

**A PROGRAM
OF ADVANCE**

FOR **THE**

*CHRISTIAN
MOVEMENT*

IN THAILAND

By

Earl H. Cressy

Based on a Survey Made at the Official Request

of the

Church of Christ in Thailand

BANGKOK

3368
JAN 1972
C 9291

FOREWARD

This survey has been made by Dr. Earl H. Cressy at the official request of the Council of the Church of Christ in Thailand.

Dr. Cressy is a specialist in the study and analysis of the work of the **Christian** Movement in East Asia. He was a missionary in China for 36 years, and had 25 years of experience as a national secretary in the field of Christian higher and secondary education. Later he was for five **years** Professor of Chinese Studies in an American graduate school, Hartford Seminary Foundation. Still later he **has** written three books on Asia which have been published in **America**, England and **Germany**. (See inside front cover).

He has made seven studies of churches in seven Asian lands, including the report of his Philippine **survey** made in 1957.

Dr. Cressy has not been sent by any mission board or other American agency, but has **come** solely on the invitation of the Church to **Bangkok** and return.

Leck Thaiyong

General Secretary

PREFACE

This survey grew out of the meeting of the Asia Council on Ecumenical Mission in Bangkok, March, 1956, which I was invited to attend as a consultant. **This meeting** voted to authorize a survey of the United Church of Christ in the Philippines, which I made with Dr. D. A. McGavran, January 5 to March 18, 1956. My report was published under the title *Strengthening the Urban Church*.

This led to an official request from the Council of the Church of Christ in Thailand to **make** this survey, which I carried out from December 9, 1958 to January 28, 1959.

My status has **thus** been that of a specialist in this field, invited by the Church of Christ in Thailand to make a **technical** report including recommendations. No mission board or **organization** in the West has had any part in this. As a retired missionary, and free-lance researcher, I have given my services without compensation, and have also paid my own travel from America to Thailand and return. My **expenses** in Thailand have been borne by the Church of Christ in Thailand.

This report has been completed under pressure with a view to action by the General Assembly, April 1-10, in order to allow time for translation and study in **advance**. Many of the recommendations call for immediate **attention**.

Special thanks are due to Mr. C. T. Tong, proprietor of the Bangkok Publishing & Printing Service, for taking special measures to print this report in record time.

I have had complete freedom in making this survey. I hereby acknowledge the cooperation that has been given me, and the many kindnesses I have received.

Also I am grateful for helpful **contacts** with persons outside the Christian **movement**, including a private audience and extended interview graciously granted by His Majesty the King.

Technical Basis

It is worth repeating that this is a technical study. It seeks to deal with things as they **are** and make practical recommendations. For these I am solely responsible. They must be taken for what they may be worth.

This report is hereby presented to the officers of the Church of Christ in Thailand for consideration on its merits by General Assembly and such action as may be appropriate and practical

Respectfully submitted,

Earl Herbert Cressy

Bangkok

January 28, 1959,

CONTENTS

Foreword

Preface

I The Strategic Significance of This Survey

II Patterns of Thai Society

III Developing More Strong Churches

IV A Plan for Bangkok

V The Ministry

VI The Christian Schools

VII Diagnosis of Changing Spiritual Needs

VIII The Necessity for a University

IX Special Items

X Summary of Recommendations

Appendices

A. Organizational Foundations for Urban Church Growth

B. The Semi-Annual Program of Urban Evangelism

A FORWARD MOVEMENT

The official invitation of ~~the~~ Council of the Church of Christ in Thailand to make this survey indicated its purpose was to use this study as a foundation for a forward movement, just as had ~~been~~ the case with my 1957 Survey in the Philippines, where ~~the United Church of Christ in the Philippines had officially au-~~thorized a forward movement to add fifty percent to ~~their~~ membership and self-support during four years, a movement known as "Operation Rapid Growth." This study has had constantly in mind such a forward movement as a point of reference. What foundation does the Church of Christ in Thailand now have on which to build? Along what lines do the main opportunities lie? How should it take advantage of them? This study therefore aims to serve as a blueprint, however imperfect, for a forward movement.

It is necessary first to determine as accurately as possible the strength and weakness of the various units which make up the Church of Christ in Thailand. How did they come to be what they are? This involves some consideration of their historical background, how it took the early missionaries 30 years to gain the first Thai convert, and how the church suffered from the effects of the depression of the 1930's and the Second World War.

It takes into account also the many favors received from the Royal Family and the prestige enjoyed by the missions, a prestige that has thus far not carried over to the church except in the case of institutions like schools and hospitals.

There is the question of the pattern of Thai culture and how that influenced the result obtained by the missions. There is the question of the policy of the missions themselves and their resources in personnel.

A still more important question is as to opportunities at the present time. Do these lie at the periphery among the hill tribes along the border, or among depressed classes such as leper villages? Or do the opportunities lie in the capital which is the center of modernization and the cities and towns. What is the opportunity among intellectuals at the upper level?

There is a still more fundamental question as to whether this is a time of opportunity at all. How far has the process of change gone? Has it yet proceeded to the point where the change is cumulative and has piled up enough of a differential so that some sort of a breakthrough is indicated?

There is a final question as to what goals should be set. The Church of Christ in Thailand has not yet determined definite goals as was done prior to the study in the Philippines. This is one thing which the present study is expected to do. But how much is possible, given the present resources or those that can reasonably be expected? What line of work is most practical? What personnel is available to carry it out?

LIMITATIONS OF THIS STUDY

This study does not pretend to present a complete and detailed picture of the Church of Christ in Thailand but aims to seize upon and evaluate its most important aspects.

It does not present full and exact statistics for all units. It was expected, when the study was first planned, to be able to secure far more complete figures than has been possible. Much of the statistical material contained in this report has had to be secured on the field, which I had expected would be available before leaving America. This has taken a considerable part of the seven weeks which I have spent in Thailand. However, enough details have been assembled to give a fairly accurate outline of the Church of Christ in Thailand and to reveal the

present situation and to indicate the basis for the judgments and recommendations which this study contains.

There will inevitably be some errors which should be corrected. Questions will arise as to recommendations, which will ~~have to be evaluated in the light of the facts presented and~~ any others that may have been overlooked, and decided on their merits.

NOT A PERMANENT POLICY

This study should not be mistaken for a permanent policy. It presents a relatively short-term program of action suited to the situation of the Church of Christ in Thailand as of today. It is designed to be put into immediate operation on the basis that we have to begin from where we are. Considerable time has been spent in consultation with individuals and groups to learn what they think can be done, or what they would like to undertake.

A summary of recommendations, to serve as a check list in taking action, appears in **Chapter X**. A policy of consolidation, and **intensified** effort along strategic lines and at strategic points may bring large results.

II

PATTERNS OF THAI SOCIETY

Thai society is predominantly rural. There are only six cities outside of **Bangkok** with populations of 25,000 to 50,000 and about 25 others over 10,000, all provincial capitals. There is a movement of population toward the city, but this is slower than in countries like Japan and the Philippines. This indicates a less advanced **modernization**.

The Thai people as a whole have shown little of the urge toward the industrialization and modernization that has made Japan a great power and is going rapidly forward in other lands in Asia. The Yale University Area Study on Thailand states the situation as **follows**:

Most Thai, particularly those of the rural areas, **are satisfied** with their way of life and have no urge or compulsion to change it. To the rural Thai, rice farming is an emotionally satisfying activity despite its **hardships**; even the urban Thai consider it an honorable occupation.

THE RURAL PATTERN

The rural villages are of various types but are made up of individual dwellings each with its own yard so that each stands out as a unit. This is in sharp contrast to the tightly built Chinese village. The villages are small, averaging 100 to 150 households or 500-750 persons.

1. The sociological organization is based very largely on **the** individual family, and to only a small extent upon the clan as in China. The Yale Study puts it **thus**:

The social system of Thailand contains few comprehensive formal organizations. The Thai are not a nation of join-

crs. Trade unions, professional societies, **clubs**, political parties, school associations, and so forth are few in number and of slight importance. Only two structures, church and **government**, are built in pyramid form and encompass the whole country. Even these hierarchies mean little to most **Thai**; for them, Buddhism means the local temple and government means the village elders.

2. The economic situation is one of abundant food supply and a large **reserve** of land not yet **utilized** for food production. The Yale Study **states**:

With an average population density of 114 per square mile, Thailand is not **over-populated**. Now and for the foreseeable future, actual potential resources can comfortably maintain the existing and expected population at present standards of living.

3. The psychological situation is that the economic well-being contributes greatly to the light hearted sense of satisfaction which is characteristic of the Thai people. The Yale University Study states it thus:

The presence of abundant land has had profound **effects** on Thai economy and **culture**. It has meant the absence of pervading rural poverty and peasant landlessness. At present, about 87 percent of the farmers own their own land. Plentiful land has contributed to the Thai dislike for nonagricultural work. Since most people were able to make a satisfactory living on the land they owned, there was little incentive to move into other occupations. Growing rice on one's own land became and remains the **ordinary Thai's** concept of the good life. Finally, abundant land has made possible the growth of a spirit of individualism among the **Thai—the** individualism of the smallholder, secure in his possessions and able to make his own way by his own efforts;

Thailand has been spared that bane of **Asia—overpopulation**. There is still free space. This gives national policy an optimistic and expansive **orientation—a** belief that there are enough material goods to go around, a desire to grow, and a faith that challenges can be **met**. The Thai are, by and large, content with their present lot and confident that the future can be even better.

...The Buddhist religion requires each individual to seek his own salvation unaided and unhindered by others. The government lays down few rules for strict **enforcement**, and even Thai nationalism does not demand that the citizen love his country and its ways to the exclusion of all others. Neither state nor church imposes heavy and frequent demands on the individual.

This is not to say that the individual is cast adrift without chart **and** compass. Four **structures—family, village temple, nation—enfold him**. Into them he is born and through them his life courses. They provide him with direction and destination. Together they define the social world of the Thai.

4. Another aspect of rural life in Thailand is that the retail store for more modern products in the larger centers, and some mechanical processes like the milling of rice had **been** introduced by the Chinese, and **are** carried on by **them** in centrally located villages, the Thai people being adverse to any industry outside of rice farming.

5. The religious situation in the rural villages is that the Buddhist wat has become the **center** of the **life** of the village in which it is located and of the adjacent villages which it serves.

The term wat is here used to **indicate** the Buddhist temple complex, including the shrine, the monastery where the monks

reside, a guest house, and hall for ceremonials, also the school, library, cemetery and plaza.

The wat corresponds, in a general way, to the Ancestral Hall of the Chinese village, or the poblacion in the Philippines. ~~The absence in Thailand of a clan organization of the Chinese~~ type left a partial vacuum into which the Buddhist order of monks has moved. The educational, social, and religious aspects are tightly tied together, and are dominated by Buddhism, which takes the place of the kinship tie around which Chinese life and that of many other Asian lands is organized.

Buddhism in Thailand, like Theravada Buddhism elsewhere, has taken over the primitive animism and thus integrated itself with the earlier culture, and the Buddhist monks have taken over various functions of the earlier practitioners at this level.

BUDDHIST WAT VERSUS CHRISTIAN CHURCH

In the village the Buddhist wat parallels much that the Christian church has to offer along the line of religious gathering and festivals, religious education, and spiritual guidance. In addition, merit is gained by supporting and feeding the monks.

The religious gatherings form the center for village community life. The Buddhist monastery is not at a distance as in China and in Japan, but in or near the village. The monks set an example of moral living.

The Christian chapels in the villages are inferior in size and dignity to the Buddhist wats. The cost of the Christian pastor with his wife and children may be as great as the support of the monks, most of whom belong to the village and would have to eat at home if not in the monastery.

THE URBAN PATTERN

The cities and towns have a two-fold pattern. At the center is the Chinese complex of shops with a 30 foot frontage, crowded together as in the typical Chinese city or town. ~~Around this Chinese center, the single dwellings of the Thai~~ people are in rather spacious yards, shaded by trees. This ~~portion~~ of the city also contains numerous wats which are also found just outside of the city.

Most cities and towns have modern buildings, including government offices, schools, and hospitals. All have a larger or smaller professional group.

BANGKOK

Bangkok is in a class by itself as the residence of royalty, the seat of power, the center of government, the intellectual and education center, the focus of modernization, and the international cross-roads of Southeast Asia.

It is the one and only big city. It has 20 times the population of Chiangmai, the next largest city. It contains almost one-fourteenth of the population of Thailand. Of its 1,500,000 population, about one-half are Chinese.

The process of modernization and the changes that are taking place appear first in Bangkok.

THE RACIAL PATTERN

The most significant aspect of the racial pattern is the presence of 3,000,000 Chinese alongside the 19,000,000 Thais. In addition to this is the large number of Chinese, largely males, who for over a century had been entering Thailand, marrying Thai wives, taking Thai names, and becoming Thai citizens, and whose children and grand-children have blended with the Thai population.

The Thais also show some differences, such as the Mons in the North where there were Mon kingdoms in earlier centuries. The portion of the CCT in the north was originally known as the Lao Mission.

MODERNIZATION

The process of modernization has been advanced in significant aspects by the action of progressive kings, so that Thailand outstripped its neighboring countries, but on the whole has been at a far slower pace than in some other Asian lands, such as Japan, and among the bulk of the Thai people in the rural villages modernization has only begun, and indeed is not particularly desired.

NEW PROFESSIONAL CLASSES

The spearhead of the process of modernization is the scientifically educated professional classes in the fields of political science, law, education, engineering, economics, and medicine. These are to a large extent concentrated in government service, especially in Bangkok, and in the universities and technical schools. It is only as this new professional class grows and is able to function effectively that the process of modernization can go forward. This class is therefore the most progressive and open-minded in the country.

A lower group is made up of skilled laborers such as railway employees, motor car and truck drivers, mechanics and the like. These are largely skills which a high school boy can learn or a smart coolie can pick up.

It is to be emphasized that it is in the increase in numbers of the professional class and in its effective operation that the process of modernization actually takes place. This is of the greatest importance, for the scientific education necessarily broadens the horizon of knowledge and opens the mind to new

ideas. However, in the field of religion this is limited for government personnel, including universities, by the fact that the national government is officially Buddhist.

But while Thailand has made impressive progress in compulsory education, in modern buildings and facilities such as airways, the statistics for education indicate that the basic factor of modernization, the development of the professional groups, has not yet proceeded very far.

This consideration is of the utmost importance in forming judgments as to policy and program.

TWO ECONOMIC LEVELS

The modernization that is going on results in a wide gap between the rural village agricultural level and the level of the new professional groups in the cities and towns.

THE RURAL VILLAGE LEVEL

The Thailand Economic Farm Survey of 1953 conducted by the Division of Agricultural Economics of the Ministry of Agriculture gives the following figures:

Average Farm Income Per Family	2,149 Baht (Table 4)
Average Non-Farm Income Per Family	<u>1,756</u> (Table 5)
Total Average Income Per Family	3,905 Baht

The non-farm income includes cottage industries, outside labor and interest on money loans.

The average total income per family for the areas where the CCT has work is as follows:

Central Plain	4,679 Baht
North	3,489
Southwest	8,108

The high average income for the Southwest area comes mostly from outside labor, but is influenced to some extent by a few farmers having fairly large incomes from rubber plantations.

From this annual average farm income of 2,149 Baht for all areas as stated above, must be deducted the farm operating expense (Table 72) which includes seeds, fertilizer, land tax, building repairs, purchase of pigs, chickens, ducks, and the like. In addition there are cash expenses for the repair and operation of farm tools, the purchase of wood and charcoal, the hire of labor and animals, and the interest on debts. The total for these is 654 Baht per year for all areas. The Farm Operating Expense for the Central Plain is 1,335 and for the North, 346.

This leaves a net farm income per family of 1,485. (Table 8)

When the income from non-farm sources of 1,756 as above is included, the total net income is 3,241 for all areas (Table 9). For the Central Plain this is 3,344 and for the north, 3,143.

The note to Table 9 gives the following data as to the amount remaining after the living expense, as found in this survey, is deducted from the net income as above.

Average Net Income per Family	3,241
Average Living Expense	<u>2,877</u>
Balance Remaining	364

This small balance is all that is available for retirement of debt, purchase of capital goods, and all other items. This note further makes the statement that 41.72% of all families in the survey "show a minus net family income."

THE URBAN ECONOMIC LEVEL

In contrast to this, the urban level for the new professional group based on university training is about 12,000 to

15,000 per year. Skilled labor is much lower, but far above the rural level.

This wide difference between the low, although sufficient, rural economic level and the new professional groups in cities and towns at a far higher level, is of determining significance for the financing of the church, and requires two educational levels for the ministry.

HISTORICAL BACKGROUND OF MISSION WORK

The pioneer missionaries in Thailand were great travellers and were* concerned with exploring and "occupying" territory. They travelled from the capital to the far North and even established mission stations in China and Burma.

Their successors continued this extensive policy. There are now five stations with resident missionaries in the North in what was formerly known as the Lao Mission. The main center is in Bangkok, although this preeminence is disputed by Chiangmai. A hundred miles southwest of Bangkok are three stations originally worked by the Disciples Mission. Four hundred miles farther south are three other stations. The main centers of the Church of Christ in Thailand are thus spread over territory extending a thousand miles, a distance greater than that from New York to Chicago.

The largest concentration of membership is in the North in the former Lao Mission. Of the total membership at the end of 1957 of 17,000, some 14,000 were in the North, about 1,200 in Bangkok, and the rest to the south of Bangkok in two main groups.

The work of the Mission had a slow but rather solid development up to 1930. Several kings made grants of land for schools, hospitals and churches. On the occasion of the 100th Anniversary the Royal Gardens in Bangkok were thrown open for the celebration.

Then came the depression when work was cut back and the number of missionaries decreased. This **was** followed by the Second World War **when** the country was isolated. This greatly damaged the Church and held back its growth.

During this war period the Thai Christian leaders in church and school carried on with devotion and sacrifice, maintaining **institutions** as **best** they could under the adverse circumstances.

At the end of the war, the American Presbyterian Mission provided nearly three-fourths of a million dollars for the rehabilitation and rebuilding of Christian institutions.

Many of the problems which beset the Church **of** Christ in Thailand today and with which this report seeks to deal, grow out of the dislocations and destruction of the war period.

I have met with groups of officers and leaders in many city churches in China, Japan, and the **Philippines**, as well as a number in Thailand. Those whom I have met in Thailand are equally good Christians and on as high a level of **devotion** as those in other lands. But, they are too few.

I have found them equally interested in a forward movement. In **several** groups they went on discussing this long after the time **for** adjournment, as also happened in the Philippines.

III

DEVELOPING MORE STRONG CHURCHES

The results of evangelism and the progress that the Christian Movement in Thailand is making may **be** measured in two ways. The first is by the total number of members in all churches, congregations, and preaching places. This is the arithmetical method.

The second is by the number of strong local individual churches whose members are close enough to be able to worship together, churches which can not only maintain themselves but can grow so that they will survive the death of their present members, and who have the surplus strength to **spread** like the leaven hidden in the measure of meal and evangelize their surroundings. This is the sociological method of measuring the progress of the Christian **Movement**.

It is also the scriptural method. It is not enough to convert individuals. They must be brought into individual local churches and put to work to strengthen their own spiritual life and to bear witness and evangelize.

THE CENTRAL PLACE OF THE LOCAL CHURCH

There is a general lack of conviction as to **the** central importance of the individual local church, particularly as to **the** necessity for an adequately trained full-time pastor.

In all Thailand the Church of Christ in Thailand has only twelve full-time pastors of individual local churches. Something drastic needs to be done about this.

City churches are looked after on the side by teachers in schools, in what spare time they happen to have. The church is a sort of by-product of the schools and hospitals. Town and

village churches are looked after by elders, with some help from itinerant evangelists and colporteurs.

Even the theological seminary lacks this emphasis, and has given up the single purpose policy of training pastors, and has enrolled 26 laymen who are encouraged to come for **four** years for three months each year.

There are several reasons for this situation. First, the missionaries necessarily lived in mission stations and worked their areas from the mission station as a center, opening outstations and itinerating and sending out workers. The emphasis was on "**Occupying the Field.**" The staffs and employees of the Christian schools, **hospitals**, and missionary households gave an illusion of strength in the mission station church in comparison with the outstations.

Second, the district, or Presbytery, fitted right **into** this situation, and tended to perpetuate the Mission Station pattern of **handling** things from the center, and looking at district totals and not at individual local churches. There is need for change of emphasis from the district to the individual local **church**.

Third, the Mission Board's statistical requirements were also in terms of Mission stations, or district totals, and failed to take the individual church into account.

This extensive policy resulted in a widely scattered number of weak local churches or **congregations**, and this came to be accepted as the standard pattern. Nearly all were so small as to make a full-time pastor completely impossible.

Fourth, instead of directing increased resources to consolidate the results of evangelism and develop strong churches, the missions have gone off in all directions with work for lepers, various hill tribes, **agricultural** extension, and other projects. These have been worthy projects in themselves and ably carried

out, but have greatly decreased the central emphasis on the church.

In general the churches that might be strong are robbed by the district in order to give it funds to expand, and to maintain a number of weak groups. Thus in **Lampang**, a church which might be outstanding with the professional group in the two schools and the hospital, has been paying some 7,000 baht per **year** to the district and has not had a full time pastor for 20 years, and instead of growing with the church as a **whole**, which from 1951 to 1957 had a growth of over **20%**, it has barely held its own, and probably lost ground.

A different technique is **reported** from Nan. Here 10% of the salary of the teachers in the **Christian** school is deducted by the school and turned over by the school to the church. This applies only to the portion paid by the school, and not to the government subsidy per teacher which the school does not control. It is reported that a missionary used this method, deducting 10% from his **servant's** wages. This is not exactly Christian stewardship.

There has been encouraging and substantial growth in a number of churches, enough to demonstrate what can be done; but too many others have barely held their own, or have lost ground.

There is need for further study to determine the exact situation, and for a drastic change of emphasis.

THE MAIN OBJECTIVE

The central objective of the Church of Christ in Thailand should be the development of more strong individual local churches. The method is evangelism resulting in church growth by conversions from the world. Biological growth by baptism of children in Christian families is not enough. Transfers of members from other churches is not real increase.

The process of developing such strong churches should be along the following lines :

1. *City and town churches.* Only in cities and towns can the type of strong individual local churches that will provide a solid foundation for future growth and outreach be developed. Only cities and towns have the financial potential to develop such churches.

A rural village program is presented later. It is not certain as to **just** where the town ends and the village begins. The division between the two will have to depend on economic circumstances. But they **have** a much lower financial potential.

2. *City parish evangelism.* Evangelism is commonly thought of as going somewhere else to preach, usually to the country, and the further, the better. To build a strong city or town church effort must be concentrated exclusively on city parish evangelism and the parish must be small enough so that all members can attend church regularly and worship together as a single congregation. City parish evangelism as here defined is limited to the city or town and excludes country villages.

This program of concentration on a city or town parish should be given an absolute right of way. Evangelism outside the city and suburbs, and social service projects within the city should be held in **abeyance** until the church **reaches at** least the minimum standard for a city or town church as indicated below.

3. *Minimum Standard Church.* The minimum standard for a city or town church including a seminary trained full-time pastor and a budget for the expenses of a program and activities of the church is indicated below. The annual budget is taken tentatively as **follows**, but is **probably** too low.

Salary of Pastor	9,000
Expenses and program of activities	<u>4,000</u>
Total	13,000

In larger places like Bangkok and in the south a minimum of 20,000 is needed. In Bangkok budgets already run as high as 60,000 to 30,000.

4. *Effective standard church.* The budget for an effective standard church should be worked out as recommended below.

IMMEDIATE PROGRAM OF ADVANCE

The following program for increasing the number of strong standard churches is **proposed**. It has been worked out as follows:

In **Chiengmai**, the Moderator, the **National** Youth Director, and the Secretary of the District spent 3 hours with me locating the 35 churches on the map and checking their rates of growth which I had worked out in percent. Two churches now have **full-time** pastors.

Two others contributed 10,000 or over for 1957, and have a rate of growth in membership for the last five years of about 100%. It seems likely that these two churches could increase their number of members so **as** to be able, to contribute 13,000 per year in two or three years.

Five other churches contributed 5,000 or more in 1957, and have a rate of growth in membership for the last five years of from **25%** to over 100%. These five should be able to reach a minimum standard in five years.

This would give Chiengmai a total of **nine** standard churches with full-time pastors at the end of five years.

Applying the same method to Chiengrai, there are about 8 additional churches that might be expected to reach a minimum standard of 13,000 Baht in five years. A more general estimate for the other fields of the CCT would be about another 10 standard churches. Thus at the end of a five-year forward movement, instead of the present 12 churches with full-time pastors, there should be from 30 to 36 such churches.

BEGINNING THE ADVANCE PROGRAM

It is necessary that this advance program for increasing the number of strong city and town churches be put into effect step by step. The following steps are recommended in the following order :

Recommendation

1. Setting Standards. The General Assembly should adopt the following definition of a minimum standard city or town church:

At least 150 adult resident members.

Full-time adequately trained pastor.

A part-time office secretary.

An intensive program of city parish evangelism resulting in church growth by conversions from the world.

A budget of at least 13,000 Baht per year for the North: 20,000 for Bangkok and the South.

Recommendation

2. Setting Goals. The General Assembly should set a goal for the five-year program of advance of at least 20 standard churches, in addition to the present 12, and challenge individual churches to vote officially to accept this goal and participate in this program.

3. National Director of City Parish Evangelism. The 20 or more churches which accept this challenge to reach this standard in 5 years cannot do this alone. They will need technical help.

Recommendation

A national Director of City and Town Parish Evangelism should be appointed. He may be a fraternal worker. Or it may be necessary at first to have a team made up of several workers, particularly in the North, where the bulk of the churches are located, who would jointly carry through this program, each specializing in one aspect of it as indicated below, and each giving a fixed number of weeks to this work on a fixed schedule each year.

The national director, or such a team, should be fieldworkers who will spend the bulk of their time in the individual parishes, not less than a week in each parish each half year, to help advance each parish and put the advance program of parish evangelism and church growth into operation.

Recommendation

Priorities. The churches which accept this challenge should have a priority. The work of the National Director or team should be limited to them. Other workers should give them special consideration and help.

This priority is justified by the fact that at the end of the first five years the number of full time pastors should be trebled, which will give a greatly increased force for greater advance during the second five year period.

When this question was raised by the Chiengrai district, it was pointed out that this five year program, if successful, would provide 8 additional full time workers in addition to the

14 present workers, thus giving 22 workers for the second five year program.

TECHNICAL ASSISTANCE

Each church that accepts the challenge will need technical help to enable it to reach the standard in five years. This should be along the three lines of parish evangelism, organizing professional groups, and church finance.

Recommendation

1. *City Parish Evangelism*, This is the basis of the entire plan. Detailed programs for city and town parish evangelism are given in Appendix A and Appendix B.

Helping to put this plan into effect in each city and town church that officially accepts the challenge of this program is a primary duty of the national Director of City Church Evangelism, or of the team, if a national director is not at first available. The object is to increase the adult resident membership of each church.

Recommendation

Record books should be set up to enable each church to keep an accurate record of its members, including baptism of adults, confirmations, members received by transfers from other churches, deaths and removals, and net membership at the end of each year, with net increase or loss.

Recominundation

Non-resident members kept on the church roll under the three-year rule should be recorded in a separate column and not counted in the effective adult resident membership of the church.

Accurate records should also be kept of the Sunday morning attendance at the service of worship. This should be based on an actual count on four successive Sundays during the year.

Recommendation

2. *Organizing a Professional Group*, In each parish, special attention should be given to organizing the professional group. The nucleus of this group should be the professional men and women already members of the church, but it should enroll non-members in the same professions and thus serve as half-way house to the church, somewhat along the line of a small YMCA attached to the church. Various names are used such as Young Adults, Tuesday Club, or any other name that seems appropriate.

This can be done most effectively when there are Christian schools and hospitals. Thus in Lampang, the professional group could include in its Christian nucleus about 11 from the hospital, 10 from the Boys' School, 10 from the Girls' School, and about 10 others from the community. This would make a total of 30 or 40. The non-Christians who are invited to join the group might include a number of alumni of Christian schools, who have already raised funds to enlarge the hospital.

To help in the formation of such professional groups in as many churches as possible would be the second duty of the national director, or before his appointment, of one member of the team. In some of the smaller towns this may be possible only to a more limited degree, or on a somewhat lower level.

3. *Financial Program* The fundamental solution of the financial problem is an intensive program of city parish evangelism to bring more members into the church. No emphasis on stewardship, and no financial method will solve the problem if the church has too few members to raise the necessary budget.

A membership of 150 adult members, all living in the parish, has been suggested above as a minimum standard. This may be too small in some places.

Recommendation

The technical methods to be used in church finance should be along four lines as follows:

1. *Estimating the Financial Potential of the Church.* This is done by estimating the annual income of each class of wage earners such as medical doctors or teachers, etc. This, when multiplied by the number in each class and added up, will give the total estimated income of all the wage earners in the church, which is its financial potential. This should be conservatively estimated.

2. *Training in Stewardship.* Christian stewardship is the spiritual basis of the financial program of the church. It should be noted that it is not realistic to expect all members to contribute one tenth of their income. Many have too little margin to be able to do this. Most churches can contribute about one to two or two and a half percent of their financial potential. This, however, can be increased. A few members will give ten percent.

3. *Every Member Canvass.* Stewardship must be implemented through raising the budget by the every member canvass in which a large number of members take part. Pledges paid weekly or monthly should make up a half to two thirds of the budget.

4. *Accounting System and Audit* A uniform system should be set up for all churches, with all payments authorized by signed vouchers, and receipted by the payee, with an audit of the finance report at the end of each year. This should be supervised by the Church Finance Committee in each church.

The installation and supervision of the city church finance

program as outlined above should be the third duty of the National Director or of one member of the team.

TECHNICAL BOARD ON CITY CHURCH FINANCE

Recommendation

There should be a national Technical Board on City Church Finance, made up of the chairman of the Finance Committee of three successful churches at the various levels, and the pastors of two others. It should meet at least once a year to set standards and recommend the most successful methods of raising the budget. The National Director, or a member of the team specializing in finance, should be the executive secretary of this technical board.

Recommendation

Effective Standard Church. This Technical Board should work out the standard for an Effective Standard City Church, which should have at least 800 adult resident members and a correspondingly increased program, paid staff and budget.

Two churches have reached this level of membership. Several should plan to do so.

ASSOCIATION OF CITY CHURCH PASTORS

City church pastors can help each other by comparing experience and visiting each other's parishes.

Recommendation

A national Association of City and Town Church Pastors should be organized, and meet semi-annually for discussion of the problems of city and town church growth, including parish

evangelism, organization of professional groups, and church finance. This should include comparisons of the progress made by each individual church. The executive secretary should be the national director, or a member of the team especially concerned with city parish evangelism.

Pastors and laymen from the most successful churches should be invited to visit less successful churches and help them to reach a higher standard.

THE RURAL CHURCHES

It is tentatively estimated in this report that one-third or some thirty-odd churches of the 117 churches of the CCT are in cities and towns, and two-thirds or about 80 churches are in rural villages. The dividing line between town and village is not clear, and depends on economic conditions.

The development of some thirty-odd standard churches in cities and towns has been dealt with above, on the basis of aiding them to support a full-time pastor and a program of activities.

The development of the 80 odd rural village churches must be at the village economic level served by pastors with education and pay parallel to those of the teachers in government village schools. In many cases, perhaps in most, a pastor will have to serve more than one church, possibly a circuit which should, however, be as compact as possible.

There has been encouraging and substantial growth in a number of churches, enough to demonstrate what can be done, but too many others have barely held their own, or have lost ground.

There is need for further study to determine the exact situation and to find what individual churches and what compact

circuits can best be served by the type pastors indicated above, as dealt with in more detail in a later chapter, as soon as such pastors are available.

As indicated above, the development of standard city and town churches should have the priority during the first five year period.

SETTING GOALS

The rural churches should, however, be challenged to take a part in the five year forward movement, and to set as high a goal as may be possible, using the resources available at present.

IV

A PLAN FOR BANGKOK

Bangkok is in a class by itself. It is the one big city in Thailand. It has nearly twenty times the population of Chiang-mai, the next largest city. It has nearly one-tenth of the entire population of Thailand. It is the center of Thai culture. It is the center for education and ideas.

It is the center where the process of modernization is going on most rapidly. It is the center where the changes that are taking place first appear and from which they spread.

CHURCH MEMBERSHIP

In Bangkok the membership of all Thai churches is between about 1,000 with the Chinese churches providing an additional membership of some 1,400 and the International and Anglican Churches about 400.

Visits to three of the four Catholic churches on Sunday morning and careful estimates indicated a probable 6,000 persons attending masses on an average Sunday as against a Protestant church attendance of twelve to fifteen hundred. The total Catholic constituency in Thailand is estimated at 60,000 which is about three times as large as the Protestant membership.

The best Thai Protestant church in Bangkok scarcely surpasses in spaciousness and dignity some of the rural wats I have seen. Funds are available for chapels for two high schools but none for the enlargement of churches. Yet, on a recent average Sunday morning I found all four Protestant churches filled and one with extra seats brought in.

A PROTESTANT CATHEDRAL

Some years ago Dr. Henry Sloan Coffin, a former president of Union Seminary, urged the establishment of a large church in Bangkok that would put Protestantism on the map, something on the order of a Protestant cathedral, but without the trimmings. This was taken up, the idea being to merge the Second and Fourth churches. Neither would agree to this.

The Second Church, which had been burned and was reduced to a low level, was rebuilt and has had a period of rapid growth, so that it now has some 300 members, as against 350 for the Fourth Church, and the new building is already too small.

Recommendation

The Second Church should be enlarged immediately. There should be no thought of merging. There is need for more churches, not fewer.

This church has a central location and is at the crossroads of important main arteries of traffic. It is not far from the government university. It is at a place where it could be a landmark and serve as a symbol of the Christian movement in Bangkok and a model for all Christian churches in Thailand.

The present seating capacity of 200 could be doubled at a moderate cost. Considering the rate of growth in the last few years, and the morale of its membership, it seems likely that the enlarged sanctuary would be outgrown in two years or less. Plans could then be made for an outstanding building to exemplify the advance of Christianity and of which all Christians in Thailand might be proud. It is more practical to go ahead at once with a modest enlargement that can be largely financed in Thailand, and to demonstrate the possibility of growth, than to wait years for a larger amount to be available from abroad.

Such a model church would benefit all denominations, and it would be appropriate for Baptists and others to contribute to its immediate enlargement and subsequent rebuilding.

Recommendation

It is here recommended and suggested that Baptists might contribute one to four thousand dollars and that the International Church and the Chinese churches might contribute five hundred to a thousand dollars each and that churches of all denominations all over Thailand might make special offerings, making this church a tangible evidence of the underlying Christian unity.

THE FOURTH CHURCH IN BANGKOK

This church reports 350 members of whom 270 are active. Of the 80 others there are a number whose addresses are not known. One of the first efforts should be to find as many of these inactive members as possible and bring them into the program of the church.

The parish map reveals that the membership is widely scattered throughout the city. Also it indicates that there are several districts where there are enough members to possibly form the nucleus for the development of three new churches as part of the plan for Bangkok.

This church has the strongest professional group of any church in Thailand, including the following:

Teachers	27
Business executives	5
Doctors	3

Lawyers	2
Nurses	2
Hospital administrator	1
Naval officer	1
Others	<u>10</u>
Total	51

This is an incomplete list, but at least 20 of them are college graduates.

This professional group should be organized on a strictly professional and college level and challenged to take the lead along the following lines:

1. To bring a much larger number in each profession first into the professional group as a halfway house to the church and eventually into membership in the church itself.
2. To explore the possibility of establishing branch churches and of making a community survey in each area. Such prospective branch churches should begin as neighborhood prayer groups.

The staff of this church should be strengthened at once to include the following:

1. An office secretary to deal with records of membership, finance, and the sending out, of notices, etc. This is necessary to free the pastor from paper work so that he can take a place of leadership in the excellent program of activities he has proposed.
2. An assistant pastor who might be a woman, especially for calling, looking up inactive members and cooperating in the survey of the three areas where members are concentrated.

These additions to the paid staff of the church could without difficulty be financed by the church itself.

This church has an unusually large number of able and energetic elders, deacons and other members who could make a great contribution to the advance movement in Bangkok.

THE CHINESE CHURCHES

The Yellow Bridge Chinese Church has the second largest membership in Thailand, amounting to 840, and the best church plant. It has an able and active group of elders and deacons. The map shows concentrations of members at two or three points where neighborhood prayer groups could be organized which might in time develop into branch churches. Plans are in hand for a church building in one of these places. Surveys should be made of these neighborhoods to find prospects and the neighborhood groups should be alert to contact newcomers who move into these districts.

The Sathorn Church has a more compact parish but should also develop outlying groups of members and possibly new churches. Each of these churches has a fraternal worker attached to its staff.

THE INTERNATIONAL CHURCH

In several other Asian cities International churches have gradually included many Asian nationals so that in some cases they have come to outnumber the westerners by whom the church was first established. The International Church in Bangkok might develop along this line. Its members might invite Thai friends and colleagues to go to the church with them. Many would find the English services and the interna-

tional atmosphere and contacts attractive. It seems probable that if a larger sanctuary were available, the congregation might greatly increase.

This church might also assist the advance program in other ways, such as helping in a program based on English teaching and in follow up of correspondence courses as indicated later.

CHINESE CHURCHES

The work of the Chinese churches is of great importance in Thailand. The Baptist Church in Bangkok is the oldest Protestant church in Asia. The Yellow Bridge Chinese Church is the largest and strongest church in Bangkok. The Chinese churches have far larger contributions than the Thai churches. This reflects the higher economic level of the Chinese business community.

Not only are the purely Chinese churches important, but the Thai people with Chinese ancestry on one side constitute about 80% of the membership of most churches in Bangkok and in the South. Recent conversions in the Student Center of non-Christians are practically all of them in this group. They inherit two cultures, not the single cultural system of Thai culture. Their minds are more open.

The Yellow Bridge Church in Bangkok has rendered great service in helping to establish Chinese churches in a number of other centers and giving them financial assistance. A Chinese District has been organized which includes the Chinese churches in all cities throughout the country. This district has recently proposed that a fraternal worker be set aside as a general missionary to Chinese churches throughout the country to promote and aid the establishment of new churches as well as to strengthen those already in existence.

CHINESE CHURCH FORWARD MOVEMENT

Recommendation

It is recommended that a fraternal worker be especially designated to national work to develop more strong Chinese churches. He should at first continue to reside in his present station. But, it may be necessary for him to move later to a more central location. He should help all Chinese churches, but should concentrate on a limited number that can be brought up to a standard in five years.

One line of approach should be to offer the help of the CCT to sponsor schools for Chinese to be conducted by Chinese church and thus help solve the Chinese school problem. A national committee including both Chinese and Thai Christians should direct this work, especially as to providing introductions to enable the missionary to make a better approach to the leaders in Chinese communities.

THE ANGLICAN CHURCH

The Anglican Church might also make a considerable contribution along the lines indicated above for the International Church.

THE FIRST CHURCH

The First Church, across the river, is located where a new suburb will have a large development due to the opening, as this is written, of a new bridge that will bring this district within 15 minutes of the heart of the city.

This church is small with about 114 members but contains a number of able laymen who might be mobilized to meet this new development.

SCHOOL CHURCHES

Funds are in hand for a new chapel at the Wattana Girls' School, which will also aim to serve its high-level suburban district and build up a community church. A fraternal worker has been assigned to this church.

Funds are also in hand for a large chapel at the Bangkok Christian College which should be available as an auditorium for gatherings representing all Bangkok Christian churches and for special occasions such as the presentation of the Messiah,

OTHER CHURCHES

The Chinese Baptist Church, three Southern Baptist churches, and the churches of some other denominations may not cooperate closely, but yet reinforce the strength of the protestant constituency in Bangkok. Much the same is true of the Roman Catholic churches, which include another very large number of those who have parted with the old religion and turned to Christianity.

CONCENTRATION OF CHRISTIAN FORCES

Bangkok contains the greatest concentration of Christian forces of any city in Thailand.

The Protestant constituency may be estimated at two to three thousand, the Roman Catholic constituency approximates 10,000. Protestant schools enroll some 3,000 students. Catholic schools have probably a larger number. The Christian Hospital has rendered a large service and should have a trained worker to follow up.

In addition there are three Southern Baptist churches, the Chinese Baptist Church, three Student Centers, the Y.M.C.A. and Y.W.C.A., and the International and Anglican churches.

Then there are the large number of alumni of Christian schools, and the parents and relatives of students now in school.

The total Christian constituency is probably on the order of 30,000, of which the Protestant may be estimated at 10,000, and possibly may even be almost as large as the total number of members of the Church of Christ in Thailand churches in the North.

•But on the Protestant side, this is only a loose aggregation of units that never get all **together** and fail to realize their strength, and are not related to each other in any joint strategy. Many individual Christians are not members of any local church.

OPPORTUNITY

The opportunities in Bangkok today are far greater than is generally realized. The following are noted.

Some 10,000 persons in Thailand have **taken** the free ~~cor-~~respondence course in Christianity offered by the Christian and Missionary Alliance. There are between 500 and 1,000 of these in Bangkok whose addresses are known. These are people with a definite interest in Christianity strong enough to **lead them** to write for and study these courses. A considerable number indicated that they would welcome further contacts with Christians. Quite a few university students have taken these courses. There has been little or no follow-up.

Alumni of Christian schools, both inside and outside of Thailand, have often been greatly influenced. There were recently found to be 400 alumni in Bangkok of one Christian school outside of Thailand. The number of former **students** of the Christian schools **may** number ten thousand. There has been no systematic follow-up or effort to bring **them** into the church with the exception of a few sporadic attempts.

Six years ago I was taken to see several Buddhist intellectuals in Bangkok who were pessimistic about Buddhism in Thailand. This attitude on the part of intellectuals has been recorded in books by one or two observers and has been confirmed by Thai leaders with whom I have raised the question. How general it is and how deep it has gone there is no way of knowing.

In Bangkok visits to four of the main churches indicate that all of them were full at the Sunday morning service of worship with scarcely any vacant seats available. The Second Church, which was recently rebuilt with a capacity of four times the average Sunday morning congregation, was filled within a year or so. It seems likely that if **this** and other churches could be enlarged, they would soon be filled. There has been little in the way of advertising to make these services better known.

In addition to **the membership** of the churches in Bangkok, it is estimated that there are at least a thousand baptized Christians who have come from other places but who have not been brought into the membership of Bangkok churches. There is little or no systematic attempt on the part of most of the churches to reach **this** group, with the exception of the Second Church. Its growth from this source indicates a possibility of considerable growth on the part of others.

The English language has recently come to enjoy **very**-great prestige and there is a far greater demand for English classes than can be supplied. A considerable number of English Bible classes have been set up by churches and other agencies. The Y.M.C.A. enrolled 1,000 students. This number could be greatly increased. As noted elsewhere, 25 of the 75 members of the new Southern Baptist Church have come from their English Bible classes.

Then there are the large number of alumni of Christian schools, and the parents and relatives of students now in school.

The total Christian constituency is probably on the order of 30,000, of which the Protestant may be estimated at 10,000, and possibly may even be almost as large as the total number of members of the Church of Christ in Thailand churches in the North.

But on the Protestant side, this is only a loose aggregation of units that never get all together and fail to realize their strength, and are not related to each other in any joint strategy. Many individual Christians are not members of any local church.

OPPORTUNITY

The opportunities in Bangkok today are far greater than is generally realized. The following are noted.

Some 10,000 persons in Thailand have taken the free correspondence course in Christianity offered by the Christian and Missionary Alliance. There are between 500 and 1,000 of these in Bangkok whose addresses are known. These are people with a definite interest in Christianity strong enough to lead them to write for and study these courses. A considerable number indicated that they would welcome further contacts with Christians. Quite a few university students have taken these courses. There has been little or no follow-up.

Alumni of Christian schools, both inside and outside of Thailand, have often been greatly influenced. There were recently found to be 400 alumni in Bangkok of one Christian school outside of Thailand. The number of former students of the Christian schools may number ten thousand. There has been no systematic follow-up or effort to bring them into the church with the exception of a few sporadic attempts.

Six years ago I was taken to see several Buddhist intellectuals in Bangkok who were pessimistic about Buddhism in Thailand. This attitude on the part of intellectuals has been recorded in books by one or two observers and has been confirmed by Thai leaders with whom I have raised the question. How general it is and how deep it has gone there is no way of knowing.

In Bangkok visits to four of the main churches indicate that all of them were full at the Sunday morning service of worship with scarcely any vacant seats available. The Second Church, which was recently rebuilt with a capacity of four times the average Sunday morning congregation, was filled within a year or so. It seems likely that if this and other churches could be enlarged, they would soon be filled. There has been little in the way of advertising to make these services better known.

In addition to the membership of the churches in Bangkok, it is estimated that there are at least a thousand baptized Christians who have come from other places but who have not been brought into the membership of Bangkok churches. There is little or no systematic attempt on the part of most of the churches to reach this group, with the exception of the Second Church. Its growth from this source indicates a possibility of considerable growth on the part of others.

The English language has recently come to enjoy very great prestige and there is a far greater demand for English classes than can be supplied. A considerable number of English Bible classes have been set up by churches and other agencies. The Y.M.C.A. enrolled 1,000 students. This number could be greatly increased. As noted elsewhere, 25 of the 75 members of the new Southern Baptist Church have come from their English Bible classes,

A New Testament with the English and Thai versions in parallel columns would be a great advantage in these classes and would likely have a large sale. Nothing of the sort is yet available but the Bible Society is taking the matter up.

A COORDINATED PLAN FOR BANGKOK

A coordinated plan for Bangkok would call for technical organization and workers along three lines.

1. *Individual Local Churches* The staff and program of these churches, as indicated, should be financed by each local church.

(a) The paid staffs should be increased by the addition of at least one assistant pastor in each church to do calling, first to contact the members and second to get the members to introduce them to relatives, neighbors, and friends and other prospects. The members should actually go with them to meet such persons.

(b) Each church should establish an effective office with a card index of members, another for prospects and a map of the parish. There should be a paid full-time office secretary. Without such an efficient office and secretary, this whole plan will break down.

(c) Volunteers for visitation evangelism should be enlisted. This should be scheduled for a fixed number of hours per week for each person.

(d) The fact that Mrs. Fogg and her associates have enlisted 62 volunteers for Bible teaching and other work indicates the possibilities.

2. Special Workers for Follow-Up on a City-Wide Basis.

(a) A worker to follow up correspondence school pupils, alumni, intellectuals and others who may be interested.

The object would be to bring all of these into contact with the staff of the individual churches. This might be a fraternal worker to be provided by the Baptist Mission as recommended above.

(b) The Hospital should have a social and religious worker for follow-up, especially in the case of in-patients, to bring them into contact with the staffs of the individual churches. This should be financed by the hospital.

3. Coordination of City-Wide Evangelism.

A special worker should be provided by the Church of Christ in Thailand and appointed as Coordinator of City-Wide Evangelism. His duties should be along the following lines:

(a) He should be the **Executive** Secretary of a Bangkok Coordinating Council made up of pastors or executive heads of all churches and other Protestant institutions which are willing to join.

(b) He should relate all institutions and groups such as the Y. M. C. A. the Student Center, or the schools to the churches, so that each may make its proper and maximum contribution to the growth of the individual local church and the establishment of new ones.

(c) He should give technical assistance to individual churches.

(d) He should promote parish and city-wide surveys, especially to locate prospective members, using the students of the Chinese Training Center and other groups, and work out further details for an expanding plan for Bangkok.

(e) He should promote city-wide gatherings including musical presentations such as the *Messiah*.

(f) He should have an adequate office with a full-time office clerk.

(g) There should be an adequate budget to cover advertising, public relations, and all ordinary expenses.

Recommendation

1. The American Baptist Mission should be requested to designate a fraternal worker as a special worker for city-wide follow-up of correspondence pupils, alumni, intellectuals, etc., and to provide a budget, including the salary of a Thai associate.

2. The Church of Christ in Thailand should appoint a Coordinator of City-Wide Evangelism in Bangkok. . He might be a fraternal worker.

PUTTING THE PLAN INTO EFFECT

The following steps are recommended for putting the Plan for Bangkok into effect:

Recommendation

1. Get maps of the parishes of all existing churches including Chinese churches and locate all members on the map.

2. Combine these on an enlarged map of Bangkok so as to show all churches and all of their members.

3. Make a survey to locate

(a) alumni

(b) relatives, friends, and neighbors who might be invited to special meetings and to special groups.

4. Delimit parishes so far as practical so as to indicate the working area for each church and thus show its responsibility.

5. Develop in each parish various types of groups as follows:

(a) Professional groups

(b) Youth groups

(c) Women's organizations

(d) Choir and music groups

(e) Alumni

(f) Other groups

6. Enlarge the staffs of all churches, especially the Fourth Church, for more intensive work along these general lines in their parishes.

7. Make large use of advertising, literature, and audio-visual techniques.

8. Follow up of correspondence courses and radio broadcasts.

V

THE MINISTRY

The basic and most difficult problem of the CCT is leadership. No matter what aspect is taken up, the question always arises as to who is available to carry out any changes or advance program who has sufficient specialized training, maturity and experience to make a success of it and reach the goal decided on. This is particularly true of the ministry.

CHALLENGE TO VOLUNTEERS FOR THE MINISTRY

The success of the advance program recommended in this report depends on an adequate supply of ministers to take over and carry forward the work of the churches that decide to reach the standard in the five year period.

A few men of greater maturity and experience, are needed at once, and the call to the ministry should be presented, not only to students in high school or university, but also to active and devoted Christian laymen of ability, including some in the professions.

The standard city churches here recommended will serve as a challenge to a sacrificial but worthwhile investment of life. Men of outstanding ability cannot be expected to sacrifice themselves for churches of mediocre possibilities.

In this, the two economic levels, urban and rural, with the great financial difference between them, must also be taken into account.

A MINISTRY ON TWO LEVELS

Recommendation

It is recommended that the ministry be on two levels: seminary graduates from a four-year course based on entrance

requirement of the completion of at least the 10th grade, and Bible school graduates from a three-year course based on the completion of the 7th grade.

SEMINARY LEVEL

The seminary graduates should be trained to become pastors of city and town churches and to bring these churches, not only to the minimum standard level, but to the effective standard level.

The seminary standard is in process of being raised to an entrance requirement the same as that of the university. This is necessary. More maturity is most desirable.

Successful pastors should be given an opportunity for advance study and observation abroad.

Recommendation

It is recommended in this connection first, that none be sent abroad until the completion of a successful pastorate of at least three years, better five years, and second, that they not only work for an advanced academic degree, but have ample opportunities for observation and study of churches of the type to which they will return, and that their academic work be along practical lines, emphasizing organization for city parish evangelism and church growth.

THE SEMINARY AND THE SUPPLY OF PASTORS

The first postwar class of nine students was received in 1949. Of these, five WERC graduated in 1952. These were more mature students who had waited for years for the Seminary to reopen. Three of them are now in the pastorate, at Chiangmai First Church, the Chiangmai Leper Colony, and the Second Church in Bangkok. One is studying in the United States and one is ill.

The Seminary was at that time able to take in students only every other year, owing to limitations of faculty. The second class received four students and graduated four in 1954. One of these is the pastor at the Cooperative Farm. The second is a pastor and teacher in the Chiengrai district at Wiangpapao. He has a combined job of pastor and teacher in the church-school there which pays a total of 750 per month. The third is the head-teacher in the Nan Boys' School. The fourth worked at the Church office in Bangkok, and is now at Silliman University, sent by the Bangkok presbytery to study Christian education.

For the third class which entered in 1953 the standard was lowered from the 10th grade to the 7th grade as an entrance requirement. Fourteen students were received, of whom two were graduated in 1956. Six were eliminated in the first semester. Two were problem boys who were sent to the Seminary to straighten them out. After elimination by the seminary they eventually landed in jail as a result of stealing bicycles. The two graduates are now the Lampang pastor, and his wife who was the first girl graduate of the seminary. He survived because he had completed the 10th grade and his wife the 9th grade.

This lower standard was thus not a success and the seminary returned to the higher standard in the next year. In 1954 three students were received at different times during the year. One graduated in 1957 and one in 1958.

During this period 1949-58 the Seminary thus received a total of 30 students and graduated 13. This situation is summarized in the following table:

Class of 1952 9 received 5 graduated and 3 are in the pastorate.

Class of 1954	4	4	2
Class of 1956	14	2	2
Class of 1959	<u>30</u>	<u>13</u>	<u>9</u>

This does not include nine students who began in the present upper class, of whom three now remain and are due to graduate in December, 1959 if they do not fall by the wayside. Counting these three the total number of graduates for the post-war period is 16.

During this period the Seminary has provided 9 pastors for churches, including the two churches at the Leper Colony and the Cooperative Farm. One of the nine is at present in America taking advanced studies. This does not include the three due to graduate in December, 1959 who are not yet designated.

AN EMERGENCY MEASURE

The present shortage of leadership, especially of city pastors of maturity at the top level, calls for emergency measures. There are important places to be filled that cannot wait for future seminary classes to finish their training and acquire experience in the actual work of the pastorate.

Recommendation

It is recommended, as an immediate emergency measure, that several outstanding and highly educated Christian laymen who are active in the work of the church be challenged to leave their professions and dedicate themselves to the work as pastors of strategic churches. Such men of mature experience in the work of the church need not be required to take a theological course previous to ordination, but should be given opportunities to observe outstanding city churches in East Asia and also to be given a brief course of directed reading in practical aspects of the work of the pastor to the church. There are indications that such men might be available.

Recommendation

The General Assembly should vote a priority for the assignment of personnel and of the **necessary** funds to make provision for full-time pastors of a number of strategic churches, as soon as possible.

THE BIBLE SCHOOL LEVEL

The Bible School should prepare pastors for the rural villages. The Bible School student should come from the village and be happy to return to a village and spend his life as pastor of a village church or of a compact circuit of a few neighboring villages.

Recommendation

The education and salary of the village pastor should be on the same level as that of the **teacher** in a government village school. For the pastor this might be general education through the seventh or eighth grade and three years or perhaps two years in the Bible School. Salary would begin at 450 Baht per month, the **same** as that of the government school teacher.

Successful village pastors should be given opportunities for occasional refresher courses and eventually ordination.

The teacher-pastor pattern now in operation in one case is not a good one. In India, the secular state does not allow religious services in **the** school, and the teacher becomes a government **employee** who may be transferred at any time and a non-Christian or **anti-Christian** teacher appointed in his place. This is already a serious problem in some parts of India,

Probably a Bible school will have to be arranged for. Students at this level in the Theological Seminary would develop an inferiority complex. There are already several Bible schools operating for various groups.

The establishment of a Bible School will call for study. A combination with some existing school at this level would be desirable if the language problem permits.

The students should be carefully selected, possibly from some of the mature laymen who have already had some training and experience.

CHINESE BIBLE TRAINING CENTER

This center was opened in 1941 but was discontinued after the war and reopened in 1949. It has received 99 **students**, the entrance requirement being the completion of the 7th **grade**. These students are classified as **follows**:

Previous classes	71
Present students in residence	<u>28</u>
Total	99

The total number of graduates to date is 31 who are distributed as followed:

Serving in full time church position	16
Taking advance theological study	7
Others	<u>8</u>
Total	31

Those taking advanced study are in Chiangmai, Hong Kong, Singapore, and Japan.

There is a five year course for those planning on full-time Christian work. A two year **course** trains young people for leadership in the churches. The emphasis is on evangelism and practical field work in the churches, also on music, **in-**cluding conducting. All graduates must be able to play hymns.

FUTURE LOCATION

It is planned to move this training center to a small city 90 kilometers from Bangkok. This seems to be doubtful wisdom from three points of view.

The Chinese in Thailand are not agriculturalists. They are merchants and laborers, tightly packed into the Chinese quarters of towns and cities. The Bible School should emphasize field work where the student can receive practical training in strengthening churches by urban parish evangelism and by helping the urban churches to establish a program of Christian activities and by participating in such programs. This can only be done in a city. To attempt to do it in a small city, necessitating practice work among Thai villages, which are agricultural, would fail to give the students the kind of practical training they need.

It is necessary also that students be able to observe and take part in the program of a really strong church that can serve as a model. This exists only in Bangkok.

In working out a plan for Bangkok, which is half Chinese, the Bible School students should take an important part in making surveys of districts where there is sufficient concentration of Chinese Christians to indicate the possibility of establishing a new city church. They should not only locate all Christian families but should also find and locate on the map all persons who have had previous contacts in school or otherwise, and any others who might be prospects and who might respond to an invitation to attend either the church service itself or participate in some of its program of activities.

The Bible School could in this way have a most important part in the development of an evangelistic movement in Bangkok with the objective of establishing additional churches.

THE PLACE OF THE PASTOR

Under the present setup there is little place for leadership on the part of the pastor of an individual local church.

In several churches—out of the few which have a full-time pastor—the elders and deacons take the lead and the pastor tends to be relegated to the position of an office clerk or errand boy. This situation is accentuated by two circumstances.

1. In churches which have had no pastor for many years, the elders and deacons have been accustomed to run the church and continue to do so. They thus lose the benefit of having a full-time trained pastor.
2. New seminary graduates coming to their first pastorate are young and without experience and are not in a position to assert themselves against the older members, and become frustrated, and acquiesce in not making the contribution that they have been trained to make, and thus fail to take their proper place as pastors.

Two bad results grow out of this situation which are having a bad effect on church growth.

1. The elders and deacons can give only a marginal part of their time and effort to the work of the church. Their professional work must necessarily come first, their work on the district committee comes second, and the local church is a bad third.

One pastor estimated that such elders and deacons give perhaps two or three hours a month to the actual work of the church.

This is one of the main reasons why several churches that should be growing and have good opportunity to do so have been actually losing ground during the last five years.

2. This situation will not challenge any able man to dedicate his life to the work of the ministry. It will attract only mediocre candidates.

Two or more able professional men of education, maturity, and experience, who might dedicate themselves to the work of the pastorate, as recommended above, would greatly help to strengthen this whole situation. Some men of this sort would probably respond to this challenge.

Either the pastor should be given his correct place in the work of the church so that he can make his full professional contribution, or else the theological seminary might as well be closed and the attempt to provide the Church of Christ in Thailand with a properly trained, paid ministry be abandoned.

Recommendation

The question of the place of the pastor should be taken up for clarification by the General Assembly. There should be a clear definition of the place of the pastor and the work which he is expected to do. In a number of the local city churches the National Director of Urban Church Evangelism, or some other competent person, should give some tactful assistance and reorganize the present setup so that both the elders and deacons and the pastor may be able to make their full contribution together to the growth and program of the church.

VI

THE CHRISTIAN SCHOOLS

The missions placed much emphasis on education. The schools grew slowly with a high percentage of Christian teachers and, in many cases, a Christian majority in the graduating classes. This was a healthy development.

This situation was dislocated, first by the depression and second by the World War when Thailand suffered greatly. Thai Christian leaders carried on in spite of difficulties and did the best they could to keep educational institutions functioning under adverse circumstances.

The schools emerged from this disturbed period with greatly enlarged enrollments, a low percentage of Christian teachers in most schools, and a still lower percentage of Christian students. It has been customary to criticize the schools in this regard, generally overlooking the fact that although the percentage of Christian students was lower, there was an increase in actual numbers.

However, this great growth was an evidence of high academic standing and of the prestige that schools enjoyed with the public, especially at the upper levels of society. It is also an opportunity.

The educational evaluation made in 1956 indicates that the chief concern of the mission at that time was over low educational standards and inefficiency in the schools, despite the fact that some five Christian schools were cited in detail as taking first place in university examinations or having the highest grades in the province, which indicates that these Christian schools were not inferior educationally to government or other private schools. Thus the seven "major problems before us" enumerated six items dealing with educational standards and

only one bearing on Christian character which stated "our schools have broken down as training centers for church workers."

But educational standards are not the most serious problem. It is the inability of the schools to Christianize a larger number of students and teachers and thus contribute to the growth and strength of the church.

Attention needs to be concentrated on this one aspect of the Christian schools until this problem is solved.

AN EDUCATIONAL OPPORTUNITY

The Christian schools enroll almost as many pupils as the total membership of the church. This is a great opportunity. These students are there because their parents trust the Christian schools—their education, discipline, and moral training. They entrust to these schools their most precious possessions, their sons and daughters.

The fact that only totals and no detailed figures for the number of Christian students in the various divisions of the several schools are published is an indication that this opportunity is not being given sufficient attention. This is confirmed by the figures which have been obtained by personal application in several school offices.

The total number of students is as follows:

Primary	Grades 1-4	5,636
Mattayom	5-7	4,728
Mattayom	8-10	2,948
University Prep	11-12	481
		13,793

Attention should be centered on grades 5-10 with 7,676 students and particularly on grades 11 and 12 with 481 students.

SEPARATION OF PRIMARY AND SECONDARY SCHOOLS

In nearly all schools the four primary grades are not differentiated from the high school, and the school is overwhelmed with a swarm of primary students, and loses its distinctive character as a high school. This has many disadvantages, especially the following:

1. The break between primary and secondary education is lost sight of. The high school student should be more on his own, but the presence of primary students makes more rigid control necessary, and prevents the development of the atmosphere and morale that should characterize the high school student. The poor discipline indicated in the Evaluation Report grows in part out of this.

2. Some principals report that most of the problems are in the primary school, which takes an undue portion of the principal's time and strength, to the neglect of the high school.

3. Many of the Christian teachers are in the primary school, in some schools over half. These are often the ones most active and articulate in the Christian program of the school, but many of them have less education than students in the upper high school classes where Christian teachers are fewer, and this tends to discredit Christianity in the eyes of the older students who are the most influential in the school.

Recommendation

Primary schools should be organized as separate units with separate principals, and separate campuses as soon as possible.

Each primary school may keep its present name in part, for example, Bangkok Christian College Affiliated Primary School.

DECREASED EMPHASIS ON PRIMARY EDUCATION

With the increase and improvement of government elementary schools, it may be advisable to depend more on government primary schools, especially in the case of the students who live at home and cannot be accommodated in dormitories. One school admits to the fifth grade one section of 40 students from its own primary school and 40 from government primary schools. These are kept in separate sections for one year, largely because of English, but after that they are mixed and little difference is found between them.

This question should receive careful study. Only about ten percent of the primary students can finish high school. There is need for more emphasis on the higher levels necessary to produce leadership.

FINANCIAL CONSIDERATIONS

One reason for the emphasis on primary schools is that they make money which helps to finance the high school. This calls for further study.

Another question is that of teaching load. The average teaching load in high school was given in one school as 17 hours per week and in another as 18 hours. This may be compared with the maximum teaching load in American colleges of 16 hours per week as prescribed by the North Central Association. Many colleges are under the necessity of requiring their faculty to carry this maximum load for financial reasons.

In some other Asian countries a teaching load of 22 hours per week in high school is not considered excessive for a first class school in addition to certain duties which the teachers

have in connection with dormitories or the general life of the school.

This question should receive careful study. The standard in Christian schools will have to take into account the standard of government schools in Thailand. The overcrowded student bodies of practically all Christian schools in Thailand is due in large part to the financial situation. This might be compensated for by requiring the teachers to carry larger loads, thus permitting a reduction in the student body and size of classes. It would be necessary, however, to present this whole situation to the teachers and secure their cooperation in increasing the teaching load. Otherwise the morale of the school will be seriously damaged.

CONCENTRATION ON THE HIGH SCHOOL

RELIGIOUS PROBLEM

Attention should be concentrated on raising the percentage of both Christian teachers and students, and vigorous measures should be taken at once.

The teaching of Christianity in the Christian high schools seems in actual practice to be largely in the hands of the several individual Christian teachers who go at it in various ways, and appears at times to be more along the lines of a religious talk than a classroom teaching exercise. This needs to be standardized and improved.

Much progress has been made in preparing teaching materials, both texts for students and manuals for teachers, but much of it seems to be from the Western point of view rather than fitting into the Asian and Buddhist framework into which the thinking of the students has been cast and which conditions their understanding. I could find no one who had any precise or more than partial knowledge of this framework.

We **therefore** purchased the textbooks used in the government required courses in ethics in the first 12 grades, and had all chapter headings translated into English. In the upper grades these dealt almost entirely with Buddhism. After studying them I had an hour with four teachers who were teaching these subjects in a Christian high school. All were Buddhists. Three reported that neither they nor the pupils found this particularly interesting. Most thought Buddhism and Christianity were much the same. The fourth had been nine years in a Buddhist monastery, and was doing special reading to make his teaching more detailed and interesting. He easily dominated the group. I venture to think that very few Christian **teachers** were as well prepared to teach Christianity as he was to teach Buddhism. The Christian schools are turning out a large number of good Buddhists.

PROPORTION OF CHRISTIAN STUDENTS

The following **table** gives the number and percent of Christian students in high schools by divisions, with totals for each school.

The figures are incomplete and need to be checked for accuracy, but on the whole give a true picture of the situation. Note that primary students, grades 1-4, are omitted. The situation may be summarized as follows. This omits four schools.

	<i>Students</i>	<i>Christians</i>	<i>Percentage</i>
Grades 5-7	2332	302	13%
Grades 8-10	2257	339	15%
Grades 11-12	<u>490</u>	<u>87</u>	<u>18%</u>
Total (8 schools)	5079	728	14%

This increase from **13%** to **18%** in the top division indicates that about 5 % of the students have become Christian while in these Christian schools. The normal expectation where figures are available is that the percentage of conversion should about equal the percentage of **Christians**. It indicates that these schools do not have an efficient Christian program. The details, so far as available, appear in the following table.

CHRISTIAN STUDENTS IN GRADES 5-7, 8-10 A & D 11-12

Schools	Grades 5-7		Grades 8-10		Grades 11-12		Grades 5-10 or -12	
	Total	%	Total	%	Total	%	Total	%
B...	665	54	8 741	59	8 216	20	9 1616	138
Wattana	118	23	19 108	27	25 76	12	1 6 302	62
PRC	362	59	16 334	71	21 29	29	22 825	159
Dara	251	56	22 232	52	22 75	26	34 558	184
Chengrai	231	49	21 222	64	29	—	— 53	113
Lampang B.	255	35	14 216	26	12	—	— 471	61
Lampang G.	244	49	8 230	23	11	—	— 474	42
Petburi	—	—	—	(44)	—	—	—	—
N. Pathom G	206	7	3 174	17	10	—	— 380	24
Totals	2332	302	2257	3339	17%	87	20% 5079	728

The percentage of Christian students varies from 3% to 34%. If 25% may be tentatively taken as a minimum for a Christian school, no school is up to this percentage for grades 5-7, only two for grades 8-10, and one for grades 11-12. Two make the grade for the whole school.

The twenty units in the table above are distributed as follows:

3% - 9% Christians	5 units
10% - 19%	7
20% - 24%	5
25% and up	3

Special attention should be given to the lower units.

PROPORTION OF CHRISTIAN TEACHERS

The following incomplete figures give an idea of the situation.

CHRISTIAN TEACHERS IN GRADES 5-7, 8-10 AND 11-12

Schools	Grades 5-7		Grades 8-10		Grades 11-12		Grades 5-10 or -12	
	Total	% Christian	Total	% Christian	Total	% Christian	Total	% Christian
BBC	—	—	—	—	—	—	(16)	—
Wattana	—	—	—	—	—	—	(12)	—
PRC	9	8	6	66	5	70	25	19
Wara	7	57	1	16	4	40	17	9
Chiengrai	6	4	8	50	—	—	12	7
Lawang B.	6	2	4	66	—	—	16	9
Lampang G.	6	3	1	16	—	—	12	4
Totals (7 schools)	34	21	59	33	15	43	11	9
							85	82
							48	56

The percentage of Christian teachers for five schools ranges from 33% to 76%. This does not usually include head teachers and missionaries.

CONVERSIONS

Baptisms are reported from five schools, the number ranging from five each in three schools, and 22 in another. Two schools report baptism of teachers, one had three, the other two.

During the recent campaign by the moderator, there were some 217 decisions in meetings in connection with five schools. These include primary students and servants and staff, also a number outside the school reached through meetings in the church. Of the students, an unknown number were from Christian homes. In Wattana where a complete list of the 62 Christian students in grades 5-12 was available it was found that 55 came from Christian homes, with at least one parent Christian, and 7 from non-Christian homes had been converted in the school.

In Bangkok, Mrs. Fogg has enlisted the help of some twenty laymen and women to assist the schools in the teaching of Christianity by providing additional personnel. This is affording some outside assistance that is much needed at this juncture.

However, the present rather haphazard situation within the schools needs to be taken in hand by the schools themselves and put on a regular organized basis. To this end the following recommendations are made, along lines that have proved successful elsewhere.

Recommendations

1. Each high school should appoint a Religious Work Director, who should correlate the Christian teaching in the school, and should teach a considerable part of the classroom courses in Christianity, and should oversee the work of the others who teach such courses.

VIII

THE NECESSITY FOR A UNIVERSITY

The **greatest** lack in the Christian Movement in **Thailand**, as indicated in previous chapters, is leadership. The main reason for this is the lack of a university. This, with one or two exceptions, is the only **land** in all this part of Asia which has never had a Christian college.

THE TRANSITION TO DEMOCRACY

The most tightly **organized** religion and most strongly resistant culture in this part of Asia is being faced on a high school level.

In China, Buddhism met the Confucian ethic, which rationalized the kinship structure of Chinese society. In Japan it met Shinto. These religions were already entrenched at the center of Chinese and Japanese society, and Buddhism was forced to **establish** itself in monasteries which were more at the periphery of the Chinese or Japanese social structure, and somewhat **remote** from it. Thus in Japan, the largest Buddhist sects are Paradise Sects, which are little related to life in this world.

In Thailand, Buddhism met chiefly an animistic culture in the villages, which was not organized in the **Confucian** sense, or on the higher Confucian scholastic and cultural level, so that Buddhism was able to move in and organize village life around the wat as the center.

Nationally, the Hindu-Buddhist idea of the divine king served as the basis for the officially Buddhist state. This is a legacy from the days when Southeast Asia was a part of "Greater India".

This situation needs clarification and study. How is the transition to be made from the present setup in Thailand to a modern democratic society and state, and what is the contribution of **Christianity** in this regard? These problems can be adequately dealt with only in a university, on an inter-disciplinary basis with the close cooperation of several departments.

TRAINING CHRISTIAN LEADERSHIP

The Church of Christ in Thailand is deficient in scholarship and training. Excluding fraternal workers, there is no Christian **Ph. D.**, only two or three with an **M.A.** and not many more with a B.A. In two cities, with 2,500 in **Christian** schools, there was not a single college graduate, except for two refugee Chinese doctors. However, one city will have several college graduates next year.

Over against **this**, the government figures indicate 10,000 students at the university level. Protestantism and higher education have always been associated. But not in Thailand. Here Christianity is being overwhelmed at the higher level, and condemned to the lower level. By contrast, in Japan two former presidents of Tokyo University are Christians, and thirty-eight of the larger churches in Tokyo have **30%** of their membership college graduates.

The student center is excellent as far as it goes, and is doing an important work in filling the **gap**. But it can not take the place of a university.

Scholarships are being provided by the Church of Christ in Thailand for practically all Christian students who have the scholastic ability and who have the ambition to have a college education. This, combined with the Student Center, is helping to compensate for a university but **likewise** cannot take the place of the university itself.

In some other Asian lands, Christian universities attracted students from the scholar-official class, which found them the best place to learn English and get a modern education with international contacts. Many of these were converted on the campus and brought a great accession of ability, leadership, and prestige to the Christian movement.

One large factor in this has been the influence of the Christian administration and atmosphere of the university, and of the Christian faculty members, to whom the students have looked up as their teachers and as scholars, as well as their friends.

HOW TO GET STARTED

The Student Center is already a success. Two of its staff are already teaching English in the government university. Others would doubtless be invited to teach if available. The Center has developed a program and an atmosphere of Christian fellowship that has led to the recent conversion of several non-Christian university students.

Additional land, now available, should be purchased at once. Four faculty apartments should be constructed with central housekeeping arrangements, for use of short term teachers of academic and scholarly distinction, who might come on sabbatical or upon retirement. These should be of the calibre of Dean Holgate of Northwestern University who spent some two years at the University of Nanking after retirement.

An organizing committee might be established in America by the Baptist, Presbyterian and Disciples boards to implement their commitment. The American Baptists might well put much of their strength at the top level into a university and less into hill tribes at the bottom level and on the periphery.

A parallel organization committee might be set up in Bangkok, to include the three most outstanding Thai and Chinese

Christians, two fraternal workers, and two of the most highly placed and friendly non-Christians, who fully appreciate the value of the Christian contribution to education. This might form the nucleus of a board of directors when the time comes.

The Southern Baptist Mission has a student center near that of the Church of Christ in Thailand, with much emphasis on English classes. Some twenty-five of the seventy-five members of their Thai church in Bangkok have been converted in connection with these classes. They see the need for university training. It is suggested that they might establish a college unit to be completely financed and controlled by them, but might effect a liaison with the Christian university on the Oxford or Claremont plan by merely agreeing to permit students to elect courses in the other units of the Christian university and vice versa and possibly by joint use of laboratory and library facilities.

A Roman Catholic order has recently completed a student center on a larger scale. They plan to have eight scholars with the Ph.D. degree, Relations are friendly. It is not beyond the bounds of possibility that some gentleman's agreement might permit Protestant students to elect courses in their unit and vice versa.

For example, one scholar is engaging in research under the direction of Professor Coedes in Paris, formerly in the Institute in Saigon, who is the foremost authority in the world on the history and culture of Southeast Asia. A course or seminar along these lines would be an attraction and of great value.

LOCATION

All of the above takes for granted that the university will be in Bangkok. The attempt to establish a university after the war led to controversy between Bangkok and Chiangmai,

and to a compromise with part in each center. There are very great advantages in having the **university** in the chief educational center and cultural **capital**. A location in Chiangmai would surrender in advance any hope of making Christianity a major influence in Thailand, and accept a status as provincial and marginal.

ESTABLISHING A UNIVERSITY

The **beginnings** outlined above are already under way and consist largely of pressing forward along the present lines, but with a plan for coordination into a university as soon as sufficient funds are made certain.

The first step should be to establish the college of arts on a minimum basis as outlined above. A missionary faculty should be made available, on a high level of scholarship, to carry the tool subjects and orientation courses of the lower division (first two years), together with some more **experienced scholars** for the upper division, until both Thai and missionary faculty with advanced degrees become available.

The prestige of the teacher and the scholar in all these lands is a most important and decisive factor at **this point**. It is in **another** class altogether from the **English** teacher and Christian fellowship of **the** Christian Center, valuable as these are.

Recommendation

The establishment of a Christian university in Thailand is most urgently recommended.

The Church of Christ in Thailand and the supporting boards in America must realistically face this problem, or make up their minds to remain to the end of the chapter on the fringe of Thai society, merely a minority at a low level, a mi-

nority that may eventually be overwhelmed by a modernization of Thailand augmented by a Buddhist renaissance.

The university **here** recommended would be on a modest scale to correspond with **the** present and prospective strength of the Christian Movement.

Recommendation

The first objective should be the **training** of leadership for the Christian Movement as a whole **including all denomi-**nations. This would call for a college of arts with emphasis on history and the social sciences, including political Science, with specific reference to this part **of Asia**. This college should be streamlined to meet these needs on the minimum basis legally possible under the regulations of the Ministry of Education.

This main objective would be to produce Christian leaders who understand clearly and definitely what Christianity is and what it has to offer in Thailand. It is very doubtful whether such leadership can be developed by training in a non-Christian university under **Buddhist** teachers who do not understand the Christian point of **view**, supplemented by extra curricular courses in the Student Center. This can **best** be done in an integrated college curriculum including both Thai Buddhist culture and the Christian culture of the West.

For example, one basic difference between Buddhism and Christianity is the understanding of history. On the one hand is the Hindu-Buddhist idea of a cycle which **after** a vast **num-**ber of years returns to the place where it started, and on the **other** the Christian **idea** of a real history, **including** the possibility of progress and the vision of the Kingdom of God which make effort and sacrifice effective and worthwhile.

Recommendation

A second objective should be the development of college trained lay leaders and supporters in the churches, particularly

the professional group referred to earlier. This might be accomplished in part by a college in the general field of business administration.

Recommendation

The Student Center should be strengthened, and should be integrated into the university as a center for Christian activities and collegiate life. There should be concentration on a single Center.

Recommendation

The research center outlined above should be related to the university and should **eventually** form the basis for a graduate program in this **field**.

Recommendation

Other departments or colleges might be **added** if they could be independently financed.

THE FINANCIAL PROBLEM

The chief question concerns finance. Will the supporting boards commit themselves to be responsible for securing the minimum capital investment and annual appropriation necessary?

There are forty or more Christian colleges and universities in this part of Asia. Why should there not be one in Thailand? During the last twelve years the International Christian University has been established in Tokyo, a city where there were already three Christian colleges and universities. The annual foreign missions budget is about **80,000,000** dollars for all Protestant mission boards still.

THE POLITICAL PROBLEM

Soon after the close of the war, the missions in Thailand and the boards in the United States worked out a plan for a university and were ready to go ahead. The government seemed favorable. This plan was leaked to a newspaper which published it. The idea of an American university met with a **generally** favorable reception. Then an article appeared proposing a Chinese university. Then another newspaper article, which appeared to emanate from the Russian embassy, proposed a Russian university. At this time there were a number of changes **of** cabinet, and during this period an action was taken by one of them not to grant permission for any private university. This action will stand.

Some of those in the best position to know think that an application by the Church of Christ in Thailand to establish a university would have an eighty percent chance of success.

However, it would not only be futile to raise the question unless there was a definite commitment to provide **the** funds necessary, but failure to go ahead if permission should be granted would involve a humiliating loss of face.

Another aspect of the situation is that a considerable number of American **universities** are cooperating actively with universities in Thailand, providing faculty and scholarships for selected students to do advanced work in the United States

THE PROBLEM OF CHRISTIAN FACULTY

The question of the small number of Christian Thais with college degrees was indicated above. It would be necessary to envisage a preliminary period of at least ten years during which a Thai Christian faculty with advanced degrees might be built up.

During this period it might follow the example of the International Christian University in Japan, and include in its faculty distinguished Christian scholars and experienced faculty members from Japan, Formosa, Hongkong, the Philippines and perhaps India, as well as the West. This would require the same extensive use of English as at the International Christian University in Tokyo. Some of these professors might be supported by Christians in the lands of Asia from which they come.

There is a question, however, whether the government would allow a university to do its teaching predominantly in English.

THE PROBLEM OF A CHRISTIAN STUDENT BODY

The student body should be kept small enough to be fifty percent Christian. This would require that the college be on a very small scale to begin with. It would be reinforced by the Student Center.

A possibility for the beginning years, with only a small Thai Christian student body available, would be to follow the method of the International Christian University in Tokyo and admit a number of Christian students from other Asian lands as well as the West. This also requires extensive use of English.

In Lingnan University in Canton, where this was done, the president reported that the half dozen American exchange students had an even stronger Christian influence on the Chinese non-Christian students than did the American missionary faculty. The students' point of view was that the American missionaries were merely doing what they were paid for, whereas the exchange students were Christians on their own initiative because they wanted to be. However, the exchange students could not have functioned nearly so effectively if there had not been the environment of the Christian university atmosphere, and the Christian teachers in the classroom.

The prospective university development includes two Buddhist universities representing the two main sects which, however, are not yet universities but are being aided to a considerable extent by funds provided by an American foundation. A Roman Catholic order is reported to plan on eight professors with a Ph. D. degree who will form the basis for a college faculty if and when the government makes this possible.

If the Christian Movement in Thailand fails to develop a university it will find itself relegated to an insignificant position from the academic point of view. It will have to continue to face a strongly integrated culture in Thailand largely on a high school basis as at present.

No rivalries as between Bangkok and Chiangmai or between plans for a university and those for Student Centers should be allowed to obscure this issue, or prevent its consideration on its merits.

PROCESS OF DEVELOPMENT

The method of developing a Christian university here proposed is a gradual one as follows:

1. Strengthening the Student Center

- (a) Additional land and buildings at the present site
- (b) Additional faculty to teach in the government university, and eventually form the nucleus for a college of arts
- (c) Additional scholarships

2. Seeking a commitment from the supporting boards including the American Baptist, to provide adequate financial support for a college of arts if and when government permission can be obtained.

3. Establishing or affiliating other colleges when available Christian Thai faculty and student body make it possible.

IX

SPECIAL ITEMS

A number of special items call for attention and emphasis

STATISTICS

In one district the new moderator had provided a book for each church and wisely asked the workers in the district to get complete lists of names of members in each church. When these were compared with the official statistics from the national office about half of the churches had only about half of the membership reported. This was checked by the district in session and verified. It was felt that the statistics as reported had been somewhat imaginative and that the loss was rather more apparent than real. The apparent difference was about 1,800. However, the statistics available do not provide a basis for any exact determination as to whether these churches had actually gained or lost during the last several years.

One aspect of this was that this district had an estimated loss to a Pentecostal group of some 200 members. This reflects the inexact, not to say careless, statistical situation where the churches had no exact measure as to whether they were gaining or losing.

It is also worth noting in passing that this also reflects the indifference of the CCT and the supporting Mission Boards in America as to the progress of the individual local church, in as much as the required statistics call only for station totals and have no place for the figures dealing with the individual churches.

Experience shows that strong churches have little to fear but weak churches fall an easy prey to marauding splinter sects. Thus the city church in this presbytery reported 182 members instead of some 400 in the national report. It was

stated that this church had lost some 50 members to the Pentecostal group with which the pastor was reported to have been involved.

In the church in another city the new pastor was able to find far fewer members than the number that had been previously reported. The discrepancy was about 150. An examination of all the figures available indicates that it is impossible to be certain as to whether this church has gained or lost. It seems probable that at the best this church which has the support of schools and hospitals has barely held its own during the five years under review and most probably has suffered a loss.

DIRECTOR OF APPLIED STATISTICS

Recommendation

A Director of Applied Statistics should be appointed for a three year period on a national basis, to give full time to careful restudy of the situation of the churches in all districts along the above lines. If time permits a restudy of the religious situation in the schools and hospitals and the contributions of these institutions to the local churches should be begun.

Statistics must not only be gathered and accuracy checked, they must be analysed and interpreted. But they are of no use until they become applied statistics. The Director of Applied Statistics should determine national averages as to the growth of churches in baptisms, membership, and contributions, and make graphs and present these to the annual meetings of districts and of the larger churches.

Only in this way is it possible for the individual churches and for the CCT as a whole to set definite goals for advance and to be in a position to know whether they are actually achieving these goals or not.

STRENGTHENING THE NATIONAL OFFICE

The national **office** of the Church of Christ in Thailand is the administrative center in which all the nation-wide activities of this church head up, and on which it must rely for their efficient functioning.

But in addition the office carries a burden of ecumenical relationships and public relations both in regard to the Thai government and general public, and in regard to a very numerous succession of visitors from abroad representing mission board constituency, and others with related interests.

It also functions as a National Christian Council in the absence of any regular body of the sort. **It** is registered with the government and is thus able officially to sponsor other missions which wish to open work, including agreement as to their fields of activity. It also **deals** officially with the immigration authorities and carries a time-consuming burden of detail in this regard, and has **established** a good relationship with the authorities concerned. For all this the present office staff is quite inadequate.

Recommendation

The national office of the Church of Christ in Thailand should be strengthened by the **addition** (1) of an assistant secretary to handle all administrative details under the general direction of the **general** secretary, and (2) of at least one experienced office secretary.

Recommendation

Study **should** be made as to establishing some group, official or unofficial, to effect some liaison among all missions, discuss common problems, and agree on joint strategy.

This is a necessity because of **smallness** of the **funds** and personnel available. It will be noted that this report is concerned with the Church of Christ in Thailand primarily but **also** addressed to the Christian Movement in Thailand as a whole.

DEMAND FOR ENGLISH IN BANGKOK

The Yale Area Study on Thailand makes the following statement concerning the use of English :

"English is the only European **language** **widely** known in Thailand. In many private schools it is taught from the elementary grades **on**; in public secondary schools it is usually chosen to fulfill the compulsory foreign language requirement. Thus, almost all high school graduates in Thailand have had at least six years of English training.

"English is **used** particularly in Thai elite **circles**; it is **the** language of cosmopolitan Bangkok society and of Thai international trade. Members of the Thai middle **class**—**government** officials and clerical **workers**—**both** in Bangkok and the **provinces**. know English and use it with foreigners. . .

"The lack of modern technical terminology in the Thai language **and** the limited number of textbooks in Thai have made the use of English almost inevitable in the universities, especially for higher technical education. And the opportunities for Thai students to receive part of their education abroad in the United **States** or Great Britain has brought about an increasing awareness among students of the desirability of fluency in English.

"There is an increased demand for training in English among all classes of Thai, because of its prestige value and its importance as a channel to modern ideas and techniques. This demand is shown in the enthusiastic response to the opportunities **for** learning English that are available today. The classes in English offered by the American University Alumni Association **Binational**

Language Center and by the British Information Service are crowded, and waiting lists for enrollment are long."

In view of this situation it would be wise to put more emphasis on English classes, particularly for permanent residents of Bangkok, and less on children and others "off the street." Here is a strategic opportunity.

Recommendation

Churches in Bangkok should give special attention to English classes, especially in Sunday School and the religious education program, and to English services, using mimeographed orders of service, responsive readings and the like. These should be advertised in both English and Thai newspapers. Missionaries and members of the International Church should be mobilized to help. Modern methods should be used, and volunteer teachers should be briefed on teaching method.

ASIAN STANDARDS OF ETIQUETTE

It is reported that a number of churches, particularly in the south, tend to be dominated by some outstanding individual. This is usually a benevolent dictatorship by one **who** has contributed largely to the strength and growth of the Church.

It appears that in Thailand there is a certain stratification of society, and that protocol requires that a certain deference must be shown by those below to those above, the criteria being **political** rank, education, wealth, social status, or other intangibles that are generally accepted. This is analogous to the **situation** in China where the highest official in any group is inevitably elected chairman. Or in Thailand, in any governmental approach, it is necessary to begin with the proper official and let him pass the request up to his superior, and so step by step until it reaches the top.

This should be understood and accepted as the regular way of doing things, and credit should be given for initiative and generosity.

However, inside the Christian church the rule should be "He that would be greatest should be the servant of **all**." This is also the basis of democracy. But it would be neither democratic nor Christian to rudely over-ride the established way of doing things. There must be education in this aspect of the life of the church. Those to whom respect is due should take the **lead** in bringing about a more democratic way of carrying on the administration of the church.

Recommendation

Special study should be made of the relation of rank to Christian brotherhood with a view to gradually developing a fuller democracy in all the activities in each church.

STANDARDS - PERFECTIONIST AND PRACTICAL

The standards in education and church work with which the fraternal workers are familiar in the lands from which they come may be held as ideals, but can rarely be applied to the situation in a land in the process of modernization. Also, various **cultures** have their own ways of doing things, which may actually have more effectiveness in their cultural environment than methods which are apparently more effective from the Western point of view.

A perfectionist standard reinforced by a Presbyterian conscience may be less practical than some adaptation to the cultural environment as of now.

An illustration is the Education **Evaluation** reported in 1956 by Mr. Thompson. He cites five schools whose graduates "took first place in university entrance examinations in three different

years," or "passed its entire class of **eighteen** with the highest grades in **the** province," or "placed a very **high** percent of its graduates in Thai **universities**." In the **Thai educational** environment, **these** schools **are** at the top.

Two pages later he characterizes the Christian teaching staff as "poorly qualified," says "most **subject** matter is being very poorly **taught**." The point of reference here is in part **at** least to a more absolute educational standard, largely Western.

It is necessary to begin from where **we** are and gear our educational and church standards to the situation at it exists today in Thailand.

This is the case also in other aspects of the life and program of the church. **The** people in each land like to do things in their own way. A few basic moral and religious standards are matters of conscience on which a stand must be made. A far larger number of things are of less importance which different **peoples** may to good advantage do in different ways.

THE QUESTION OF IMMEDIATE BAPTISM OF CONVERTS VERSUS DELAY FOR INSTRUCTION

There has been some controversy as to whether converts should be baptized and admitted to the church at once, or required to take a course of Christian instruction followed by individual questioning and **examination**. It is desirable that some uniform practice be adopted.

In Thailand, **the** social, religious, and nationalistic pressure is very **great**, and becoming a Christian involves courage and **often** sacrifice. This makes the factor of decision of first importance, and although under ordinary circumstances a period of instruction in Christian doctrine is desirable, it would seem also desirable to confirm the decision promptly by the public act of baptism.

However, the appeal for a decision to become a Christian should be explicitly based on belief in God, saving faith in **Christ**, and the determination to become his follower, leading to conversion. Also the decision to join the church should be based on an appeal setting forth the essential requirements of church membership, the personal life of faith and prayer, the attendance at the worship of the church, financial support, and participation in the evangelistic witness and program of the church. This should be made clear in the appeal for a decision.

Furthermore, this should be followed up after baptism by a brief course of instruction based on a handbook for church **members**.

This should be further confirmed by participation in church worship, and by the teaching ministry of the church so that its members may grow "in grace and in the knowledge of our Lord Jesus Christ".

X

SUMMARY OF RECOMMENDATION

The following summary seeks to bring the chief recommendations together to indicate the main lines of the advance program here proposed. Additional recommendations as to details will be found in the preceding chapters.

As stated in the beginning, this report does not attempt to present a complete picture of the Church of Christ in Thailand. Much could be written in praise of the youth program and the camps in the mountains and at the seashore, of the scholarship program for Christian students, and of the student center, the literature program, of the medical work program of advance.

Program of Advance

It is recommended that the General Assembly challenge all churches and congregations to increase their membership and and contributions by at least fifty percent during the next five years, and

Challenge all schools to increase their number of Christian teachers and students by at least one hundred percent, and

Challenge all other institutions to increase their evangelistic emphasis, and to bring a larger number of those they touch into membership in the church.

A Plan For Bangkok

Bangkok contains the greatest concentration of Christian forces of any place in Thailand, but these remain a loose aggregation of units, without any over-all strategy. Far greater results might be achieved.

In addition to the challenge to all churches and institutions, the following items in the capital should have a top priority.

1. The Second Church should be enlarged immediately. The present seating capacity of 200 can be doubled at a moderate cost, which can largely be financed locally and at once. The church is already filled and this will enable it to keep right on growing, and demonstrate the possibility of still larger growth. This would then open the way for a plan for an outstanding building which might serve as a sort of Protestant Cathedral.

All churches and all denominations should be invited to contribute to its immediate enlargement, and later rebuilding.

This church should at once enlarge its program of activities and add to its paid staff. It should begin an English Service at once.

2. The Fourth Church should at once organize a profession of faith group of members on a strictly professional and college level. This would be the strongest group at this level in Thailand, and should take the lead
 - (a) In bringing others from each profession into this group as a halfway house to the church,
 - (b) In promoting similar groups in other churches,
 - (c) In exploring the possibility of establishing branch churches, and working out a plan for Bangkok.
3. The Yellow Bridge Chinese Church is already developing two branches, with building plans going forward for one.
 - (a) This policy should be continued and expanded.

- (b) A **Christian** Colleges Alumni Association should be formed by the ten or twenty such **alumni** in this church, and should **be** developed into a city-wide **organization** to relate such alumni to the churches.
 - (c) The paid staff should be increased to include an assistant minister for **visitation**, to increase the rate of growth of this church and its branches.
4. The International and Anglican Churches should find some way to invite far greater numbers of Thai friends, not members of other churches, to attend **their** services. They should also cooperate in a program based on English classes.
 5. All churches should establish effective offices with full-time, paid office secretaries to keep card indexes of members, parish maps, and perform other office work.

AH churches should have an assistant minister for visitation and for direction of visitation evangelism.
 6. A coordinated plan should be worked out for Bangkok, based on parish maps and surveys, and including all churches, the Y.M.C.A. 3rd Y.W.C.A., the student center, the Christian Hospital, the schools and other Christian institutions. The Chinese Bible Training Center should cooperate in surveys.
 7. A city-wide staff should be set up to administer the working out of this coordinate plan, and to put it into effect.
 - (a) A Coordinator of City-wide Evangelism should be appointed at once by the Church of Christ in Thailand, who should give technical assistance to individual churches, put the coordinated plan into effect, and be the executive secretary of the Bangkok

Coordinating Council made up of pastors of all churches and executive heads of all other Protestant institutions which are willing to join.

- (b) The American **Baptist** Mission should be requested to provide a fraternal worker and a Thai associate, (1) to follow up correspondence school pupils, alumni, intellectuals and others interested, (2) to promote English Bible classes, and (3) to relate all such to the churches, including Christians moving to Bangkok from other places.

DEVELOPING STRONGER CHURCHES

The basic importance of the individual local church should be stressed as the foundation for growth.

The minimum standard church, with a full-time, seminary-trained pastor, will require an annual budget of 13,000 baht in the North, and 20,000 in Bangkok and the South. This can be reached only in cities and towns.

1. City and town churches. The General Assembly should adopt a minimum standard for city and town churches of at least 150 adult, resident members, with full-time pastor and budget as above.
 - (a) The goal for the five year program should be at least 20 standard churches in addition to the present twelve.
 - (b) The General Assembly should appoint a full-time National Director of City Parish **Evangelism** to give technical help to churches that seek to reach this standard. Until such a director is available, a team should be appointed in the **North** to give a fixed number of weeks each year on a fixed schedule.

- (c) A professional group should be organized in connection with each prospective standard church.
- (d) A financial program should be set up in each church along the technical lines indicated above. There should be a Technical Board on City Church Finance which should fix standards for an Effective Standard Church as outlined above.
- (e) The program of City Parish Evangelism should be set up as detailed in Appendices A and B.
- (f) A national Association of City and Town Church Pastors should be organized.

2. *Rural Churches*- The rural churches should be challenged to take their part in the five year program of advance, and set as high a goal as possible, using the resources available at present.

The city and the town churches should have a priority during the first five year period. Further study should be made to work out a plan for rural churches along the lines indicated later in dealing with the ministry.

3. *Chinese Churches*- There should be a director of city parish evangelism for Chinese churches, who might concurrently give technical help to the other churches in the South.

THE MINISTRY

The most difficult problem of the Church of Christ in Thailand is leadership. It is here proposed that this be dealt with (1) by recruiting several mature and able laymen from the professional group for city churches, (2) by using Bible School graduates in the villages, and (3) by raising the Seminary standard.

- 1. The regular ministry should be on two levels corresponding to the two economic levels, urban and rural, with the great financial difference between them.
- 2. The seminary should train men as city and town pastors. The entrance requirement should be the same as that of the university. More maturity is essential.
- 3. A Bible School should prepare pastors for the rural villages. Their education and salary should be on the same level as that of teachers in government village schools. Successful experience should lead to ordination.
- 4. As an immediate emergency measure several outstanding Christian laymen from the professional group should be recruited as pastors of strategic churches.
- 5. The question of the place and leadership of the pastor should be defined by the General Assembly, and the present set up reorganized, so that the pastor, along with elders and deacons, may make his proper and full contribution to the growth of the church.

THE CHRISTIAN SCHOOL

Attention should be concentrated on the Christian character of the Christian schools. The low percentage of Christian teachers and students in most schools is a weakness, but also an opportunity.

- 1. Primary schools attached to high schools should be organized as separate units.
- 2. Each high school should appoint a Religious Work Director, who should correlate and oversee the Christian teaching in the school, and direct the program of religious activities.
- 3. There should be an Association of Religious Work Directors to meet twice a year.

4. There should be an evangelistic campaign twice a year in each school. Each should make detailed and thorough preparation.
5. A National Director of Religious Work in High Schools should be appointed, who should spend some time in each school, and be the executive secretary of the Association of Religious Work Directors.
6. Laymen and women from outside the schools should be enlisted to help in teaching Christianity as Mrs. Fogg has done in Bangkok, as an emergency measure.

DIAGNOSIS OF CHANGING SPIRITUAL NEEDS

1. The General Assembly should at once authorize the setting up of a research center at the Ph. D. level and above, including three scholars for cooperative research.
2. The General Assembly should request the Baptist, Disciples, and Presbyterian Boards to appoint competent scholars as full-time research workers in the field of religion in Thailand, looking toward a diagnosis of the present religious situation and the changing spiritual needs from the points of view of history, philosophy, sociology and anthropology.
3. That in view of the preparation required, these appointments be given top priority.
4. That to make a beginning each board be asked to appropriate \$300 for basic books.

THE NECESSITY FOR A UNIVERSITY

1. The establishment of a Christian university in Thailand is most urgently recommended. It should be on a modest scale to correspond with the present and prospective strength of the Christian Movement.

2. Its main object should be to train leadership for the Christian Movement as a whole, including all denominations. This would require a college of arts, streamlined to meet these needs on a minimum basis.
3. This should be developed gradually, beginning at once, by the following steps:
 - (a) Strengthening the Student Center.
 - (1) Additional land and buildings at the present site, as outlined above.
 - (2) Additional faculty to teach in the government university and eventually form the nucleus for a college of arts.
 - (3) Additional scholarships for Christian students.
 - (b) Seeking commitments from the supporting boards, including the American Baptist, to provide adequate
 - financial support for at least a college of arts, if and when government permission is obtained.
 - (c) Establishing or affiliating other colleges, when available Christian Thai faculty and student body make it possible.

APPLIED STATISTICS

A Director of Applied Statistics should be appointed on a national basis for a two-year period.

He should overhaul the membership figures for each church, so as to indicate the adult resident membership, and its net growth year by year.

He should work out the national average for growth in baptisms; membership, and contributions, and make graphs. He should present these to annual meetings of churches and districts,

Studies should also be made of schools.

STRENGTHENING THE NATIONAL OFFICE

The national office of the Church of Christ in Thailand should be strengthened by adding:

1. An assistant secretary of administration.
2. Experienced office secretaries.

LIAISON AMONG ALL MISSIONS

Some group should be established for regular consultation among all missions concerning common interests and joint strategy.

DEMAND FOR ENGLISH IN BANGKOK

In view of the great demand for English in Bangkok, special attention should be given in promoting a greatly increased number of English Bible classes, services and groups.

PROGRAM FOR CITY PARISH EVANGELISM

Special attention should be given for putting into effect the organization and program for city and town church growth as set forth in detail in appendices A and B.

BEGINNING NOW

Churches which are planning a forward movement, such as the Second Church in Bangkok, and which need an additional plant and equipment, should not feel that they must mark time until the additional facilities are available. They should begin at once to add to their paid staff and to the volunteer workers, and push an advance program of church growth vigorously.

QUESTIONS OF STRATEGY

This report recommends consolidation. If the proposed director of parish evangelism spreads himself over a hundred odd churches, the end of the five year program will find them where they are now, only more so. It is necessary to have fixed priorities, and concentrate on the twenty odd churches likely to develop the greatest strength.

The Christian forces in Bangkok have greater strength than has been realized. But the various units are unco-ordinate, and do not reinforce each other. A co-ordinated plan will enable each and all to get much larger results.

The other recommendations are aimed at a national strategy of consolidation and strength.

This involves a drastic reversal of much of the present set up.

The present strategy, if strategy it may be called, is that of the man who mounted his horse and rode off in all directions. It has been recounted above how the pioneer missionaries established stations in China and Burma. The work of the mission is still strung along the perimeter of Thai society.

There is work for various hill tribes near the China and Burma borders. I visited such villages in the jungle. In Karen villages where all were Christians I shook hands with a couple of score of fine and friendly people. This warms the heart. But that should not obscure the fact that they are only a numerical and not a strategic addition to the Christian Movement. They are isolated from Thai culture. They can not take part in winning Thailand for they speak another language.

Indeed work for a tribe may prevent a strategic redevelopment. As this is written, word has come that one board is

planning to send fraternal workers to another hill tribe. This board has over a thousand students in its school in one city, of whom only a mere handful are Christians. The few Christian teachers are overwhelmed. There is no one else to help except a fraternal worker from the Philippines who has to carry the burden of the churches and the administration of the district. To neglect a thousand students in its own schools and start work in a new tribe is unwise strategy, extremely unwise.

The leper colony of Chiangmai is the supreme show place for this type of work. It has developed good churches in number of leper villages. This is admirable. But it contributes little to the national strategy. It is only necessary to visualize a visitation evangelism team of lepers trying to work a non-leper village to realize this. The plan is to eradicate this disease and restore these people to society. But that will require several generations, and will not help much on the present five year advance program.

The agricultural programs at the Cooperative Farm and elsewhere have been carried out with ability and devotion. These again are admirable on their own merits. But they are in the jungle on the perimeter, and can contribute little to the national strategy. Also the massive aid now being poured into Thailand by the United States, and the United Nations robs these projects of much of their earlier pioneering significance.

CONSOLIDATION

The work of the Church of Christ needs to be pulled together and integrated around a strategic national program of advance. This calls for some drastic rethinking.....

THE BAPTIST SPECIAL CONTRIBUTION

The American Baptists have had the wisdom not to begin where the Presbyterians began 150 years ago and start a new work of their own, but have allocated personnel to strengthen work, such as the Student Center.

The Presbyterians are dug in, and can make readjustments only with difficulty to meet the urgent needs for strategic consolidation recommended in this report, or to meet new opportunities. The Baptists might well meet some of these immediate and urgent needs. They might constitute a sort of amphibious striking force to land at the points of greatest strategic opportunity. They might well take a special responsibility for a large share in the establishment a Christian university.

SUMMARY OF PERSONNEL

This program of advance calls for specialized personnel to pull the various units together into a more effective strategy and give the necessary technical assistance along the following lines:

1. Director of City and Town Parish Evangelism.
2. Coordinator of Citywide Evangelism for Bangkok.
3. Follow-up Worker in Bangkok (requested from Baptists).
4. Director of City Parish Evangelism, for Chinese Churches.
5. National Director of Religious Work in High Schools.
6. Director of Applied Statistics.
7. Additional Staff for the national office.

The above deal with the strategic reorientation and reorganization of evangelism in city and town churches and high schools, and in several cases can be taken care of by the re-

assignment of a fraternal worker to one of these specialized lines of work.

Also, additional workers should be provided by the Baptist, Disciples, and Presbyterian boards for the following :

1. Research in religion in Thailand.
2. Teaching in the government university to form the nucleus of Christian college of arts when possible.
(Other boards might assist.) -

The above personnel is largely in terms of fraternal workers on account of the shortage of Thai leadership, but as soon as Thai leaders are available, they should become associates of the fraternal workers and eventually replace most of them. However, a priority should be given to providing Thai pastors of churches and Christian teachers in Christian schools.

AFTER THE FIVE YEAR MOVEMENT

This report is chiefly concerned with strategic and technical readjustments to be put into effect during the next five years, and aiming at more intensive evangelism in places where the greatest church growth seems most likely. This should bring a considerable increase (1) in the number of strong, standard churches, and (2) in the total number of members.

This should then provide a larger and stronger foundation, and larger staff of workers for a still further advance movement during a second five year period, to include the strengthening of a still larger number of churches.

FINAL STATEMENT

I here express my sense of obligation to the many who have provided the information on which this report is based.

Without them it would have been impossible. I hereby take due responsibility for all errors.

In sending this report it may be well to repeat that these are the considered judgments of one who has specialized along this line for many years. However, it is taken for granted that this report will receive detailed study by those responsible for dealing with it, and will be accepted or rejected, in whole or in part, on its merits, in the light of the facts set forth in the several chapters, along with many other facts that may not have been sufficiently taken into consideration.

Appendix A

THE ORGANIZATIONAL FOUNDATIONS FOR URBAN CHURCH GROWTH

The regular week by week ongoing life and work of the urban church should be naturally oriented toward evangelism and growth as a matter of course.

This serves as the indispensable foundation for its seasonal programs of more intense and specialized evangelism.

STAFF

A full-time pastor is taken for granted as an absolute essential for the rapid growth of an urban church.

Also a clerk-assistant, at least for part time, is a must for carrying out the full program recommended in this report. The average urban pastor is too busy. Such clerical work is too much to expect of the pastor of a church of any size. A clerk-assistant will pay for herself. Better efficiency will result in a larger income.

STANDARD PRACTICE FOR URBAN CHURCHES

The regular life and work of the church must be carefully organized on an effective basis. It is here that the urban church requires specialized methods, adapted to urban conditions.

The following items are suggested as standard practice for all urban churches :

1. An accurate list of all resident adult urban members.
2. A map of the urban parish, locating all members and prospects, kept up to date by an annual parish survey.
3. A program of activity concentrated in the urban parish.

4. Neighborhood prayer groups, with a map for each.
5. Calendar of birthdays, with neighborhood prayer groups cooperating in celebrating them.
6. Counselling interfaith marriages.
7. Finding and enlisting migrating members.

1. A True List of Resident Adult Urban Members

The first requisite is to know exactly how many effective members the church has, as of today, in its urban area.

Non-resident members and children under twelve should be counted, but should be reported under separate headings, and clearly separated from the effective membership.

Membership in rural communities, outside the strictly urban area, should be organized as separate churches, and not counted in the effective membership of the urban church.

2. A Map of the Urban Parish

The second requisite is to know where the adult resident members are located.

A large scale map of the parish, based on an annual survey, should be made, and hung where it can be constantly used and kept up to date.

Symbols should be used to locate all members and prospects. The following are suggested:

- (1) *Resident adult members*—singmembers—a square.
- (2) *Families* where both husband and wife are members—use a circle enclosing a figure giving the number of adult members in the family.

(3) *Prospects*. Use X which can be turned to a solid square when they join.

(4) *Others*. Whenever information is available, other families should be located on the map, and information recorded as to church affiliation. This should be kept up until the parish becomes completely known,

3. Concentration on the Urban Parish

The third requisite is that attention should be centered exclusively on the evangelism of the urban area.

Members in villages should become separate churches or congregations, and as soon as possible be turned over to the district as part of its evangelistic responsibility. In any case, they should be omitted from the program of specialized urban evangelism, and dealt with separately by suitable rural methods.

4. Neighborhood Prayer Groups

The fourth requisite is to divide the urban parish membership into neighborhood prayer groups. These should not be too large to meet in the homes of the various members of the group.

Each neighborhood should have its own map, locating all members and all possible prospects. The neighborhood group should carry on a continuous survey of the district, locating on the map all the people they know, so as to get as complete information as possible about the neighborhood.

The clerk assistant should cooperate in making maps, and duplicate lists for neighborhood and church offices.

These neighborhoods should be made the basis for systematic pastoral visitation.

These neighborhood organizations form the basis of the regular evangelistic campaign in spring and fall.

Urban "Daughter" Churches

These neighborhood groups are the urban counterpart of the outreach into the villages. They are centers inside the urban area and on the urban level and not centers outside the parish and on the rural level in distant villages. They are a consolidation of the work of the church within its urban parish, rather than a scattering of energies throughout the surrounding rural environment.

Some of these neighborhood prayer groups will in time become "daughter" churches within the urban area itself, and eventually grow into new urban churches.

5. Interfaith Marriages

Marriages with non-Christians constitutes a problem for many churches and many times result in considerable loss.

However, it is found that churches which have a vigorous spiritual life, and where the members are well grounded in the faith, gain more than they lose. In some cases, when a betrothal of this sort is under consideration, the pastor or church leaders can discuss the matter quietly with both families. In many cases where this is done, the new family is brought into the church.

6. Finding and Enlisting Migrating Members

The problem has four aspects: the question of non-resident members in the churches from which they go; the finding of these newcomers by the churches in the communities to which they come; the question of loyalty to their original church versus loyalty to the church in their new home; and the setting up of the necessary machinery to deal with the problem of tracing these migrating members and bringing them into their new church membership.

These members are precious and most important for the up-building of the church in the cities to which they go. Many are second generation. Long and continued effort has gone into winning them or their ancestors.

(a) Non-resident Members

It is necessary to adopt a new practice with regard to the handling of non-resident members.

The present practice is to keep members who have moved to other places on the church roll for a period of three years. By the end of that time the matter is frequently forgotten. This gives a false impression of strength to churches that are on the down grade and need immediate attention.

An additional **column for** non-resident members should be added to statistical reports, and immediately upon removal to another city the member should be removed from the membership list and entered in the nonresident membership column.

The church should be alert to the necessity of replacing the members that are lost by removal.

(b) Finding Transferred Members

City churches should have a lookout **committee to** watch for new faces attending services and to contact them and notify the pastor. People who move in from other places **are** the most free to join the church.

This indicates the importance of the city parish survey. It is desirable that the neighborhood prayer group make a continuous check of new residents and find out about them. There should be a survey every year.

(c) Developing the Higher Church Loyalty

One of the main reasons for the reluctance to transfer to another church is the feeling of loyalty to one's ancestral home or place of birth, which is strong in Thailand, and which in this instance is transferred to the church of one's original membership. Members moving to another city are, therefore, reluctant to terminate this relationship.

This is a matter of **church** loyalty. The first loyalty should be to **the** local church in the place where the member is living at the time. There should be a national campaign of education for church loyalty in this regard.

(d) Machinery for Follow Up

Churches from which members go should send prompt notification in duplicate both to the local church in the place to which the member has gone and to the national office.

There should be a worker in a national office to facilitate the prompt transfer of migrating members, and to bring them into active fellowship in church in their new home,

URBAN CHURCH STAFF

It is worth repeating that the above **program—not** to mention the more intensive seasonal program of evangelism outlined in appendix **B—requires** a full-time pastor, with associate pastors according to the size of the church. **It** also requires an efficient church office with a clerk-assistant who can cooperate with the pastor and others in making the parish map, locating all members and prospects, and overseeing the survey of the parish.

Appendix B

THE SEMI-ANNUAL PROGRAM OF URBAN PARISH EVANGELISM

In addition to the year-round emphasis on evangelism and growth as a part of the regular life and work of the church, there should be each half year a short-term intensive program of parish evangelism to create an atmosphere of decision, and culminating in conversions, and new members joining the church. The semi-annual program includes the following steps:

- (1) Making lists of prospects, using special prospect cards.
- (2) Public presentation and dedication of prospect cards at Sunday morning service.
- (3) Visitation evangelism campaign in each neighborhood.
- (4) A week of evangelistic meetings in the church, with appeals for decisions.
- (5) A class for preparation for church membership, leading to baptism.

TIME SCHEDULE

This program should be carried through regularly twice each year, in spring and fall, over a two month minimum period, and in the order listed above.

It would be desirable for all churches to do this at about the same time, especially in the same city. This will tend to focus public attention.

1. Making Lists of Prospects

Each member should provide NAMES for the list of prospects. Everybody has relatives, friends, and neighbors. Everybody can at

least invite them to meetings or introduce them to the pastor and other workers. The list of prospects should include the following:

- (1) Non-member wives of member husbands, and non-member husbands of member wives.
- (2) Others in the households of members.
- (3) Relatives.
- (4) Neighbors.

Each neighborhood prayer group should use the neighborhood map, and locate every household, so far as information is available. These can serve as a basis for visitation, excepting those who are found to be active members of other churches.

(5) Friends and associates.

Old schoolmates and fellow alumni.

Fellow members of professional groups.

Associates in the same office or place of business.

Fellow employees.

Fellow members of clubs and other groups.

This should be done thoroughly, making a complete list of each group as above and any others.

2. Dedication of Prospects

It is suggested that the prospect cards which have been filled out in the various neighborhoods be brought forward by those who had prepared them and placed on the communion table during the Sunday morning service. This should be something of a solemn ceremony, and special prayer be offered.

3. Visitation Evangelism

As soon as the list of prospects is available, the members engage in four to six weeks of visitation evangelism, calling on all prospects to invite them to services, to distribute literature and to seek to bring them to a decision to begin the life of a Christian. Those in neighborhood prayer groups work their neighborhoods. Those in various groups follow up their various group contacts.

Visitation evangelism should be carefully organized and carried out. It is desirable to have a definite membership of volunteers for the semi-annual six weeks campaign, who give a fixed amount of time each week, receive training, and meet regularly for exchange of experience and conference.

As used in this report, visitation evangelism refers to work for non-Christian and non-member prospects.

4. Evangelistic Meetings

The semi-annual program should end with a series of evangelistic meetings with a special speaker from outside. This should continue for five days or one week and opportunities should be given for decisions, both to become Christians and join the church, and to become inquirers and join a class for the study of Christianity, looking forward to be joining the church.