

WAR-TIME SURVEY SERIES

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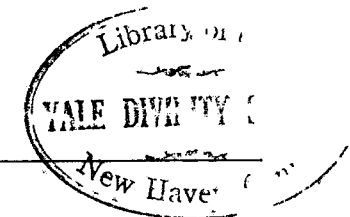
TO-DAY IN THAILAND

(Siam)

by

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(Survey Editor)



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FOREWORD

THE difficulties of war time necessitate the issue of the Missionary Surveys of the World Dominion Press in this short form. The object of these studies, as in the case of the longer surveys, is to strengthen consciousness of the world-wide Church, and to show the greatness of the unfinished task of world evangelization. In these pages some lessons are drawn from the story of past progress.

This survey is the result of a visit to Thailand and consultation with the various missions at work there. Thanks are tendered to all who have given their help.

A new census (1937-38) just completed divides the country into smaller areas, (p. 25), but this does not affect the value of the larger divisions used here.

A. McL.

TO-DAY IN THAILAND (Siam)

NOT so long ago Thailand,¹ then called Siam, was practically unknown to the outside world. To readers of travel literature it was known as the "Land of the White Elephant." Its new name means "The Land of the Free." It is unique in being an independent Kingdom, situated in the midst of the lands of five great Empires: India, French Indo-China, Netherlands Indies, China and Japan. Foreigners, including missionaries, are the guests of its rulers or are in the service of the country. Their independent position has coloured all dealings of the Thai people with other nationalities, and has given them also a special position in the world of southern Buddhism. The interest of its Princes in the religious life of Ceylon and Burma was always very real and they were frequently invited to open temples and take part in national festivals and ceremonies.

To reach its capital, Bangkok, it was necessary, until recently, to sail from Singapore, and travel in the interior was only possible by house boat or bamboo raft on the Menam River and by elephant through the jungles. To day a short railway journey of 700 miles brings the traveller from Penang, in Malaya, to Bangkok, whence railways run to the extreme north and through the eastern provinces to the frontier of Indo-China. Roads are being developed and the aeroplane has become popular. In many other directions also the country has passed with startling rapidity from medieval to modern conditions.

Thailand is almost completely surrounded by British and French possessions, Burma lying to the west, Indo-China to the east, and Malaya to the south. Its central area is traversed by the River Menam, and on its eastern border flows the great River Mekong. It is somewhat surprising to discover that its area is as large as Japan and Korea combined, yet it has a population of only 14,464,105. Its total

¹ Population: 14,464,105. Area: 200,148 square miles. Density: 72.

and brought experts from almost every western country to reorganize the administration. His great work was followed up by King Rama VI and by King Prajadipok, who abdicated in 1935 and died in 1941 in England. The westernization of the country which these rulers had so strongly advocated eventually brought about the overthrow of their own despotic power.

Indigenous administrators and technical experts gradually took over from foreign advisors; sanitation and education were extended, and the law courts were reformed. The chief places in the administration were, however, still held by the Princes of the Royal Family. This did not please the subordinate military and civilian officials who numbered about 15,000. They were supported by a growing body of youth educated in Western universities and in Thailand, and by the Chinese community, especially that class resulting from mixed marriages which had become prominent in business and in the public services. Unfettered by the old loyalties these groups, under the leadership of Colonel Bhya Bahol and his friend Luang Pradist, rebelled, and provided the personnel for the present democratic regime. A conservative reaction took place in 1933 but was short-lived, lasting only seven months, when its leader Prince Boraradej fled the country.

King Prajadipok had kept clear of these two revolutions and so retained his place as head of the State. A "People's Party" was returned by a majority at the first general election on 12th December, 1933. There is no doubt that the pressure of financial and economic difficulties lay behind this sudden revolt. That it was bloodless was due to the enlightened attitude of the King and to his readiness to take the place of a more or less constitutional monarch.

The "People's Party," apart from its leaders, did not in fact exist, and the effort to form a democratic constitution without a basis in public opinion was naturally difficult. A liberal constitution was introduced and it was planned that in ten years the franchise would be extended to all citizens over twenty years of age; but the country

is apathetic and still too poor and illiterate to follow with much intelligence the movements at the seat of government.

The struggle for power between the left and right parties passed through various stages, and Luang Pradist, the leftist leader, was finally included in the Cabinet. A second conservative rebellion, which was also suppressed, led to numbers being imprisoned, some of whom were condemned to death. The King refused to surrender the ancient royal prerogative to review death sentences, and this led to a long quarrel with the Assembly which ended in his abdication. His nephew, the boy prince, Ananda Mahidol, was elected King in March 1935, and the single chamber national Government maintained itself by drastic emergency laws. This Assembly is composed of 176 members half of whom are elected by the people.

In its effort to pass from a benevolent despotism to a modern democracy the country will need time to work out a new form of government under a limited monarchy. The Government has developed strong nationalist tendencies and is especially determined on the nationalization of the Chinese population. The Chinese are very dissatisfied with the law that all children must learn to read and write the Thai language. Their opposition led to the closing of the Chinese schools and the order to attend Thai schools. Many Chinese may return to China when the way opens up. The presence of a small Communistic element does not tend to tranquillity, and the Government has to face this and many difficult problems.

The Thai people are proud of their past greatness, the roots of which go deep into their ancient communal life and customs. They have acquired, like other old races, great power of resistance to outside influences. This resistance is always obstinate but usually masked and hidden from view. Although this hardness has been much modified by Western contacts, it still persists strongly in regard to outside religious influences. Buddhism allied to nationalism is extraordinarily resistant to the influence of Christianity. Missionaries in Thailand, however, all agree that the Government is showing com-

mendable energy and is treating all interests with fairness. Missionary institutions are recognized as public institutions free of taxation, and every facility is given for their proper conduct.

Evidence is conflicting as to when Buddhism first appeared in Thailand. From the third to the thirteenth century the Northern form of Buddhism (Mahayāna) vied with the Southern form for precedence. An original stupa, of the Mahayāna type, is to be seen in the famous pagoda of Nakon Pathom. The Hinayāna of Ceylon had considerable influence in Thailand. By the thirteenth century Hinayāna had firmly established itself as the state religion, of which the King is the patron and head.

With the exception of 69,227 Christians and 626,907 Moslems, practically the whole population is Buddhist. In the north and east, however, animism is strong and greatly modifies the current Buddhism. Among the Buddhist monks in Bangkok efforts are being made to modify the traditional teaching of Buddha. Not only have new methods of teaching and propaganda been adopted, but new interpretations of their religious truths are finding expression which, if persisted in, will profoundly modify the whole religious outlook. These changes, however, do not weaken the hold of Buddhism as a national faith, but rather tend to make it more indigenous.

Throughout the country there are 17,408 temples or monasteries and 150,213 monks, and in addition about 50,000 novitiates and 99,000 temple attendants; 1,283 seminaries train 20,000 students in Buddhist law. The Pali schools have 4,518 students. This huge army of 350,000 is supported by the offerings of a people whose standard of living is very low, and indicates how deeply rooted is the hold of Buddhism. The present nationalist movement which requires that the Chinese also attend Thai schools will bring them under the influence of Buddhist teaching.

As in Burma, the Buddhist religion encourages literacy.¹ In the

¹ Literates form 31.1 per cent of the population (3,111,771).

temples are to be found four-fifths of the old Buddhist local elementary schools with 700,000 scholars and 13,000 teachers, and also 46 per cent of the Government schools. The Government has only developed about 250 schools, which have 43,000 scholars and 1,200 teachers. There are 25 training schools for teachers with about 2,000 students. The Chulalankarana University, founded in 1917 and reorganized in 1934, covers most departments of university work. Four special schools with 500 pupils are run on English Public School lines. Private and mission schools number 1,307 with 60,000 pupils and 2,653 teachers; yet of these only 148 schools and 14,180 pupils belong to the missions. Of these mission schools, 98 with 8,731 pupils are Roman Catholic, and 59 with 5,449 pupils are Protestant. This shows the relatively small contribution which Protestant missions are making to the educational activities of Thailand, which are overwhelmingly national and Buddhist. Christian education in a country like this can never be the dominant missionary method but is rather a necessary adjunct to the building up of a Christian community.

Turning to the medical field, there is not here such a great disparity between Government and missions as there is in education.

Medical There are only 11 Government hospitals, 43 medical depots and 1 leper asylum, and in addition 72 dispensaries and drug depots. Prominent among Government activities is the Red Cross Society and hospital.

Compared with this, Protestant missions are responsible for 10 hospitals with 344 beds, 13 dispensaries and 2 leper asylums. Roman Catholic missions have a small work consisting of 1 hospital and dispensary in Bangkok and 1 hospital and 5 dispensaries in Rajaburi. There is obviously great scope for the development of medical work as a method of missionary activity, especially in Eastern Thailand and in the unoccupied provinces.¹

Missionary work has had a history of over a hundred years in

¹ See page 18.

Thailand. It began in primitive conditions which have largely passed away. The story of these beginnings is among the most arresting of those which record the heroic missionary enterprises of the early nineteenth century. Two motives led to the coming of the earlier missionaries: first, the desire to reach the scattered Chinese people with the object, through them, of approaching the problem of the evangelization of China, then practically a closed land, and secondly, interest in the Thai people themselves. The first idea originated with the Rev. W. H. Medhurst, of the London Missionary Society, but was actually carried into effect by his colleagues, Dr. Karl Gutzlaff and the Rev. Jacob Tomlin in 1828. Although they had themselves intended to work among the Thai people, it was this Chinese work which they developed. Dr. Abeel of the American Board joined Mr. Tomlin in 1831, and they continued to work among the Chinese.

The interest of Mrs. Adoniram Judson in the Thai people, whom she encountered in Burma, led to the coming of Mr. and Mrs. Jones, of the American Baptist Mission, who also soon became mainly engaged in work for the Chinese. The idea of entering China through Thailand seemed to be the dominant thought of these early pioneers, and the Baptists, later, under Dr. Dean, continued this policy. Of the Baptist missionaries, Dr. Bradley left the deepest impression on Thailand in those days.

The work progressed slowly, the first Baptist Church being organized in 1837 with three Chinese Christians. In 1838 the first convert of the American Board, a Chinese, was baptized, and it was six years before the second convert, also a Chinese, followed. The American Board ceased work in 1848 at which time there were only two Chinese converts.

Six Baptist Chinese Churches existed in 1842, and further development took place under Dr. Dean till by 1882 there were 500 Christians. The Baptist mission, however, gradually closed its work, and the one Church remaining to it to-day has become part of the

recently organized Church of Christ in Thailand. The activities of the Mission were transferred to China which had always been the ultimate objective of its workers.

The American Presbyterian Mission (North) began work in 1840 with the same idea of reaching Chinese, but it later decided to work among the Thai people. The first Chinese convert of this mission was baptized in 1844, and it was not until fifteen years later that the first Thai was baptized. For a considerable time Bangkok was the only station of this mission. Its doctors became advisers to the King and the Royal family. Educational work was started. Petchaburi to the west was opened in 1861. Later it was decided to explore the unknown region of the Lao states in the extreme north. In 1863 Dr. McGilvary and the Rev. Jonathan Wilson entered Chiangmai, the chief centre in the north. Within a few months seven converts were baptized. Persecution and martyrdom followed, protests against which led, in 1878, to the Royal "Proclamation of Religious Liberty to the Laos." This work was later extended to South China, but that interesting story cannot be told here.

Other stations were gradually opened in the north: Lampang in 1885, Prae in 1893, Nan in 1894 and Chiangrai in 1897, and it is in this region that the most successful work of the mission has been carried on. The Central Province (Bismulok) was entered from the station of Pitsanuloke in 1899, and the extension into the peninsula only came in 1910 when Sritamarat and Trang were opened, in which work Dr. and Mrs. Dunlap were specially prominent. The story of these pioneers is of the deepest interest. Since the beginning of the work the Presbyterian Mission has had 233 missionaries, not counting those at present on the field. The American Board was served by 31 and the Baptists by 35. Upon the labours of these the present work has been built up.

A recent survey made by the Presbyterian Mission claimed as its field two-thirds of the area and nearly one-half of the population of the country. The mission stations, however, lie far apart even in the

north, and thus almost inevitably a too greatly individualist and station-minded policy has been developed. The survey emphasized the need of developing national leadership and a deeper sense of responsibility on the part of the Church. It asked for 16 more men and 6 women missionaries with an extra financial grant for native workers and for more buildings. It recommended that foreign workers be used more for training national workers and that certain stations should be handed over to the latter. It is interesting to note that it did not favour reallocation of funds as between stations or between types of work.

The American Bible Society began work under the Rev. John Carrington, D.D., in 1889. He was succeeded by the Rev. W. M. Cameron, Mr. Robert Irwin and the Rev. R. O. Franklin. The Bible has been translated into the Thai language proper and the Yuan Thai of the north. The New Testament was completed in 1843, and the Old Testament in 1896. These have been revised several times. Gospel portions have been issued in other Thai dialects of the borders as well as in some of the aboriginal tongues. The total distribution in 1937 was 262,819 Bibles, New Testaments and Portions.

The Society for the Propagation of the Gospel began work in 1902 under Canon William Greenstock. At the time of the writer's visit the Rev. C. W. Norwood was English Chaplain and conducted a Thai service and two ladies were doing school work. This work has been difficult to carry on and St. Peter's Boys' School and the upper classes of St. Mary's Girls' School were recently closed. The mission, which was confined to Bangkok, was much understaffed and suffered from lack of adequate financial support. This station has now been closed, but one of the mission ladies returned in 1941.

The Churches of Christ in Great Britain Mission was pioneered by Mr. Alfred Hudson and Mr. and Mrs. P. Clark in 1903. Mr. R. Halliday of Burma, who joined in 1910, was an expert in the language

of the Mons, of whom a colony live at Nakon Choom. The chief station is at Nakon Pathom in Nakon Chaisri Province, and the work has developed over into Rajburi Province at Ban Pong, Tah Moang and Nakon Choom. There are now three missionaries who have developed medical, educational and evangelistic work in the surrounding villages. A fully equipped hospital has recently been opened at Nakon Pathom. This mission is accomplishing a very fine bit of work.

The missionaries of the "Brethren" (C.M.M.E.) have worked from time to time at Puket on an island off the west coast since 1890. There is now a Chinese Church there.

In 1919 the Seventh-Day Adventists began work at Bangkok, and in 1938 reorganized it to include Eastern Thailand. It is staffed by 4 foreign missionaries and 15 national workers. The Christian community is 154, and last year contributed locally the sum of \$718. A dispensary is carried on at Kulu, Ubon, Eastern Thailand.

The Christian and Missionary Alliance began work in 1929 as an extension from Indo-China. It has now opened five stations in Eastern Thailand: Korat, Ubon, Konken, Roi-et and Udorn. Its programme is one of widespread evangelism. In this area Buddhism is largely mixed with animism, and although there are 6,000 temples with many schools and 39,000 monks, yet only one in five men can read, hence the sale of Scriptures, which is part of the work, has only a limited field. Korat was originally the home mission field of the Church of Christ in Thailand but was handed over to this mission. Apathy and indifference have been met with at Ubon, and also complications due to the presence of the Seventh-Day Adventists. A number of enquirers are now under training. Konken (or Khon Kaen), the third station, is the centre of a populous district. At first progress here was slow, but latterly there has been a new interest which has led to over one thousand enquirers, and this spirit of enquiry is spreading. The Church in this station increased by forty per cent last year. A Bible school was opened here three years

ago, and over twelve trained workers have already been set to work.

Much could be written regarding this great eastern plain of 50,000 square miles, forming the heart of the Indo-China peninsula. In a

few years, from being a completely unknown region, it has been opened up by bus and train. Government schools and dispensaries are being established everywhere. Korat, its capital, is only 165 miles from Bangkok, but before the coming of the railway, owing to wide stretches of jungle, it was difficult to reach. This distance, which seventy-five years ago took seventeen days, can now be covered in nine hours of comfortable railway travel.

The people belong to that branch of the Thai race which is found in French Indo-China, and their language differs considerably from Thai. Five-sixths of the population are engaged in agriculture and the main urban centres are small. They live in primitive conditions among their rice fields in grass covered bamboo huts perched on high poles, five to eight feet above the ground. No special difficulties confront the work save the natural indifference of a people long cut off from the outside world, and the missionaries have found a welcome among high and low.

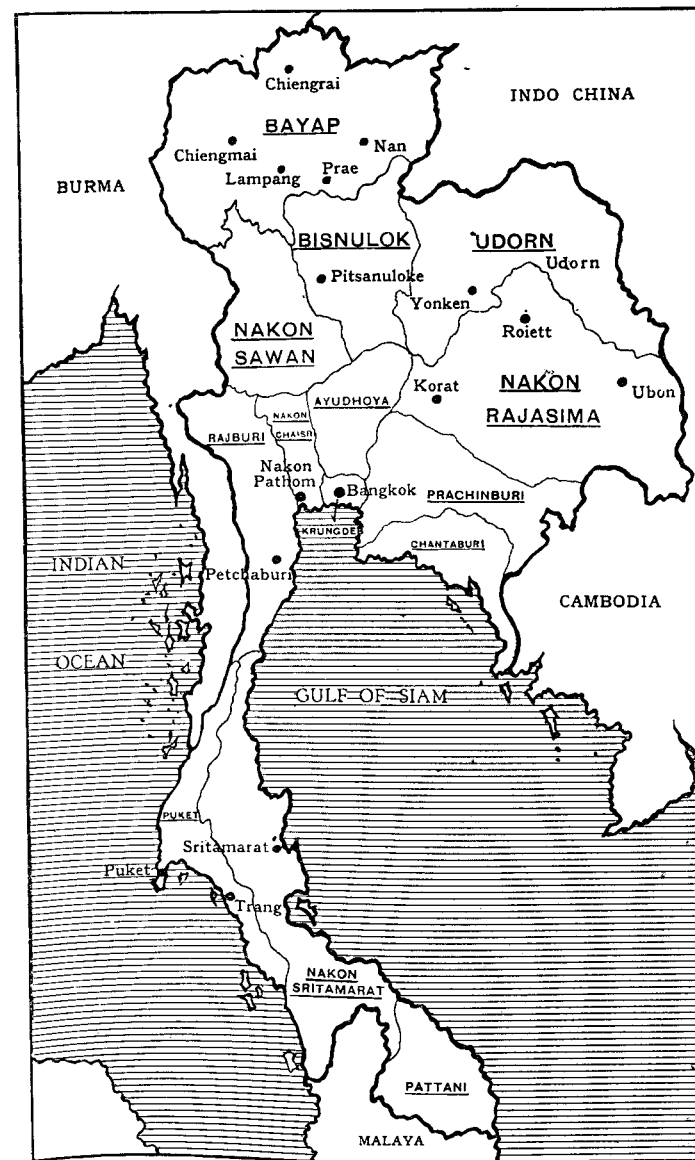
The Bangkok Conference of 1929 recommended that medical work be associated with evangelism in this region, and it might be added that elementary education of Christians and some higher training of adults for Christian leadership are equally needed.

The most memorable event of recent years was the calling of the Bangkok Conference by Dr. J. R. Mott in 1929. This Conference emphasized the need of training better workers for all forms of mission and Church work. Other points stressed were the developing of an indigenous Church and the organization of the Church of Christ in Thailand. The great need of the large unoccupied regions was pointed out.

A reduction of financial support to indigenous Churches was urged, but it was not so clearly stated that money thus freed should

Eastern Thailand

Recent Developments



be used for opening new work. Other points stressed were that new Churches should be started on a self-supporting basis; that the small growth of the Church after a hundred years indicated the need of a new emphasis on evangelism, and that a rural survey should be made in order to provide a programme for the use of Christian missions.

This Conference elected a Committee to bring into existence a National Christian Council, the first meeting of which was held on 4th March, 1929. Not until the fifth meeting (1934) was the Constitution and Byelaws of the Church of Christ in Thailand presented and delegates appointed to the first General Assembly which met in April 1934.

Progress since 1925 in Thailand has been disappointing. Compared with thirteen years ago the Presbyterian Mission has 27 fewer missionaries, and the other missions only 8 more. Now

**Present
Missionary
Situation**

that the Church of Christ in Thailand has become a fact much will depend on how it replaces the mission in the evangelization of the country. Its activities will largely depend on the economic resources of its members save where the missions decide to make grants-in-aid, for out of the 65 Churches only 12 are self-supporting. The membership of this new Church is 8,408 out of the total Christian membership for all Thailand of 10,107. While recently self-support and self-government have been on the increase and many modern church buildings have been erected, yet the growth of the Christian community has been steadily declining. There was an increase of 3,870 between 1911 and 1925, but from 1925 to 1938 the increase was only 1,841. The spiritual vitality, self-sacrifice and evangelistic fervour of the Church greatly need emphasizing. On the part of the missions nothing is more urgently needed than a widespread rural evangelism with the maximum staff that can be freed for this purpose.

It would be hard to justify all the present educational and medical work if the Church continues to decline. There is no doubt that since 1911 educational work has grown beyond the resources of the

missions, making proportionately too great demands on money and men, thus seriously crippling the growth of the Church and its evangelistic progress. This does not mean that there has been too much of such education for the needs of Thailand, but that in relation to missionary resources the balance of activity has been disturbed. In 1911 there were 37 schools with 800 pupils; to-day there are 59 with 5,449 pupils. The fact that these schools have a local income of \$81,688 does not compensate for the fact that the demands of this growing work have monopolized the attention of the missionaries and seriously, almost fatally, crippled evangelistic work. Though a large number of the pupils are non-Christians, it is clear that the school in Thailand has not proved as vitally evangelistic as was hoped. While visiting Chiangmai the writer found 18 missionaries, only one of whom was free to give his whole time to district evangelism, in a field ripe for a steady ingathering. The remaining missionaries were all engaged in institutional work. Arguments are often brought forward in defence of the present situation which, looking at the field as a whole are difficult to justify.

The growth of medical work is almost as startling as that of educational work. Here, however, it has not necessitated so great an increase of missionary personnel, but has been due to growing indigenous staffs and better equipment. 890 in-patients in 1911 grew to 5,000 in 1938. In 13 dispensaries there were 30,000 patients. The 2 leper asylums are rendering a great service and have stimulated the Government to deal with the problem of leprosy in Thailand.

It is clear that these splendid achievements in education and medicine have commended the mission work to the Government and have resulted in well educated preachers and leaders of the Christian community. While this is true, it must be asked, to what end is such activity designed if the Christian community continues to decrease. Whatever else may be done, under no circumstances should the fundamental work of evangelism and Church founding be neglected.

To-day practically no organized Churches exist outside the towns save in Northern Thailand. It would seem, therefore, that rural evangelism should be pressed with all the available resources of the missions.

It is admitted that the rural work in Central and South Thailand has greatly suffered owing to the fact that touring evangelists have been forced to give more and more time to educational work and to urban centres. There is a crying need to redress this policy even at the expense of the towns and of other departments of work. A nation-wide rural evangelistic policy is needed, and although attention is being directed to this, available mission resources are so tied up in institutional work that little has been possible.

Without question the unfinished task of evangelism in Thailand is very great. The statistics show that three-quarters of the Protestant Christian community are to be found in the five Lao states of North Thailand (population 1,600,000), where animism greatly tempers the opposition of Buddhism. Many of the remaining Christians in the rest of Thailand are Chinese, reducing further the actual accessions from the Thai Buddhists proper. This great field (exclusive of the Lao states and Eastern Thailand) of nearly 9,500,000 people cannot be said to be adequately reached by the 6 stations outside Bangkok.

Two provinces in the centre and west (Ayndhuya, Nakhon Sawan) with a population of 2,400,000 are unoccupied by Protestant missions. Nakhon Chaisri (632,403) is touched at one side only by the Nakhon Pathom station of the Churches of Christ in Great Britain Mission. The province of Pattani (population 466,113) on the borders of Malaya is also unoccupied. The two provinces of Prachin and Chandaburi, south of Eastern Thailand, with a population of 900,000, have no Protestant missionary work. The latter, however, is strongly held by the Roman Catholics. These areas contain a population of at least four millions untouched by Protestant missions.

The missionary occupation of the other areas is very unequal.

For example, the provinces of Udorn and Nakhon Rajasima in Eastern Thailand have 3 missionary couples to 4,600,000 people. There is room here for a large well-equipped mission. This may be contrasted with the Bayap Province in the extreme north which has 28 missionaries to the million people, which is twice as many as the average for India. The Central Province of Bisnulok (800,000) is now served by national workers. Rajburi (600,000) has 18 missionaries and Sritamarat 2 to the million.

The total Christian community is about 69,000, of which three-quarters are Roman Catholic. Only 15,000 or thereabouts are Protestant out of a population of 14,464,105, that is, a little more than 1 to a 1,000 people.

The great disparity in the distribution of Christians has already been pointed out. The Christian community in five of the six Lao states in the north has far outstripped that of the middle and south. Out of over 10,000 communicants, half are in Chiangmai and Chiangrai alone. The other three stations, Nan, Lampang and Prae, in the same area account for 2,470 more, making 7,370 in all, thus leaving 3,000 for the rest of Thailand. In Bangkok itself the Christian community is about 1,200, of which about 600 at least are Chinese. The central area around Pitsanuloke, the old capital, has only 150. Petchaburi and Nakhon Pathom to the west have 1,000, and the two southern stations of Sritamarat and Trang together have 380 only. There are four Chinese churches at Petchaburi, several at Trang, one at Nakhon Pathom, one at Phuket and another at Bangphong. It would, therefore, appear that the 3,000 outside the Northern states are more than half composed of Chinese. The proportion may be even greater. One authority states that most of the Churches known to him have about 70 per cent Chinese membership. The moral of this is that the Thai Buddhist has proved just as hard a field as Buddhists elsewhere, and that the best policy of missions would be to concentrate on those classes in Thailand which have shown the greatest response, namely, the people of the Northern Province,

those of Eastern Thailand, the Chinese and the Thai-Chinese. The establishment of a strong Church among these groups might in the long run be the best and quickest way of reaching the more strongly opposed Buddhist population.

With regard to other religious and racial groups the census of 1938 returned about 626,907 *Moslems*, evidence of whose presence it is difficult to find in Thailand. It is probable that they consist of Malays in the south and scattered Indians and Chinese, who altogether may number about 1,000,000. No special effort is made by the missions to reach them.

There are numbers of *Karen* villages in the western hills which have been visited on a few occasions only. These are the people who have been so responsive in Burma and they might well prove so here also. Work is being carried on for a colony of *Mons* from Burma at Nakon Choom by the Churches of Christ Mission. There is also an unreached group of *Shans* and *Burmese* numbering 32,000 among whom no mention of work is heard. The 65,000 *Annamites* and *Cambodians* in Eastern Thailand come within the field of the Christian and Missionary Alliance. This number must have been greatly increased by the recent annexation to Thailand of parts of Indo-China.

Among the hills of the north-east frontier, to the east of Chiengrai are to be found the tribes of the Yao, Miao, Kumu, Tin, Musu, Nyao and others. Work has been established among the Musu by Lao evangelists from Chiengrai, and the American Bible Society has sent colporteurs among some of the others. There are, however, computed to be fifty such tribes on and near the border.

These tribesmen are racially akin to the Chinese. The effort of the Bible Society to prepare a translation of a Gospel into Yao and Miao makes a story of true missionary pioneering. Two years of self-sacrificing work by Mr. C. K. Trung and his wife Lamai, together with the fortunate meeting of a young Annamese teacher who knew the Yao language, led to the completion of the Gospel of Mark in both languages. These were issued from the Bangkok Press in 1932

There is no question but that the unfinished evangelistic task is formidable and the available missionary resources all too small. In such a field, therefore, every activity should be definitely related to the main problem of widespread evangelism. Further, the main objective should be the firm rooting and strengthening of a self-propagating Church in Thailand.

It is, therefore, of the utmost significance that during the last two years a striking movement has taken place in the Church in Thailand. Dr. John Sung, the Chinese evangelist, has twice visited the country. His visits to most of the centres brought about what can only be described as the greatest spiritual awakening ever known in the Church. The principal feature of the campaign has been the organization of witness bands of about five each which have gone into the districts selling Scriptures and bearing witness. There are reported to be 3,000 members of these bands. The remarkable increase in the sale of the Bible of about thirty per cent within the year has been mainly due to the activity of these groups. A new spirit has possessed the Church, and a large number of nominal Christians have been aroused to active participation in its work and witness. There have been large numbers of enquirers and quite the most notable number of baptisms for a very long time. The work of Dr. John Sung in Malaya, Java and in Thailand has been quite remarkable. The writer attended one of his meetings in Surabaya, Java, and obtained a strong impression of his power to arouse his fellow-countrymen dispersed throughout these areas. More men of his type would certainly alter the whole situation of the Christian Church in the Far East.

This movement has providentially prepared great numbers of Christians to stand the test of persecution which they are now called upon to face. The official argument that they must become Buddhists as only a Buddhist can be a good nationalist is specially serious for those Christians in Government service, many of whom it is feared will profess a nominal Buddhism in order to escape trouble. Officials,

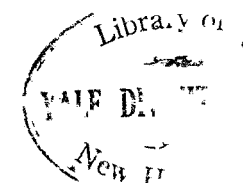
unfortunately, do not appear to recognize that a Christian may be a good subject and that those who are unfaithful to their Christian profession are not likely to be good nationalists. Prior to the Japanese invasion a number of Christians, mostly of the official class, had severed their connection with the church. As a whole, however, the Christian community faced the Buddhist nationalist movement firmly.

The present political situation will seriously affect the work of both missions and Churches. The Prime Minister, Luang Songgram, who is also Commander-in-Chief of the army, is reputed to be pro-Japanese. Owing to his independent action Japan's mediation proposals in the Indo-China dispute were accepted. He has thus played into the hands of the Axis powers in their desire that Japan should embark on a southward policy. The Japanese, however, did not take any risks. Having massed a large army on the Indo-China frontier and brought their fleet to Bangkok, they left the Thai authorities no choice but to submit to dictation. Its very small army, navy and air force were incapable of putting up any real opposition to the seasoned Japanese military machine. It is impossible to know the real feelings of the people as they had isolated themselves in their determination to remain "free." Its leaders have sold their country to the Japanese and the people will yet have to bear the cost of that surrender.

Prior to this débacle the strong feeling against the French had led to the withdrawal of the French Catholic Fathers, who handed over their responsibilities to their Thai assistants. American and English missionaries have had to leave the country and the infant Church is facing persecution. Under Japanese pressure the large Chinese membership will undoubtedly suffer, as will also the Thai members at the hands of the Nationalists. The Church of Christ in Thailand is yet another Church under fire.

PROTESTANT MISSIONARY SOCIETIES AND ORGANIZATIONS

<i>Presbyterian Church in the United States of America, Board of Foreign Missions</i>	APM
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<i>American Baptist Foreign Mission Society</i>	ABFMS
Secretary: Rev. J. W. Decker, D.D. 152 Madison Avenue, New York City, U.S.A.	
<i>Churches of Christ in Great Britain and Ireland</i>	C of C
Secretary: Mr. Henry Philpott 36 Maitland Road, Woodthorpe, Nottingham, England	
<i>Christian and Missionary Alliance</i>	CMA
Secretary: Rev. A. C. Snead 260 West 44th Street, New York City, U.S.A.	
<i>Christian Missions in Many Lands</i>	CMML
Correspondent: Mr. W. E. Vine 1 Widcombe Crescent, Bath, England	
<i>Seventh-Day Adventists</i>	SDA
Secretary: Mr. E. D. Dick Takoma Park, Washington, D.C., U.S.A.	
<i>Society for the Propagation of the Gospel</i>	SPG
Secretary: 15 Tufton Street, London, S.W.1, England	
<i>American Bible Society</i>	ABS
Secretary: Rev. Eric M. North, D.D. Bible House, 450 Park Avenue, New York City, U.S.A.	
<i>Young Men's Christian Association</i>	YMCA
Secretary: Mr. E. E. Barnett 347 Madison Avenue, New York, U.S.A.	



SUMMARY OF STATISTICS

Population (1937)	..	..	..	..	..	14,464,105
Area in square miles	..	..	..	..	..	200,148
Density	..	..	..	..	..	72

RELIGIONS:

Buddhists	..	..	..	..	..	13,752,091
Moslems	..	..	..	..	..	626,907
Christians	..	..	..	..	..	69,227

MISSIONS:

		<i>Protestant</i>	<i>Roman Catholic</i>
Missions	..	7	2
Stations	..	15	
Churches	..	93 (self-supporting 12)	65
Foreign workers	..	90	164
National workers	..	536 (44 ordained)	443
Communicant members	..	10,107	
Total Christian community	..	15,000	54,277
Sunday Schools	..	95	
Scholars	..	5,084	
Elementary Schools	..	53	77
Scholars	..	4,903	5,088
Secondary Schools	..	5	12
Scholars	..	500	3,643
Bible Training Schools	..	2	9
Students	..	40	173
Hospitals	..	10	2
Dispensaries	..	13	6
Individual Patients	..	31,039	4,457
Beds	..	344	40
Orphanages	..	..	14
Inmates	..	..	607

THAILAND

The total population (1937-8) is 14,464,105 of whom 7,313,584 are males and 7,150,521 females. The ratio between males and females is therefore 102 to 100.

Bangkok	..	684,994	Pitsanuloke	..	164,460
Krabi	..	55,664	Petchaboon	..	130,991
Kanchanaburi	..	114,335	Petchaburi	..	155,817
K. Bejra	..	57,262	Phrae	..	181,452
Khonkaen	..	475,516	Puket	..	41,827
Chandaburi	..	100,938	Maharagam	..	570,648
Chaxoengsao	..	201,131	Maehongson	..	70,484
Jolburi	..	149,906	Yala	..	76,175
Jainad	..	152,203	Ranong	..	21,329
Jayabhum	..	237,214	Rayong	..	67,954
Chumporn	..	101,847	Roi Et	..	431,182
Chiengrai	..	443,411	Rajburi	..	271,460
Chiengmai	..	543,846	Lopburi	..	157,742
Trang	..	125,578	Lampang	..	308,640
Trat	..	39,023	Lampoon	..	170,788
Tak	..	92,775	Loey	..	113,120
Dhonburi	..	205,459	Srisaket	..	363,862
N. Nayok	..	98,229	S. Nakhon	..	212,529
N. Pathom	..	225,741	Songkhla	..	300,500
N. Panom	..	247,403	Satul	..	42,705
N. Rajasima	..	598,503	Paknam	..	132,062
N. Sridharmaraj	..	386,061	Meklong	..	98,659
N. Sawan	..	300,367	Tachin	..	84,122
Nondaburi	..	115,185	Saraburi	..	182,354
Naradhivas	..	146,841	Singhaburi	..	98,326
Nan	..	198,927	Sukhodaya	..	151,302
Buriram	..	240,338	Supanburi	..	288,003
Padumdhani	..	124,225	Surashtradhani	..	175,485
Koh Lak	..	59,458	Surindr	..	338,840
Prachinburi	..	186,054	Nongkhai	..	115,441
Pattani	..	193,097	Angthong	..	126,876
Ayudhya	..	326,591	Udon Dhani	..	262,856
Pangnga	..	56,820	Utaradit	..	144,999
Patalung	..	117,807	Udaya Dhani	..	86,253
Pichitr	..	177,277	U. Rajadhani	..	744,836

THAILAND

Mission	Date	Churches	Other places of regular worship	Communicants	Christian Community	Sunday Schools	Scholars	Missionaries				National Workers				Education						Medical										
								Men	Wives	Women	Total	Ordained Men	Unordained Men	Women	Total	Schools	Elementary Schools	Scholars	High Schools	Scholars	Bible Training	Students	Hospitals	Dispensaries	Beds	Patients						
C. of C. in Thailand ...	1934	65	80	8,408	12,000	76	4,098	—	—	—	—	17	22	—	39	—	—	—	—	—	—	—	—	—	—	—	—	—	—			
ABFMS ...	1831	—	—	—	—	—	—	—	—	—	—	—	7	4	11	3	205	—	—	—	—	—	—	—	—	—	—	—	—	—		
ABS ...	1837	—	—	—	—	—	—	1	1	—	2	—	5	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
APM ...	1840	20*	31	717	817	7	505	29	28	13	70	25	207	183	415	39	4,047	5	500	1	35	9	11†	314	26,361	—	—	—	—	—	—	
C. of C. in G.B.	1903	2	2	528	528	2	150	1	1	1	3	—	32	6	38	9	323	—	—	—	—	1	1	30	4,678	—	—	—	—	—	—	
CMA ...	1929	3	3	250	250	3	60	5	5	—	10	1	10	—	10	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	
CMML ...	1890	—	—	—	—	—	—	1	1	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
SDA ...	1913	2	2	154	154	7	271	3	1	—	4	2	12	1	15	2	328	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
SPG†... ..	1902	1	—	50	150	—	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
YMCA ...	—	—	—	—	(317)	—	—	1	—	—	1	—	8	—	8	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
		93	119	10,107	13,899	95	5,084	41	37	15	93	45	303	194	536	53	4,903	5	500	2	40	10	13	344	31,089							

* In addition to the Church of Christ in Thailand.
† Seventy Itinerating Clinics with 2,772 patients.
‡ Work closed in 1941.

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