

If you were to compress all the people of Canada into one half of the State of California, you would have a good approximation of the size and population of troubled South Viet Nam.

In spite of the war, however, South Viet Nam is a beautiful and fascinating tropical country. For the camera enthusiast, there are outstanding scenes of rivers, streams, canals, rugged green mountains, jungle valleys, lush paddy fields, oriental fishing fleets as well as immaculately kept coffee, tea, and rubber plantations. Everywhere there is vivid diversity between old and new, beautiful and unsightly, familiar and unfamiliar. Viet Nam is a veritable mosaic of peoples, cultural and religious influences, habits and customs that is startling. The nation was middle-aged when Christ was born. Through the centuries the cultures and religions of China, India, Europe, and America have intermingled with and vastly influenced the Vietnamese way of life. One sees the educated and wealthy elite, village farmers, yellow-robed Buddhist monks, white-robed Cao Dai priests, the Hao Hoa puritan Buddhist, the scantily clothed tribes people carrying bows and arrows, ~~(some of which are poison tipped)~~ Black-robed Catholic priests and nuns, white-suited Protestant pastors.

South Viet Nam is not a land of the hungry and ignorant. Except where war has interfered, the people do not suffer for lack of food. Thousands of elementary schools have been built. There are a number of good high schools and three universities. Ninety percent of the people are literate. The people have an enormous resource of intelligence, and native skill and pride and a fierce will to survive in freedom.

Viet Nam has experienced war since 1940. In that year the Japanese came. When they left in 1945, the French endeavored to reestablish their colonial rule. Immediately the Communist Party, known as the Viet Minh and headed by Ho-chi-Minh, obtained the participation of non-Communist political groups in an all-out war

to end French rule. During the eight-year conflict, the Viet Minh liquidated a multitude of their non-Communist collaborators who were potential contenders for power. They also established an effective control ^{over} of village governments.

When the Geneva Peace Pact of July, 1954, ended the war and divided the country at the 17th Parallel, Communist troops in South Viet Nam went underground. They remained in South Viet Nam under Hanoi's support and control ~~and~~ ^{but} with the new name of Viet Cong. In 1960, Hanoi openly admitted she directed their guerrilla warfare, their terror techniques, their deliberate assassinations and kidnappings, and wanton violence and propaganda. North Viet Nam ^{with the backing of Russia} ~~and the Chinese Communists~~ had chosen to make South Viet Nam the test case of a war of national liberation. ~~and~~ they therefore ^{sent} enormous quantities of war materiel and man power ⁱⁿ to South Vietnam accomplish their avowed goal.

The Geneva Peace Pact of 1954 was supposed to have ended all this, but it did not. The three lessons learned in two World Wars and the Korean conflict were:

- . Retreat does not bring safety
- . Weakness does not bring peace
- . Negotiated appeasement ^{invariably} merely feeds the ~~the~~ appetite for aggression

These lessons were learned at such a tragic cost in dealing with Hitler and Mussolini and Hirohito, but they were not heeded by the signers of the Geneva Peace Pact. Little wonder, therefore, that the division at the 17th Parallel did not solve anything.

The Viet Cong are ubiquitous. They're everywhere. Unknown to you, your house servant, a neighbor, an office employee, or even a functionary in government may be a VC. By day he wears the aspect of a loyal citizen. At night he may slink away for a few hours to commit some dastardly killing or sabotage.

Until recently large sections of territory were under Viet Cong control. In these areas the V.C. collected the taxes and governed the people. Their acts of Terrorism, assassination and Pillage are legend.

~~According to the Jan 5, 1970 issue of the New York Times~~

According to the N.Y. Times, Jan 5, 1970 the International Control Commission ~~reported that~~ ^{has} for the 9 year period they had documented records of 32,000 murdered, 60,000 kidnapped and 129,000 wounded civilians by the Viet Cong. Every murdered or kidnapped man was a key man in the village government or school - in other words a potential resistance to the Viet Cong.

~~The Viet Cong normally seizes~~ ^{normally a Viet Cong} Moral Intervention Squad enters to secure the village government. First ^{the Squad} they seek to persuade the most efficient and popular ~~and~~ the most disliked village leader to become Viet Cong.

If he refuses he is killed or kidnapped. If he is killed a note is pinned to his clothing stating ^{the Viet Cong had been in the} ~~any~~ deeds of maladministration he may have committed.

If the killing or kidnapping did not cause the village to acquiesce then night after night the Viet Cong surround the village, fire rifle shots over the houses accompanied by threats ~~and~~ and the siren of the village leaders broadcast over loud speakers. The rifle shots are interspersed with fire crackers all night long. The fields around the village are planted with poisoned bamboo staves and trip mines attached to grenades stretched across village walks. Always the promise is broadcast that if the village accepts Viet Cong rule the terror will cease. Finally if the village does not capitulate it is burned down. In a recent four year period they burned 4,559 villages to the ground.

1 Large sections of territory ^{until recently} were under Viet Cong control. In some areas, the VCs are collecting the taxes and governing the people already. Their acts of terrorism, assassination, and pillage are legend. In the past ten years, they have kidnapped forty thousand, killed eleven thousand, heartlessly maimed thousands more. In four years they burned 7,559 villages to the ground.

And so after ^{30 years} two and a half decades, the people are used to the blood-curdling whine of mortar fire, the chatter of machine guns, the vivid flashes of tracer bullets, and the brilliant flares arching the night skies.

They are familiar with scenes of the dead and dying, streams of refugees, and the cream of Viet Nam's youth marching forth to the battle front. Separations, sorrow, and death have smitten every Vietnamese home.

No longer is there normal postal service. Bus and train service is limited. Many roads are closed. No one is safe ten miles out of Saigon in the middle of the day. Saigon itself is a city of hasty pleasures, of uncertain faith in victory, and sometimes of sudden death.

There are gross illegal monetary dealings that undermine the economic stability. And merchants immorally hoard the supply of rice to force up the prices.

In addition, loyal Vietnamese find it difficult to believe and trust the promises of the United States. They question our integrity.

They are fearful we will abandon them in negotiated peace talks. They know our record of negotiating at Yalta, Teheran, Potsdam, and in Korea; and they don't like the results. ~~(They are unwilling, therefore, to abandon themselves to total commitment.)~~

Protestant missionary work in Viet Nam began in 1911. From then until 1956, the Evangelical Church of Viet Nam--established as an outgrowth of The Christian and Missionary Alliance--was the only Protestant church in the country. During all those years, the work was carried forward in the face of restrictive

Substitute from yellow page

Every

1964 Form 1965
Killed 9,886
Wounded 20,454
1968 (1/2 yr)
Killed 2,462
Wounded 7,129
1965
Killed 9,886
Wounded 20,454

omit

Tot report

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measures of government.

Despite this, from the beginning the Lord's work reads like a continuation of the Book of Acts. The Holy Spirit brought key men and women into contact with the missionaries.

In Hanoi a celebrated sculptor as well as a wealthy university man and also the editor of the newspaper were among the first converts.

At Hue one of the first converts was the wife of a Duke at the royal court, and their first pastor had been the royal court historian.

The Danang church began with the conversion of a Confucian classical scholar of reputation, as well as four members of the royal family, three customs officials, and three secretaries employed in the head office of the government railway. This Danang church doubled its membership each year for a number of years, until there were over one thousand members. The Christians had received the contagious type of salvation, and as in the days of the apostles they went everywhere talking the gospel.

At Faifoo a popular actor well known throughout the province was converted, and after being trained in the Bible school became a famous preacher. Like Paul he was called before the governor, jailed and finally exiled because of his phenomenal success in preaching the Word.

One remarkable feature of the work in this country was that while the missionary was prohibited to minister in other than the main cities, the national brethren carried the saving message to the lesser towns and their work yielded good results. By 1927 the work had progressed to such an extent that the Evangelical Church of Viet Nam was organized with its own administrative setup. Complete self-support was made a requirement for full membership in that national church body. Congregations that were subsidized by the mission were permitted to take part in the discussions, but they could not vote or hold office. The method employed in attaining self-support was rather novel. For every ten

members the mission subsidy was reduced 10 percent. When a church attained 75 members, all mission subsidy ceased. By 1935, sixty-three churches had attained full membership in the national church, and each had its own church building with its own money. By 1939, 121 congregations had attained full self-support. In 1941, mission subsidy ceased altogether.

This promising work was dealt a severe blow with the coming of World War II and the invasion by and occupation of Viet Nam by the Japanese. During that war, nearly all property of the mission and the church was looted, and every building damaged. After World War II, the scenes of desolation were changing for the better; then the war for national independence broke out. Beginning in 1946, this caused heavy loss of life and property and tragic suffering among the people. During that internal war, disaster came to many Christian homes. There was scarcely a week that some prominent Christian, sometimes a pastor, was not robbed or killed. Because of the threats, rumors, and sporadic attacks on the towns, many Christians decided to seek safer surroundings. They wandered in the mountains and out-of-the-way places. When they returned, destitute, they found their homes had been invaded and looted and that they had lost everything. Other Christians were drafted or tortured or imprisoned by both sides in the conflict. Since they did not want French rule or Communist tyranny, they were badgered by both.

The war damages to churches were especially great. Many of them were closed and burned or occupied by the military. The believers--to a large extent and for long periods--were deprived of the ministry of the Word.

What happened to the Protestant church under the Japanese and during the war against France is being repeated at an ever-accelerating rate in the present ~~conflict~~ effort to remain free from Communism.

attach theory

(note here)