A STUDY OF THE EFFECTIVENESS OF EVANGELISTIC TECHNIQUES WITH CHINESE CHRISTIANS: WITH APPLICATIONS FOR THE MISSION FIELD OF TAIWAN

by

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INTRODUCTION

The call of missions cries out from the ends of the earth. Many millions of people have never heard the gospel and are waiting for someone to share the good news with them. Some have responded to this call of taking the gospel to the unsaved millions of the world, and others contemplate all of the many factors involved in doing missionary work. Missionary work needs to be defined here as cross-cultural evangelism in a foreign country which opens up a whole new set of problems in analyzing missionary work.

This thesis will focus on the problems and issues facing missionaries attempting to plant churches in Taiwan. Next an analysis of research done with Chinese Christians will be explored followed up with suggested applications for present day missionaries in Taiwan. Finally, projected theories for developing an evangelistic strategy for the field of Taiwan will be explored. The study done with the Chinese in this thesis will not only benefit those considering doing missionary work in Taiwan but also will aid in developing strategies for evangelizing other mission fields in the world.

CHAPTER 1

Problems and Issues Facing Missionaries in Taiwan

Introduction

Taiwan, like any other mission field in the world, has its own set of unique problems relating to cultural differences. Identifying these problems helps to formulate a base of information for developing a strategy of evangelization. An overview of some of the problems in Taiwan will be presented here, giving some basic insights into cultural evangelism in Taiwan. Growth in the churches of Taiwan has come to a standstill because of various problems. The need for recognizing and identifying these problems is apparent.

> A once thriving church has stopped growing. Why? Other churches with former good growth are experiencing days of decline. Why? Where must we go and what must we do if the church in Taiwan is to once again regain its lost momentum?[1]

History

As a prelude, some basic facts relating to Taiwan will

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[1] Allen, J. Swanson, Taiwan: Mainline Versus Independent Church Growth (South Pasadena, California: William Carey Library, 1970), p. 13. Swanson will be quoted frequently as most of his books were written in connection with his doctoral work abut the field of Taiwan done at Fuller Theological Seminary in Pasadena, California.

be helpful. Taiwan was obscure to the outside world prior to World War II, but its people had contact with foreign powers starting in the 1590's with the Portuguese. This was followed by the Dutch occupation from 1624-1630, when merchants, missionaries and others arrived to expand foreign trade. Taiwan next came under the Manchu rule, then under the Japanese domination, and returned to Chinese control from 1683 to 1945. Finally, before the Bamboo curtain fell in China, the nationalist government retired to Taiwan under Chiang Kai-Shek by December of 1949. This mass exodus produced a population explosion, but a successful land reform program was instituted under Kai-Shek's administration. From the 1940's to the present, Taiwan has changed from a rural, agricultural type society to a modern, industrialized world power, one of the leaders in exports of all kinds.

Taiwan's religious history is varied. There are contrasting periods from very responsive times to indifference in the 70's. The breaking up of the ground and the planting of the Word of God occurred from 1945-1955. Harvest time came from 1955-60 followed by conservation and storage from 1960-65, but many were leaving by the back doors of the church. An apathetic attitude developed in the 70's and carried over into the 80's.

> The harvesters had increased but the harvests had not. And much of the crop harvested earlier began to turn stale. Stagnation, bickering, and dissatisfaction began to take their toll in increasing number of churches.[2]

These problems today are still a constant challenge to missionaries in Taiwan.

Demographic Information

Most of Taiwan is made up of immigrants from China. The population is Chinese, and the Taiwanese are heavily influenced from the customs and philosophies of China. Most of the immigrants are from the southeastern Chinese provinces of Fukien and Kwontung, and a sizable number from other parts of China.

There are several dialects spoken in Taiwan, the principle one being Mandarin. Also the dialects of Fukien, Hakka and Taiwanese are spoken in addition to the aboriginal dialects.

Taiwan is composed of several religious groups stemming from the many groups involved in Taiwan's early history. The early immigrants from China brought the religions of Buddhism and Taoism. In the 1600's the Dutch introduced Protestant Christianity and the Spanish brought Roman Catholicism. Later the Japanese introduced Shintoism.

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[2] Allen, J. Swanson, The Church in Taiwan: Profile 1980 (South Pasadena, California: William Carey Library, 1981), pp. 26, 27.

Confucianism also is a strong influence in areas of ethics, morality and academic thinking. With only about 7 percent of the population claiming to be Christian, missionaries and church planters are greatly needed in Taiwan.

There are four main ethnocultural groups in Taiwan. The Highlanders arrived in Taiwan in the 1600's and gradually have moved from the coastal plains to the high mountain ranges and live in aboriginal villages. The Mainlanders began arriving in 1945 from China when Japan took over. Most speak Mandarin, China's official language. The largest ethnocultural group is the Minnans, also from China. They also came in the 1600's and have become the major stream of life in Taiwan. Finally, there are the Hakkas, the least responsive to the gospel of all the groups. For years in Taiwan, the Hakkas have had the reputation of being resistant to the Christian gospel. The percentage of Christians among them are conspicuously lower than that of other subcultural groups.[3] These four ethnocultural groups must be recognized in developing an effective strategy of evangelization in Taiwan.

Urbanization Problems

The growing urban population is causing problems for the people of Taiwan.

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[3] David, C. E. Liao. The Unresponsive: Resistant or Neglected (Chicago: Moody Press, 1972), p. 19

> In 1952 urban population stood at 2,666,000. By 1964 it had increased to 6,273,000 (Presbyterian, N.D.:2:2). This rapid increase of 136 percent in twelve years cannot be overestimated in its affect on family structure and control.[4]

These pressures are causing the churches to reevaluate their ministries, realizing the importance of developing strategies for urban evangelism in an industrial context. Urban evangelism can be a key in planting churches in Taiwan.

Issue of Family Relationships

Family life and family relationships are very important to the people of Taiwan. Every potential missionary going to Taiwan should have a basic understanding regarding the strong family structures. The families must be regarded as homogeneous units by those seeking to carry out successful evangelism. The Western method of one-by-one extraction will not be successful in the field of Taiwan. Western methods of evangelism must be revised and reevaluated in relationship to the strength of the family in Taiwan.

Issue of Contextualization

The issue of contextualization is involved in the revision of Western evangelistic methods. Contextualization

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[4] Swanson, Taiwan: Mainline Versus Independent Church Growth, p. 71.

involves communicating the gospel by integrating it with the culture and customs of a particular people group. It deals with how the gospel reaches beyond the individual and affects the cultural forms and social units of a particular people group, bringing all aspects of the culture under the lordship of Christ.

Contextualization may be broken down into two main theological views, one orthodox view and one liberal. The orthodox view deals with the supracultural principles of the authoritative, inerrant Word of God. There are certain aspects of the gospel which supersede any cultural aspects of a particular people group. The liberal view tries to compare and blend all types of faith with all kinds of cultural forms and characteristics. The gospel tends to be hidden or overshadowed by this type of view. While of course fundamental, Bible-believing missionaries should want to avoid a liberal interpretation of contextualization, supracultural is the key word in the orthodox view of the gospel. There are certain supracultural principles, or principles that override any cultural customs found in the Word of God, which should be maintained as a foundation for evangelism and church planting.

There are many problems involved in attempting to contextualize the gospel within a cultural context. One is syncretism in which the gospel becomes completely absorbed

within culture's customs, and the power of the cross is nullified. Another problems is theological provincialism where the church becomes so separated from the culture in which it lives there is no real chance for witnessing and sharing the gospel. These problems will be further examined when analyzing the context of contextualizing the gospel with a particular people group in Taiwan, for example, the Hakkas. Cultural changes should be made in the areas of essential Christian doctrines, or supracultural elements, and not in the areas of preference or customs.

> Change in religion is a major change in an area of culture, and necessarily results in changes in other areas...But the differences should be in the realm of essential Christian faith and not in that of language, dress, marriage customs, and the like.[5]

This foundation for all aspects of contextualization is the Bible. The Bible is a book of stages and changes and different dispensations, and can be a guide or example of the need for missionaries to remain flexible when working with the people of Taiwan.

> I have made this point because I believe the Bible is a book about the changing world...And so I am not afraid of a ministry in an ever-changing world, because I have a book which tells me of a God who speaks through all kinds of change.[6]

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5 Liao, p. 105

6 Alan R. Tippett, The Deep Sea Canoe (South Pasadena, California: William Carey Library, 1977), p. 103.

Another problem that is involved in the process of contextualization deals with the churches that are started by Western missionaries. The churches lack the indigenous characteristics of their culture, and tend to adopt the Western mentality regarding theology and ecclesiastical structure.[7] The above stated process makes the church foreign to nationals, and growth is hindered.

Problem of Recognizing Cultural Differences

The ability to really identify with a certain group is extremely important in formulating a strategy for evangelization. Often this involves more than merely recognizing the differences of only race and language.

> But we all realize that often a society of one race and one language can be further divided into smaller units according to differences in education, customs, life mentality, religious habits, patterns of actions, and choice in marriage. These cultural characteristics are less obvious than the distinctions in race and language, but are no less important.[8]

Often missionaries may fail to focus on the underlying cultural dynamics. They forget to consider the many different personalities and emotional characteristics of the culture with which they are dealing.

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[7] Sheldon Sawatzky, "Chinese Ecclesiology in Context," Taiwan Journal of Theology, No. 5 (March, 1983), p. 149.

[8] Liao, p. 135.

The motives of missionaries frequently overshadow the importance of being a servant. Too often they become involved in conflicts over power, authority, and allocation of limited financial resources. This makes it impossible to be sensitive to the needs of the people they are dealing with. The problem of recognizing cultural differences are related to the problems associated with trying to start indigenous churches.

Issue of Indigenous Churches

The final goal of foreign missions is to build indigenous churches, which also establish indigenous churches. It should be a chain reaction which results in world evangelization. There are many problems associated with establishing indigenous churches, however. One problem involves producing Western churches in an Asian culture, such as can be found in Taiwan. This was mentioned earlier in connection with problems involved in contextualization, where churches lack the indigenous characteristics of their culture.

Another problem places emphasis on growth and expansion of the mission church, with no regard for discipleship. With the primary emphasis on numerical and structural growth, the churches become shallow and lack spiritual fiber.

There are many aspects involved in the issue of indigenous churches, the first relates to relinquishing control to the nationals.

First, perhaps unconsciously the missionary is reluctant to surrender the prestige and power which his present position affords.[9]

Secondly, the pressure of finances at times hinders the development of indigenous churches because of the possible loss of financial support from supporting churches. In the third place, the emphasis of meeting only the physical needs of people, or preaching a type of social gospel and ignoring the greater spiritual needs of the people, can be detrimental to building indigenous churches. Lack of delegating authority can be another problem when the missionary depends too much on his own talents and abilities.

Fourth, the very ability and efficiency of the missionary may strangely enough prove to be a hindrance to the development of the church. Impatient to attain certain goals, the missionary may use the direct approach instead of the slower, indirect approach through the nationals.[10]

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[9] Melvin L. Hodges, The Indigenous Church (Springfield, Missouri: Gospel Publishing House; 1976), p. 113.

[10] Ibid., p. 118.

It must be maintained at all times that the Chinese Christians in Taiwan want to have indigenous churches and all mission work must be directed toward this goal.

Philosophical Problems

An effective strategy for evangelization should be built upon a biblical philosophy regarding missions. There are many different philosophies in the world today regarding missions, and this causes great confusion. One such philosophy is the parallel philosophy. This philosophy places the physical needs of man on the same level as the spiritual, which could lead to a social gospel of some kind, and not the life-changing preaching of the cross of Christ.

Another philosophy related to the parallel philosophy is the temporal, eternal philosophy. This philosophy tries to show the equal importance of trying to meet peoples' temporal needs along with meeting their spiritual needs through witnessing and preaching of the gospel. While it should be important to try and meet physical needs of mankind, this must be kept in subordination to the most important goal of persuading men to accept Christ.

The most biblical philosophy of missions is related to the teachings of that great apostle, Paul, or the Pauline philosophy. This philosophy places the greatest emphasis on winning men and women to Jesus Christ from every nation and disciplining them into local churches. The lack of a sound

biblical philosophy can lead to other problems such as humanization.

This philosophy emphasizes the human nature of Christ in trying to understand all the struggles mankind faces in the world today. This type of thinking could lead to a humanistic syncretism of the Christian faith. It must be remembered that while Christ took the form of a human being, he still was the sinless son of God.

This type of humanistic philosophy parallels the philosophy of universalism. Here a position of relativism exists and there is no distinction between those who accept or reject Christ, all can become members of the family of God. This philosophy indicates almost a complete denial of the need for man's accepting Christ as a lost sinner. Universalism gives a faulty picture of the love of God. A biblical philosophy of missions is imperative in formulating an effective strategy for evangelization in Taiwan.

Problem of Materialism

Taiwan has become a very prosperous country in recent years, one of the world leaders in exports. All of this prosperity does not help the Taiwanese to be more receptive to the gospel. The people have become more interested in taking care of their physical needs and striving for worldly comfort instead of dealing with spiritual aspects of their lives. This new age of materialism is totally affecting

every area of the culture of Taiwan. This is exemplified in the changes occurring within the Hakkas on Taiwan.

> Amidst the rapid waves of industrialization, the old society in Taiwan is gradually disintegrating... Old symbols that have stood for their peoplehood for generations, such as hall names, ancestor worship, and Hakka martyrs, are vanishing before new symbols can be found. Modernization brings improvements in material life, but offers no answer for spiritual needs.[11]

All of the voids created in the lives of the people in Taiwan because of materialism constitute a base for developing an effective strategy of evangelization.

Problem of Ancestor Worship

A major problem associated with evangelizing the people of Taiwan is ancestor worship.

> The Chinese ancestor worship is by no means a thing of the past. To the great majority of the population in Taiwan...ancestor worship still occupies an essential position in their religious life. It is a family and clan affair believed to ensure the peace and prosperity of living descendants.[12]

At various times and events during the year, ancestors are worshiped in various ways. It plays a major role in family and social gatherings.

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11 Liao, p. 116.

12 Ibid., pp. 117, 118.

> Sacrifice to ancestors is also made at major events of the family such as engagement, marriage, graduation from school, starting for a long journey, and coming back from it...The form of worship invariably consists of bowing to the tablet, praying, burning incense and paper money, exploding fire crackers, and presenting food and drink offerings.[13]

Historically, two different positions were taken by the Catholics and Protestants regarding ancestor worship. The Catholics totally accommodated ancestor worship with church fellowship. They were not challenged to give up their different forms of idolatry, but were allowed to incorporate them in syncretistic form of worship. The Protestants on the other hand totally rejected all forms of ancestor worship as syncretistic and incompatible with Christian doctrine. They considered the Chinese form of worship idolatry, and would not tolerate any form of compromise regarding biblical doctrine. A key word that was discussed earlier must be incorporated here, and that is supracultural principles. There are certain biblical principles which cannot be altered to adjust to a particular cultural setting; but in other areas, there is room for adaptation and adjustment to make the gospel more relevant.

Educational Problems

Education is very important to the people of Taiwan, but

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[13] Ibid., pp. 121, 122.

the church has failed to build indigenous education programs for growth and discipleship.

> We can gather in converts, we often gather in large numbers; but we cannot train them to maintain their own spiritual life. We cannot establish the church on a self-supporting basis.[14]

The church historically has built its educational programs from a Western prospective, not adapting their teaching methods to the culture of Taiwan.

> We educate our converts to think, as we, accustomed to a long-established and highly-organized church, naturally think that none but duly appointed ministers may preach. We dread the possible mistakes of individual zeal.[15]

The educational programs in the churches of Taiwan must be reevaluated and organized in a more indigenous context so that real discipleship can take place.

Political Problems

While Taiwan is open and free as far as allowing the preaching of the gospel, some church-state conflicts are present. Two main political forces are present on the island: one is the national government that was established when the Bamboo curtain fell in China, and the other is more provincial in nature, represented by the Taiwanese, or those Chinese who first occupied Taiwan. Missions and churches

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14 Roland Allen, Missionary Methods: St. Paul's or Ours? (Grand Rapids: William B. Eerdmans Publishing Company, 1962), p. 82.

15 Ibid., pp. 93, 94.

are free to speak on what they want, as long as they do not become too politically active in nature. The main conflict involves the Mainlander Christians from China and the Presbyterians, made up mostly of Taiwanese. The Mainlanders are more anti-Communist in their views, while the Taiwanese in connection with the Presbyterian church are more liberal, challenging the nationalist government on issues of human rights and political reform. The Nationalist government is guided mainly by Confucian ideals, which penetrate church state relationships. There is a potential for total state-control of all churches because of Confucian philosophical principles, but up to now churches experience relatively total freedom. The wise missionary should keep in mind all of the political factors involved in doing missionary work in Taiwan.

Problems Associated with Strategy for Evangelization

The missionaries in Taiwan seem to be struggling when it comes to developing effective strategies for evangelization, especially the Western missionaries.

> We modern teachers from the West are by nature and by training persons of restless activity and boundless self-confidence. We are accustomed to assume an attitude of superiority toward all Eastern peoples, and to point to our material progress as the justification of our attitude.[16]

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16 Ibid., p. 6.

Most Western missionaries have not learned to develop a partnership attitude with the people of Taiwan. Many of the churches have developed into maintenance ministries, failing to reach out to the lost community around them.

Another problem area deals with an inefficient training program for leadership in the churches. The Chinese do not place much emphasis on the development of management principles in the church, and this breeds disorganization and lack of direction. Educational programs in soul winning, evangelism and leadership are imperative if the churches want to experience growth in Taiwan.

The Western method of evangelism by extraction has created many problems for church growth in Taiwan.

> Such a pattern of conversion has met with great difficulties in non-western societies in which men and women are still under heavy influence of group life. Without going through existing social channels.... The authority of the group is being challenged by the individual decisions and actions. Thus another wrong image of Christianity has been created: To be Christian is to desert your people.[17]

This type of evangelism is in direct conflict with the strong family unit of Taiwan.

Some questions must be asked concerning evangelism and church growth in Taiwan. Maybe it would be more successful in Taiwan to try and evangelize the leading figures in community life? Are indigenous principles being followed in

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17 Liao, p. 112.

setting up church structures in Taiwan? How about the problem of contextualization, how much should the church accommodate itself to the practice of ancestor worship for example? How can the churches of Taiwan keep away from becoming maintenance ministries? Are soul-winning and leadership classes the only solution?

Summary

This chapter has presented an overview of the many complexities and problems involved in missionary work in Taiwan. There are no easy solutions to these problems with such a highly industrialized and ever changing society in Taiwan. Some insights will be gained in the next section of this thesis which deals with research methods and analysis in relationship to evangelistic techniques with the Chinese people.

CHAPTER 2

Analysis of Research Done and Results Displayed

Introduction

The information used for doing the analytical section of this thesis was obtained from a pilot study done at a Chinese Christian conference at Eagle Eyrie Campgrounds, May 24-26, 1985 in Lynchburg, Virginia. Also, data were obtained from a questionnaire distributed among Chinese Christians in the United States and Taiwan. Some application can be made of these data to mission work on the field of Taiwan.

Pilot Study

The pilot study was conducted at the Eagle Eyrie Campgrounds. A sample group of 30 Chinese Christians, selected from some 400 Chinese Christians attending the conference, was used in the study. Each person was interviewed and some basic questions dealing with demographic information was gathered. The demographic information obtained was then used as a basis for the next research method used, a questionnaire.

The questionnaire was then designed to analyze the effectiveness of certain evangelistic techniques in bringing the Chinese Christians interviewed to a point of

salvation (see Appendix A). The questionnaire was mailed out to the same sample group of 30 Chinese Christians interviewed. Twenty-four of the 30 questionnaires were returned, or 80 percent. This was a favorable return, and the procedures and information obtained were used in developing the next questionnaire that was distributed to the samples in the United States and Taiwan.

Questionnaire

One of the weaknesses discovered in the pilot study was that the initial questionnaire used was lacking in comprehensive content and completeness. Another weakness was that the sample group was too small, and was not really representative of the total population of Chinese in the United States and Taiwan. Without any feedback from Taiwan, the validity of the research is questionable. To alleviate these weaknesses, the questionnaire was revised and expanded (see Appendix B). To help establish the validity and reliability of the questionnaire, a panel of experts was selected. This panel was made up of professors from the committee working on this thesis, and also two others from Liberty University, Professor William Wheeler and Professor William Gribbin. Professor Wheeler is an expert in the field of research methods, and Professor Gribbin had previous experience evaluating questionnaires. Also, great input and suggestion were received from Dr. Calvin Chao,

President of Chinese for Christ Theological Seminary in Rosemead, California. Being an author and scholar for over 50 years among the Chinese of Taiwan, his insights were invaluable. The sample group was enlarged to one hundred respondents from Taiwan and the United States, thirty from Baptist Bible Fellowship churches in Taiwan and seventy from the Los Angeles area, Texas and New Jersey. The research should have more validity because of this two-fold distribution of the sample.

Research Method

A two-step statistical procedure was used to analyze the data received from the questionnaire. Step one involved setting up a numerical scale as shown below.

Step One

Numerical value obtained by using scale below:

1/ Very Effective

2/ Effective

3/ Slightly Effective

4/ Almost No Effect

5/ No Effect at all

Step two involved the mean for each question. The major limitation of this study is that the research will not be performed directly on the field of Taiwan, but the sample group should be adequate in representation of Chinese Christians.

A comparative analysis was done between the sample groups of thirty respondents in Taiwan and the seventy respondents from the United States. In the following tables the questions are ranked by the two groups in order of importance; and a Spearman Rank-Order Correlation Coefficient was calculated as a measure of the agreement between the two groups of rankings.

Explanation of Correlation Coefficient

After placing the questions in rankings by order of importance, (See Table 2, pg. 25) D was calculated to see if there is a difference between the two rankings of Taiwanese and Americans, following the formula D=X-Y. The D's then were squared and incorporated into the following formula:

$$r = 1 - \frac{6 \times \text{the sum of } D^2}{N^3 - N}$$

r= Spearman rank-order correlation coefficient

n= the number of pairs of rankings (Formula example based on Porter and Hamm, pgs. 98-100).

After applying the data to the formula, a value of .92 was obtained. Thus, there was a strong positive relationship between the rankings assigned by the two groups, indicating their rankings were not significantly different.

Table 1

Comparison of Results Between Taiwan and the United States

Now, both sets of rankings were compared to see if there were any similarities in the results.

Taiwan		United States	
Question No.	Means	Question No.	Means
4	1.7	4	2.0
2	1.9	2	2.3
9	2.2	9	2.9
5	2.6	6	2.9
7	3.1	5	3.0
16	3.5	7	3.4
8	3.6	16	3.4
18	3.8	13	3.6
3	3.8	3	3.7
10	3.9	8	3.7
13	4.0	12	3.7
6	4.1	17	4.2
12	4.1	18	4.2
17	4.3	10	4.3
15	4.4	15	4.4
11	4.6	14	4.5
14	4.6	11	4.5

Table 2

Question	Ranked by Taiwanese (X)	Ranked by Americans (Y)	Difference	Difference Squared
1	3	3	0	0
2	2	2	0	0
3	10	10	0	0
4	1	1	0	0
5	5	6	-1	1
6	8	11	-3	9
7	6	7	-1	1
8	8	11	-3	9
9	4	4	0	
10	11	15	-4	16
11	13	14	-1	1
12	14	12	2	4
13	12	9	3	9
14	18	17	1	1
15	16	16	0	0
16	7	8	-1	1
17	15	13	2	4
18	9	14	-5	25

From this comparison, it can also be seen that in both sets of rankings, the top four evangelistic techniques are the most effective. These include Christian friends inviting the unsaved to church services, special gospel meetings, personal Bible reading and prayer. The last three rankings also were the least effective, which includes the effect of foreign missionaries, Christian drama and open-air preaching services.

Summary

This research indicates that friendship evangelism and discipleship are the most effective evangelistic techniques in getting their unsaved friends to attend church or special gospel meetings. It is important to note that both sample groups yielded the same four (4) techniques as most effective, the last three techniques in both groups were identical in being least effective, and there was strong agreement between the two groups overall. Christian drama or open-air preaching techniques, and the influence of foreign missionaries were not very effective. This would seem to indicate the importance of training the nationals to reach their unsaved friends, as the Chinese will be more responsive to them than to the foreign missionaries. The development of strategy for evangelism emerges from this analysis.

CHAPTER 3

Suggested Applications for Present Day Missionaries in Taiwan

Introduction

What practical applications could future missionaries to Taiwan make from studying the effectiveness of certain evangelistic techniques? Would a certain technique be effective and produce results over a long period of time, or would the missionary need to be flexible and adapt to the needs of the particular community he is ministering in? There are no clear cut answers because in the end it is God's Holy Spirit who produces the results from using certain evangelistic techniques. This chapter will lay the foundation for making applications from the evangelistic techniques analyzed in Chapter Two, in relationship to developing an effective strategy for evangelization in the last chapter.

Foundational Philosophy

The foundational philosophy of sending is involved in any discussion of missions.

> One legitimate and significant approach is to begin with a rather universal consensus: mission means sending. This is one point on which everyone seems to agree...It seems both appropriate and safe...in the sense of "the sending," there is a biblical idea of missions.[1]

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[1] Frances M. DuBose, God Who Sends (Nashville: Broadman Press, 1983), p. 24.

Missions must be emphasized in the churches as the sending out of men and women to plant local churches. With this foundational philosophy in mind, let us now look at the importance of urban evangelism and church planting in Taiwan.

Necessity of Urban Church Planting

The urban population of Taiwan is experiencing huge growth patterns in recent years due to the industrial revolution of Western technology in Taiwan. The church must be alert to this, and begin to focus on evangelistic techniques directed toward the urban population. The churches which we must plant will be urban churches, and the people whom we must win to Christian discipleship will be city people.[2] Taiwan and the surrounding islands are the most densely populated areas in the world. By 1969, 43 percent of the population was rural and 57 percent urban, and this figure is rising.[3] There are many factors involved here as to why the urban population of Taiwan is growing so rapidly, most of which revolve around a search for a better life in the cities as opposed to the farming industry in the agricultural areas. The people are searching for better

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[2] Roger S. Greenway, Guidelines for Urban Church Planting (Grand Rapids: Baker Book House, 1976), p. 12.

[3] Robert J. Bolton, Treasure Island: Church Growth Among Taiwan's Urban Minnan Chinese (South Pasadena, California: William Carey Library, 1976), p. 154.

opportunities in education and careers, along with the pursuit of a more stimulating cultural and social life. The urban working peoples of Taiwan, including family members, easily make up more than half of the total population of Taiwan. A majority of this group are Minnan speaking Chinese which constitute 75 percent of the population. They definitely are the dominant segment in this socio-economic grouping.

A strategy for urban evangelism must include an outgrowth of fervent soul-winning among churches in these urban areas, possibly dealing with such groups as the Minnan. Laymen in the churches need to be disciplined and trained properly as to how to reach out and evangelize the unsaved urban population of Taiwan. These outreach programs can be built on the effectiveness of friendship evangelism, as the Christians witness to their friends and co-workers.

Old ideas and programs which have not been effective in the past need to be replaced with new and innovative ideas for church growth. The church needs to keep pace with the rapidly growing industrialized society of Taiwan. The potential success of urban evangelism in Taiwan must be incorporated into developing an effective strategy for evangelism.

Theological Education

Theological education is another key to evangelizing the Chinese in Taiwan. With the high effect of personal Bible reading in the lives of the Chinese, coupled with the high premium and respect placed on education by the families of Taiwan, educational programs for evangelism must be developed in the churches, Bible colleges and seminaries.

The church, for the most part, is made up of a large percentage of educated people. The Christian community is higher educated than most of the other classes of people, making the intellectual approach of presenting the gospel a key in evangelistic strategy. A huge segment of the population needs to be evangelized, which has not had the chance or opportunity to attend college, but are blue-collar workers. A program based on Theological Education by Extension would be successful in reaching the working class of Taiwan.

Theological education in Taiwan needs to be more creative in evangelistic strategy, not tied to tradition, yet at the same time maintain integrity and high quality. Freedom must exist to explore new ideas, not being hampered by fear and suspicion that every new idea is heretical in nature. Curriculum needs to be very practical in nature, meeting not only the needs of the educated, but also the needs of the common blue-collar worker.

The focal point of all the theological education programs in Taiwan need to be directed toward the laymen.

> ...God's people chosen to be the living presence of Christ in an unredeemed world. Chosen to make Christ seen and known. Their worth in God's eyes is inestimable; their importance as God's "ambassadors of reconciliation" to the world is beyond question.[4]

The laymen, both educated and common laborer, need to be trained in all aspects of carrying out the Great Commission.

The Issue of Contextualization

Earlier in this study, the problems associated with contextualization, or how to make the gospel relevant to a particular culture, were discussed. In analyzing certain evangelistic techniques in this thesis, the Western methods of Christian drama and open-air were not very effective with the sample groups studied. Here is where contextualization is important in helping to ascertain which techniques will make the gospel more receptive in a particular culture. The supracultural principles of the gospel can be related to the different aspects of the Chinese culture in Taiwan, based on the Word of God, without any compromise involved.

In attempting to overcome the problems of syncretism and theological provincialism associated with contextualization, the key lies in focusing on Christ and the power of the Holy Spirit. This Christological foundation will open up new

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[4] Allen J. Swanson, The Church in Taiwan: Profile 1980, p. 95.

hermenuetical keys in relating the gospel to different cultural contexts, without the gospel message being overshadowed by the cultural complexities of Taiwan.

The issues and problems involved with contextualization are many and varied. Missionaries will have to invest serious thought regarding the complexity of Chinese people in Taiwan if all the problems involved making the gospel relevant are to be overcome. More study must be done in cultural anthropology and other aspects of Chinese culture. This is related to the importance of understanding Chinese tradition also. The missionaries must be more tolerant regarding ancestral rites and other religious practices without compromising supracultural, scriptural principles.[5]

Overview of Strategies for Evangelization

Catholic Church

Historically, the Catholic church was one of the earliest missionary groups to reach Taiwan, where it experienced some success and is still one of the strongest groups in Taiwan. What can be learned from the techniques they used in evangelizing the Chinese, even though their doctrine is not entirely biblical, is helpful in developing

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[5] Murray Rubinstein, "American Evangelicalism in the Chinese Environment: Southern Baptist Convention Missionaries in Taiwan, 1949-1981," American Baptist Quarterly, Vol. 2, No. 3, (September 1983), p. 287.

strategy. One of the techniques they used was social and relief programs in the 1950's.[6] While this indicates a strong emphasis on the social gospel, meeting the physical needs of people many times opens up opportunities to present spiritual truths. All of their strategy is based on communication and building relationships through trust and respect or, friendship evangelism.

Southern Baptist Church

The Southern Baptist Church was another of the early missionary groups to arrive in Taiwan, and they had already been quite successful in mainland China before the Communist takeover in the late 1940's. Their strategy of evangelism involved infiltrating every area of society, a strategy rooted in a deep inner conviction to reach the Chinese, in the light of their experience from the mainland.

Their first priority was preaching the gospel, and then gathering the converts into indigenous Baptist churches. They used every type of evangelistic tool from personal witnessing to radio and T.V., also summer conference programs and selling Christian literature in Christian bookstores. They keyed on receptive-responsive people, who usually were country people moving to the new environment of the big cities in search for work. They realized the

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[6] Swanson, p. 64.

importance of winning the winnable when they are winnable. These methods are related to the concepts taught by Dr. Elmer Towns in his classes at Liberty Baptist Theological Seminary.

Ancestor Worship

Ancestor worship is very strong among the Chinese in Taiwan. There are many questions involved as to how to make the gospel relevant in the atmosphere of idolatry. A key factor involved here must be the emphasis of how Christ wants to make life better for his people, and not condemn or destroy cultural structures.

> Both Christians and non-Christians should be brought to realize that the Christian faith far surpasses the ancestral cult in carrying out all its social and psychological functions, and Christianization fulfills, rather than condemns, replaces rather than destroys. It should be constantly kept in mind that our goal is to help others readjust their whole life in both spiritual and physical realms, and that to <u>their</u> benefit.[7]

Missionaries must emphasize the positive aspects of accepting Christ when presenting biblical truths, and not go to extremes in denouncing the ancestral rites of the Chinese people. The Chinese must be given substitutes in the place of ancestor worship, based on supracultural principles from the Word of God. Chinese proverbs can also be used to

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[7] David Liao, <u>The Unresponsive: Resistant or Neglected</u>, p. 129.

illustrate biblical truth.

> For example, "It is better to give a bean to living parents than to offer a pig's head after their death." This Chinese proverb clearly states that the deceased cannot eat food sacrifices. Another Chinese saying that "Heaven begets and nourishes," illustrates that Heaven (or God) is greater than one's parents or ancestors; therefore, Heaven is to be revered and worshiped above all others.[8]

Contextualizing the gospel in relationship to ancestor worship is also related to the problem of the Buddhist and Taoist rites. This involves a very extravagant and expensive funeral, based on severe forms of idol worship. One of the main problems here is that the unbelievers are against the Christians because they do not mourn enough for the dead. People known as professional mourners are hired to be part of the funeral procession as it marches through town. This is done so that the unbelievers will save face in front of their friends, face saving being a very important part of Oriental society.[9] Learning to evaluate ancestor worship and other types of oriental philosophy will be a key to successful ministries in Taiwan.

People Movements

The Western Method of one-by-one extraction in evangelism might not be successful in Taiwan. This is

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[8] Daniel M. Hung, "Mission Blockade: Ancestor Worship," Evangelical Mission Quarterly, Vol. 19, No. 1, (January 1983), p. 37.

[9] Ibid., p. 40.

because of the strength of Taiwanese family units, and individualism goes against cultural tradition and thought. Incorporating the people-movement principle is essential.

> A people movement results from the joint decision of a number of individuals - whether five or five hundred - all from the same people, which enables them to become Christians without social dislocation, while remaining in full contact with their non-christian relatives, thus enabling other groups of that people, across the years, after suitable instruction, to come to similar decisions and form Christian churches made up exclusively of members of that people.[10]

The people movement is a wave of multi-individual decisions, resulting in a whole group of people coming to Christ. The issue is not whether the one-by-one pattern or the people-movement technique is more effective, for both are biblical and must be employed in developing effective strategies of evangelism.

> Since the quality of Christians depends largely on adequate post-baptismal care and teaching of the truth, whether the Christians come by a one-by-one pattern or by a people movement pattern....the main thing is for us to accept the fact that, in addition to the familiar pattern of one-by-one conversion, the people movement pattern is also a biblical, desirable, and effective means by which God brings men and women into his kingdom.[11]

Planning for people movements among family members in Taiwan constitutes an effective strategy of evangelism. This is in direct relationship to the high effectiveness of friendship evangelism seen in Chapter Two. It has been said

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10 Donald McGavran, Understanding Church Growth (Grand Rapids: William B. Eerdmans Publishing Company, 1970), pp. 297, 298.

11 Liao, p. 114.

that once you make a friend with a Chinese, you have a friend for life. The Chinese treat their friends almost better than they treat their own family members. Dr. Elmer Towns suggests that the most effective form of witnessing in the 80's should be with four main groups of people consisting of friends, relatives, associates and neighbors. This type of program will be successful in Taiwan, by networking people through their family members and friendships. Friends and evangelism, or Frangelism, is a key to developing an effective strategy for evangelism in Taiwan.

Focus on Hakkas

The Hakkas have been the most resistant group of Chinese in Taiwan to the gospel. Western methods of evangelism have not been successful. This group of Chinese is representative of many other groups in the world that seem to be very resistant to the gospel. What are some of the ways of breaking down these barriers to evangelism? One method is through the establishing of indigenous churches under the leadership of national pastors and leaders.

> ...Do the people hear the gospel and read the Bible in their own mother tongue? ...Does their church leadership come from among themselves? Does Christianity preserve the culture or destroy it? Each of these "resistant" peoples needs to be understood and won by an approach specially directed to it.[12]

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12 Ibid., p. 135.

Missionaries who attempt to reach resistant peoples must make them aware that they are making a religious change, usually from some form of idolatry to a true worship of Jesus Christ as Lord. The peoples' cultural identity is important.

> Conversion will be much easier when it is understood to be religious change - a change in religious leadership, a change from gods and spirits to Jesus Christ the saviour - without the addition of other cultural changes, or the requirement of crossing other cultural barriers.

Another way of approaching resistant people groups, such as the Hakkas, is to employ a separated approach, that is, recognizing the distinct cultural differences of each group. This helps the people not to connect Christianization with giving up their own culture or identity. Less alienation between saved and unsaved family members will occur, making opportunities for witnessing more prevalent.

Another effective method is the house church Bible study. Many times people will not attend a formal church service, but in the privacy of their homes or the home of a friend, they are more willing to listen to a Bible study centered around the gospel message. The Chinese usually connect fellowship with eating, and enjoy having a meal or refreshments after a Bible study. Many Chinese churches

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[13] Ibid., p. 104.

like to have a pot-luck type lunch together after their Sunday morning services. Based on this, in Taiwan it will be effective for missionaries and pastors to invite people over to their house for Bible studies and then a meal followed by fellowship. If attendance increases, the groups could be converted into indigenous churches, with trained laymen taking over different areas of leadership. These are some methods that must be employed in working with resistant people groups such as the Hakkas. The key for a missionary is to remain flexible and yield to the direction and guidance of the Holy Spirit.

Scriptural Principles

In analyzing the effectiveness of certain evangelistic techniques, there are certain scriptural principles that it would be wise to follow. In the following list, Virgil Gerber delineates different conditions of soil that must be taken into consideration when sowing the seed of the Word of God.

Some of the obvious lessons are:

1. Sow with a definite goal in view of reaping fruit.
2. Sowing seed is not the final goal. It is not an end in itself.
3. Where the seed is sown is of vital importance in terms of results.
4. Reaping fruit will depend on responsive soil.
5. Spreading the seed on resistant soils will bring little or no results.
6. Soils need to be pre-tested to determine their responsiveness or resistance.

7. Intelligent sowing is a pre-requisite to abundant harvest.
8. Soil is considered high quality because of its ability to produce high quantity of fruit...[14]

Because of the cultural diversity between the Western culture of American missionaries and the Eastern culture of Taiwan, considering the different conditions of the soil is important.

Another scriptural principle emphasizes the missionary's total dependence upon the Holy Spirit for results. The Bible teaches that some sow, some water, and some reap, but we are all as Christians working toward the same goal. Once the Word of God is sown in the hearts of the Chinese in Taiwan, it must be watered and bathed in prayer to bring results. Growth will occur only as scriptural principles are followed, and the power of the Holy Spirit is working in the lives of the people.

Overcoming Political Problems

Taiwan is basically free and open to gospel-preaching missionaries, but there is always the possibility of potential tensions between church and state if scriptural principles are involved. It is impossible for the church and government not to have conflict over certain issues

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[14] Virgil Gerber, God's Way to Keep a Church Going and Growing (South Pasadena, California: William Carey Library, 1973), p. 25.

because of the viewpoints on which they base their philosophies. If the church remains loyal to scriptural principles, the potential for tension will always be present. The church must remain flexible in dealing with issues of church-state conflict, praying about what God would have them to do regarding political and social questions. Policies adapted to particular needs and situations, based on scriptural principles, is essential.

Overview of Strengths of Certain Churches in Taiwan

There are certain factors that have helped churches grow in Taiwan. One strong church is the Hakka home fellowships, built on house-church principles. Most of the work is done by lay people who network people through friendships and relatives. Later they call on the outside help of missionaries when this is needed.[15] Involvement of the laypersons is a key in this group, and is an example of the effectiveness of nationals ministering to nationals.

Another successful group in Taiwan is the independent church movement. They have a minimum amount of dependency on Western missionaries, and use their laymen effectively. They have dynamic speakers, emphasize small group fellowship and discipleship, and follow biblical patterns for

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[15] Swanson, p. 117.

worship.[16]

In connection with the independent churches in Taiwan, the mainline churches have been very successful, based on the following strengths. The Southern Baptists, one of the earliest groups in Taiwan, were successful because of working with receptive-responsive groups. They also had good training groups for the laymen, and used direct evangelism quite extensively.[17]

The Presbyterians were another mainline church that was quite successful. They emphasized McGavran's principles of homogeneous units, and used the mother-daughter principle between churches. One mother church would help another new daughter church get started, and this would form a chain of new daughter churches.

A common factor of success between the independent and mainline churches is the concept of the indigenous church. Both types of churches used the nationals to build self-governing, self-supporting and self-propagating churches. They were also able to maintain a harmonious relationship between themselves and the missionaries.

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[16] Swanson, Taiwan: Mainline Versus Independent Church Growth, pp. 19-22.

[17] Ibid., pp. 107-110.

Summary

This chapter has suggested some practical applications that can be incorporated in doing missionary work in Taiwan. Examining the strengths and weaknesses of certain groups is helpful in developing a strategy for evangelizing the Chinese of Taiwan. The Chinese are a very complex people with strong cultural roots dating back thousands of years before the great migration from Mainland China to Taiwan in 1949. The many issues and problems involved in evangelizing the Chinese in Taiwan will not be easily overcome, but through prayer and the power of the Holy Spirit using biblical principles, missionaries can expect great success in the future.

CHAPTER 4

Projected Strategy for Evangelization

Introduction

As was stated earlier, a major limitation involved with the research being done is that it cannot be carried out directly on the field of Taiwan. But with all of the information presented and examined so far, it is appropriate at this time to begin to develop a projected strategy for evangelization, based on the research done and review of the literature. It is necessary to realize that no strategy is full proof, but is only successful after being implemented and results are visible.

The Pauline Strategy

With the growing urban population of the major cities of Taiwan, it should be effective to follow the Pauline strategy of evangelizing the large population centers of Taiwan. It is apparent that the population shift is from the rural farmlands to the industrial cities, and following the pattern of Paul on his missionary journeys in the book of Acts will be profitable. Paul chose key cities in each area to evangelize as he followed the leading of the Holy Spirit.

> He seized strategic points because he had a strategy...his method of work was so designed that centres of intellectual and commercial activity became centres of Christian activity.[1]

The huge movement from the country to the cities by the people of Taiwan in search of better jobs because of Western technology has created many voids in the people. They are searching for new meaning and purpose in life. This period of transition is a key time to evangelize them through friendship evangelism and networking. The geographical dislocation produces an open mindedness in the people, encouraging their willingness to respond to new ideas.[2]

Groups of responsive people can be found among these fertile fields in the growing urban population. The missionary must be respectful of the characteristics of each homogeneous unit, making urban evangelism a top priority. These homogeneous units are made up of open-air market workers. Strategy for evangelism should include plans to reach these neglected people. During slack times, the market vendors could be evangelized by concerned Christians. Living bridges built on friendship and trust must be extended to these people. God can be trusted to provide wisdom in the area of how these bridges should be built.

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1 Roland Allen, Missionary Methods: St. Paul's or Ours?, p. 17.

2 Roger S. Greenway, Guidelines for Urban Church Planting, p. 14.

The potential for multiplication of churches in these fertile fields is limitless, if not neglected by the missionaries.

Home Cell Evangelism

Because of the strength of the family unit in Taiwan, home cell evangelism constitutes another key factor in developing an effective strategy for evangelism. The Chinese feel threatened many times in attending a church service, but in familiar surroundings, they are much more open and receptive to the gospel.

> Experience in this kind of work seems to indicate that when groups of believers meet in natural surroundings, in places where non-Christians can attend without provoking hostility or feeling threatened, and where lay Christians are able to conduct the services, conversions multiply and new neighborhoods are penetrated with the gospel.[3]

Evangelism is carried out through these home cell Bible study groups, and nurturing and discipleship also take place. These home cell groups must not take the place of the ministry of the local church, but form an effective supplemental ministry for growth and outreach.

> Our church, however, carries out evangelism primarily through the home cell group system. Each cell group becomes a nucleus of revival in its neighborhood, because the cell group is where real life is to be found in that neighborhood. When a cell meeting is full of

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[3] Roger S. Greenway, Guidelines for Urban Church Planting, p. 14.

> life, and when people are happy and sharing their faith and witnessing to what the Lord has done in their lives, other people are drawn to them. Unbelievers become curious. They want to know why this little group of Christians is so joyful when all around them there are so many troubles.[4]

The home cell system will also be effective in developing laymen into effective and responsible church leaders.

Overview of Certain Evangelistic Techniques

Another important step in developing an effective strategy of evangelism is to examine the strengths and weaknesses of certain evangelistic techniques. One of the most effective techniques has been lay witnessing. This is in accordance with the effectiveness of friendship evangelism seen in Chapter Two. Developing laymen in the churches of Taiwan is a matter of top priority.

> Lay Witnessing. It was earlier pointed out that 28 out of 45 Lutheran Christians found their way to Christ through a friend or relative. A Presbyterian survey received the following replies from 205 respondents to the question: "What was the greatest factor leading you to baptism" (Presbyterian,c. 1965:40)?...Seventy-nine respondents or 42.4 percent attributed their baptismal decision to a friend, relative or family member.[5]

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4 Dr. Paul Cho, Successful Home Cell Groups (Plainfield: Logos International, 1981), pp. 58, 59.

5 Swanson, Taiwan: Mainline Versus Independent Church Growth, pp. 144, 145.

As was stated earlier, home cell types of Bible study and worship are a very effective type of evangelism. The early missionaries in Taiwan used this type of worship to start their churches.

> Home worship. Whether the worship was held in a Chinese or missionary home, the early churches used the home as a common center from which they expanded until the need for larger buildings of worship was necessary.[6]

The following techniques were quite successful when first used in the early development of the church, but gradually have been less effective in recent years. The first is evangelistic rallies or open-air preaching services. People used to be gathered together into large numbers outside for preaching services, but gradually the emphasis switched to meeting inside the churches.[7] Another technique was the use of English Bible classes. The people in Taiwan love to learn English, and the missionaries used this as a method of presenting the gospel after they taught them English. A number of converts were won to Christ by this method, but this method has been reduced use in recent years. Finally radio evangelism was used with some success, but because of a lack of trained personnel to maintain the ministry, it has been almost totally abandoned, except for the broadcasting of the gospel in some of the local

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[6] Ibid., p. 145.

[7] Ibid.

dialects. It is apparent from the above information that friendship evangelism through house-churches or home cell Bible studies is the most effective method of evangelism.

Steps for Conversion to Indigenous Churches

The most important consideration in developing an effective strategy for evangelization, is converting the new churches to indigenous churches in Taiwan. This is the final goal when planting new churches as they begin to grow and develop. Melvin Hodges in his book The Indigenous Church has outlined four main steps which will be effective in Taiwan. The first step involves cooperation with other missionaries in the field. If the nationals see divisions and factions among the missionaries, how will the love of Christ be manifested to them.

> As a first step toward conversion to indigenous principles, I would suggest that all the missionaries in the area gather together for discussion, with the aim of outlining a practical plan of procedure. All missionaries concerned should be present, for it is very important that there be harmony of spirit and purpose in taking these steps.[8]

The next step involves teaching and training the nationals as to the benefits of establishing an indigenous church. Up to now the nationals have relied almost totally upon the missionary, but have to be persuaded carefully and patiently regarding the advantages of their own people's

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[8] Melvin L. Hodges, The Indigenous Church, p. 101.

assuming responsibility and leadership.

> Taking it for granted that the missionaries are in favor of following indigenous principles, the next step will be to prepare the nationals for the changes to come by showing them the advantages and importance of indigenous methods. Again, patient teaching and discussion will be required. As missionaries, we are largely responsible for their viewpoint. We have trained them in dependence upon us. We shall have to retrain them in independence and initiative.[9]

Another important step involves integrating the teaching and instruction with action. It involves the careful development of each aspect of the church's ministry into national, indigenous leadership. This is a critical transition period and the missionary must be careful not to rush the process.

> The third step is to accompany the teaching with appropriate action. The long-range indigenous program calls for the development of all the ministries which the church requires pastors, teachers, evangelists, and executives. All must be supplied from among the converts themselves, and all phases of the national church must become completely self-supporting. In the transition period from a Mission-supported and directed work to a completely indigenous church, it may be necessary to adopt certain temporary measures. We may not be able to change over completely with one stroke.[10]

A fourth step involves allowing the national leaders to become involved in making influential decisions. Proper discipleship and training must take place prior to this time.

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9 Ibid., p. 102.

10 Ibid., p. 104.

> Fourth, the national leaders themselves should have a say as to how money available for the development and the maintenance of the work is to be used. This is particularly true of money that comes from local sources.[11]

The final step involves placing all the responsibility for the work of all the churches on the national leaders themselves. The missionary now becomes a partner and gives assistance when asked or needed.

> The final step in converting from a Mission-supported work to a self-supporting work is to place the entire responsibility for the maintenance of the work on the national churches. For some time afterward, the Mission may still share with the national churches the tasks of evangelizing new territory, the training of workers, literature publication, etc., but eventually even these responsibilities will be borne by the nationals.[12]

If followed carefully these steps will be effective in the field of Taiwan.

Steps in Planning for Growth

Let us now look at ten concrete steps in planning for church growth in relating to the development of an effective strategy for evangelization in Taiwan. Swanson has outlined these steps that should aid potential missionaries to Taiwan in preliminary planning, and help evaluate their ministries

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11 Ibid., p. 107

12 Ibid.

and goals upon arrival on the field. The first step deals with seeing the needs of the people from a spiritual perspective in accordance with how God sees them. This involves study and research in determining the most effective ways to minister to the Chinese people.[13] Preliminary research in any potential area where a missionary decides to plant a church is essential

Step two deals with taking an inventory of available resources. Also, the element of cooperation is involved. This will prevent the churches from overextending themselves in certain areas and duplicating efforts. Cooperation among mother and daughter, young and old churches is essential in building up the body of Christ in any newly evangelized area.[14]

Step three stresses the importance of staying close to God at all times so that he can lead and guide the missionary into making decisions regarding planning and strategy. This involves Bible study, prayer and worship. God will give impressions and insights according to his word. Staying in close fellowship with Christ will give the needed guidance and wisdom to make important decisions regarding strategies and goals.[15]

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13 Swanson, The Church in Taiwan: Profile 1980, p. 318.

14 Ibid., p. 319.

15 Ibid.

The next step deals with goals and the importance of trying to make sure your goals correspond to your available resources. Goals help faith grow and give Christians a chance to grow and mature as they work toward a common objective. Without proper goals and vision, the work of building churches will not prosper, but falter and fail.[16]

Step five is important because it saves the missionary many wasted years of service trying to use methods that are outdated. While the message of the gospel never changes, certain methods and techniques must be adapted or developed to meet the changing situations in Taiwan. Methods are not sacred, but tools used by the Holy Spirit for his glory.[17]

The next step involves selecting a strategy. After comprehensive research and evaluation have been completed, certain evangelistic techniques may be employed. When study regarding a potential area to be evangelized has been completed, a strategy is selected. This process, coupled with prayer and trusting God for the results, will prove to be successful.[18]

Step seven involves communication. The church leaders must learn to impart their vision to the nationals during

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16 Ibid., p. 320.

17 Ibid., 321.

18 Ibid., p. 322.

the transition time when the new churches become totally indigenous. Interaction between missionaries and nationals is a key in helping visions of growth to become a reality. It is of vital importance the vision be transmitted during the process of conversion and discipleship among new converts.[19]

Training and discipleship are involved in step eight. If the vision has been properly communicated, there will be enough interested participants to help get the plan off the ground. Close contact needs to be maintained with the nationals throughout this process.[20]

Step nine involves putting all the theories into action, as the nationals are motivated to become soul winners and church planters for God's glory. Now is the time to transfer ideas into action, in carrying out all aspects of the Great Commission.[21]

The last step involves evaluation. As smaller goals are achieved, the results can be analyzed in preparation for achieving the larger goals. Action without periodic evaluation can lead to a potential downfall in productivity. This is a very important step and should prevent the

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19 Ibid.

20 Ibid., p. 323.

21 Ibid.

missionary from wasting years of effort on methods of evangelism that are not effective.[22]

Conclusion

To avoid the many potential problems involved in doing missionary work in the field of Taiwan, ideally all the new churches started must be indigenous at their conception. This involves the importance of disciplining and training the nationals, as the Chinese Christian is the best one to reach the other Chinese. This goes hand-in-hand with the strong effectiveness of friendship evangelism in Taiwan. All evangelistic techniques used in Taiwan have to be related and built upon the concept of friendship evangelism. Friends winning their friends to Jesus Christ, a key to church growth in Taiwan.

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[22] Ibid.

Appendix A

Questionnaire on Evangelistic Techniques - Which evangelistic techniques had the most effect in bringing you to a point of salvation? Please fill out and mail back using the self-addressed, stamped envelope.

1. Very effective
2. Effective
3. Neutral
4. Slightly effective
5. No Effect at all

Please place a numerical value on the line beside each question (1-5)

1. The effect of personal Bible study and prayer in your conversion? _____
2. The effect on your conversion of a Christian friend who witnessed to you? _____
3. The effect of a gospel tract on your conversion? _____
4. The effect on your conversion of being invited to a church service? _____
5. The effect on your conversion of reading a Christian publication? _____
6. The effect on your conversion of being invited to a home-Bible study group? _____
7. The effect on your conversion of your parents and family witnessing to you? _____
8. The effect of a Christian school on your conversion? _____
9. The effect of a Christian conference on your conversion? _____
10. The effect of a Christian movie on your conversion? _____

4. What effect did an invitation to a church meeting have on your salvation? _____

5. What effect did a Christian publication have on your salvation? _____

6. What effect did a home-Bible study meeting have on your salvation? _____

7. What effect did parents or relatives have on your salvation? _____

8. What effect did a Christian school have on your salvation? _____

   After graduation, how much longer before your salvation? _____

9. What effect did special gospel meetings have on your salvation? _____

10. What effect did a Christian movie have on your salvation? _____

    Which movie? _____

11. What effect did Christian drama have on your salvation?

    Which drama? _____

12. What effect did a Christian crusade have on your salvation? _____

    Which crusade? _____

13. What effect did a missionary, pastor or church worker visiting you have on your salvation? _____

14. What effect did an open-air preaching service have on your salvation? _____

15. What effect did Christian radio or T. V. have on your salvation? _____

    Which radio show? _____

    Which T.V.show? _____

16. What effect did a Christian campus organization have on your salvation? _____

    Which organization? _____

17. What effect did a Christian correspondence course have on your salvation? _____

    Which course? _____

18. What effect did a foreign missionary have on your salvation? _____

    Which mission board? _____

    Which missionary? _____

E. Personal Information

1. Age: _____
2. Nationality: _____
3. Sex: Male _____ Female _____
4. Grow up in city? _____
5. Grow up in country? _____
6. Education: H.S. _____ College _____ Graduate School _____

7. Which language does your church use?

   Mandarin ___ Cantonese ___ Taiwanese ___ English ___

8. How old when you got saved? _____

9. Address _____

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