

CHURCH OF CHRIST IN

NO5

CENTRE OF PROTESTANT CHURCH HISTORY IN THAILAND.
HISTORICAL EVENTS MAY BE SHOWN BY WRITING, ACTING,
OR BY OTHER VISUAL OR AURAL MEANS, BUT HISTORRESEARCH IS COSTLY AND TIME CONSUMING AND
THE HISTORIAN NEEDS TO BE WELL QUALIFIED IN
HIS CHOSEN FIELD OF EXPRESSION. PAYAP UNIVERSITY ARCHIVES IS AWARE THAT THERE IS A NEED TO
INFORM PEOPLE ABOUT THAI CHURCH HISTORY AND
HAS SUPPORTED THE ARCHIVES UNIT OF THE CHURCH
OF CHRIST IN THAILAND FOR WHOM JOSEPHEEN
MIACLEAN, WHO JOINED THE ARCHIVES UNIT IN 1983,
HAS BEEN ENGAGED IN RESEARCH AND ILLUSTRATION WORK.

THIS COLLECTION CONSISTS OF 20 SMALL
REPRODUCTIONS IN WATER COLOURS OF A SET OF
PAINTINGS PRODUCED AS PART OF THE CELEBRATION
OF THE 50TH YEAR OF THE FOUNDING OF THE THAI
PROTESTANT CHURCH, THE CCT, 1934-1984. THEY
ARE SET IN THIS BOOK WHICH IS COMPOSED OF HAND
MADE THAI MATERIALS, AND WHICH IS BOUND BY
HAND IN THE BOOK BINDING AND REPAIR DEPARTMENT
OF THE ARCHIVES ITSELF.

Chayan Hiranpan.

PAYAP UNIVERSITY ARCHIVES

FOR CENTURIES THAIS HAVE MADE MULBERRY PAPER AND COTTON CLOTH LIKE THOSE FROM WHICH THIS BOOK IS PRODUCED. TO MAKE THE PAPER THE THAN CRAFTSMEN SCRAPE OFF THE INNER BARK OF THE YOUNG SA! TREES (BROUSS ONETIA PAPRIFERA). A MEMBER OF THE MUL-BERRY FAMILY. THE BARK IS BOILED AND BEATEN INTO A PULP WHICH IS IMMERSED IN A LARGE BIN OF WATER AND WHIPPED UP TO DISPERSE THE FIBRES THROUGH THE WATER. THE CRAFTERS THEN DIP INTO IT SQUARE FRAMES TO WHICH FINE COTTON CLOTH IS TIGHTLY STRETCHED MAKING SURE 'SA' FIBRES ADHERE EVENLY TO ONE SIDE OF THE CLOTH, AFTER A FEW MINUTES OF SUNDRYING THE PAPER IS PEELED DEF AND IS READY FOR USE. THAIS HAVE USED THIS PAPER IN MAKING MANUSCRIPTS, UMBRELLAS, WRAPPERS AND HATS, 'SA'S' NEUTRAL PH AND ABSENCE OF TANIN MAKE IT IDEAL. FOR MANY ARCHIVAL USES.

FOR THE COTTON CLOTH, THAIS GROW BOTH TAN AND WHITE COLOURED COTTON. AFTER GINNING THE BOLS AND CARDING THE FIBRES YARN IS PRODUCED. NATURAL DOTES ARE TRADITIONALLY USED AND MAY BE SEEN IN

THE MATERIAL ON THE COVER OF THIS BOOK .

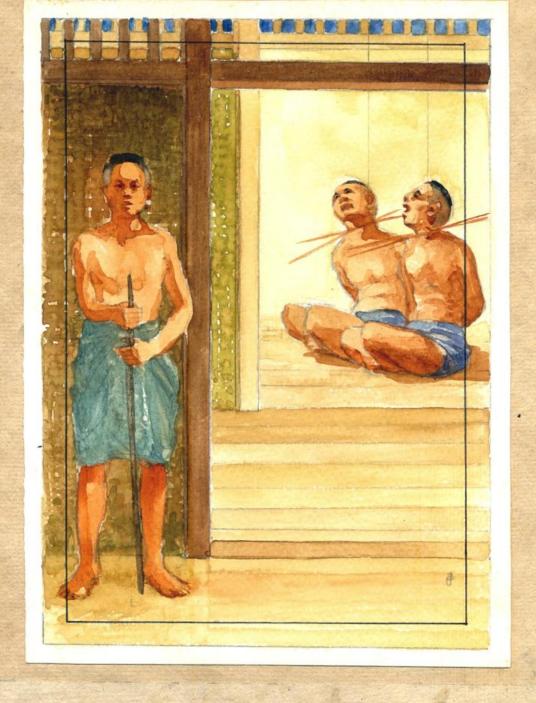
Ronal D. Renny

DIRECTOR, PAYAP RESEARCH CENTER. FOR IF THE FIRST FRUIT BE HOLY, THE LUMP IS ALSO HOLY; AND IF THE ROOT BE HOLY, SO ARE THE BRANCHES."

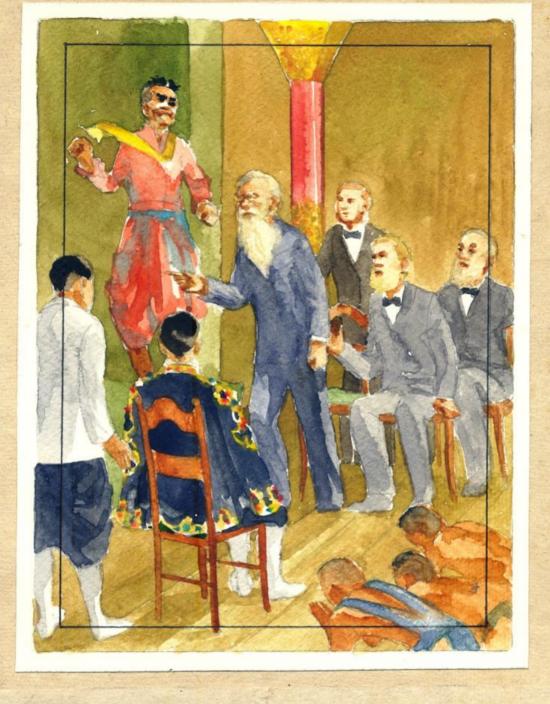
ROMANS 11:16

IN THIS VISUALLY RECORDED HISTORY RESEARCH
ROJECT OF THE CHURCH OF CHRIST IN THAILAND, I HAVE
EMPHASISED THE ROUTS AND SOURCES THAT GO TO MAKE
UP THE PRESENT CCT. I HAVE TAKEN MATERIAL FROM
THE BEGINNINGS OF EVANGELISM, MEDICAL WORK FDUCATION, THE EARLY DAYS OF MISSION SOCIETIES AMONG
OTHERS. I HAVE CHOSEN TO USE EVENTS AND PEOPLE
THAT HAVE TOUCHED ME OR HAVE HAD SOMETHING TOTEACH
ME. I HAVE HAD TO CHOOSE SO FEW OUT OF SO MANY
POSSIBLE SUBJECTS THAT BOTH THE CHOICE AND THE INTERPRETATION HAVE HAD TO BE A PERSONAL RESPONSE.
I HOPE. HOWEVER, THAT SOMETHING OF WHAT I HAVE
LEARNED IS PASSED ON IN TURN TO YOU, AND ALSO SOME
THING OF THE ENJOYMENT OF DISCOVERING SIXH A RICH
HERITAGE.

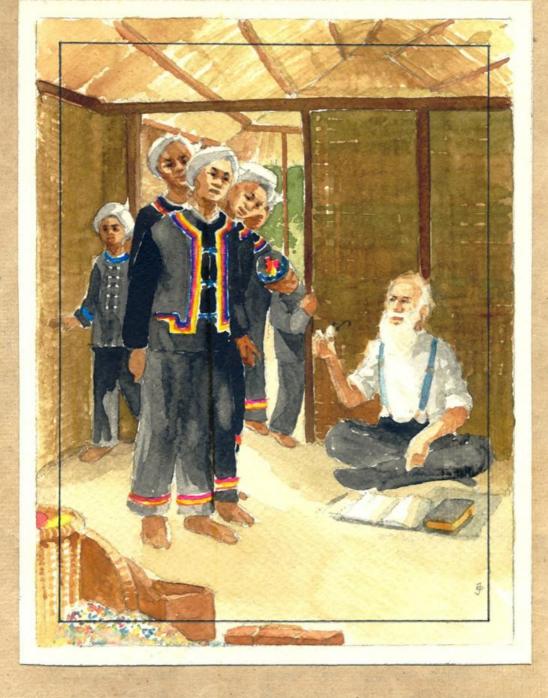
Josepheen Mactean



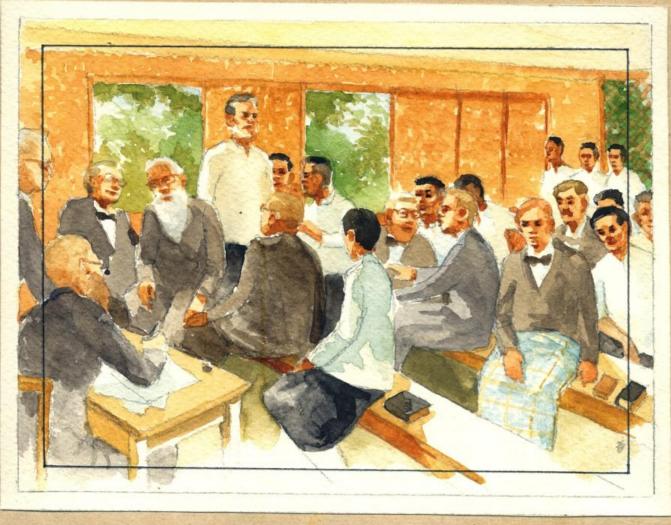
EVERYWHERE IN THE WORLD WHERE THE GOSPEL HAS BEEN PREACHED CHRISTIANS HAVE BEEN THE OBJECT OF PERSECUTION. IN NORTH THAILAND TWO MEN DIED AS A DIRECT CONSEQUENCE OF THEIR CONVERSION. IN THIS ILLUSTRATION WE SEE THE LARGE SUNYA (SURIYA) AND THE LEAN NAN CHAI WAIT DURING THE NIGHT BEFORE THEIR DEATH ON TUES 14TH SEPTEMBER, 1869. AS NAN CHAI PRAYED BEFORE THEIR EXECUTION, EVEN THE GUARDS WERE MOVED TO TEARS.



THE FIRST CHRISTIAN CONVERTS IN NORTH THAILAND WERE NOT EDUCATED AND INFLUENTIAL MEMBERS OF SOCIETY. THE PRINCE OF CHIANG MAI, BEING UNDER PRESSURE AND BLAMING THE CHRISTIAN PRESENCE FOR HIS DIFFICULTIES, DECIDED TO MAKE AN EXAMPLE OF TWO OF THEM TO DISCOURAGE OTHERS. LATER, CHALLENGED BY DR MCGILVARY, PRINCE KOWILOROT ACKNOWLED THAT THE ONLY REASON THE MEN WERE KILLED WAS BECAUSE THEY WERE CHRISTIANS.

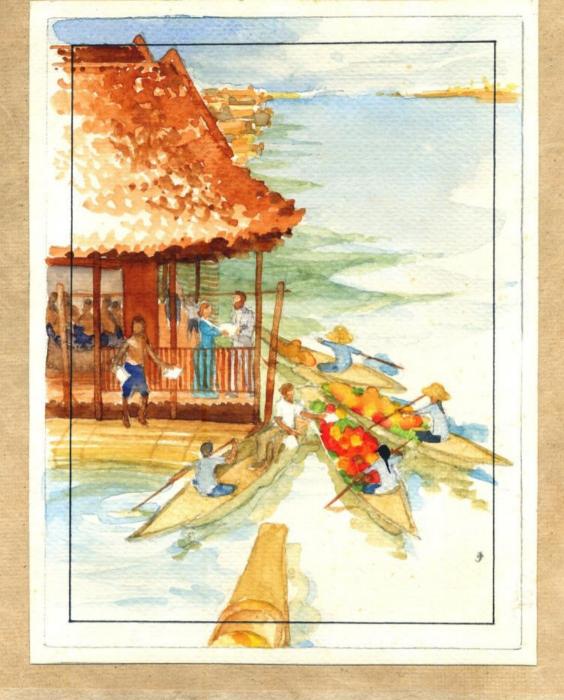


IN 1982 DANIEL M'GILVARY WENT TODRING BY ELEPHANT WITH HIS DAUGHTER CORNELIA. HE MET A GROUP OF LAHD ENQUIRERS LIVING NEAR WIANG PAPAO. ALTHOUGH ON BECOMING CHRISTIAN THE LAHD PEOPLE BUILT A CHAPEL, THEY CONTINUED TO WORSHIP WITH THE THAI CHRISTIANS ON SUNDAYS.

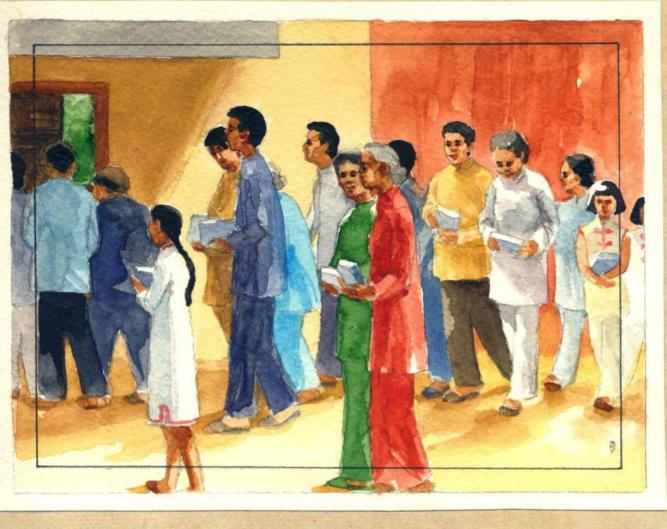


AT THE MEETING OF THE NORTH LAOS PRESBYTERY IN 1895.

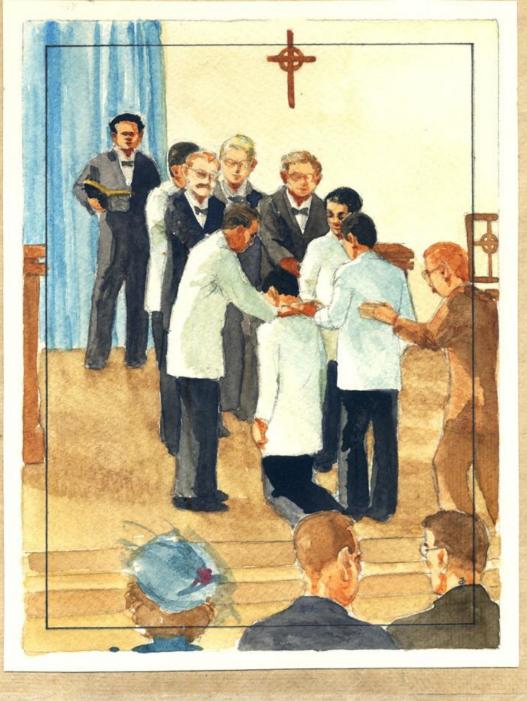
AT LAMPANG, FOR THE FIRST TIME THAI LEADERS OUTNUMBERED FOREIGN MISSIONARIES. THE QUESTIONS OF LOCAL LEADERSHIP AND SELFSUPPORT WERE RAISED FOR THE FIRST TIME. THERE WERE NO SIMPLE ANSWERS, HOWEVER, AND THEY BECAME THORNY PROBLEMS IN THE LIFE OF THE CHURCH.



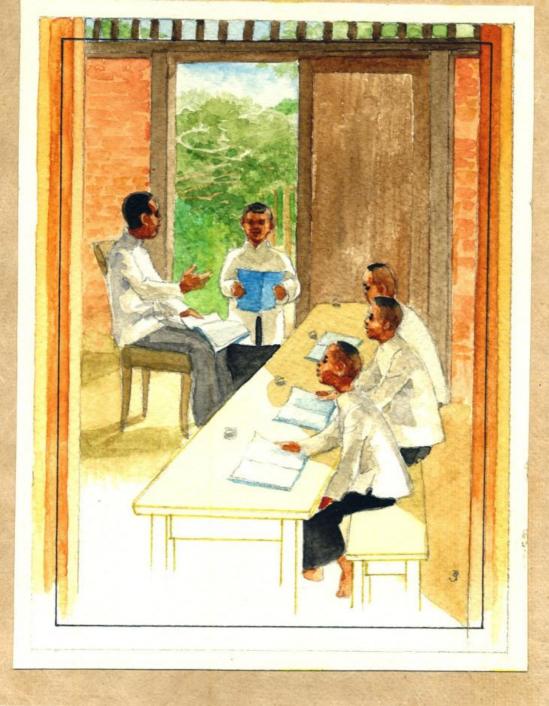
HERE WE SEE THE REV AND MRS JOHN TAYLOR. JONES, IN 1836, ON THE VERANDAH OF THEIR FLOATING HOUSE ON THE CHAO PHRAYA RIVER, PREPARING STOCKS OF MATERIAL, WHILE DR WILLIAM DEAN IN THE CANDE IS DISTRIBUTING SCRIPTURE PORTIONS. TO ENQUIRERS. THE JONES AND DEAN WERE THE FIRST TO USE THE BAPTIST PRINTING PRESS WHICH HAD BEEN BROUGHT TO BANGKOK.



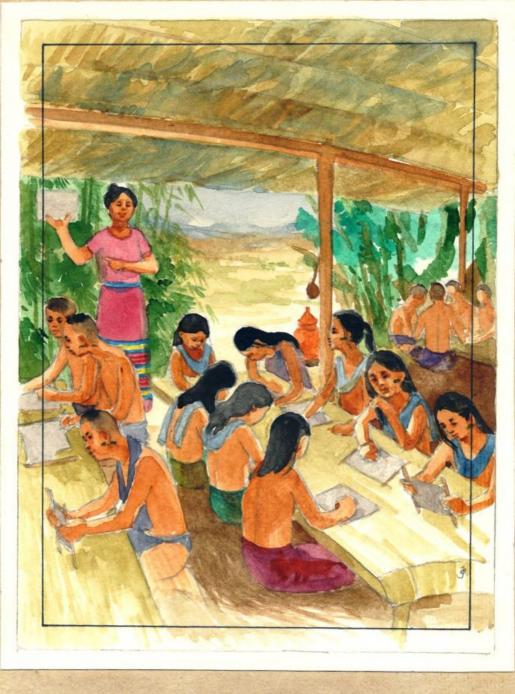
"ONE CAN PICTURE THESE SWATOW CHRISTIANS COMING PROUD -LY TO THEIR NEW CHURCH BUILDING, CARRYING THEIR BLUE COLOURED HYMNALS CAREFULLY IN PRESSED AND STARCHED WHITE HANDNERCHIEFS." ELFRIDA KREAGE: HISTORY OF CHRISTIAN WORK AMONG THE CHINESE OF THAILAND.



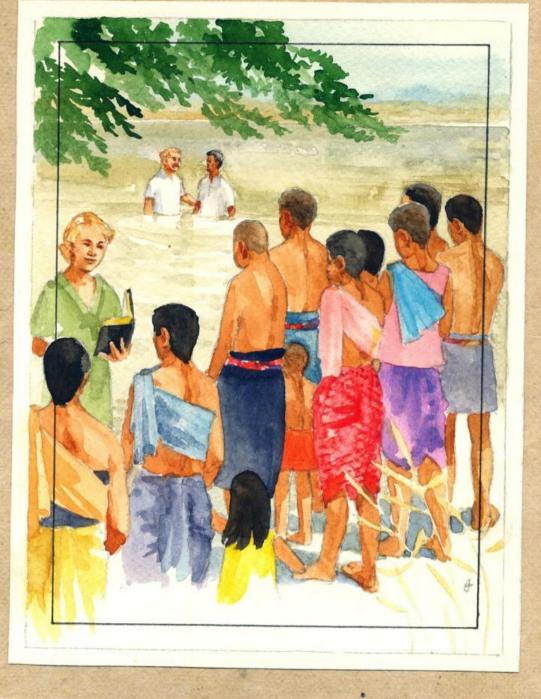
WHEN HE WAS ORDAINED AT SAMRAY CHURCH, BANCKOK, ON THE SUNDAY, JUNE 21ST, 1896, THE REV YUAN TIENG YOK BECAME THE FIRST THAI PASTOR TO BE DROAINED BY THE PRESBYTERIAN MISSION IN BANCKOK, AND THE FIRST THAI INSTALLED OVER A CHURCH THERE. IT WAS THE FIRST SERVICE HELD FOLLOWING A RULING THAT THAI BE USED DURING CHURCH SERVICES. HERE THE REV YUAN KNEELS WHILE THE MINISTERS AND ELDERS PRESENT APPROACH TO LAY HANDS ON HIM.



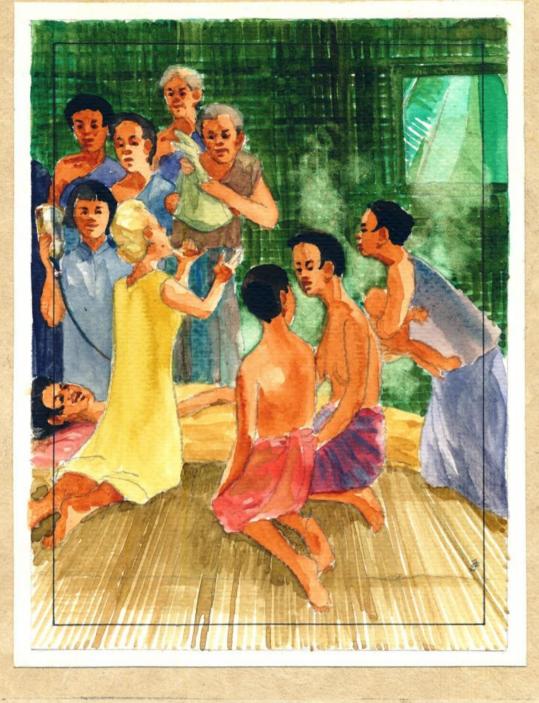
ONE OF THE EARLIEST CHRISTIAN SCHOOLS WAS THE ONE AT RATBURI, WHICH WAS OPENED, JUNE 23 M. 1890. DR THOMPSON WAS IN CHARGE ASSISTED BY A THAI TEACHER FROM BANGKOK. THE CURRICULUM OF THIS SCHOOL IS LIKELY TO HAVE BEEN : READING WRITING AND ARITHMETIC, THE BIBLE AND THE CHILD'S CATECHISM.



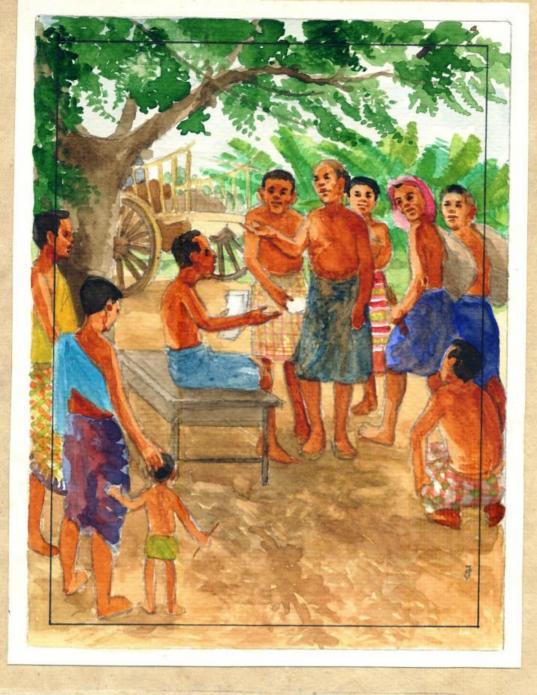
THE LADS NEWS' IN 1907 RECORDS THE OPENING OF A VILLAGE SCHOOL NEAR CHIANG MAY. THE FIRST BUILDING, A SIMPLE SHELTER WITH A THATCHED ROOF, WAS LOCATED IN A VILLAGE IN THE PARISH OF THE CHURCH OF THE MARTYRS. THE TEACHER AND 11 OF THE 25 PUPILS WERE CIRAND CHILDREN OF NOI SUNYA (SURIYA). BUDDHIST PUPILS STUDIED THE BIBLE AND THE CATECHISM WITH THE CHRISTIAN CHILDREN.



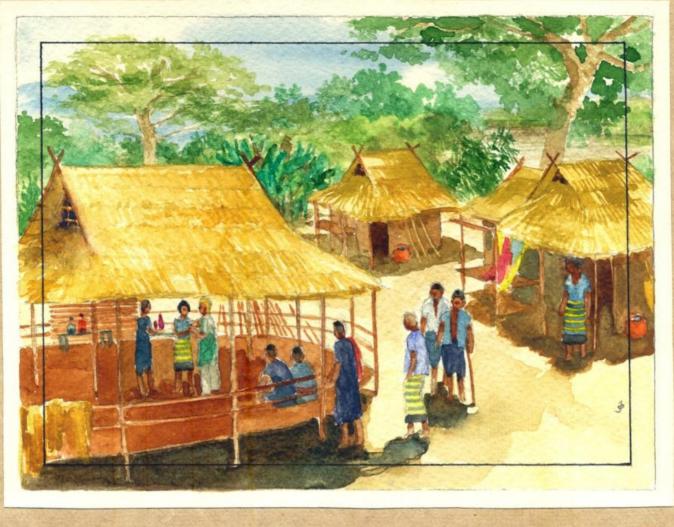
THE CHURCH OF CHRIST MISSION IN NAKHON PATHOM WAS ESTABLISHED IN 1906 BY PERCY AND MARY CLARK. A TRACT GIVEN BY MAE WAD, MARY'S HEAD NURSE, TO THE HEADMAN OF A NOTOR -10US GANG OF ROBBERS LED TO HIS CONVERSION AND THAT OF HIS WHOLE VILLAGE. HERE, PERCY CLARK BAPTISES HIM WHILE MARY TEACHES THE VILLAGES WHO ARE LOOKING ON.



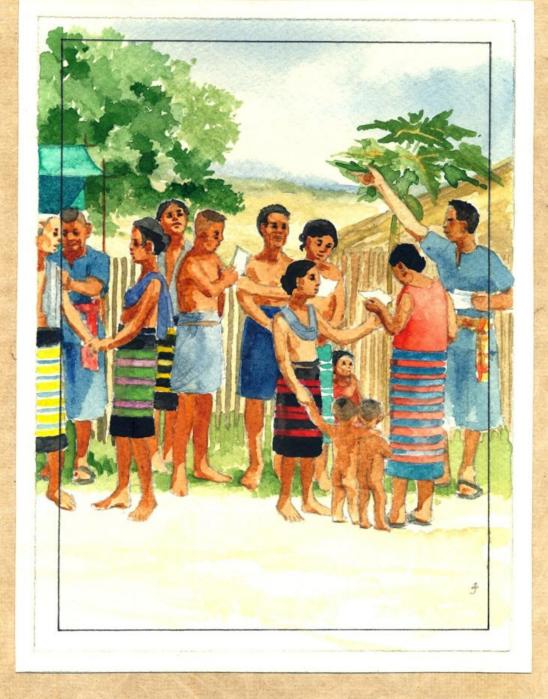
MARY CLARK, CHURCH OF CHRIST MISSIONARY, ARRIVED IN THAILAND IN 1906. IN A BOOK ENTITLED 'STORIES FROM PAGODA LAND, SHE DESCRIBES HER FIRST MEDICAL EMERGENCY, A DIFFICULT CONFINEMENT. BUTH THE MOTHER AND THE BABY GIRL SURVIVED. AND THEY BOTH IN DUE TIME, BECAME CHRISTIANS.



NAI KURT WAS TAKENTO PETCHBURI BY HIS WIFE AND A FRIEND, TO THE CHRISTIAN HOSPITAL THERE. WHILE THERE, ALL THREE BECAME CHRISTIANS AND WERE BAPTISHD. NAI KURT WAS GIVEN SPECIAL INSTRUCTION AND HE RECEIVED SCRIPTURES AND OTHER CHRISTIAN BOOKS. ON RETURNING TO NAKHON SI THAMMARAT HE EVANGELISED AND CARED FOR THE CHRISTIANS THERE FROM THE EARLY 1880'S UNTIL 1895 WHEN HE DIED, AND WHEN THE FIRST MISSION STATION WAS SET UP THERE.



THE FIRST NINE PATIENTS OF MCKEAN INSTITUTE WERE ACCEPTED IN 1908. THEY ASKED THAT A CHAPEL BE BUILT FOR THEM IN THEIR GROUP OF BAMBOO HOUSES. DR JAMES W MCKEAN IS TREATING PATIENTS IN THE SHADE OF THE UNFINISHED CHAPEL 1908-1909.



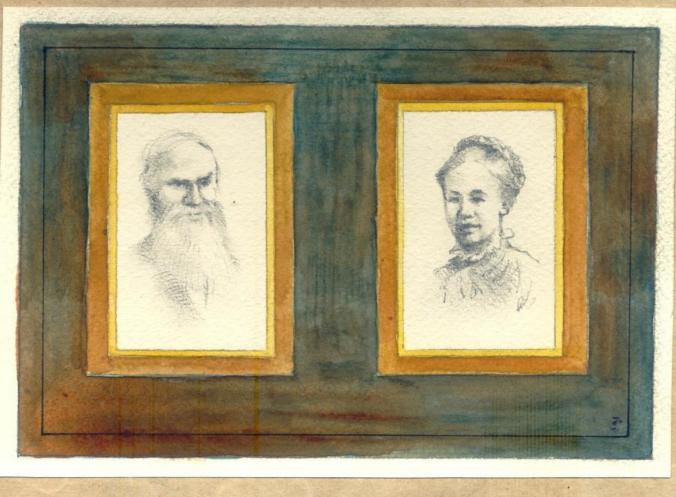
IN FIGHTING THE FORMER SCOURGE OF SMALL POX. UP TO 210 MISSION VACCINATORS (TRAINED TECHNICIANS AND EVANGELISTS), WERE SENT OUT AT ONE TIME IN THE NORTH ALONE, AND MANY MORE OVER THE WHOLE COUNTRY IN THE YEARS THEY WERE AT WORK. 'THE LAOS NEWS: JULY 1906, RECORDS: ONE OF THE VACCINATORS IN PHRAE IS BLIND, HE USES HIS WIFE'S EYES, AND KNOWING THE SCRIPTURES QUITE WELL, PREACHES WHEREVER HE GOES, HIS WIFE TEACHING THE WOMEN ALSO.



NANG TUAN WAS THE SECOND OF FIVE CHILDREN OF A CHRISTIAN FAMILY. SHE TAUGHT AT WANG LANG IN BANGKOK FOR MORE THAN 10 YEARS BEFORE STUDYING NURSING. SHE TAUGHT FOR A TIME IN ONE OF THE ROYAL PALACES, AND HER INFLUENCE AMONG YOUNG PEOPLE, CHRISTIAN AND NON-CHRISTIAN WAS NOTABLE. HER SONS WERE THE REV BOON TUAN BOON IT, AND BOON YEE BOON IT WHO SERVED IN CHIANG MAI.



THE REV BOON TUAN BOON ITT WAS BORN IN 1865 NEAR RATBURI. HE STUDIED IN THE UNITED STATES FROM THE AGE OF 11. INCLUDING COLLEGE AND SEMINARY TRAINING. HE RETURNED TO THAILAND TO SERVE, WORKING AT PITSANALOK AND BANGKOK. THOUGH HE DIED AT 38 HE WAS AN IMPORTANT INFLUENCE FOR GOOD AMONG YOUNG MEN.

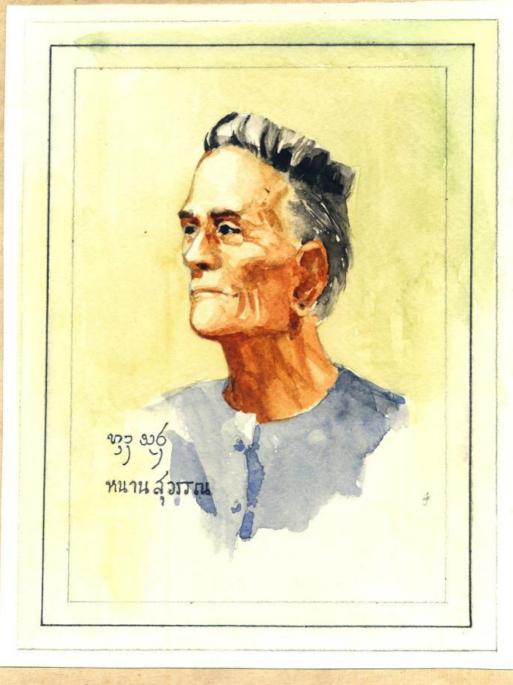


DANIEL M'GILVARY AND HIS WIFE BOPHIE WERE ON LLAVE IN THE STATES IN 1881 WHEN FORMAL PHOTOGRAPHS WERE TAKEN. THESE PENCIL SKETCHES BASED ON THE PHOTOGRAPHS EXPLORE THE CHARACTER OF THESE EARLY MISSIONARIES.

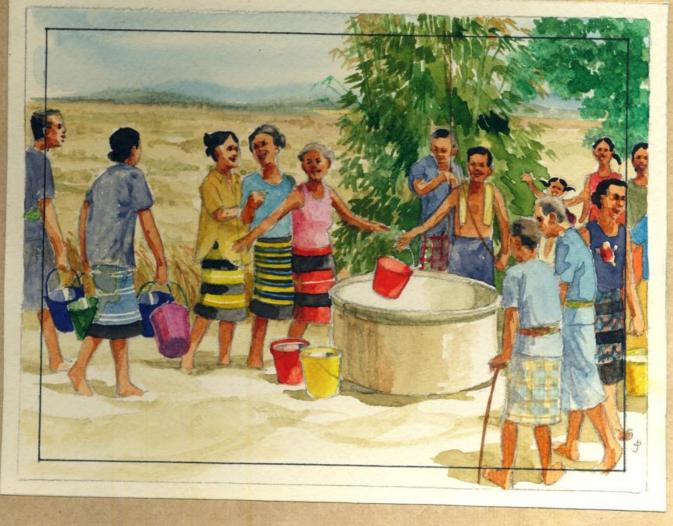
DANIEL M'GILVARY WAS 53 YEARS OLD AT THIS TIME.



THE EARLIEST APPOINTED MISSIONARY TO THAILAND WAS SENT BY THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. THE REV DR DAVID ABEEL MD. ARRIVED IN BANGKOK IN JUNE 1837. HE BEGAN A HOUSE CHURCH THAT CONTINUED AFTER HIS DEPARTURE IN 1832 BECAUSE OF ILL HEALTH, EVENT-UALLY BEING ABSORBED INTO MAITRICHIT CHURCH.



THE ACTIVE CHURCH LIFE OF NAN SUWAN WAS AMONG FIRST GENERATION CHRISTIANS IN NORTH THAILAND. BOTH THAI AND MISSIONARIES LOVED AND RESPECTED HIM AND UNDER HIS LEAD. ERSHIP CHURCHES WERE FOUNDED AT MAE DOK DAENG AND CHIANG SEN. THE GOVERNOR HAS BEEN RECORDED AS SAYING THAT IF NAN SUWAN WAS AN EXAMPLE, HE WOULD HAVE EVERY PERSON BECOME CHRISTIAN!



WOMEN'S GROUPS SUPPORTED LOCAL CONGREGATIONS ALMOST FROM THE BEGINNING. A NATIONAL WOMEN'S ORGANISATION (TO BECOME THE WOMEN'S DEPARTMENT, CCT) WAS FORMED AFTER WWII. AN IMPORTANT DEVELOPMENTAL WORK HAS BEEN SUPPLYING WELLS TO NEEDY VILLAGES IN THE NORTHEAST. ONE OF WHICH WE SEE HERE CELEBRATING.