If you're not praying I want you to know you won't do that in my presence." And I might add the general didn't correct him. He is fining up his church at 5 p.m. He is filling it at 10 or 11, or whenever his morning service is. He is outdrawing any chaplain on that base. And he is doing it because he never preaches the Word of God without caning for a decision, without seeking that lives might be changed. The opportunity is there. But liturgy and theology and things that do not speak to the human heart are not for Viet Nam.

THE CHALLENGE IS THERE

I want to close with a couple of sobering observations. The indications are that when we occupy a square foot of ground and then move on, the square foot of ground is occupied by the Viet Cong. The indications are that a square foot of ground that is occupied by the Americans must be continuously occupied by an American, which would indicate that instead of having 350,000 to 400,000 soldiers it will take one million . . . if we are to win. And it will not be a war that in the classic sense is ever won. It is the pitiable effort of a great nation trying to do the Christian thing without Christ, and without extending Christ, without understanding that dishonest men remain dishonest until Christ makes them honest. And that Viet Nam has to be changed from the inside out and will never be changed at the point of a muzzle, and will never be changed by a dollar bill. And the war will spread, if not now, in years to come.

And when you wonder why we are there – it's a pretty sobering thing if you look at the globe and if you wonder why Australia was so quick to send troops. It's because Southeast Asia is aware that without the United States. China will engulf all of it. And make no mistake – that's not a matter of party, not a matter of politics and not a matter of conjecture – that's a matter of the simple expediency of the power vacuum which will be filled by the U.S. and its allies, or by China and its allies. It's not a war that is encouraging. But it is a country that today offers fantastic opportunity for Christ.

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The Philippines

How are Americans regarded? The United States governed The Philippines from December 10, 1898 until July 4, 1946, when we granted that island country complete independence. We had liberated her people from the Japanese in 1945. Before the war we had begun to grant self-autonomy. A commonwealth government with her own President had been allowed in 1935. However, in spite of what America felt was a very gracious and benevolent treatment of our "colonial" possession, Dr. Gutzke and Mr. Haden found we as a people have not the appreciation and respect we would have hoped our actions would have gained for us and that we would so like to have.

The fighting was first between Filipino nationalists and Spain, who for over three hundred years had ruled The Philippines. (A Spaniard, Magellan, had discovered the islands in 1521.) Then in February, 1898, through the sinking of the battleship Maine at Cuba, we entered war with Spain. We gave the Filipinos reason to believe we were fighting with them for their own independence and had actually had our representative present when The Philippines declared their independence. But in Paris in December we granted Spain a treaty and took the Philippines as our own. We had to militarily occupy and defeat the Filipinos, first in open battle, then in their continued guerrilla resistance, to assert our rule. Then within fifty years we turned around and gave them an independence for which they felt they had contributed nothing. It provided them little chance for a feeling of national accomplishment or achievement.

NATIONALISM

"I haven't found the nationalism in other countries that I read about in our magazines, except in The Philippines. And there it is underrated." This is Ben Haden's statement after his return. He found the Filipino, however, frustrated by the lack of a clear sense of national destiny. The nationalistic spirit actually is a carryover from their keen desire and drive for independence in the late nineteenth century.

National cohesiveness is also greatly hindered by the absence of linguistic uniformity. They have no national language. Actually English is the closest thing to a universal language, but it is not well mastered by the average Filipino. Of their own they have some 75 different dialects, of which four would be termed "major" languages or dialects. Dr. Gutzke wrote that a national congress had been convened several years ago. Tagalog was chosen as the "national" language. Yet he was told less than 50% of the people can speak it. Mr. Haden recalled a statement of President Magsaysay: "I can't take this. I can't even talk to my own people."

THE ECONOMY

A strange factor is the control of most of the economy by Chinese. Although they do not enjoy a favored position (no Chinese child born in The Philippines has citizenship), they have managed to trade their way into economic advantage.

The people as a whole are poor, like most of the Orient. Average income per year is around \$150. Credit is known, but at such exorbitant rates of interest (12% minimum) as to be almost prohibitive.

The situation in their economy is another indication that leadership has not come forth among the Filipinos.

EDUCATION

Dr. Gutzke and Mr. Haden were engaged in city wide meetings in Iloilo. Dr. Gutzke wrote, "This city has 180,000 inhabitants, of whom 60,000 are students!! 'Education is our principal industry in this city.'" Both he and Mr. Haden observed the same zeal for education and the same looking to education as the one personal hope that is found throughout the Orient. They found 500,000 students in and around Manila. Parents are said to mortgage themselves heavily to provide the means for an education for their children. Yet the people were found to lack practical application of the things learned. They are able to take in stores of information and feed it back mechanically. But they have not successfully mastered the ability to use and apply that information.

The people all seem to be shooting for the higher-paying-with-hoped-for-less-work white collar jobs. Their dislike for dirty work is said to follow the standards they consider the Americans to have taught them. In any event, there is a shortage of persons with a willingness to undertake the lesser positions status wise.

There is also an acute shortage of teachers. Dr. Gutzke reported:

On some islands, because of the shortage of teachers, an unusual procedure is followed. One year everybody studies grade one. The next year everyone takes grade two. The next year grade three – the next year grade four – the next year grade one, etc. In this way grade one is taught every fourth year. Thus it could be that your child would be 9 years old before he could start in grade one. The grade one would be ages 9, 8, 7 and 6.

THE FAMILY

The family was found again as the main attachment of importance. Yet here, reflecting a foreign influence, the active leadership was observed to be in the hands of the mother and wife. A mother with her children walking along and the father traipsing some paces behind typified the situation.

Mr. Haden found from missionaries that it was very hard to teach the need for repentance, outside family situations:

I asked them what about the morals of these people. She [a missionary] said, "We were nearly nine years before we realized the immorality. Then we found that they were taking second wives" . . . They were running off with other women and then they had to take a second wife. That was the polite terminology for it. . . . The hardest thing on earth is to pinpoint sin. They don't think lying is sin. They don't think stealing is sin. But of all things they have hit upon, the best definition of sin that they seem to understand universally, is talking back to your parents. . . . That's sin, and they all realize that is something that has to be atoned for.

RELIGION

The country is predominately Roman Catholic. Protestantism did not enter until this present century with American rule. There is also a Moslem (Mohammedan) representation of 2.5 million.

An Independent Catholic Church was established during the revolt against Spain. Mr. Haden reports:

In the year 1898 the leader of the insurrection against Spain then appointed Philippine clergy for the Catholic Church and insisted that the masses be said in local dialect. Imagine the

appeal of that with 72 dialects. The question ended up before the U.S. Supreme Court, the decision being handed down in 1906. It involved whether or not these breakaway churches had the right to retain the properties which they had claimed as their own or whether they had to return this property to the possession of the Roman Church. The U.S. Supreme Court decided it had to be returned to the Roman Church. And periodically you will hear members of that church say, "We could have been the majority though now we're the minority."

The National Philippine Council of Churches includes the Independent Catholics. An ecumenicity was found there among the non-Romans not found elsewhere in the Far East. Members of the Council, such as the Independent Catholics, are open to all things evangelical.

How does this ecumenicity work? In Iloilo Dr. Gutzke's and Mr. Haden's engagements were primarily with the Central Philippine University under the direction of American Baptists and with the Baptists. Mr. Haden reported:

The United Church in that town happens to be Presbyterian. And they are so strongly Presbyterian that they will not have their children, some of them, baptized in other United churches, but insist that it be in theirs, since they still think of themselves as Presbyterian. Not a member of that church attended any of our meetings in the course of a week, so far as we know.

Independent Protestant communions are active now in The Philippines. The American Baptists are not in the National Council. Others are Foursquare Gospel, Assembly of God, Conservative Baptist, Southern Baptist and Christian and Missionary Alliance.

A PEOPLE REACHING FOR GOD

All the services would not be alike. And certainly all the churches would not be the same. But the following report by Dr. Gutzke, written at the time, seems to represent the hunger, the barriers, the need, and the opportunities for Christ:

At 5:00 p.m. I was picked up by Mr. Morgan, pastor of The Foursquare Gospel Church. I was taken to his home for dinner and then to his church. Here I was scheduled to speak in a service called Bible Study. I spoke on Ephesians 4:1-3 but I again felt at a loss to know whether I was being understood. The people are willing but I had the feeling that English is not their mother tongue, nor is it the language of common speech. They listened intently to my English to understand, and then tried so hard to understand the spiritual truth I was trying to share.

What usually takes me about 20 minutes to present I had said in 5-6 minutes!! And I am not sure they got my idea at that. Fortunately there is a lot more in Ephesians 4 and 5, and I went on to further sections and continued to point out meanings. They paid close attention but I could not read their faces. I felt as though I were writing on paper I could not see!! As though there were a curtain between my eyes and my pencil and paper. I had to trust I was saying something they could grasp.

But I could feel their participation in the service as conducted by the pastor. Using certain characteristic phrases he evoked response and animation. The pastor startled me in the second chorus by starting a loud clapping of his hands in rhythmic fashion. The people joined and the whole atmosphere seemed some. what alive. It struck me that this was something they could do – as if *this* they understood. Then when the hymn was devotional and in the language of prayer, as they sang the chorus some would raise a hand high above their head in a gesture of imploring for

blessing. It touched my heart to see those hands rise spontaneously. I shall long remember one old woman, worn, weary, sad looking, with no apparent response to anything, tremulously raising both hands before her in a piteous gesture for merciful help. Immediately I was glad they were raising their hands!! Such overt action gave them a chance to participate. And of course I compared our stiff formal decorum which discourages any sort of overt response – with us even the singing is so discreet and so genteel it can scarcely be heard!!!

I was reminded of the "seasons of prayer" practiced by the China Free Methodists in Kaohsiung. Everybody praying out loud at once!! And why not? In our "silent" prayer periods no one shares in one's thought – so nothing is really lost when all pray together out loud. On the other hand I think they have a greater sense of fellowship, and even of communion, in their volume of sound in all voices being used.

WYCLIFFE TRANSLATORS

When the conference planned in Viet Nam was cancelled, Dr. Gutzke was able to accept an invitation to go to the headquarters base of the Wycliffe Bible Translators on the island of Mindanao. Wycliffe translators are working among forty groups in The Philippines. If necessary they reduce to writing the language spoken, developing a grammar, and then beginning to translate the Bible into that local dialect. Dr. Gutzke went to minister to those who are ministering to others. This is his report:

On Tuesday morning Bill Foster in his Wycliffe Translator's plane (provided by First Presbyterian Church of San Diego) took his 3 year old son Rodney, Mr. Ward one of the translators, and myself out to Mr. Ward's "location" in the village of WA-O. In about 25 minutes we got to the village which would take 8 hours by truck if the roads were passable. Often they are not. Once the Wards were marooned out there for 3 months.

As we approached the landing strip, Bill flew over it once to signal that the water buffalos grazing there should be cleared away. By the time he circled around the strip was clear and we landed. Very much the same as when I flew out to several of Adger McKay's preaching points from Ometepec in Mexico.

We were greeted by the head man of the village who wore a Mohammedan fez and spoke English quite well. With pride he took us to the mosque he is building in the village. Covered with aluminum sheet metal its minarets (cupolas) rise above the village buildings in an impressive fashion.

Mr. Ward says these people do not really know what the Koran says nor what their doctrines mean. However they are schooled to despise Jesus of Nazareth as a much lesser prophet than Mohammed. They are cooperative and willing to help in reducing their language to written form. They will help in preparing primers, lexicons, etc. But so far they will not help to translate the Scriptures. However, Mr. Ward has found two individuals who are willing to help.

For our benefit they set up several brass gongs and proceeded to give us some "music." There were three persons, one beating out a tattoo of kettledrum "cracks" by using thin strips of wood banging on an oil can, one banging a series of inverted brass bowls like a bell ringer, and the third one thumping a big brass bowl the size of a dishpan and giving a booming sound. As nearly as I could distinguish, there were three different tempos in three different rhythms that somehow blended together in a cacophony of noise that was meaningful. About 40-50 people of all ages stood and sat around with rapt interest. Whatever it was struck a cord of response in them! All this was done inside the mosque which is still unfinished and is mostly a large dirt floor with a few wooden benches. At least there were no idols in sight!

Later we were taken to the headman's house where we were treated to a tray of corn on the cob. There was no butter or salt or sugar – just the corn – but it was very sweet. When we finished, the headman put remaining cobs in a plastic bag and sent them along with Rodney, the three year old.

Just then a bit of diversion occurred. A man came to request that Bill fly out to the hospital a man who was sick. There was no question in Bill's mind. So he took out the rear seat of his plane clearing a space usually used for cargo. Mr. Ward and Rodney would have to sit on the floor with the second native who would accompany the sick man to the hospital. Then we waited an hour till they brought the sick man.

Two men came carrying him in a litter. He was transferred into the plane. We flew to Malay-balay where the hospital is. Bill circled over the hospital by way of signaling that he had a patient aboard. A little after we landed in the pasture field, the ambulance came and took the patient. Then we flew home – 45 minutes late for lunch! But one can see why these workers win goodwill from the people.

Dr. Gutzke had this further observation and challenge to every Christian:

These people are wonderful. In my mind they are heroes. Isn't it strange and sad that I hear one of their principal problems is personal jealousy? They are so cut off from the home folks, the home churches, and the affairs of their people in the States. What they hear about the New Theology in the church at home is so confusing. What they hear about the new emphasis on social action on the one hand, and the growing interest in the "gifts" of the Spirit on the other is really disturbing. Then they wonder how long they will be allowed to carry on here. When they hear of the race riots on the one hand, and the anti-war demonstrations on the other, and have to face the native government with a right answer to all kinds of questions – they are in a state of real anxiety.

They need the presence of the Lord. They need His blessing – His assurance. Often they neglect to study the Bible for their own needs, and they seem to be discouraged about prayer. In so many ways it all seems so pointless – they seem to have no slackening of their personal dedication to their work. They are here to serve and if there are any faint-hearted ones, they have probably gone home. But there is the dull heavy burden of a weary load to which they are committed.

There is a follow-up to the mention of Wycliffe contact with the Moslems. This is told by Mr. Haden:

I talked with a Wycliffe translator who had spent the night in the southern tip of The Philippines. He was kept awake most of the night by the missionary who occupied that house and by 50 Moslem leaders who sat in his living room, asking questions until the wee hours of the morning about the Scriptures. They had become aware that they are supposed to believe the Scriptures to be a good Moslem. They were wondering what the Scripture said, what they said about Jesus, what they said about personal living, what they said about eternal life, and what they said about the means of salvation. This was not in any academic, antagonistic debating atmosphere. They were men searching, and searching for personal faith in Jesus Christ. That missionary was from New Zealand. The missionary I spoke with was John Kyle, from California, who used to be a produce man, and who in his late thirties with four children came to seminary and finished one year ahead of me. He now heads the business operation for Wycliffe throughout The Philippines.

OPPORTUNITIES FOR CHRISTIAN WITNESS

Both Dr. Gutzke and Mr. Haden became quite concerned about their ability to communicate to their listeners in English. They longed for the help of interpreters they had in Taiwan. But here the people claimed to know English. Actually in fact, it was a struggle. In one meeting, seeking to avoid embarrassment and offense, Haden proposed that if the audience had difficulty understanding his English they might raise their hands. This proved only to offend because it was accepted that he was doubting their ability to understand correctly when hearing English. Language is a problem in The Philippines.

There was, in so much that was observed, that same sense of the people not wanting anyone to think they didn't measure up, so much pride. Haden heard of their Vice-President being so insulted at having to travel tourist class because all first class space on his Pan American flight was sold that he sued and was finally awarded \$80,000 by the Supreme Court of The Philippines. They want to be considered as good as anyone. Yet things do not yet appear to have gelled to make them a strong people. And where there is such an apparent need for help, there is often underneath an opening and always an opportunity for Christ. They were found to be a likable and a gracious people.

The people and their country are no doubt handicapped by many ideas they have picked up first from the Spanish and then the Americans. In the church they fight the same lack of direct contact with Christ both Catholicism and American nominalism have passed on. According to Haden, "They look to this nation and see all our preoccupation with luxury, and they want it. They see that we are churchy without glorifying Christ and they are willing to settle for it."

Further, they are not oriented in the Bible and lack contact or study with it. Such a thing as the Bible teaching Dr. Gutzke presented was unknown to them.

Dr. Gutzke encountered one group, a sect, called The Church of Christ in the Philippines. They have some background in the Christian gospel, but their own founder has added to that – like Mormonism in this country. But in the point of stewardship they provide a picture in contrast to regular Protestant groups. And there are more of them than there are Protestants. They are growing because they are challenging their people to responsibility. Dr. Gutzke said, "They are the only people that build their own buildings and promote their own program and won't accept a dime from America. . . . They are the only ones over there that have produced anything like stewards."

Opportunities are present wherever there is a need for Christ. And Christ works when there is repentance, openness and calling upon Him. Here is an account, two accounts, of Christ working in Mr. Haden's words:

I talked with a man who had been to a national Filipino convention of his particular denomination, which is a large one. The second or third day of the convention a layman got on his feet. There had been prayer and talk of the Holy Spirit. He said, "If I may speak I have to. For three years I have been treasurer of my church. And the pastor and I have been taking 50% of the collections and splitting it each Sunday. I have recently come into conviction, and I have begged my pastor to stop with me. But he has insisted that he is underpaid, has children, that he can't stop. I know now I break his heart in speaking, but I have to ask forgiveness before Almighty God for stealing His money for three years." There was not shock. There was not dismay. But suddenly as though there were a revival, pastors and members from all over that denomination were on their feet, confessing their personal thefts. That has to be changed. And that can't be changed unless repentance is preached with the love of God. A glimpse of the loveliness of God has been caught. A glimpse of the majesty of God has been caught. A glimpse of the littleness of man has been caught. But the repentance required for conversion has not been caught.

For a long time I had been planning to receive Jesus Christ as my personal Savior. But not

until there was a force guiding me to accept Him did I feel proud, safe, and quite happy.

And so long as I live I will never forget the guts that it took my last day in Iloilo, by women who had come from families where they said, "We don't mind you working for the Baptists. We don't mind a thing you adopt. Just don't announce it because it will affect us, your family." That's the general instruction. But that morning they were asked for something that is unusual among the Filipinos, "Will you personally remain standing when all the others have left if you are willing to turn over your life to Jesus Christ." There had been five straight mornings where they understood what conversion was. And my heart sank because no one stayed. And then nine walked back in and signed their names and pledged their lives. And it was known and it was muchly prayed over.