



THE CHOLAMO LAKES, TIBETAN FRONTIER.

Photograph taken by Rev. W. S. Sutherland, from Donkia Pass, 18,300 feet high.

ON THE THRESHOLD
OF
THREE CLOSED LANDS

THE GUILD OUTPOST IN THE EASTERN
HIMALAYAS

BY
THE REV. J. A. GRAHAM, M.A.

INTRODUCTION BY
SIR CHARLES A. ELLIOTT, K.C.S.I., LL.D.
LATE LIEUTENANT-GOVERNOR OF BENGAL

ONE HUNDRED AND TWENTY ILLUSTRATIONS

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TO
THE GUILDSMEN AND GUILDSWOMEN WHO
HOLD THE ROPES
THIS SHORT SKETCH OF THEIR MISSION FIELD
IS AFFECTIONATELY DEDICATED
BY
THEIR MISSIONARY

INTRODUCTION

THIS brightly written account of one of the most interesting and prosperous Missions in India needs no introduction for the benefit of those for whom it is principally intended—the members of the Congregations, Associations, Branches, and Guilds scattered throughout the country, who are already acquainted with the work, who perhaps already support it with their contributions, or have helped to send out some of the workers, and whose warmer interest and more active assistance will be called out by a perusal of this vivid narrative. But for the sake of those who hear of the Mission now for the first time, and who may be tempted to think that a Missionary's own account may be coloured, perhaps unconsciously, by too

favourable prepossessions, it has been thought advisable that one who has held an authoritative position in the country and has seen the working of the Mission from outside should give his official testimony to the truth of Mr. Graham's description.

During the five years that I was Lieutenant-Governor of Bengal I spent a portion of each summer at Darjeeling, and no year passed in which I did not pay a visit to Kalimpong. I saw it first in 1891, when the church described in Chapter V. had not been completed, and the cemetery had only just been walled round. I saw it again when the tower of the church had been finished, and stood up a bright, conspicuous landmark visible from many miles around, as a lamp which shall not be extinguished till all the surrounding country is brought to the knowledge of our Lord and to faith in Him. I watched the growth of the little village chapels scattered about the hillsides, each gathering its little congregation under its wing. I visited, on the last occasion I was there, the well-arranged and admirably

equipped Hospital under Dr. Ponder, where medical science is used to attract people to the news of salvation, and the cure of the body is made the forerunner of the cure of the soul. In the course of these years I became fairly intimate with the Missionary body and with some of the native Christians. I knew their difficulties and discouragements as well as their joys and successes, and I can bear witness without hesitation to the accuracy of the picture drawn by Mr. Graham, and to the blessing which has rested on the Mission at Kalimpong.

To take the lowest argument first, the assistance given by this Mission to the work of civilisation and good administration has been considerable. It has been the agent of the Government, as mentioned in Chapter VII., in the spread of education in this part of the country, in which some forty or fifty village schools are established, under the care of the Missionaries and manned by their staff. It has co-operated with the District officer in keeping order in the village and in putting down drunkenness, gambling,

and other vices. It offers to all the neighbouring population an example of the beauty of a Christian domestic life, and of the proper position which women should take in that life.

Turning to the more definitely religious side, the Missionaries have been unusually successful in converting the simple tribes from their animistic or Buddhistic beliefs to the Christian faith. Of the quality of the Christians Mr. Graham speaks with complete candour; there are men and women of all sorts—some weak and doubtful, some of distinguished purity of life and character. One such, who is not mentioned in these pages, I knew well—he was the first convert made by the Scotch Mission in Darjeeling, and is now filling the high post of Inspector of Police. In that office a man is open to much temptation to misuse his power, but no such charge was ever made against Bhim Dal. He constantly accompanied me in my tours in the hills, where his knowledge of botany and of bird and beast life was very instructive, and it

was a real pleasure on Sundays to be able to call him in to join our family worship.

The Church of Kalimpong is remarkable for possessing three distinctive notes of true Christianity. One is the extent to which its affairs are managed by its own Panchayat, or Presbytery, for the Missionaries wisely foster the spirit of self-government, and do not seek to rule their flock as autocrats. The second is the self-supporting character of the branches established in the various villages, which not only build their own churches but also partially pay for their own pastors, not looking for help to headquarters. The third is the missionary spirit which has led them to make the effort to proselytise in Bhutan narrated in Chapter XII.

The three closed countries, Nepal, Bhutan, Tibet, into which no European (whether missionary or of other occupation) is allowed to enter, lie round Kalimpong, and it is natural that the Missionaries should gaze at them with longing eyes. The time no doubt will come when the door will be thrown open, but, for the present, Government

is compelled to refuse sanction to any attempt to cross the border, however much it may sympathise with the object. Meanwhile there is scope for all enterprise in the valleys and on the hillsides of Darjeeling and of Sikkim, and a band of men is being trained there in the language, the thoughts, and the ways of hill tribes, and is thus acquiring knowledge which will stand them in good stead whenever the door shall be unbarred and the light of Christianity admitted into those countries where now no white man is able to penetrate.

C. A. ELLIOTT.

13th March 1897.

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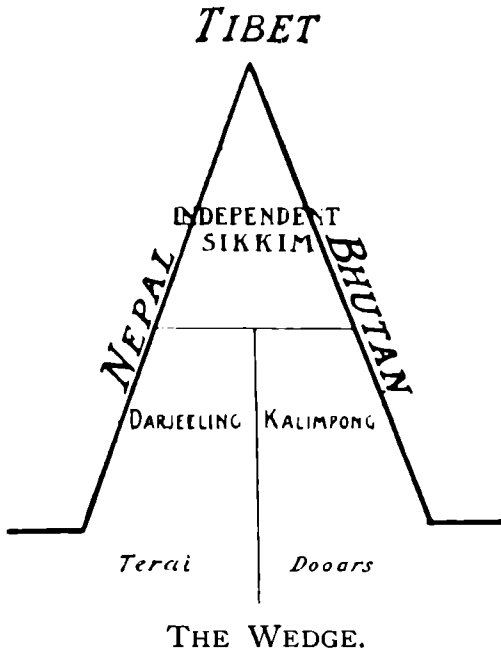
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CHAPTER I

THE WAY THITHER

EN ROUTE to the threshold of closed lands! Few such are to be found nowadays. Of late years many writers have thrilled us with this aspect of the "Romance of Missions," telling how the doors of countries, barred a hundred years ago to the entrance of the Gospel, have, one by one, been flung wide open, and how from out them the old cry, "Come over and help us," is now heard uttered with a peculiar urgency. Never during any period of her past history has the Church of Christ had such a grand opportunity nor, therefore, such a heavy responsibility. To almost every nation the good news may be freely offered. But not quite to all. On the north-eastern frontier of our Indian Empire lie three lands within which the European missionary may not preach, and it is to the confines of these—Tibet, Bhutan,

and Nepal—we are to go. Signs are not wanting that God's good time for them, too, is near at hand, and that ere long the barriers will be broken down, and the King's messengers enter in. Even now they are



being encompassed by the missionary host. Tibet is being attacked from the Indian and the Chinese sides. Nepal is being assailed at different points. The same is true of Bhutan. And as an assailant of all three the Church of Scotland, through her Eastern Himalayan Mission, a part of

which we are to visit, occupies a unique position of vantage and of privilege. The northern part of her district, indeed, may be roughly compared to a wedge driven right into the heart of these three great closed lands.

Kalimpong is our destination, and to reach it we have taken ship to Calcutta. A day or two is spent in that "City of Palaces" under the hospitable roof of the Church of Scotland's General Assembly's

Institution, the parent of those Christian colleges which have fulfilled and are still fulfilling an important part in the education and evangelisation of India. It is but sixty-six years since this college for Bengali youths was founded by the great Dr. Alexander Duff, the first missionary sent forth by a Reformed Scottish Church.

Leaving Calcutta we go by rail 300 miles due north to Siliguri at the base of the Himalayas. Rather an uninteresting night journey it is over the flat fields of Lower Bengal, varied by the ferry across the sacred Ganges. But what a contrast, when in the morning we come within sight of the world's giants, and how grateful in the tropical heat to see, in the distance even, the snow-clad summits of Kinchinjunga and his not unworthy companions!

Arrived at Siliguri, we have the choice of two routes. If we be good riders we choose the Teesta Valley road, and Kalimpong is but thirty-six miles distant. For the first twelve we canter across the Terai or belt of land below the mountains, past the homesteads of Bengali crofters—the curved thatch roofs peeping out from among the clumps of graceful bamboos and bananas—and through the great shady sal-tree forest which provides cover for the tiger and the wild elephant, and furnishes that invaluable timber which even

the white ant finds hard to digest. We then enter the valley of the Teesta, and for the next eighteen miles the road runs along the right bank of that snow-fed river. Words can convey little idea of the surpassing beauty



TRAVELLING BY BULLOCK CART.

and grandeur of this Teesta Valley with its steep, high banks wooded to the water's edge. "A hundred Killiecrankies" was the descrip-



"DUG-OUT" FERRY BOAT.

tion of a canny Scot, and he did not exaggerate. A halt at Kalijhora (the black stream) Dâk Bungalow or Rest-house, charmingly situated above

the river, refreshes us and allows of a change of ponies; and were it not that we have ridden thirty miles by the time we cross the Teesta Suspension Bridge we



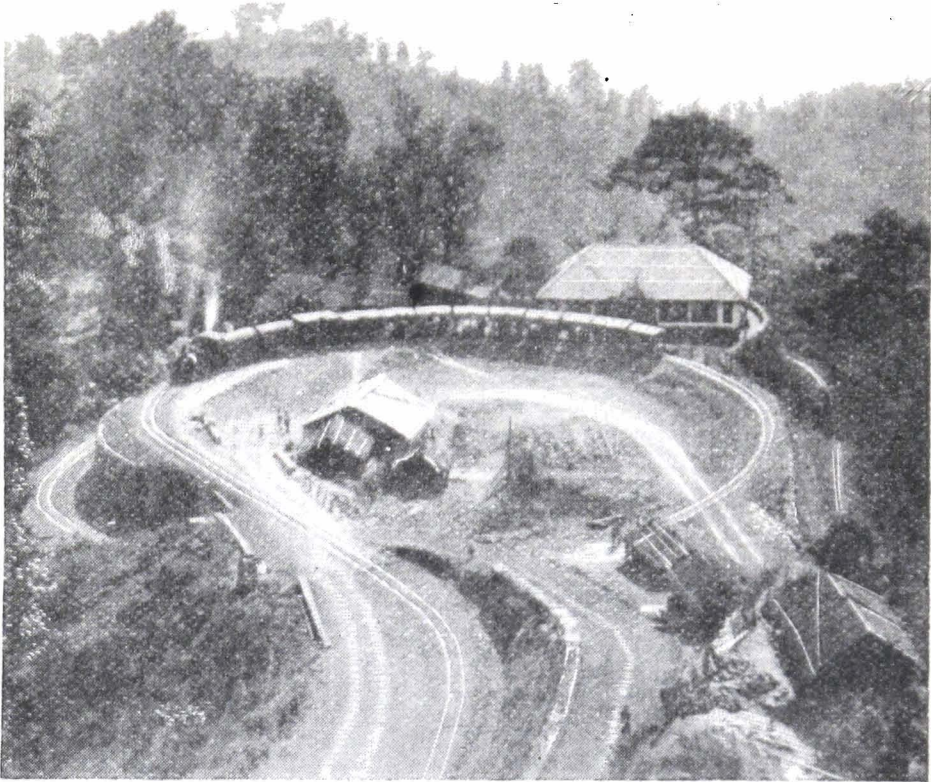
TEESTA SUSPENSION BRIDGE.

Phot. by A. Hall. (The above and below are from the same series of photographs.)

would be loath indeed to leave the valley and climb up the six remaining miles to Kalimpong. But before we do so we shall follow those who choose to go the other way.

The alternative route from Siliguri is *via* Darjeeling, whither we journey by rail. It is a study to watch the smile—amused, patronising, doubtful, or encouraging—pass over the faces of those who for the first time change from the large, roomy northern Bengal train to the tiny, almost toy-like carriages and engine of the Darjeeling-Himalayan Railway, with its two-foot gauge. No toy, however, is this Himalayan Railway, as the traveller will find while the train mounts the 7000 feet and more to Darjeeling. Many hours it takes to the fifty miles, but he to whom the scene is fresh would not wish the time shortened. A marvellous panorama of mountain and valley and plain meets his eye. Now we are passing through the dense forest of the Terai, again puffing up some mountain side, perforce going zig-zag and reversing from station to station. Now we are running along a narrow ridge or past the edge of a mighty precipice—"Agony Point" and "Sensation Corner" being the suggestive names given to two such critical spots. Again we are mounting a hill by circling it in cork-

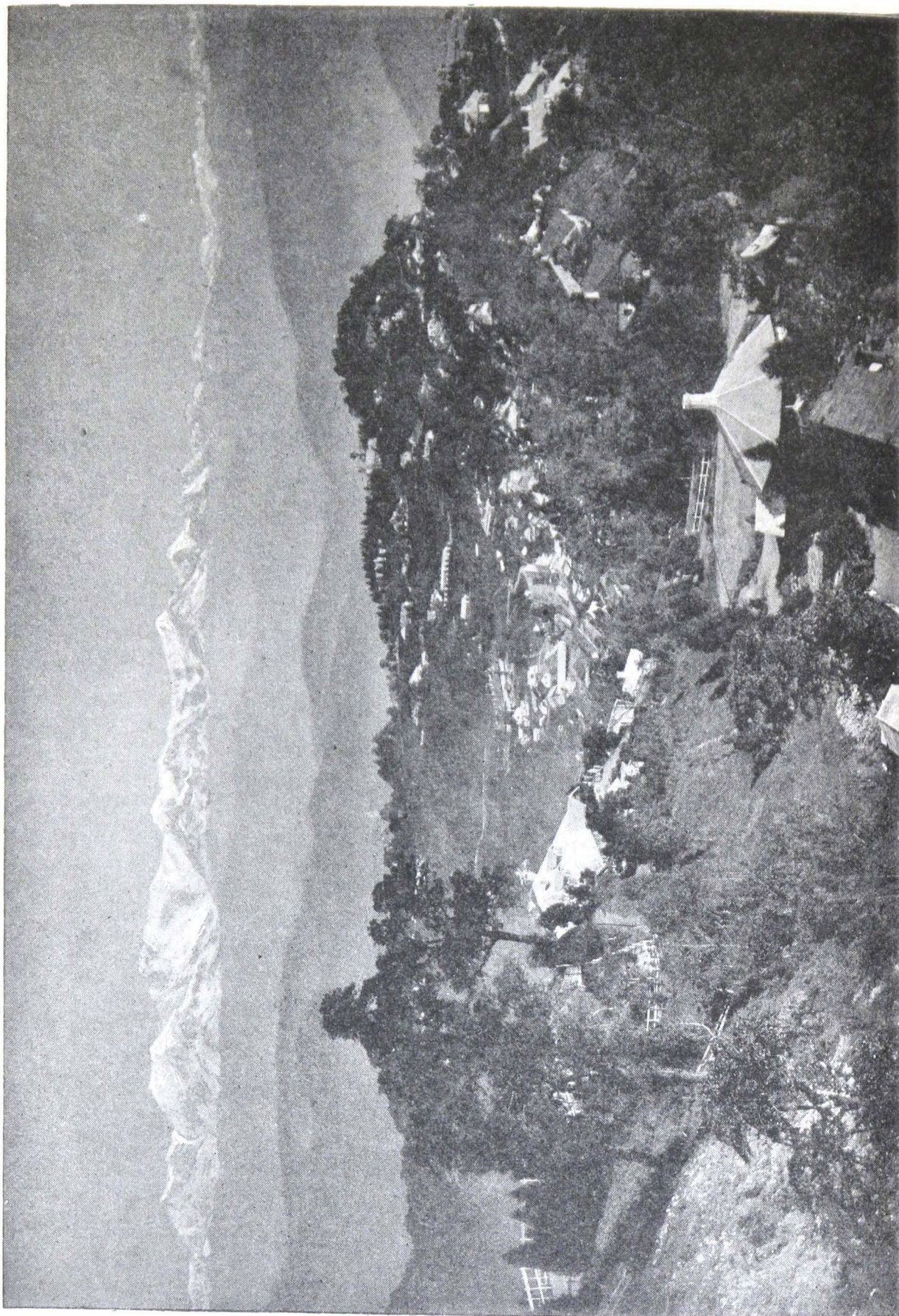
screw fashion. The botanist will revel in the rich and ever-changing vegetation, varying from the tropical or semi-tropical plants at the foot of the mountains to those of the temperate climate of Darjeeling. The



DARJEELING-HIMALAYAN RAILWAY.

Photo by Messrs. Bourne and Shepherd, Calcutta.

zoologist and entomologist will find equal interest, and all will be struck by the marked contrast in the people. The sharp-featured Indo-Aryan of the plains gives place to the squat-featured, mongolian type of the hills, and the scanty loin-cloth or thinnest cotton garment to the kilt, the trouser, or the woollen cloak.



Traces of Mission work meet us on the route to Darjeeling. At Siliguri we might have visited the church and school in charge of a Bengali Babu, and at different stations on the way up we pass Christian churches



MISSES SCOTT, REID, AND LONGHURST.

and wayside schools. The train stops at Kurseong for *tiffin* (lunch), though hardly long enough to let us pay a visit to Miss Longhurst, who is developing woman's work there, or to make a pilgrimage to the little cemetery where lies buried Mr. Duncan Campbell, one of the pioneers of the Mission, who died of malarial fever in 1871, but five months after his arrival. As we

leave the Darjeeling Railway Station, the first building we see above it is the beautiful Mission Church, opened in 1894, and near



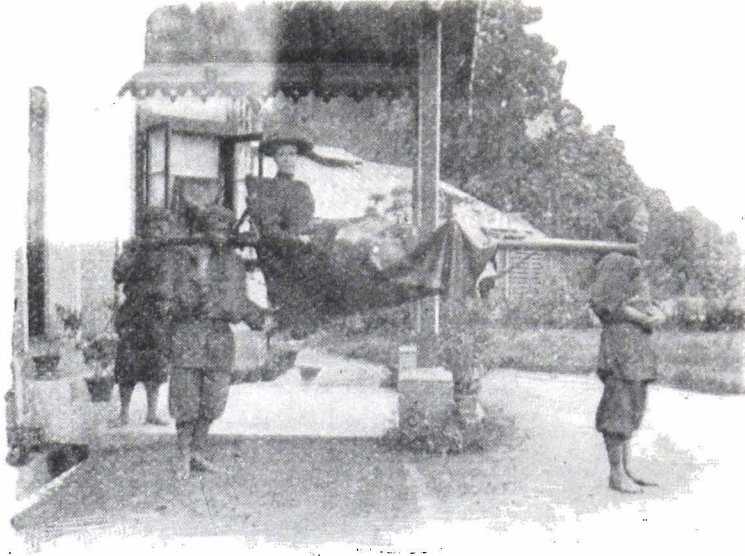
REV. R. AND MRS. KILGOUR,
REV. A. AND MRS. TURNBULL.

by the Mission-house occupied by Messrs. Turnbull and Kilgour, the Zenana Mission-house and Boarding School under Miss Reid and Miss Scott, and the various other agencies

of a vigorous mission. What a change these indicate since William Macfarlane, our beloved pioneer, came from Gaya but twenty-six years ago!

Much as we should like to linger in this beautiful hill station, the sanatorium of the Bengal Government, and to dwell upon the grandeur of its scenery and its intensely interesting surroundings, we must rather be early astir next morning for our journey of twenty-five miles eastward to Kalimpong. Those who do not ride can be carried in a "dandy" by stalwart Bhutias or Lepchas.

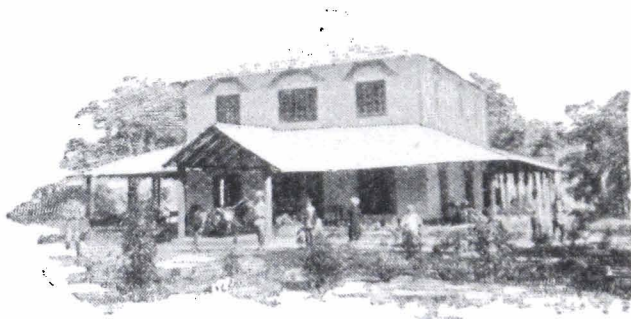
The road takes us past the military cantonment of Jellapahar (nearly 8000 feet high)—



A DANDY.

through the Rungaroon Forest, whose great moss-covered and creeper-bound giants suggest the forest primeval—down, down, down, till we reach the terraced tea-garden of

Pashok, at whose hospitable bungalow, fifteen miles from Darjeeling, we are sure of a hearty welcome. Nor shall



PASHOK TEA BUNGALOW.

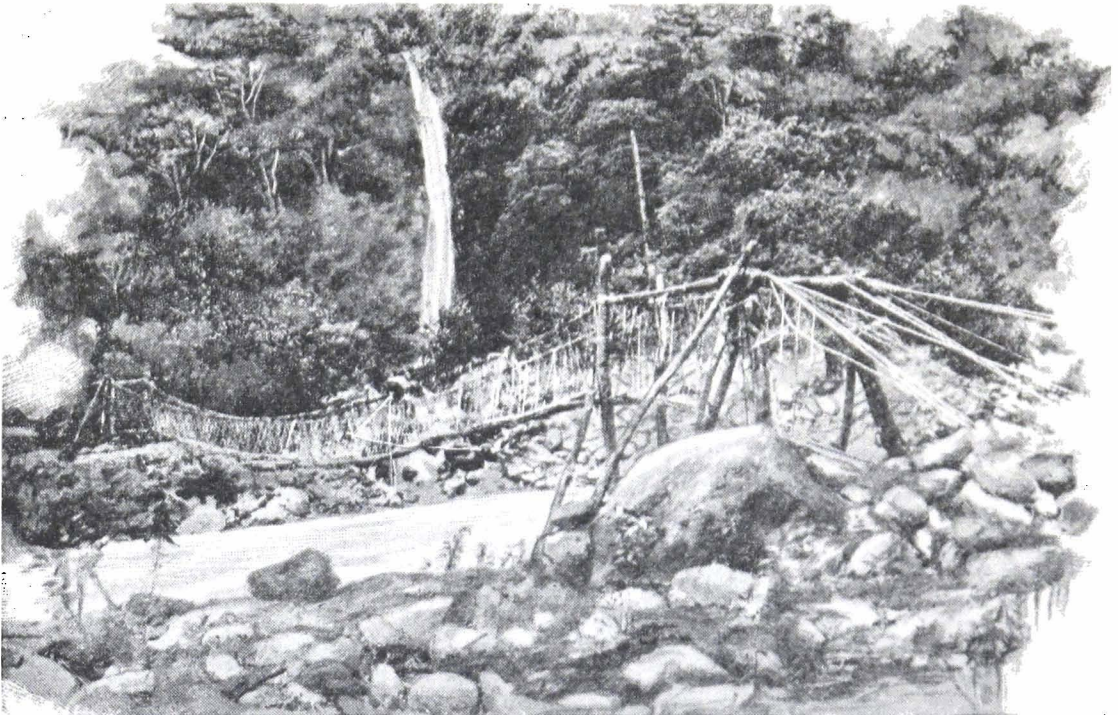
we regret a prolonged rest, for Mr. Lister is not only the kindest of hosts, but he is also accomplished in all the learning of the country — its

plants, its products, its insects, its animals, and its people. To many a traveller his collection of butterflies and moths, in which the district is notably rich, has been a source of delight. Past Pashok the road still descends for four miles to the Teesta Valley, and we arrive at that bridge (630 feet above sea-level) already mentioned.

As we in comfort cross the beautiful Suspension Bridge, we recall an incident of twenty years ago connected with the previous cane structure. It was at the very beginning of the Mission work, when there were only three native Christians across the Teesta. A fearful visitation of cholera befell the district, and in June 1876 Mr. Macfarlane was hurrying from Darjeeling to Kalimpong with medicines to relieve the plague-stricken people. His own words, written at the time, will best describe the pathetic and instructive incident:—

On going down to the Teesta I found that crossing the river was a most difficult business. Sukhman (the catechist) came down to meet me. . . . He gave me a very sad account of the state of matters at Kalimpong. He told me that Raghur (a Christian Goorkha crofter) was dead; that all in the house where he lived had fled as soon as he died; that Jungabir (the teacher) and he had dug his grave and buried him; but that before they had got the grave covered in Jungabir himself had been taken ill, and was then in a very critical state at

Kalimpong. Committing ourselves and all to God we went to cross the bridge. I had to take off my shoes and stockings to prevent my feet slipping on the round slippery bamboo at the bottom of the bridge. Sukhman was coming behind me carrying the bag containing the medicines I had brought with me. He somehow stumbled, and the bag fell off his back and went right through the bridge into the river below, and was lost. I was



A CANE BRIDGE.

thankful that Sukhman himself did not go through after it. When we reached the end of the bridge he was very disconsolate. He said that there were only three of them in Kalimpong, that God had taken one, that another had been seized by the fatal malady, and that we had lost the medicines which were being brought to give him. Had God cast them off? I encouraged him by reminding him of the record of Paul's sufferings recorded in the 11th chapter of the Second Epistle to

the Corinthians ; and told him that very much worse things had befallen the apostle than had befallen us, but yet that it never struck the apostle that on account of them God had either forsaken him or abandoned the Gospel.

The ascent of Snowdon would fairly represent the climb from the bridge to Kalimpong, which is almost 4000 feet above sea-level. About three and a half miles up the shorter way (double that by the bullock-cart road) we suddenly get the first glimpse of the village, and he is a stolid man who will not be moved with feelings of glad surprise when it bursts upon his view. The Rev. A. Wallace Williamson of Edinburgh thus publicly expressed his feelings after a visit :—

He had looked upon most of the principal cities of Northern India, but the most inspiring sight he saw was not the great historical cities, or the mighty architectural wonders, or the majestic mountains, but just the scene which met his eye when he saw the village of Kalimpong and the little Guild Mission Church rising amongst the trees on its own wooded height.

It is perhaps the homeliness of the scene, so unexpected in the heart of the mountains, that appeals to the traveller's heart. The church tower which dominates the surrounding country is pleasantly suggestive of some parish kirk in the home land, and is truly



KALIMPONG AND THE MISSION COMPOUND.

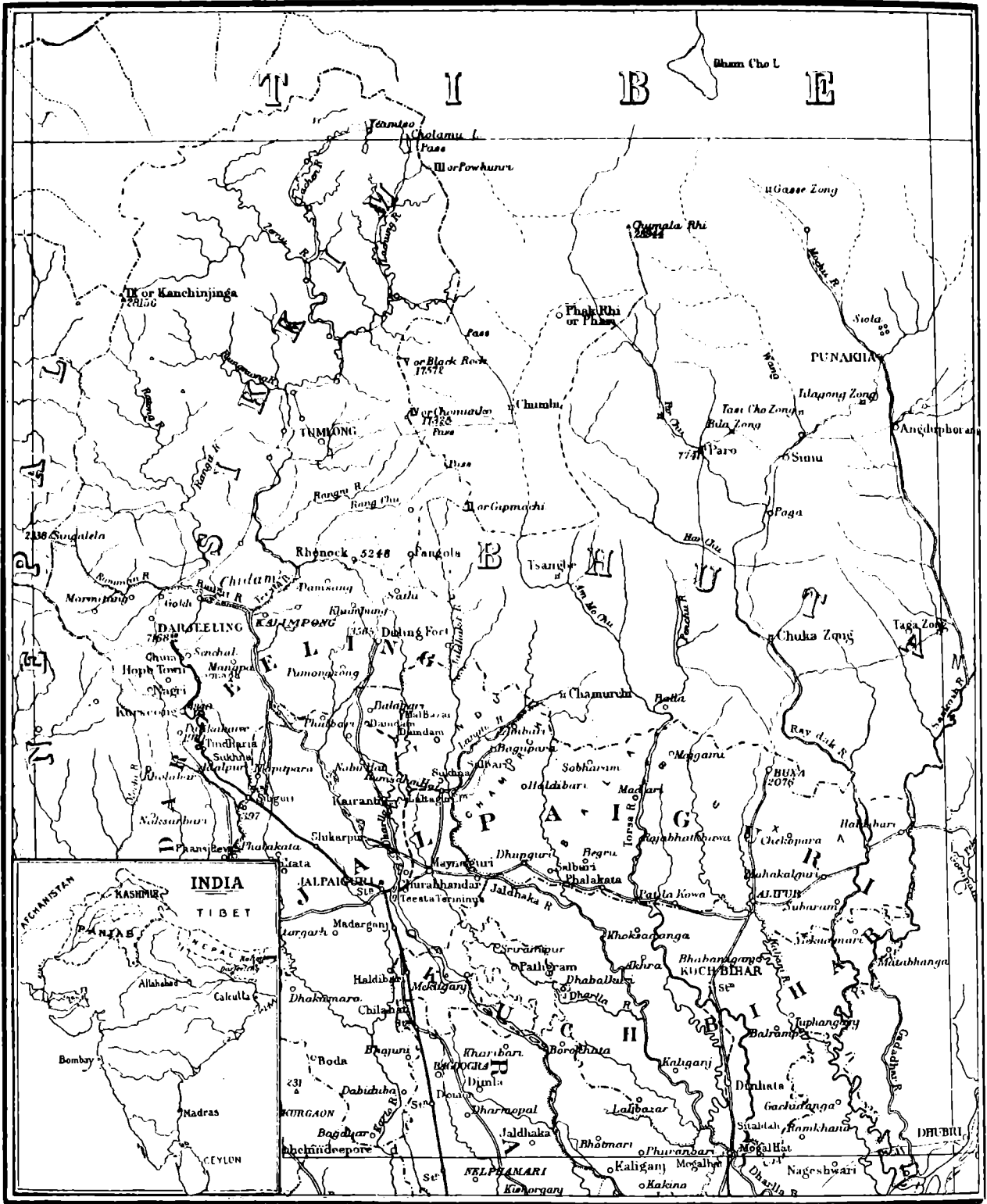
prophetic of the future Church in the Himalayas. The Mission compound (or location) contains many other buildings. In front of the church is the Guild Mission-house, and below it again, at the corner of the Bazaar, is the Preaching House. The prominent buildings on the right ridge of the compound are (from back to front) the Charteris Hospital and doctor's house,¹ the Scottish Universities' Mission-house and the Training Institution. But of these and others we shall have a closer view later on. Now we hurry round the bend of the mountain, through the Bazaar, and, leaving the highway to Tibet which continues to the right, we enter the Mission compound and make our way up to one or other of the Mission-houses.

¹ The doctor's house was not built when the photograph was taken.

CHAPTER II

FROM THE CHURCH TOWER

A BIRD'S eye view of our general surroundings will prepare us for more detailed inquiries, and the top of the church tower furnishes the best point of vantage. Look where we will, one sight presents itself—a confused labyrinth of mighty mountains and deep valleys. And yet the seeming jumble resolves itself into order as we trace the spurs one by one and find that they are all connected, however tortuously, with the central Himalayan range. As we look north we see the range, some fifty miles off, which forms the great white barrier between India and Tibet, that country whose gates are so jealously guarded by its Lámas. There, to the north-west, stands out Kinchinjunga, the world's second highest height, 28,156 feet, forming the boundary pillar, as it were, of three countries, Tibet, Nepal, and Independent Sikkim. On the western side



MAP OF THE NEIGHBOURING DISTRICT.

Scale 32 miles to the inch.

The Kalimpong Mission District embraces little more than those portions of the Darjeeling and Jalpaiguri Districts which lie to the east of the River Teesta.

we look up the valley of the Rungeet, a tributary of the Teesta, which it joins near the Suspension Bridge. The valley is a magnificent one, and commands our admiration whether filled with a great billowy sea of fleecy clouds or made expressive by the light reflected from the river, as a face is



DONKIA PASS ON SIKKIM-TIBET FRONTIER, 18,300 FEET HIGH.
THE SNOWY PEAK IS 21,000 FEET.

by the light of the eye. At its head is the ridge which forms the eastern boundary of Nepal, and on a clear day we can descry upon it the Rest-house at Phállut whither globe-trotters go to view the giant Everest. This valley, too, separates British Sikkim from Independent Sikkim. The latter lies to the north; and just over that huge precipice beyond the Teesta is Chidam, the centre of

the Scottish Universities' Mission work, and the head-quarters of Mr. Macara, their missionary.¹ British Sikkim, to the south of the Rungeet, was ceded to the British in 1835 for a sanatorium, and as our eye follows up one of the tea-covered spurs it lights



VIEW TOWARDS DARJEELING.

upon the houses of Darjeeling, the capital of the district. Turning now to the south we first trace the forest-clad Senchal ridge which marks our horizon in that direction, and from which, coming towards us, are five spurs, two under tea cultivation and two forming the Government cinchona plantation of 18,000 acres or thereby, producing the bark from which is manufactured Quinine, that priceless boon to a malarial country. On each of these spurs is a House of Prayer and a School which acknowledge Kalimpong

¹ The Missionary also of St. Cuthbert's, Edinburgh.

as the central sanctuary, and some such may also be made out on those other intervening ridges which we see as we continue the line of our southern horizon eastward across the Teesta. Beyond them lie the plains of India, between which and the base of the Himalayas is the rich plateau (within the Mission's sphere) called the Dooars—now



REV. JOHN MACARA AND HIS EVANGELISTS.

filled with prosperous tea-gardens. To the east, looking across the River Rilli, another tributary of the Teesta, is ridge after ridge covered with great forests. Beyond them, not many miles as the crow flies, but three days' journey on foot, is the River Jaldacca, a part of which forms the boundary with Bhutan, and on which a Mission outpost is placed.

The magnificence of the farther view is

but enhanced by the quiet beauty of the peaceful and prosperous foreground. At our feet nestles the village itself, situated on the saddle of a ridge which seems to run into the centre of that vast amphitheatre whose circle we have sketched. On the sides of our ridge, sloping down to the Teesta and



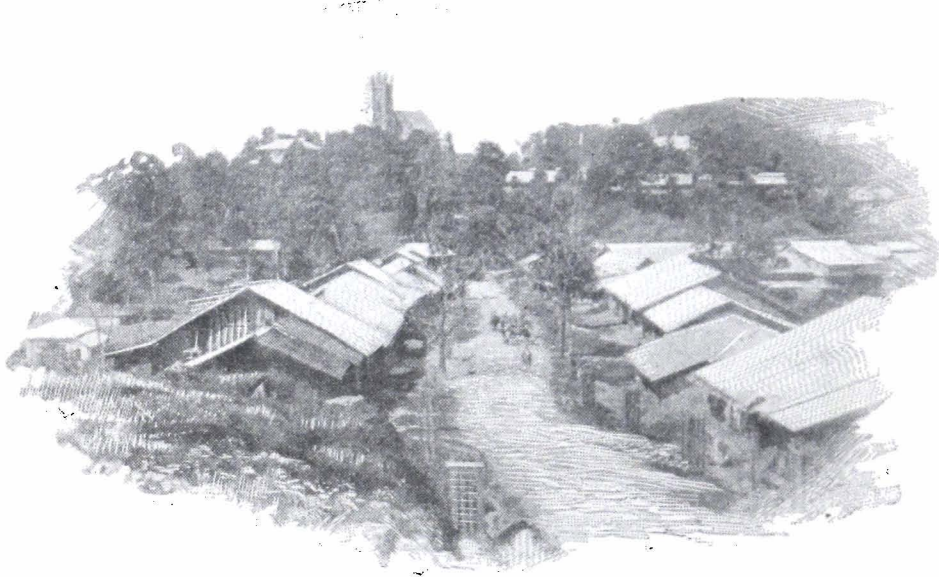
ON THE BHUTAN FRONTIER.

Rilli, we see dotted thickly the little homesteads in the midst of the well-cultivated fields. It is hard to realise that all this land, with its Christian churches, and its schools within reach of almost every child, was a scene of distraction and terror and the home of a comparatively small number of oppressed peasantry till the British took it from the Bhutanese after the war of 1865.

CHAPTER III

THE VILLAGE

THE corrugated iron on the roofs of the wooden shops suggests the occident rather than the orient. Nor are the tidy, well-made,

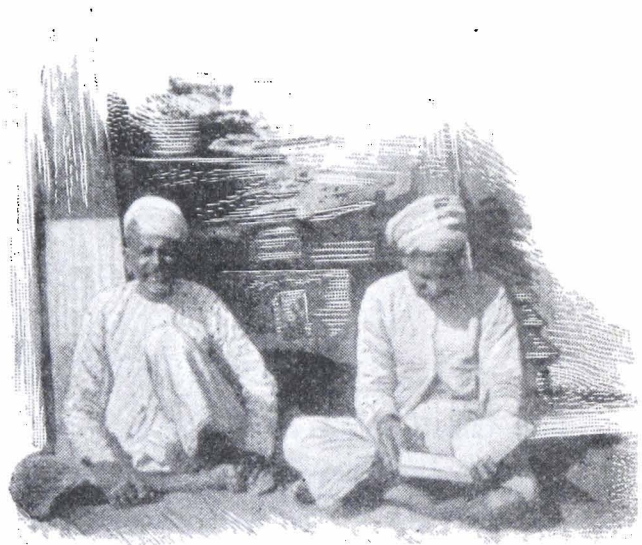


THE MAIN STREET.

regular roads typical of an Indian Bazaar. This Bazaar, however, is but of yesterday, and has been planned by successive Deputy-Commissioners who have jealously guarded

its amenities. As the head-quarters of a Government estate, Kalimpong has been specially favoured, and the water-supply just laid on is the latest evidence of this. But when we peep into the shops we find plenty to remind us that we are in Indian territory.

That black-bearded man—squatting on the mat, which serves also as his bed, and adding up the beloved account book with his back against the iron safe—is the regular Marwari merchant from the Bombay Presidency, the Jew of Northern India. The bulk of the trade of Kalimpong is in the hands of those men. They buy wool from the Tibetans and cardamoms and other produce from the cultivators, and in return sell Manchester and Birmingham goods and many “made in Germany.” Their hope, however, is not in merchandise so much as money-lending, and the cultivator who once gets into their clutches does not easily get free. Seventy-five per cent compound interest is no uncommon rate! To



MARWARI MERCHANTS.

give an example, a crofter who in a time of dearth got ten and a half rupee's worth of rice had, within five years, paid off seventy-six rupees and was still owing one hundred and forty! The Mission has done what it could to help the Government to checkmate such exorbitant demands, and the present Deputy-Commissioner has earned the gratitude of many a poor crofter by curbing those extortioners—not, however, that they are all equally bad, nor that the debtors are all simple dupes, only it is hard that the respectable have to pay so severely for defaulters.

The Marwaris are mostly strict Hindus, who attend carefully to the toilet of their little idols each morning and do the appointed obeisance before them. They have too their common temple below the bazaar, and we hear the priest ringing up the idol-god with his tinsel trappings in the morning, or putting him to peaceful slumber in the evening. A poor specimen of a temple it is. Hinduism is marvellously comprehen-



THE HINDU TEMPLE.

sive! Beside the temple we see a tree under which incense is burned to propitiate the spirit of a once famous Bhutanese free-booter, still dreaded by these money-grubbing plainsmen. And we may see, gathering



HINDU SADHUS.

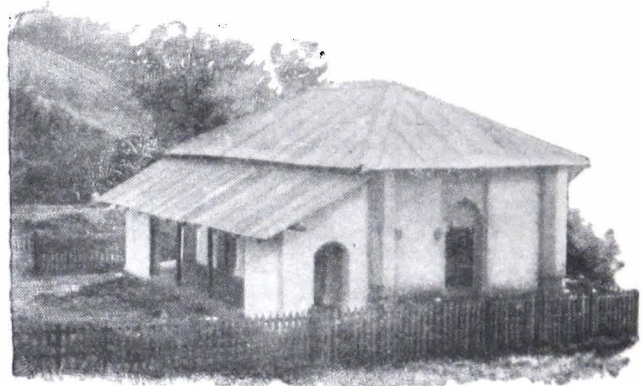
alms from shop to shop, a band of Hindu *Sadhus*—wandering religious mendicants whose appearance, repulsive to us, must add weight to their supposed sanctity in drawing forth donations.

A few of the Marwaris are *Jains* by religion—a kind of Hindu-Buddhist sect, a visible remnant of that Indian Buddhism once prevalent but now unknown in the land of its birth. Their chief dogma, as it presents itself to an ordinary observer, is the protest against the taking of life in any form

—a dogma strengthened greatly by the belief in the transmigration of souls. The excessive stress on this point is apt to lead to absurdity, and even to hypocrisy. Some may even wear a cloth upon the mouth to keep stray insects from entering the jaws of death. A terrible revelation to such is a drop of water out of an ordinary Indian tank as seen under the microscope!

Sacred above all to the Hindu is the life of the cow, which is to him as a god; and one of his chief grudges against the Mohammedans, whose mosque is hard by the temple, is their cow-killing propensity, and especially at the time of a great Mohammedan feast with which cow-killing is associated. Two years ago, the Mohammedans at Kalimpong, against the Government orders and all rules of decency, insisted on holding this festival

with full accessories, including the killing of a cow by the side of the mosque. The results would have been disastrous could the Hindus and Jains



THE MOHAMMEDAN MOSQUE.

fight as well as they can talk. Their temple, they said, and also their common

dining-house, had been polluted, and they could not again eat in Kalimpong. "They might as well have killed ourselves." They did not get beyond words, however; but the incident illustrates the antagonism which exists between the two great religious sects of India, and which frequently ends in serious



MOHAMMEDAN TAILOR.

rioting. The number of Mohammedans in Kalimpong is not great. They are nearly all from the plains, and act as butchers, tailors, masons, etc. Few hill-peoples have joined them, and when they have it is generally through the practice of Mohammedans of taking hill-women as

wives when they can get them. The *maulvi* or priest in Kalimpong supports himself chiefly by trade. Five times a day we can hear from the Mission compound the Muezzin's call to prayer, and even a Christian may take to heart the reminder of the command to pray, not at so many stated times, but "always."

A number of the small traders and trades-

men are from the local Nepalis or Goorkhas who have of late years emigrated from Nepal.

They are the most forceful of all the races, and year by year increasingly predominate. Many of them are recruited for the renowned Goorkha regiments of the Indian army. The term Goorkha, first applied to certain tribes living to



ROADSIDE BAKER.

the west of Nepal, is now popularly applied to the Nepalese as a whole, though they in reality comprise many different tribes, which were one by one overcome by the conquering Hindu dynasty, whose founders fled from the plains of India to the mountains to escape the Mohammedan invaders. The conquerors imposed Hinduism, and therefore caste, on most of the various demonolatrous or Buddhist tribes. The Nepalese have no temple of their own at Kalimpong, nor do they frequent that of the Marwaris. Though nominally Hindus, and so subject to certain hard and fast caste rules, their religion is in reality more their original demonolatry. Priests are employed to exorcise the demons, and once a year the people visit the junction

of two rivers for a festival, when a goat or other animal is killed by the head of the house, and its blood poured out upon an extemporised altar on the river bank. This



NEPALI CLIENT AND "PLAINS" BARBER.

they hope will expiate the year's sins of the family, and propitiate the spirit of the river.

Abundant provision is made in the bazaar for refreshments of sorts. We feel a strong suggestion of beer as we pass the fermented liquor or *murwa* shop. *Murwa* is brewed from a millet called *kodo*, and is generally

imbibed by being sucked through a narrow bamboo stalk. The big shop kept by a Bengali at the end of the same street is the *Rukshi-khana* or spirit-shop, in which the liquor, distilled on the premises from the *mohwa* leaf, is retailed for a few pence a bottle. This is one of those out-stills for whose abolition there was much agitation a few years ago on the ground that they are vicious in principle and practice. Mr. Turnbull, of Darjeeling, was one of the leaders of the movement. The out-still shops in Bengal rent from Government the monopoly of manufacturing and selling spirits within a certain area. Nearly all have been abolished in favour of the *suddar* or central distillery system; but as yet at Kalimpong, and elsewhere on the frontier of semi-independent hill states from which smuggled liquor comes, the out-still system is retained as easier of control. To meet the huge monthly licence-rent the shop *must* sell a large quantity of liquor, and its existence is undoubtedly a grievous social sore. But the problem is not easy in a district so situated.

Near by is a commendable rival in a tea shop. There are several of these for the different nationalities, but chiefly for the Bhutia traders and occasional Chinese travellers. The term *Bhutia* is commonly applied to cover the whole of the *Bhot* race,

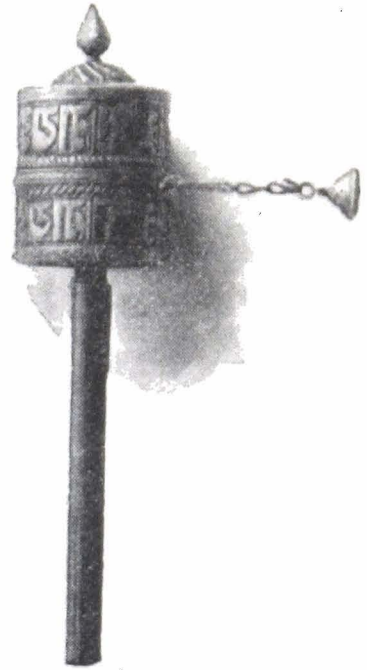
whether they come from Tibet or Bhutan or are located in Sikkim. It is not hard to distinguish the big-limbed traders from across the snowy passes. Their long, wide-sleeved red mantles which serve as their covering by night are in the day-time hitched up



TIBETAN MUSICIANS.

by a girdle, and within the capacious folds much gear can be stowed away. From the girdle hangs the inevitable knife. The long woven boots with thick woollen or leathern soles are suited to their rigorous climate. The "religious" among them may be seen

carrying in one hand a rosary by which is counted the revolutions of the prayer-wheel in the other, each revolution being supposed to make effective the sacred Buddhist phrase *Om mani padme hum*, printed or written so many times on the scroll of paper within the prayer cylinder. Kalimpong is now the trading centre between Tibet and Bengal, and those Bhutias chiefly bring wool to sell to the two or three Europeans or the Indian merchants engaged in the trade. The wool is carried over the frontier—fifty miles off—on mules or coolies' backs. Besides wool, they bring ponies, musk, yaks' tails, etc., and they take back copper and manufactured articles. For some years the trade between Tibet and Bengal was at a standstill through various misunderstandings, chiefly the relation of Independent Sikkim to Tibet. The conduct of the Tibetans forced us to send an expedition to drive them out of Sikkim. The trade has gone on improving since then (1888), but the jealousy of the Lamas still prevents the volume of trade from being what it might be. A trading centre has been by treaty opened at Yatung, a few miles within



TIBETAN PRAYER-WHEEL.

the Tibetan frontier, but it is not likely to prove a success for this purpose. Among the traders at Yatung, there is working and witnessing Miss Annie R. Taylor,¹ and with her is the boy Pontso, whom she took to



A TIBETAN TRADER'S ENCAMPMENT AT GNATONG, SIKKIM,
WITH MISS ANNIE R. TAYLOR.

Britain after she had completed that notable expedition during which she got nearer Lhasa, the capital of Tibet, than any European had done for more than fifty years.

The Tibetans are Buddhists. A pleasant

¹ Miss Taylor has lately been joined by Miss Bella Ferguson and other ladies.

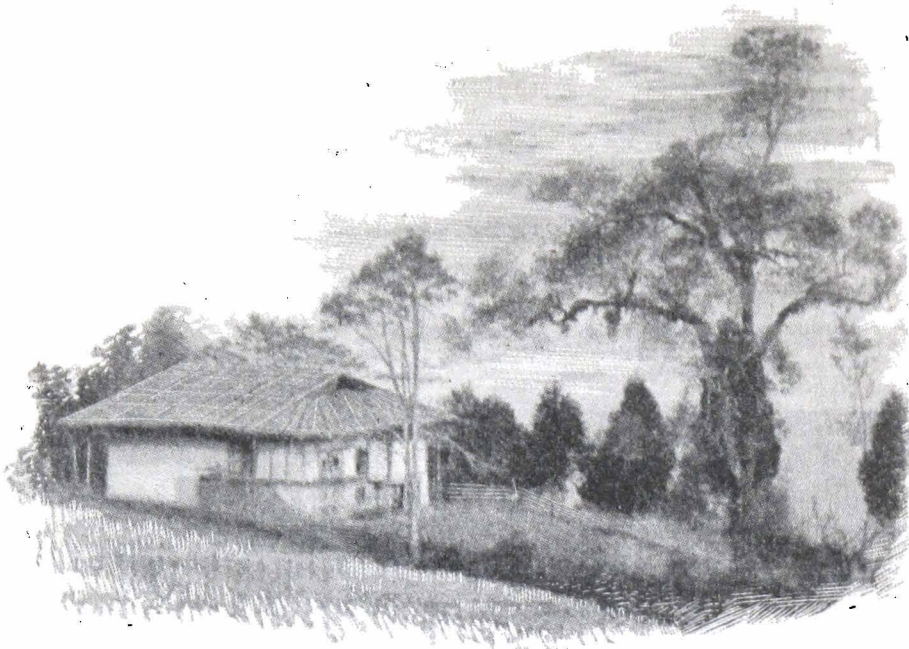
walk of half a mile along the Tibet road takes us to the picturesque Buddhist monastery, an offshoot of a large monastery in Bhutan. The cloths we see on the dozens of bamboo poles around the building are prayer-flags, on which are printed "pious sentences, charms, and prayers," and the flappings by the wind are supposed to render them effective. Inside the monastery the walls of the chief room are covered with brightly coloured drawings, being representations of sacred themes and great Lámas or priests. Some of the latter are supposed



A LIASSA WOMAN AND HER SON.

to be Lámas who, on their death, become re-incarnate in a little child who from some sign—perhaps the recognition of the predecessor's priestly ornaments—is chosen as the successor. The altar is suggestive, like much else in northern Buddhism, of the rites of the Roman Catholic Church. On it, in the centre, is an image of Buddha, and on either side a famous Láma. Dishes with various offerings are placed in

front, and incense is regularly burned.



THE BUDDHIST MONASTERY.

Alongside we notice the sacred manuscripts,

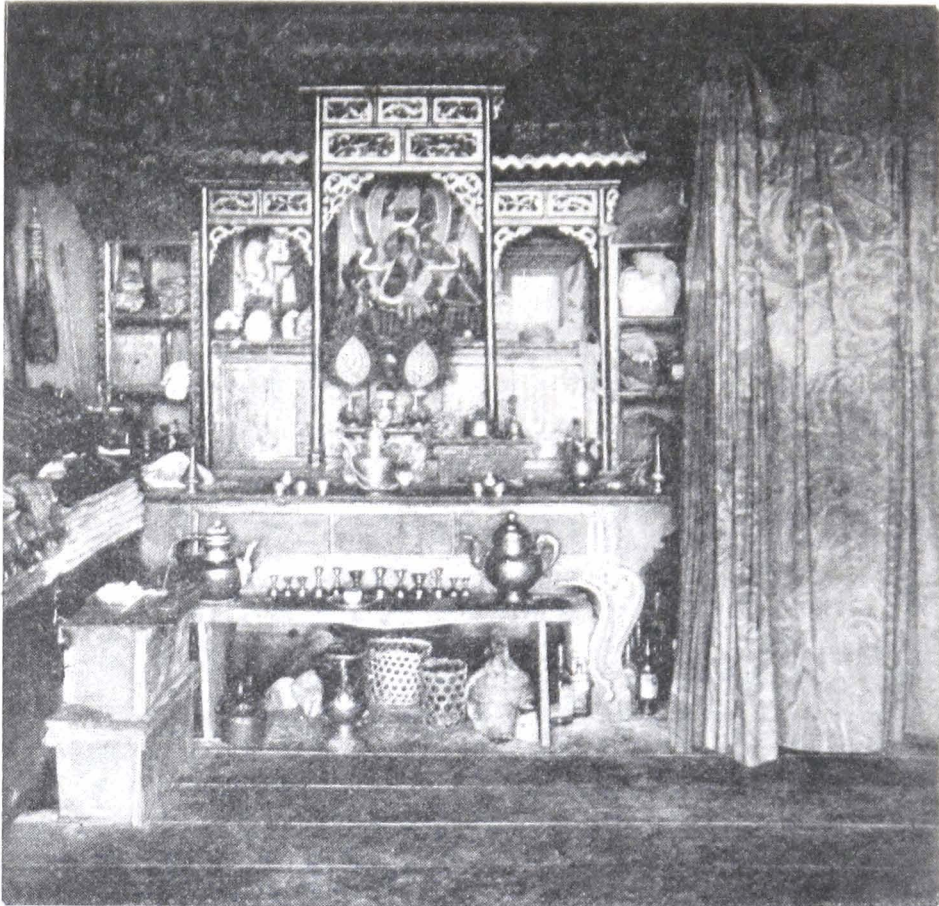


LÁMAS.

Photo by Messrs. F. Kapp and Co., Darjeeling.

and the long trumpets which make them-

selves heard a great way off. The monastery is more for the exercises of the Lamas than for congregations of the people, who only come at infrequent intervals. The Lama



A BUDDHIST ALTAR IN A PRIVATE HOUSE.

is sure to point out a partial footmark in the hard wooden floor, and say it was made in one year by a pious Lama in the course of his constant prostrations before the altar. But those who saw the priest and visited the monastery then have reason to doubt the cause assigned.

The members of the Tibetan Pioneer Mission Band organised by Miss Annie R. Taylor, and latterly under the leadership of



MR. AND MRS. MACKENZIE.

Mr. Cecil Polhill Turner, spent a year or more at Kalimpong. They have now gone round to the Chinese frontier to work among the large number of Tibetans who there live outside Tibet. But two of the band, Mr. and Mrs. Mackenzie, have joined the mission

staff at Kalimpong, and now a worthy effort will be made by the Church of Scotland to reach the Tibetans and Bhutanese, and so to directly influence those two closed lands. For this end the position of Kalimpong as a trading mart gives a favourable opportunity.

Kalimpong is the centre of the Government sub-division of Daling, a large Government estate, and we must pay our respects to the manager, Rajah Tenduk, who was honoured with the title of Rajah after the Tibetan war, in recognition of his long and faithful services as adviser in frontier matters. His characteristics are those of his people, the Lepcha race — a gentle,



RAJAH TENDUK AND HIS FAMILY.

kindly man, who gives us a polite and hearty welcome. As we enter his little reception-room we notice the walls covered with photographs. His loyalty to the *Máharáni* or Empress and the Royal Family is evident, and we see tokens of the esteem in which he has been held by many of the rulers of India. Tenduk's wife—the

youngest of three, all of whom were alive till a few years ago, but resident at different seats—is a strong, modest-looking Sikkim-Bhutia. They have a healthy young family. Tenduk himself knows no English, but his eldest boy is receiving a liberal education. The young Rajah of Independent Sikkim, the old Lepcha kingdom, the second son and destined successor of the Rajah who lately abdicated, is under Tenduk's care at Kalimpong. It is more than likely we may be offered a cup of tea, unless we prefer *murwa*. The tea is not likely to be to the taste of the uninitiated, for "Bhutia tea" is a churned-up mixture of brick-tea, salt, and butter, with a sprinkling of ashes! It is nourishing, however, as well as stimulating, and, mixed with flour, forms the *tsamba* of the Tibetans, one of their chief foods.

Tenduk, though a Lepcha, is an orthodox Buddhist, as Buddhism is found in these parts, and as we leave we shall probably see a Láma or Buddhist priest about the doors, or hear his conch or shell-horn. The Lepchas, through their intercourse with the Tibetans, have come under the influence of Buddhism, but with most it is a mere veneer. The dread of evil spirits and their propitiation seems the ruling religious impulse, and even Tenduk has his offerings made in times of illness by the *Bongting* or sacrificial priest

to propitiate the angry demon. There are monasteries served by Lepcha Lámas, and these conduct the rites at the burning or burying of dead bodies (both practices prevail), as well as officiate at other times. One well-known figure we are likely to meet is the *Páthi* Láma, so called because he gets yearly from each of his constituents a *páthi* or certain measure of grain.

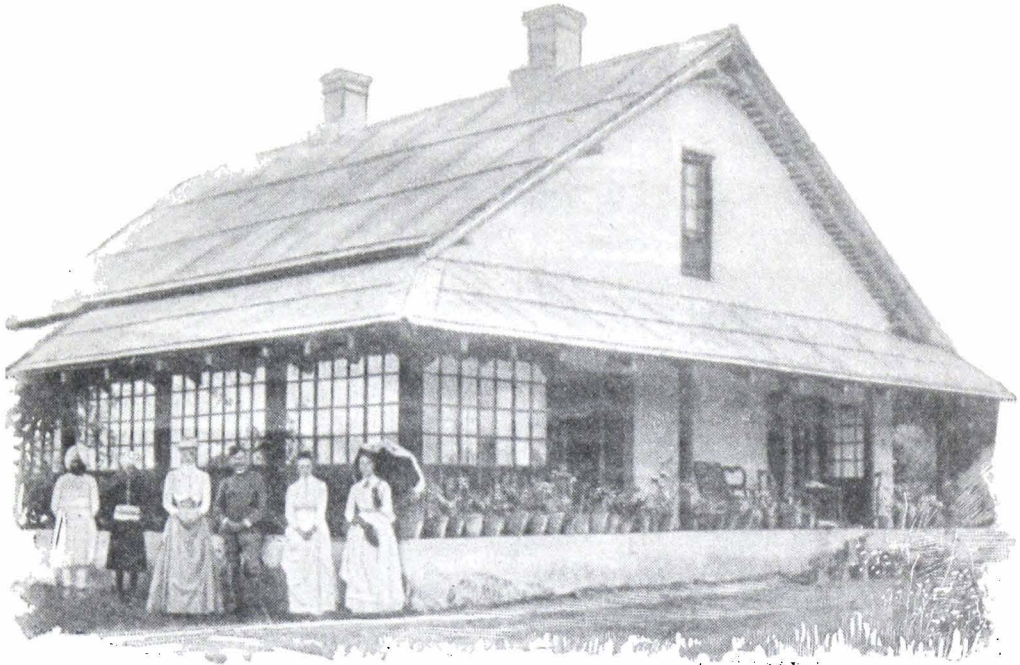
Before returning to the Mission House, we should call on the few European residents. The Deputy Commissioner of Darjeeling may be on tour, and putting up at his *Dák* bungalow or rest-house. Only if it be the rainy season shall we find the Forest Officer at home, for in the cold weather he is "in camp" looking after his vast tracts of timber. The remaining fellow-countrymen are those engaged in the Tibetan wool trade.

Most days of the week the village streets are quiet, but on Saturdays they are the scene



PÁTHI LÁMA.

of much life, for that is our weekly market-day, when all come who have anything to sell or who want to buy or who may desire excitement, and they make a great open-air bazaar. As many as 4000 or 5000 people may be in Kalimpong on such a day. Sunday



THE DÂK BUNGALOW.

used to be the market-day, but it was found by native Christians to be both an annoyance and a temptation to church-goers, and, moreover, a loss to those who from religious scruples could not buy or sell on that day. The Christian community were therefore happy and grateful when, in answer to their memorial, the Government at once changed the day to Saturday. This action, and the

readiness with which the order was obeyed, showed at once the loyalty of the people and the growing importance of the native Church.

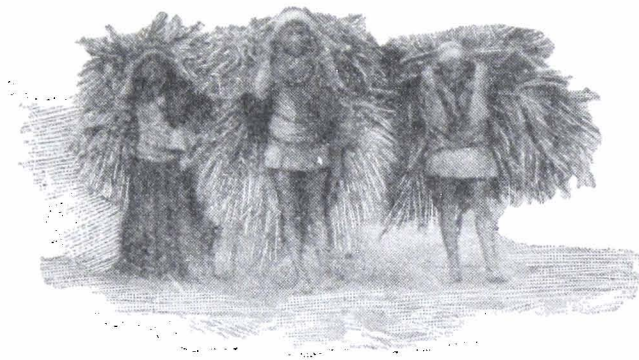
Advantage is taken of the great concourse of people to proclaim the gospel from the



BAZAAR PREACHING.

Preaching-House built for the purpose. Mr. Sutherland and his training-school teachers and students draw the crowds by their singing, and at intervals addresses are given in different languages. By this means many from near and far first hear the gospel, and others attend from week to week. The

direct conversions from such bazaar preaching are not numerous, but the method is one—and an important one—of a number of agencies, all of which seek to bring the gospel message to bear upon the people. On Wednesdays there is the growing *Chota* Bazaar or small market, which was begun amid derision and opposition by Sukhman and a few native Christians as a protest against the Sunday Bazaar, and is itself a monument of their zeal and enthusiasm. The illustration is from a snap-shot taken of the missionary speaking from the steps of the Preaching-House at a Wednesday market.

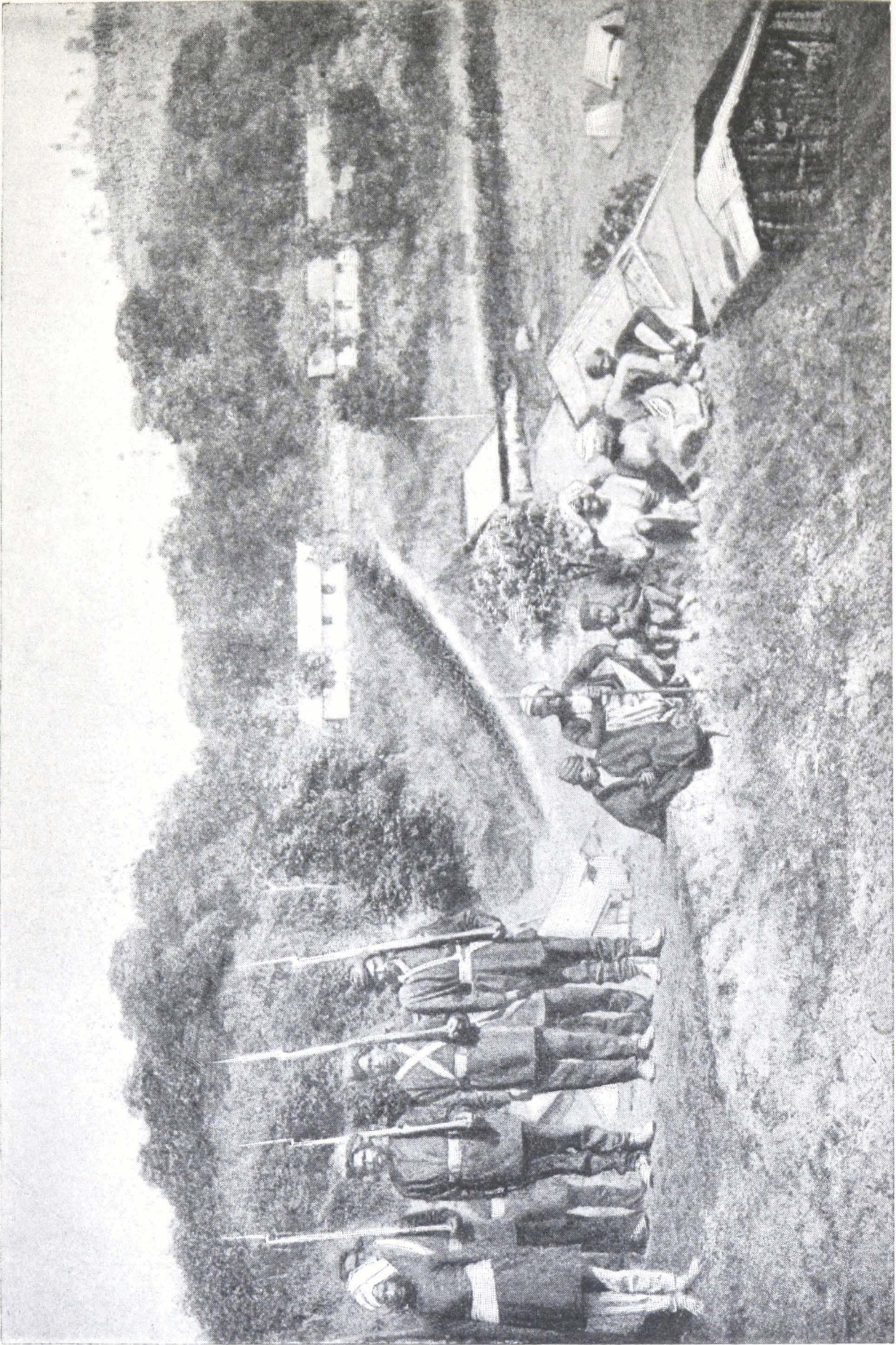


GRASS CUTTERS.

CHAPTER IV

GOD'S ACRE

“OUR God bids us first build a cemetery before we build a church or dwelling-house,” wrote the East African pioneer Krapf when his comrade fell, and the same might be said of most missions. “We have taken possession of the land by a grave,” urged Mr. Macfarlane upon those in Scotland who were downcast on hearing of the death of his first colleague, Mr. Duncan Campbell. A quiet hour in the “God’s acre” at Kalimpong will help us to serve ourselves heirs to those men into whose labours others have now entered. In imagination go back twenty years and picture two Goorkha youths digging that first Christian grave, now marked by a mound of stones. There was then nothing but jungle; none of those fine buildings had been thought of. One of the two was Sukhman, himself baptized in Darjeeling the previous year, and soon thereafter sent



FIRST MISSION BUILDINGS, KALIMPONG:

They are in the background. Bazaar consists of a few grass huts. Contrast the present appearance on p. 33.

as the first native preacher to the east of the Teesta. The other was Jungabir, the teacher of the little mission school, the first-fruits at Kalimpong, who had given himself to Christ on the last St. Andrew's Day, when Mr. Macfarlane, with his colleague, the Rev. John Anderson,¹ and Sukhman, had been visiting Kalimpong, and had been uniting "with the Churches at home in interceding on that day with God in behalf of missions to the heathen." A few months later, Raghubir, a Nepalese cultivator, was baptized, and now, that same year, Sukhman and Jungabir were committing his cholera-stricken body to the dust. But the death and the cholera were the prelude to a brighter time. Referring to these dark days, Mr. Macfarlane wrote :—

The Lord's people have the promise that all things work together for good to them that love God, to them who are called according to His purpose, and we have had ample experience of the fulfilment of this promise in this very matter.

Near by Raghubir's grave, Sukhman's, too, is now shown. He, however, was privileged to do a great work before his call came. He was one of the first to be impressed with Mr. Macfarlane's teaching, and

¹ Mr. Anderson, now of the Register House, Edinburgh, was compelled to leave through ill-health.

the circumstances of his baptism in 1875 were an index of the man's character and a prophecy of his life's work. We shall read the account of his baptism as given in Mr. Macfarlane's own words :—

Sukhman was the life and soul of the [Bible] class. He was a natural leader amongst the others. His chief trials are of a social kind. He is not allowed to enter any Nepalese house. He has to eat his food outside, and to listen to jests about feeding the Christian dog. He has also to sleep outside in an outhouse, or in the jungle under the open sky. Sukhman's faith will, however, easily bear trials of that kind. When he was baptized, and when I asked him whether he believed in Christ, and whether he was resolved to follow Him for life, he said that for Christ's sake he forsook father and mother, brother and sister, and all his companions, and that he would give his life for his Lord and Saviour. He meant what he said, and, the grace of God helping him, he will live according to his baptismal vows. Altogether, he is a man of more decided and sterling character than I have ever come across among the natives of India.



SUKHMAN.

Sukhman was, as we saw, the first native preacher at Kalimpong; he was the natural leader of the native Church as he had been of the Bible Class, and he was also the first

foreign missionary of the native Christian community. But that forms the story of a future chapter.

Of that first trio Jungabir alone remains. His later history, however, has been such as to point a moral rather than to set an example, and therein lies one of the mysteries of missions as of all life, difficult to understand and hard to endure. But we believe Macfarlane's prayers were not in vain, and will prevail.

The holiest spot in the cemetery, if we may so speak, is that corner where lie the remains of William Macfarlane himself. We wish we could do justice to the memory of this strong man of God. A native of Strathbraan in Perthshire, the best mathematician of his time at St. Andrews University, the devoted assistant minister of St. Columba's, Glasgow,—he was chosen by Dr. Norman Macleod, of the Barony, then the Convener of the Church's Foreign Mission Committee, to go to Gaya in India in 1865. When the Church resolved to give up the work in that sacred city, and start a mission among the more accessible races, Mr. Macfarlane chose the Darjeeling district for the new field, and went there in 1870. How for years he laboured, in season and out of season, with-

out visible success; how he ministered to Europeans as well as natives; how one by one the converts were brought in; how station after station was occupied—that story



• REV. WILLIAM MACFARLANE.

will be told by another pen.¹ Mr. Turnbull and Mr. Sutherland were sent to join him in 1879, and shortly thereafter he removed to Kalimpong, leaving Darjeeling to Mr. Turnbull. But his furlough was long past due, and when he went to Scotland Mr. Sutherland took up Kalimpong. Mr. Macfarlane's

¹ The Rev. Robert Kilgour, B.D., is writing a history of the Eastern Himalayan Missions, entitled *The Gospel in the Himalayas*.

unceasing work as a deputy among the home congregations contributed largely to the recent increased missionary interest of the Church of Scotland. Those who heard him speak were impressed with his intense reality and quiet power. His success made the Church keep him at home for three years on this work, and when he returned to India it was to tide over troubles in the Calcutta Mission, and then to start the Scottish Universities Mission in Independent Sikkim, which country had been already to a small extent under the influence of the Darjeeling mission. The Rajah of Sikkim would not give him permission to build within the territory, though there was no serious objection to his itineration, and his beloved Kalimpong was fixed upon as the headquarters of the new work. Thither he was about to transfer the Training Institution, which we shall visit later. On the morning of 16th February 1887, succeeding a severe day's search in the forest for timber to build his school, he was found dead in bed. He had gone without a struggle. The good soldier had a quiet end to his hard warfare. His work was finished just as to men's eyes he was to begin the most fruitful period of life. He had spent but forty-seven years in the world, but most of them had been years of intense activity.

A mourning sister and fellow-labourer has erected a tombstone to his memory. The Macfarlane Memorial Church bears witness



MR. MACFARLANE'S GRAVE.¹

to the reverence and respect for him felt by European and Indian. But the most enduring memorial is to be found in the men and women who through his witness were led to Christ, and who in turn are handing

on the sacred torch to others. As for Mr. Macfarlane, it is, we believe, as expressed in the text on his tombstone, "His servants shall do Him service and they shall see His face."

The little "God's acre" is now full. Most of the graves are marked by mounds of stones, for few of the native Christians

¹ Mr. Macfarlane's friend, the late Mr. James Munro of Pashok is standing by the grave.

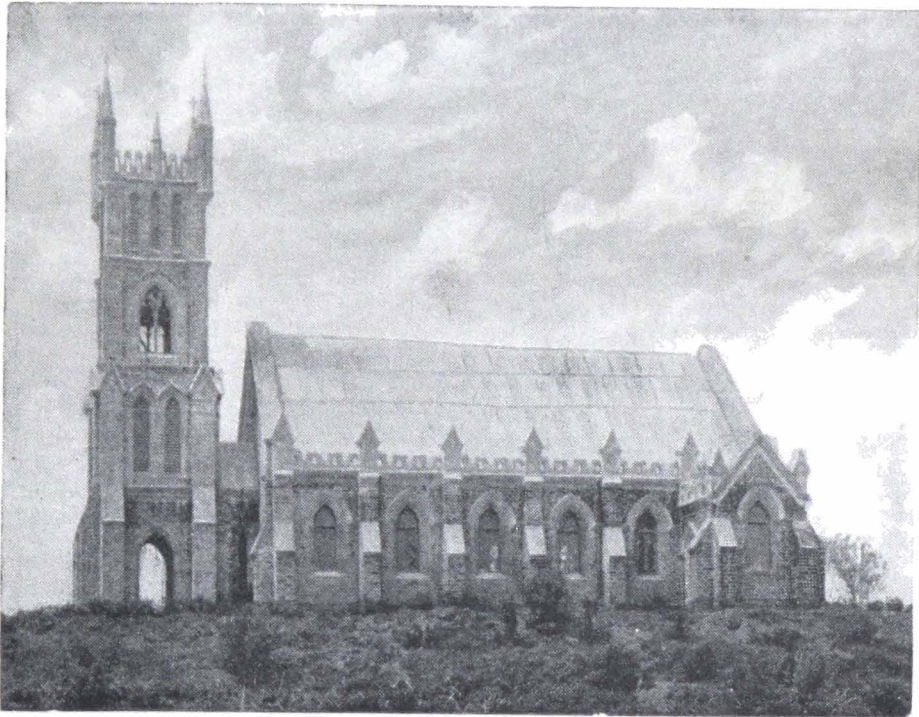
can afford aught else. Here and there we see one squarely made of bricks, and covered with cement, or even built up in the shape of a cross. One row, indeed, there is of the familiar chiselled stones, but these are to mark the graves of Europeans. Two pioneers of British commerce rest there : one remembered by his "wee wifie," and the other by a sorrowing widow who not long afterwards married an Afghan Doctor and embraced Mohammedanism. There lies also the representative of the great Indian Government service in the English forest officer who died in 1895. There, too, is a representative of the increasing army of missionaries seeking to evangelise Tibet, in the baby boy of Mr. and Mrs. Mackenzie of the Tibetan Mission Band, now, as we have seen, of the Church of Scotland Mission. And, last of all, the infant child of Dr. Ponder, the medical missionary.

Cherishing with affection the memory of the dead, and recollecting that the present is largely what they under God have made it, we shall endeavour to describe what is being done to-day where they so faithfully laboured.

CHAPTER V

THE MEMORIAL CHURCH

A CHOICE site has this central church at Kalimpong,—and, seen as it is from many



MACFARLANE MEMORIAL CHURCH.

distant mountain sides, it is the architectural feature and the pride of the district. And

no mean mission agency is the building itself, for it is a constant and significant advertisement to those around and to the traders from Central Asia of the faith which it represents and of the love which prompted its erection. And, while raised to the glory of God, it is associated with the name of the beloved pioneer missionary, William Macfarlane, for whose affectionate remembrance it was built by friends in India and Scotland. The banks which slope down in every direction are covered with flowering shrubs and a young orange grove which will in the future be at once beautiful in its evergreen foliage and useful as an endowment for the upkeep of the Church fabric, perhaps long after it has been found possible for the European missionaries to leave the then well-tilled field for a needier sphere.

The building is in itself a striking testimony to the progress of the work. It had several predecessors. The first house of prayer would be the little bamboo and thatch shanty built by Mr. Macfarlane for his reception when he made his early occasional visits to Kalimpong. With it would come the frail little schoolhouse of the same materials. These gave place to the low stone and mud walls and shingle roofs of the two succeeding houses, and only after the spiritual Church had grown to considerable

proportions was it possible to have such a building as the present of stone and lime.

The foundation stone was laid on 24th February 1890 by Dr. Herdman of Melrose, himself for many years an Indian missionary and chaplain, and a former Convener of the Church's Foreign Mission Committee. A



LAYING OF FOUNDATION STONE.

Border neighbour of his, Mr. Waddell of Jedburgh, was also present to represent the home Church. In his address on the occasion, Dr. Herdman dwelt lovingly upon his friend Macfarlane's characteristics, as having "singleness of eye" and "steadfast faith," being "faithful in that which is least," and "a man of prayer."

Twenty months afterwards the body of the church was opened for public worship, and the opening Sunday was a red-letter day in the history of the Mission. *On that date sixteen years before there was not a single native Christian at Kalimpong.* The Christians from the out-stations and from Darjeeling and Sikkim had arrived on the Saturday, as also a number of European tea-planters and other friends. A few sentences written at the time will best describe the memorable scene:—

SUNDAY, 1st November.—A lovely day! An early open-air Prayer Meeting began the proceedings. At 10.30 A.M. the congregations, each headed by a distinctive banner inscribed with its own name, were marching up the Church Road. Each one, big and little, wore a pretty rosette. As the people entered the church the banners were leant against the outside wall, and above them all, surmounting the Church, was the grand old flag of the *Auld Kirk*—“*Nec tamen consumebatur*”—lent by Mr. Christison of Tukvar. Within the church every available bit of space was occupied. There were only a few seats, and these were placed at the back, and the mass of the people sat in rows on the floor. The catechumens were in front of all. At least 700 Christians would be present, besides many others attracted by the novelty of the proceedings. It was an inspiring sight, and as that crowded congregation rose to sing the first song of praise, it would be hard to describe the feelings of those present.

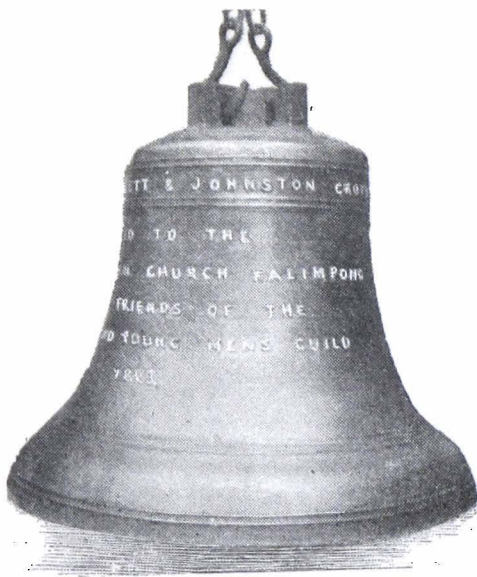
Each catechist led up his own contingent for

baptism. The total number baptized was 134. Many of them were old men and women. "To see the young folks was not so wonderful, but to see the gray-headed old folks, with such keen realisation of what they were doing, brought tears to my eyes." To this effect remarked a planter who was present [the late lamented Mr. James Munro of Pashok]. The large majority of those baptized were Lepchas. One who timed the actual baptismal part of the service said it took thirty-six minutes.

About 150 Europeans and natives united in commemorating their Lord's dying love. It was felt to be a time of holy refreshing.

Nothing in connection with the proceedings was a greater source of pleasure to us than the presence and participation of planters and other European friends. The slight real knowledge of mission work in India which the average European has, is, as a rule, remarkable, and yet it is often excusable, as the work is often so difficult for them to judge of. The opening of our church was an occasion when our visitors could judge, and they expressed themselves as astonished at the progress made by the Mission in the hills. Some of them have given very substantial proof of their interest.

Much has been done to the church since 1891. The tower has been built, and, largely at the suggestion of the Rev. Professor



CHURCH BELL.

Lindsay of the Free Church of Scotland, who visited Kalimpong, friends have provided a rich-toned, 8 cwt. bell, a sister to that placed in the Duke of Albany Memorial Church at Cannes. The plans for the church were the gift of, and do credit to, a staunch friend to the Mission, Mr. George Trussler, of the Indian Public Works Department.

The interior of the church is plain but substantial, the woodwork being of *sal* timber. The chief decoration at present consists of wall-texts painted on zinc by a Greenock Guildswoman, and representing in brief the Gospel message. Between the windows of both side walls, the declaration of God's love to the world in Christ, as stated in John iii. 16, is proclaimed in ten different languages, representing the peoples with whom the Mission is brought into contact. They too are significant of the surrounding babel of tongues and of the universality of the destination of the Gospel—reminding us of Zechariah viii. 23, where we are told that “in those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.” Stretching along the whole seventy feet of the top of the western wall is the invitation

of Jesus to each individual, "Come unto me," of Matthew xi. 28-30; and corresponding to it on the eastern side the missionary command of Matthew xxviii. 18-20. On the north wall two brass tablets with Hindi inscriptions have been placed by a friend, to com-

CHINESE.
(Delegates' Version.)

其 免 子 蓋
愛 沈 賜 上
世 淪 世 帝
如 而 俾 以
此 得 信 獨
。 永 之 生
生 者 之

SANTALI
Isor do dharti renko dumba &
out Hoppone emkedataes,
nu 'ko aloko nosta'.

HINDUSTANI, or Urdu.
دیا کر ایسا بیار کیا مٹی کے ایک ٹوکے اور
ایسا لڑے لڑے ہلاک نہ ہوئے اللہ

"FOR GOD SO LOVED THE WORLD,

THAT HE GAVE HIS ONLY BEGOTTEN SON,

HINDI.

क्योंकि ईश्वरने जगत
कि उसने अपना एक
जो कोई उसपर विश्व
होय परन्तु न व जी

THAT WHOSEVER BELIEVETH IN HIM

SHOULD NOT RERISH,

BUT HAVE EVERLASTING LIFE."

LEPCHA.

འདྲིལ་བུ་ལ་འཇིགས་པའི་མཉམ་པའི་སྐུ་ལ་
འཇིགས་པའི་སྐུ་ལ་འཇིགས་པའི་སྐུ་ལ་
འཇིགས་པའི་སྐུ་ལ་འཇིགས་པའི་སྐུ་ལ་

TIBET.

दगैज'मकेय'शीस'नेद'ग्रे'सुस'गडेय'
'त्रे'व'ठम'द'वडेय'ने'व'म'म'
'ने'सुम'प्री'म'
'म'म'म'

क्या ईश्वरने दुनियाला देना के लिये
दुनिया के लिये देना के लिये देना के लिये
देना के लिये देना के लिये देना के लिये

NEPALI, or Parbati
'म'म'म'

BENGALI.
'ওঁ'সুখ'সুখ'সুখ'সুখ'
'ওঁ'সুখ'সুখ'সুখ'সুখ'
'ওঁ'সুখ'সুখ'সুখ'সুখ'

URÀON.

Kols of
Chola Naggur

धमैस लेखलन इऊदा चाग्हा एदस आस तंघे ओटिमगोटो
मङ्गदासिन चीघल्सस ईवे ने ने आसिन पत्तओर आर मल
बुडरोओर नचकन मुझा मलका उज्जना आरने इक्खरोओ ।

JOHN III. 16 IN TEN LANGUAGES.

From the publications of the British and Foreign Bible Societ'

memorate Mr. Macfarlane and Sukhman, our Scottish and our Nepalese pioneers.

The presence of so many nationalities makes the question of the language a difficult one. In the mountains the Nepali race is now the most numerous and vigorous, and its language becomes increasingly used as the best medium for preaching at Kalimpong, unless it be to an audience composed exclusively of a special race.

If we therefore enter the church at noon on Sunday we find the service being conducted in that language. The missionary has not unlikely had an early morning service, with communion and baptisms, at one of those four little churches, under native catechists, which are within easy riding distance of Kalimpong. The Sunday School, with a large attendance of teachers and children, has just been held, and some of those Training Institution Students we see have returned from their little village Sunday Schools, to teach which they had gone, two by two, before breakfast. The English lady at the harmonium, surrounded by her trained choir of boys, is Mrs. Korb, the wife of a local wool merchant. We notice the men are all on the preacher's left and the women on his right, and we are probably surprised at the number of babies and young children present. The service, however, is less formal than in Scotland, and no one wonders to see a mother walking out, and in again, with

her restive child. The tune of the first hymn may be *Old Hundredth*, or one from Moody and Sankey's collection, or a native air; and after it is sung the missionary may lead in extempore prayer, or he may ask one of



MRS. KORB.

the congregation to do so, or he may use a model form drawn up for voluntary use. One of the students may read the lessons. The preaching is most frequently in the shape of simple expositions upon the chapters for the day. Selected portions of Scripture or the Creed and the Lord's Prayer are repeated

by the whole congregation—a valuable exercise for teaching and interesting those cultivators and their wives who are illiterate. An attempt is made to make the whole service varied and bright and free, and to have as many as possible taking part in it. Great interest is manifested in the baptismal service, and the “collection” is never forgotten. Two deacons with brass plates give all an opportunity to make an offering, and nothing strikes the visitor more than the almost universal

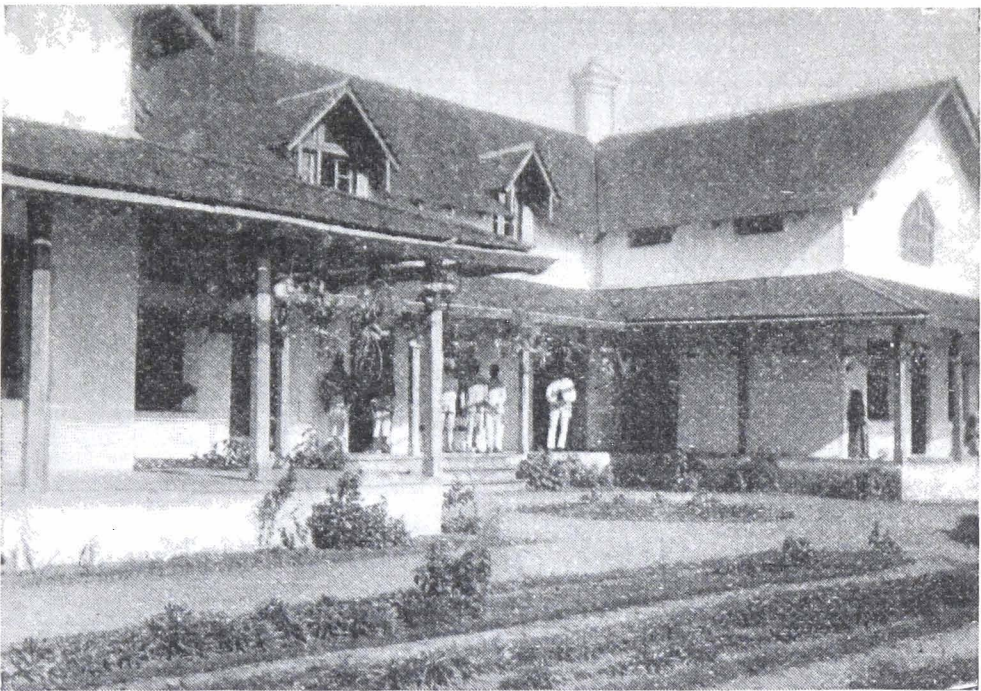
custom to contribute by those whose income, with a few exceptions, will not reach three or four shillings a week.

A very different congregation gathers to the afternoon service in English. There may be only the few Europeans of the missionaries' and traders' households and one or two natives who understand English ; but there may happen to be a considerable number of Europeans in the station—Government officers on tour, soldiers passing to the front, planters on a visit, globe-trotters, or, as happened lately, the welcome band of fellow-labourers seeking entrance into Tibet. But, even though there be but the two or three, the English service on Sunday and the week-day Bible reading are helpful to all. They keep fellow-countrymen in touch with each other on the points of greatest importance, and this is a need specially felt in a heathen land.

CHAPTER VI

THE MINISTRY OF HEALING

“THE Church’s sappers and miners” is the description of medical missions by one



THE CHARTERIS HOSPITAL.

honoured in their service. A pioneer missionary finds himself confronted by sus-

picion, sometimes by hatred, and that barrier can be removed quickest by the dynamic of love. He who would best heal the body treats it not as mere matter, so he who would reach the spirit must not neglect its temple, as Jesus taught by His example and by His precept. He said, "Heal the sick, cleanse the lepers," as well as "preach."

That bag of medicines which dropped from Sukhman's back into the roaring Teesta was part of the regular equipment of our missionary pioneer, and we read that the fresh supply he got from the Civil Surgeon of Darjeeling was greatly blessed in the hands of the good soldiers "praying always with all prayer and supplication." Mr. Macfarlane wrote thus of the result of that fortnight spent among the plague-stricken villagers, when "thick gloom settled down over the whole place":—

Their sentiments towards the Mission at this time underwent a complete change. At first it was viewed with deep suspicion. Now they began to come daily in twenties and thirties for medicines. We were welcome to their houses, and allowed to read and pray where no one would previously have permitted us to enter.

Soon thereafter began that chronicle of baptisms which continues to the present day. Dr. Purves, the Civil Surgeon of the time, still survives to repeat that testimony to Mr.

Macfarlane's great services during the epidemic which he gave in his report to Government at the time.

Another powerful obstacle to the missionary is the gross superstitions of heathenism. As the preachers move about, they find the entrance for the Gospel message hermetically sealed by many customs antagonistic to its spirit, and strong because hoary and respected from ancestral usage. Demonolatry prevails in those mountains among all the races, irrespective of the religious system with which they claim connection. To the aboriginal Lepcha, the rites of religion are chiefly valuable in averting the anger or malice of an evil spirit as shown in the illness of a dear one, and all sickness is caused by such possession. The *Bongting* or sacrificial priest is the cunning expert who indicates the offended demon, and prescribes the proper sacrifice of cow, or goat, or pig, or fowl needed to appease him.

As a perpetual offering to ward off danger, each household keeps in one corner a little basket, containing rice and a small silver coin. Time and again it has happened that families who had sacrificed all they possessed—nay, had also drawn a bill on the future, by putting into the votive basket a little rice tied up in a leaf as a pledge of a coming offering when they could afford it—

had found all to be unavailing ; and, after they had come to an end of their resources, had, through the advice of some neighbour, called in the Christian catechist, whose simple remedies were blessed to the recovery of the sick one. The superstition in such a case would receive a fatal blow, and the minds of that family be prepared to receive the tidings of the Good Physician. And a sure pledge that the old faith had been forsaken would be the handing over of the basket itself to the catechist.

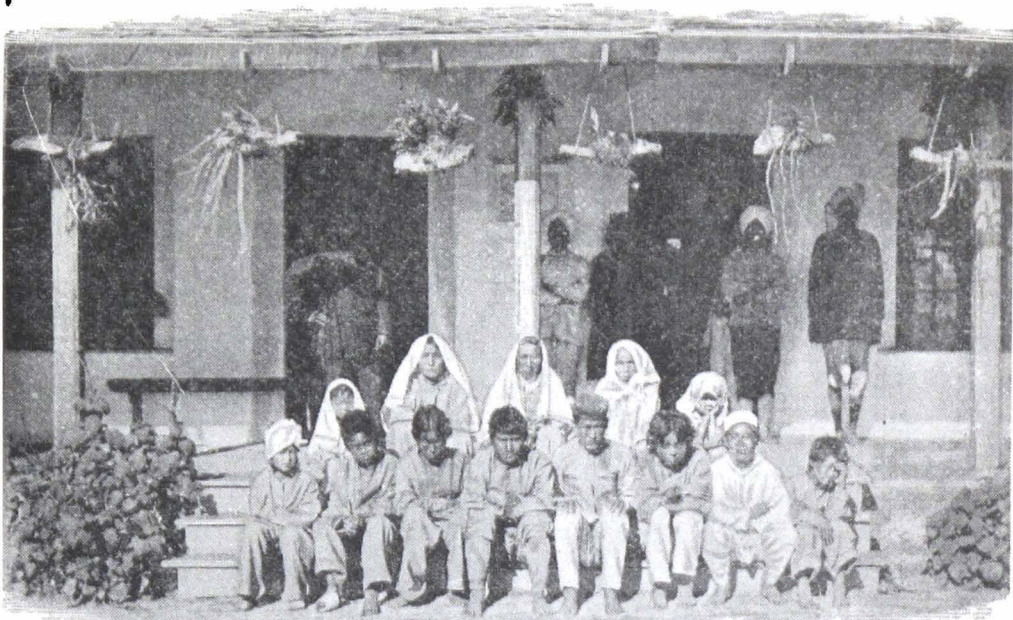


BASKET FOR DEMON OFFERINGS.

Among the Hindu Goorkhas the iron-bound system of caste is being undermined when the proud Brahmin, who would consider it worse than death to drink from a Christian's hand, gets accustomed to swallow freely a pint of water which has been mixed with a drachm of tincture of iron ; and the fear of the spirits of the dead, or of defilement from contact with a corpse, is weakened when a heathen patient occupies a bed in the hospital next to that in which death comes to a fellow-patient.

Besides its preparatory work, the medical mission has great value as a direct agent. The gospel of brotherly love and of self-

denial assumes a beautiful setting in the eyes of the heathen when they, for example, see the missionary, as they have often seen Mr. Sutherland, watching for days at the bedside of a native brother in his poor hut, and winning him back from the brink of the



HOSPITAL PATIENTS.

grave; or when they notice Dr. Ponder among his patients, or Miss Ponder nursing the sick in the hospital. In such examples they will understand the meaning of that message of *so* great love which the missionaries preach.

From the beginning practically every preacher, Scottish or Indian, has been to a greater or less degree a medical missionary.

And the beautiful hospital—named after the Very Rev. Professor Charteris, the founder of the Church of Scotland Guilds by which the Mission is maintained—has but developed and put on a better basis the past policy of the Mission. The foundation stone was laid on 19th October 1892 by Mr. Christison, a leading tea-planter and staunch friend of the Mission. It stands above

the Tibetan highway, and, as seen by the travellers from beyond the snowy range, proclaims to them the spirit of the teaching of Jesus Christ. Even the European visitor, who has not the time nor perhaps the requisite sympathy for inquiring into other departments of the Mission's work, can at once appreciate this aspect of its activities.



PROFESSOR CHARTERIS.

Photo by J. Moffat, Edinburgh.

Dr. Ponder, the medical missionary in charge, was for many years a tea-planter in the district before he studied medicine at



DR. PONDER, MRS. PONDER, AND MISS PONDER.

Edinburgh University. His sister, Miss Ponder, was sent in 1895 by the Woman's Guild to help him as missionary nurse. The hospital contains twenty-six beds, and every day this work and that among the outdoor patients becomes better equipped and estab-

lished. Miss Ponder has the assistance of a Bengali nurse. The Government showed its confidence in the Mission by giving a large grant to build the hospital, and it has handed over to the Mission the medical charge of the district, supplying Dr. Ponder with a native Christian assistant doctor. The catechists are supplied with medicines for their respective spheres, and trained in their use; and Dr. Ponder has laid the foundations of a medical school in his compounders' class, some of whose members have already passed the Government examination and got their diplomas. At Padong, thirteen miles along the Tibet road, a branch dispensary has been established under a catechist compounder supported by the Young Men's Guild of St. Andrew's Church, Calcutta.



DR. PONDER, ASSISTANT DOCTOR, AND
COMPOUNDERS.

Much could be written of the patients

treated, but it must suffice to quote a sentence or two from a recent letter of Dr. Ponder to his constituents in the Woman's Guild :—

We are having some interesting cases just now. One, a Brahmin, a man aged about twenty-six, was taken



SCANDINAVIAN ALLIANCE
MISSIONARIES.¹

ill in the Dooars, and his father carried him about sixty miles to bring him to us. We have to-day one of the Roman Catholic priests at Padong getting medicine for one of his servants, who is mortally wounded, I fear. Another man, one of the catechists of the Scandinavian Alliance Mission, has been with us, dying of phthisis. It was beautiful to see the firm faith with which he clung to the Saviour at a time when his friends were pressing him with

all the arguments they could adduce to give up Christianity, and return to the demon-worship of his fathers. The Bhutias are a difficult people to influence, and it is quite a treat to come across one who is firm in his faith to the very last.

¹ The Scandinavian Missionaries have stations at Jorebungalow (Darjeeling) and on the frontiers of Tibet and Bhutan. Mr. Fredericksen is Superintendent.

This extract not only gives an insight into the class of patients, but also testifies to the power of healing in bringing Christians of different denominations into sympathetic touch.

CHAPTER VII

TEACHING

TEACHING completes the trio of great evangelistic agencies, and the traditions, as well as the experience of Scottish missionaries, give to it a foremost place. The open Bible in the hands of a literate people is one chief end of his work, and the best antidote to all false doctrine. To enable its agents to carry out the Lord's injunction to teach "all things whatsoever I have commanded you," the first care of a mission is to have the Word of God translated into the vernacular of the district. This was begun by Mr. Macfarlane for Nepalese and Lepcha, and is continued for the former at Darjeeling by Mr. Turnbull and a native Christian, who is supported by the British and Foreign Bible Society; while for the Hindi, Tibetan, and other Scriptures advantage is taken of the publications of other societies.

For the evangelisation of a whole district

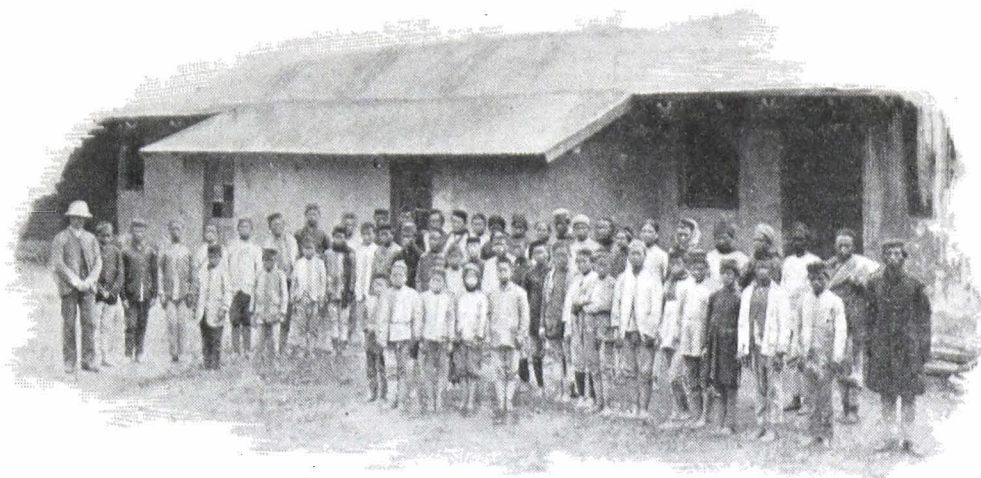
the European missionary can do comparatively little in a direct way, and he endeavours to have his influence multiplied through native fellow-labourers. And so Mr. Macfarlane, like most pioneers, drew around him a band of the likeliest youths, lads of the calibre of his favourite pupil Sukhman, whose daily contact with him was the best commentary on his message. In the Training Institution or Normal School which he founded he was assisted for many years by his sister, Miss



MISS MACFARLANE.

Macfarlane, whom ill-health has compelled to return home. We already noticed that they were transferring the school to Kalimpong as part of the work of the new Scottish Universities Mission when Mr. Macfarlane died. Under Mr. Sutherland, the Universities Mission still trains in it the future preachers and teachers for the three-fold Himalayan Mission. A busy scene is before us as we

enter the long, low building (which it is hoped will soon give place to a worthier). Fifty students, of different races, are being taught



MR. SUTHERLAND AND THE TRAINING SCHOOL.

in four or five classes. Size and age do not determine seniority here. We may find a lad in his early teens at the head of the senior class, while a man of five-and-twenty may be at the bottom of the lowest. This is to be expected in a community largely illiterate. Hitherto the standard of education has not been high, but a great change is being wrought under Mr. Sutherland's constant care. The teaching of the Bible occupies a prominent part of each day's programme, and the knowledge of its facts and principles gained by many of the pupils is astonishing. So is their accurate singing from the tonic sol-fa notation sheets, and if we visit when

Mr. Sutherland is giving his own class their lesson in physics we shall be still more astonished. Something too is done by way of industrial training. The progress made in recent years is well expressed by the latest entry in the visitors' book by Dr. Martin, the Government Inspector of Schools :—



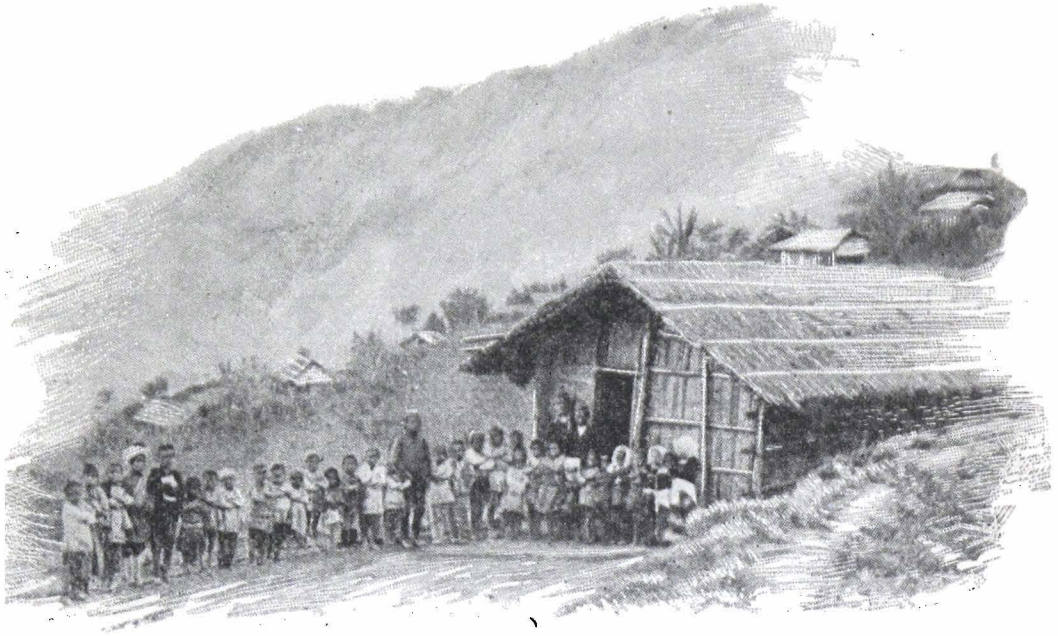
MRS. SUTHERLAND.

In few words, I may say I have been more than surprised with what I have seen in this school. I could not have believed, without seeing it for myself, that Hill boys should be so much advanced in education and intelligence. This is due no doubt to the great trouble taken with them by Mr. Sutherland. The instruction which is given in heat, light, electricity, and simple chemistry all helps to awaken their curiosity and to open the eyes of their understanding. . . . With the training that the students of this school are now getting, I foresee very great improvement in the state of the village schools, of which they will ultimately become the teachers in the near future.

To further prepare the students for those village schools referred to by Dr. Martin, there is a practising school attached to the institution, and in it is taught the art of teaching. It is but a superior edition of the eighty or more village schools scattered over the mountain sides.

These schools are further proof of the

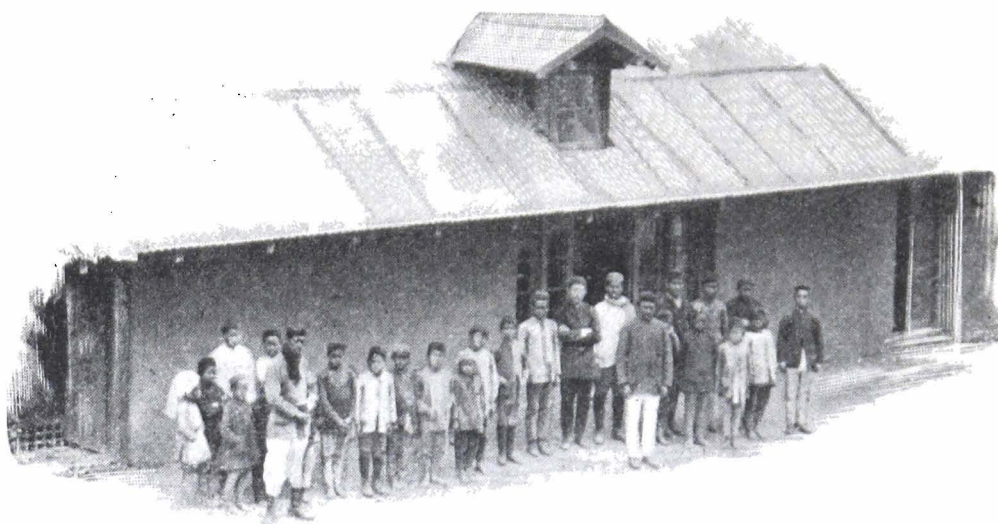
mutual confidence between the Mission and the Government, which practically gives to the Mission the care of the vernacular education of the district. Large monthly grants are made, and yet full freedom is given as to the method and matter of the teaching. Christian hymns are sung, and the Bible



VILLAGE SCHOOL.

lesson kept in the forefront. Nearly all the school-books used (chiefly in the Hindi language) are compiled by the Mission itself or by the Christian Vernacular Education Society, and in every case the teacher in charge is a Christian. No words are required to emphasise the value of these schools under such conditions to the rising generation.

Since the days of Dr. Duff, English education has made great strides in India, and the English language is now largely used as the *lingua franca* of the continent. It is necessary for many coveted posts in the much-sought-after Government service, and even in this frontier region the hunger for the language of the ruling race has been keenly



ANGLO-HINDI SCHOOL.

felt. To satisfy it, the Mission has opened an Anglo-Hindi school, on the principle that, as the young people *will* have English, it is desirable they should get it under Christian auspices. The school, though small, is largely self-supporting from the fees and Government grant. Its two teachers are Harkadhoz, a Nepalese, and Kiron, a Bengali Christian, and their labours have proved

fruitful. At least one bright Goorkha, now a medical student, owes his conversion to the influence of this school.

In the mountainous districts there is little of the Zenana system. A few Bengalis or Mohammedans from the plains shut up their



MISS HIGGINSON AND THE GIRLS' SCHOOL.

wives, and some well-to-do Nepalis ape their bad example. With these exceptions, the hill women and girls move about quite freely. Still female education is little sought after outside of Christian circles, though an odd girl may be met with in a village school. At Kalimpong, however, a hopeful beginning has been made with a girls' school under Miss Higginson, a devoted Eurasian teacher,

who also visits the few Zenanas in the village. One or two of the girls are themselves being trained to be teachers, and indications are not wanting that the gentler sex will play no unimportant part in the mission work of the immediate future.



NEPALI PLOUGHING.

CHAPTER VIII

THE HILL CROFTERS

WE are now ready for an expedition into the country around Kalimpong. As we make it, one great contrast to the conditions in the plains will strike us. There the cultivators live in villages. Here, as a rule, each has his own homestead upon his own land. The change is significant, and speaks of security and peace. Since the country was acquired from Bhutan thirty years ago, the strong arm of British justice has protected the poorest

crofter, and made it unnecessary for him to seek the protection of a village community. As the country was but very thinly peopled in its Bhutanese days, our Government had a free hand, with the result that the settlement reflects great credit on the officers who



LEPCHA MANDAL AND FAMILY.

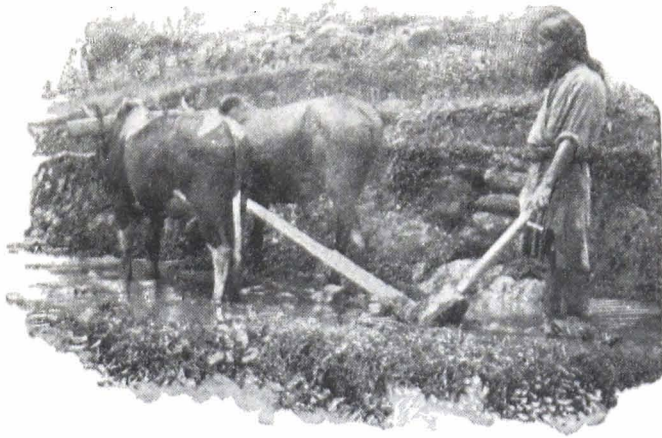
arranged it, and might win the approbation of Mr. Henry George himself. The rent charged is really only a tax. The Government do not in these days repeat the mistake of the permanent settlement of Bengal, where the land was handed over in perpetuity to Zemindars, who reap all the advantages, at

the expense both of Government and ryot. In the Government estate at Kalimpong, on the contrary, each ryot has his small holding direct from Government on a ten years' lease, renewable on a re-valuation and a re-adjustment of the rent. He may sell his tenant right, but for this he must have the approval of Government, to ensure its passing to a *bona fide* cultivator, and to prevent the land falling into the hands of money-lenders or land speculators. Over each district is a headman or *Mandal*, who is responsible to the manager of the Government estate in Kalimpong, and he in his turn to the Darjeeling Deputy Commissioner.¹

The staple crop of the hills is maize, or Indian corn, and one finds it hard to realise that this grain is a gift from the West Indies to the East. The little wooden plough, drawn by oxen, is now universally used, though many mountain sides are far too steep or stony even for it, and occasionally we still see the Lepchas in an isolated part using the primitive crooked stick to stir up the soil. The Lepchas are the aborigines of the district—a very ancient people, if we can believe their historian and linguist, the late General Mainwaring (the Lepcha Blackie),

¹ To the late Sir George Campbell, M.P. for the Kirkcaldy Burghs, the crofters of the Kalimpong District owe their valuable reservation. Sir George arranged the matter, when Lieutenant-Governor of Bengal, after an interview with Mr. Macfarlane.

who averred he could prove, from its simple structure, that their language was as old as the Garden of Eden. Certainly one sees among them much which is at least suggestive of patriarchal times, although contact with the pushing and more assertive Nepalis and



PLOUGHING IN RICE TERRACES.

others is rapidly breaking down the old landmarks. Not that this contact has been



GROUP OF NEPALESE FARMERS.

wholly evil, for it has also taught them much.

Their old method of agriculture was to settle on a fresh piece of land, cut down and burn the jungle, scratch the surface, cultivate it for two or three years, and then seek pastures new. Such rolling stones gathered no moss, and when the Goorkhas began to emigrate



PLANTING RICE.

from Nepal they took possession of the abandoned locations, which became permanently productive under their careful cultivation. And so to-day the best of the land is in the hands of those now greatly preponderating Nepalis; but the Lepchas have also learned the better ways, and some of

them are not behind their instructors in intelligence and enterprise.

The rice terraces, for example, are an evidence of this Nepalese influence. In the mountains there is no such thing as a level field, and, to allow of the necessary irrigation for the much-prized rice, our crofters ingeniously and with great labour cut out terraces in the hillsides. The seed is sown thickly in a little nursery which can be easily watered, and by the time the rains break the seedlings are ready for transplanting. A dirty job it is for the workers, as they, almost knee-deep in the soft "glaur" of the terraces, drop in the plants one by one; but the burden is lightened by the large gathering of helpful neighbours, who keep themselves lively with responsive singing or are cheered by the strains of a few instruments played by the tailors (*darzis*), the recognised musicians of India.

Many other products of the farm might be noticed. The buckwheat, which when flowering makes a rich pink field; the kodo, with its head suggestive of the Prince of Wales' feathers; the millet, from which is brewed the *murwa* or native beer; the slender crop of winter wheat; the mustard plant, whose bright yellow flower is to the crofter full of promise of the oil which is indispensable to the ordinary household; the little creeping *dal*

or lentil, which, eaten along with rice, forms the food of millions in India; the yams and



LEPCHA FARMHOUSE.

sweet potatoes, and other grains and roots. There are no grass fields on these slopes. Those who have any large number of cattle must send them at certain

seasons to the forests to graze. The school-teachers are often in despair from

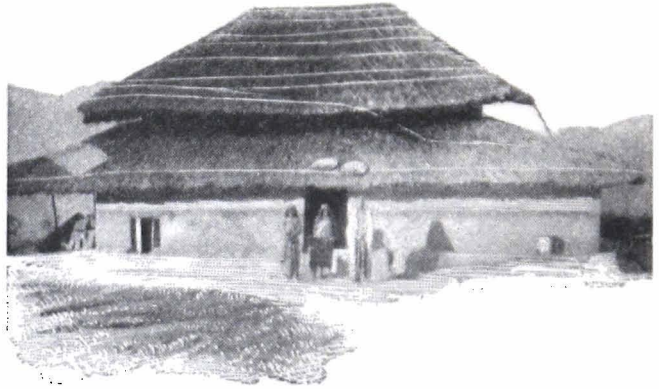


LEPCHAS TAKING ORANGES TO MARKET.

the consequences of the want of fences; for the goats, destructive to a degree, must

be herded by the children. The pigs too may be met scampering about, though the Lepcha usually keeps them under his house, which is, if anything, worse than the Irish custom of having the beloved animal in the same room, and has bad consequences in the shape of tapeworm and other evils. There are few Christian Lepchas, however, who fail to discover that "cleanliness is next to godliness," and so honour "grumphy" with a house of his own.

The homesteads are often picturesque, and each well-established croft has a banana and an orange grove. The confidence and prosperity through British influence is seen in the substantial stone houses which are taking the place of the slender wooden and bamboo structures.



NEPALESE HOUSE.

But within the houses one would find little in the shape of furniture. A European visitor, indeed, would not be allowed beyond the verandah of a Hindu house for fear of defilement to the dishes. The floor is the common sitting-place, or there may be a stool for a stranger. The

“bed” is in the evening spread out on the ground or on a slightly raised platform. The well-to-do goodwife’s pride is chiefly in her bright brass cooking-vessels and the plates from which they eat with their fingers, though the poorer people use leaves for dishes. In a corner of the house, or, it may be, in the middle of the floor, is the open fire from which the smoke escapes at the roof. In the verandah we notice the hand-stones (*quern*) which day by day grind the grain, and whose rumbling sound is to the passer-by grateful in its suggestion of life and plenty. In the verandah too is fixed into the ground



GRINDING THE GRAIN.

wooden pestle, is used to husk the rice or other grain, and around it, trying to catch the stray seeds, will be found the pigeons, and also the hens which in Britain are but acclimatised strangers but thrive here on their native soil.

The men and women alike smoke the *hookah*, or, as it is often called, the *hubble-bubble*, from the

sound produced as the smoke is drawn through the bowl filled with water. Many



A QUIET SMOKE.

a hot cinder. Snuffing is much to the older generation, as at home, but chewing is freely indulged in, and if you look closely behind the ear of a scantily clothed and pocketless Lepcha crofter you may observe a half-exhausted chew reserved for another occasion.

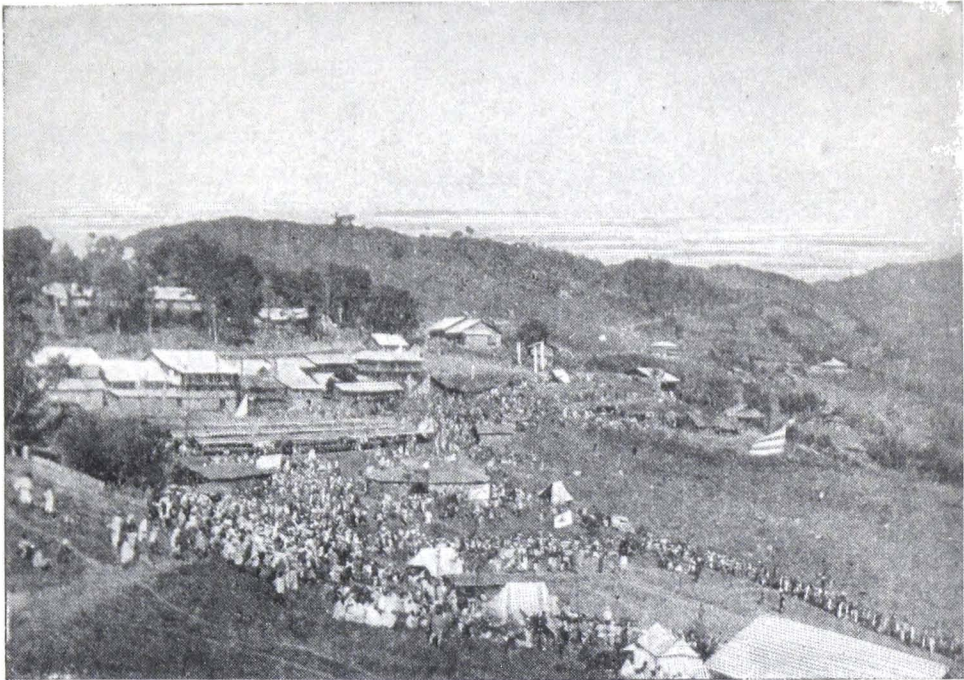
As we wander among the crofts, we shall see many signs of the prevailing fear of demons. It may be the little offering in the middle of the path to bar the progress

of the crofters themselves grow the tobacco-leaf, which, however, is mixed with other ingredients, and when used in the pipe is in the form of a moist, black, gritty paste and is lighted with



REPRESENTATION OF EVIL SPIRIT
MADE OF RICE.

of an evil spirit, or the living sacrifice being offered to propitiate another, or the flattering rice image of a demon supposed to be causing sickness, or the burning of a rag before the door, over which the friends step when they return from burying a relative, to prevent



A KALIMPONG MELA.

any accompanying spirits from entering with them.

The missionaries naturally sympathise with the social interests of the crofters and try to help them as best they can. Experiments have been made with a view to the introduction of the silk industry. The initiative was taken five years ago to start an Agri-Horticultural Exhibition and *Mela* (Fair), which has,

through the generous efforts of Government and the local planters and others, grown to large dimensions. The various kinds of produce and animals of the district are brought together. The planters bring their tea for competition. The Government have made the Fair the occasion for buying transport



BHUTIAS DANCING AT A MELA.

mules from the Tibetans, who also bring in ponies, silks, and other merchandise. Europeans and natives meet in a happy way, and there is a general holiday in the district for a couple of days. Nor are the festivities marred by drunken brawls, for the Government close the spirit-shop while the Fair lasts—an example well worthy of being followed by our home authorities.



PLANTER AND HEADMEN OF A HILL TEA GARDEN.

CHAPTER IX

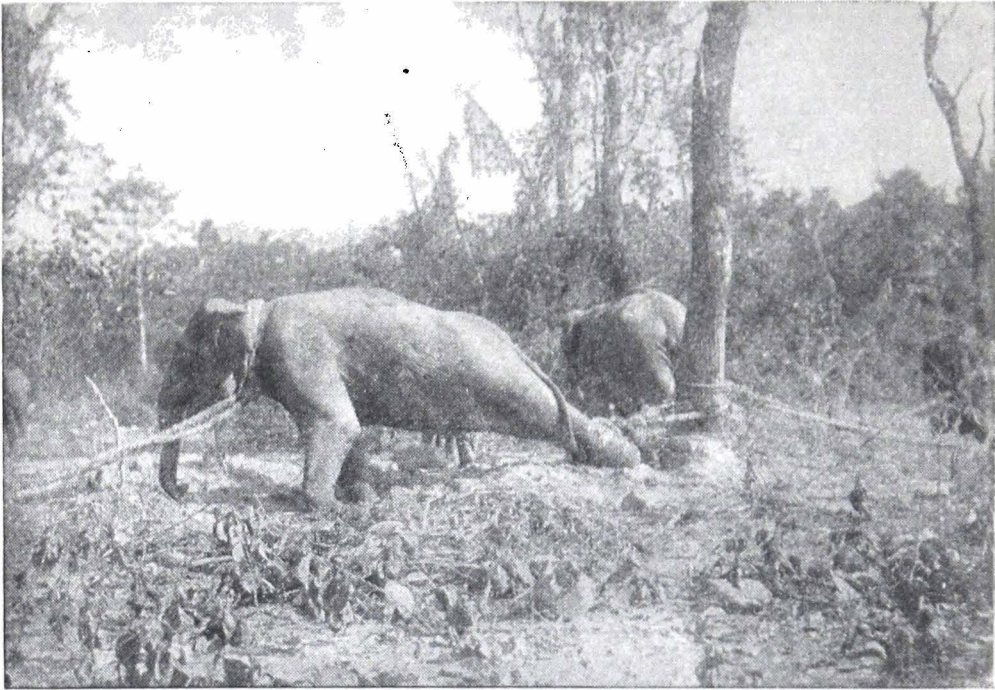
AMONG THE TEA GARDENS

THE chief industry in which the Europeans are interested is tea-planting. The tea grown on the mountain slopes and known under the name of "Darjeeling" has no superior in the market. The industry is comparatively a new one, the first garden having been opened in 1857.¹ On the hills the tea coolies or labourers are almost exclusively Nepalese emigrants.

There are not many hill gardens in the district assigned to the Kalimpong Mission,

¹ For full treatment of Darjeeling tea industry, see the *Journal of the Society of Arts* for June 1896, which contains a paper by G. W. Christison, Esq., late of Tukvar.

as most of that land has been reserved for crofters; but in the tract known as the Dooars (or Doors), which runs for nearly 100 miles along the foot of our mountains, and to the south of Bhutan up to the Assam frontier, British capital has developed a great and rapidly increasing area under tea.



TAMING WILD ELEPHANTS IN THE DOOARS.

Until about 1870 the "Dooars" was a malarial jungle, the haunt of the tiger, rhinoceros, elephant, and buffalo, with a village here and there of Mechis or Rajbunsis. There is still plenty of jungle to afford timber and sport to the planter, and the Government's Elephant Department occasionally makes good catches.

Many a fine young man from Scotland, England, and Ireland, lies in the little cemetery, the victim of the deadly malaria contracted while converting the dense jungle into the smiling tea-garden. The death roll



CLEARING FOR TEA.

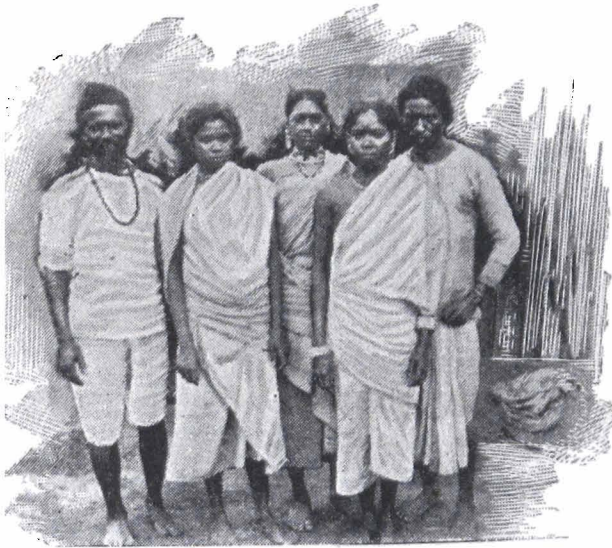
Photo by Messrs. Bourne and Shepherd, Calcutta.

still remains too high, though the health of the district undoubtedly improves with the cultivation. At present there are some eighty gardens, with more than 50,000 acres of tea bushes. Each garden has generally a European manager with one or more assistant managers, and these are likelier than not to be Scots, because the capitalists most largely interested have their headquarters in

Glasgow. The population of the tea district is perhaps from 100,000 to 150,000. There is practically no local labour, and the coolies, imported from various parts of India, are a mixed lot of Kols, Santhals, Nepalis, etc. These coolies usually return to their native country when they have saved a little money, though some settle down as crofters in the neighbourhood of



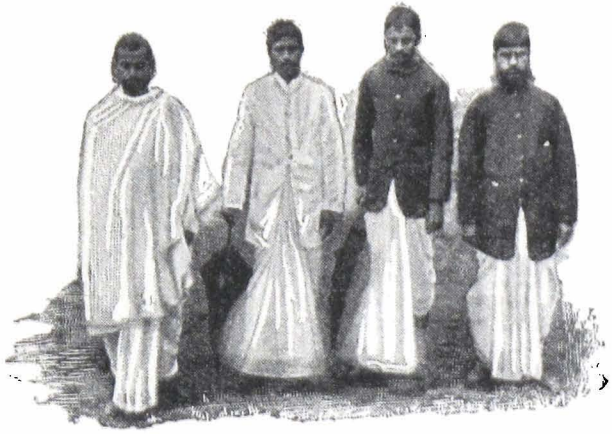
NAGPURI COOLIES (KOLS).



SANTHALI COOLIES.

the neighbourhood of the gardens, on that land which, too low and wet for tea, is suitable for rice. The clerks employed are almost invariably Bengali Babus, whose knowledge of English makes them useful in many ways to the planter. "Babu" corresponds to our "Mr."

The management of a large tea-garden, with from 600 to 2000 acres under cultivation,



BENGALI BABUS.

and a labour force which should be at least one and a half persons to the acre, is no sinecure; and to bring it into "bearing" has been the work of many years of hard labour.

During the cold season the planter has had to pitch his tent in the forest or tall sun-grass, and with his coolies make a clearing around him. The jungle is burned, the land hoed, and the tiny seedlings transplanted four or five feet apart with geometrical precision. These have to be carefully tended, and at the end of two years the tops are cut off. In the cold weather of each year the pruning process is repeated, so that the plants, which would otherwise grow tall and slender, are kept low and bushy, to produce as large a plucking area as possible, for it is usually only the two leaves and a bud from the top of the soft succulent shoots which are plucked for tea. The bud produces the best tea (say broken orange pekoe), the first leaf may become pekoe, and the next pekoe

souchong. And to the stalk, if not removed, are due those welcome "strangers" in the cups at home!

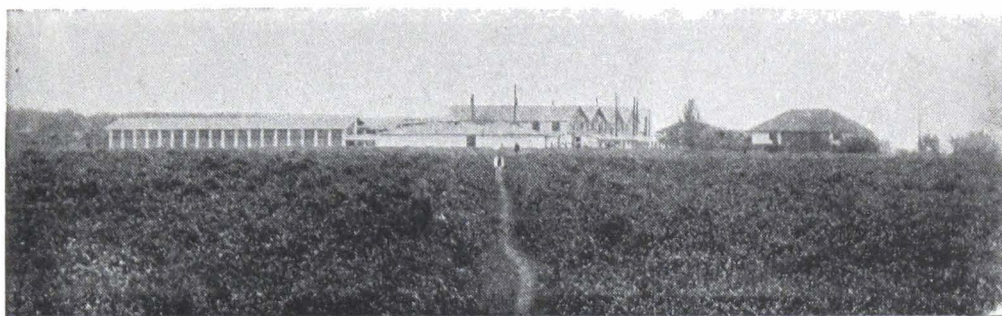


COOLIE PLUCKING LEAF.

Photo by Messrs. Bourne and Shepherd, Calcutta.

The leaf is carried to the factory, and goes through a few simple processes. First it is spread out thinly on shelves for a single night to be *withered*. Next it is *rolled*

for twenty to thirty minutes—nowadays by machinery, but formerly rubbed by the hand—until the leaf is crushed and broken. This crushed, green, moist leaf is left to the action of the air for some hours, the time varying according to the temperature and state of the leaf, until it becomes something like salmon coloured. The process is called *fermentation*, but oxidisation would more properly



A TEA FACTORY AND PLANTER'S BUNGALOW.

describe it. The fermented leaf is then *dried*. The old-fashioned way to do so was over open charcoal fires, but now machinery does it more expeditiously and economically. Air, heated to a high temperature, is drawn through the leaf, causing it to curl up and blacken. This is the last essential process. Afterwards it is merely *sifted* into the different classes and generally *sorted* up, and *packed* into lead-lined boxes containing a *maund*, or eighty pounds. It is then sold in the Calcutta or London market.

The missionaries feel that the tea district

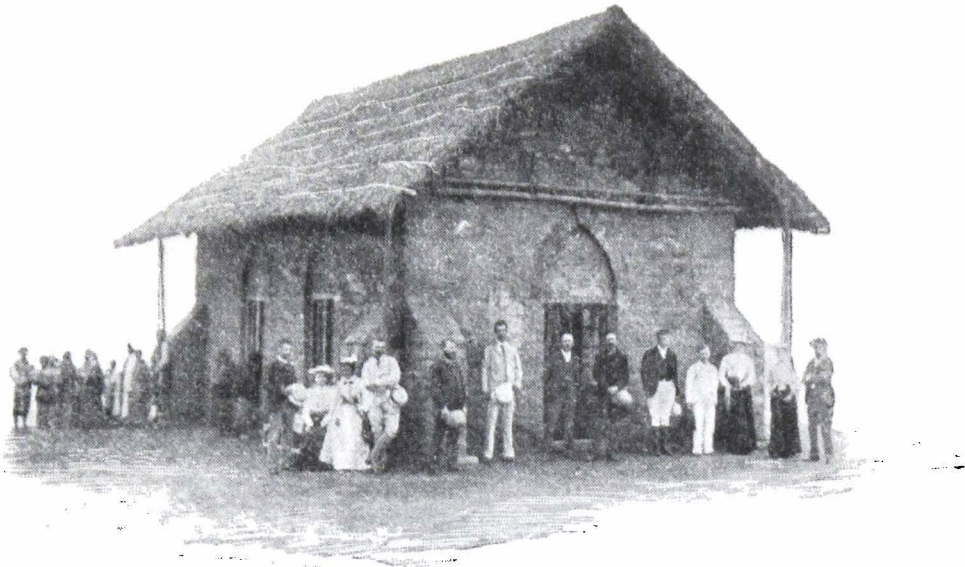
has upon them a double claim. Their own kith and kin are strangers in a strange land, with the special and powerful temptations of a heathen environment, and whatever they can do by offering fellowship to them, and by holding services for them, is their privi-



GROUP OF PLANTERS.

lege and their duty. And they look forward to doing more for them in the future than they have hitherto been able to do. From a missionary point of view, the influence of European masters for good or evil is enormous upon the workers, who naturally look upon them as the representatives of the Christian religion. The true ideal is that each planter be the missionary among his own people.

The Mission rejoices in much help from many planters. It was through the influence of a godly planter, Captain Jerdan, that Mr. Macfarlane was first drawn to begin his work at Darjeeling. A considerable income comes annually from the subscriptions of tea-planters. Some of them build schoolhouses, and other-



GIELLE SCHOOLHOUSE.

wise help directly with the work. The Gielle Schoolhouse, for example, was chiefly built by the neighbouring planters, most of them being present at the opening service, as shown in the illustration.

So far, little has been accomplished in the Dooars in the way of missionary effort. The field is not an easy one. The population is largely alien and migratory. The district is not yet fully settled, and among the natives

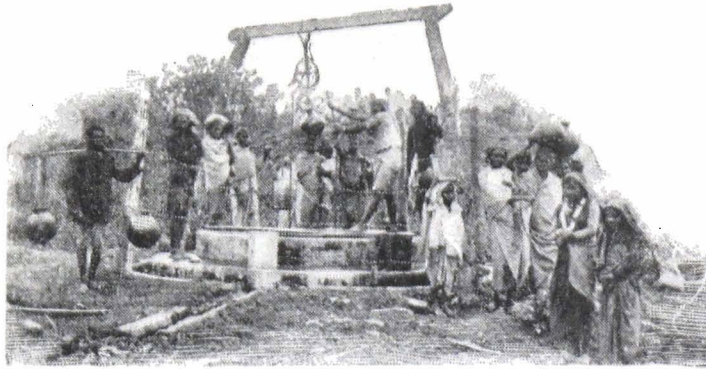
are many who have found in it a refuge from creditors or others in their own homes. As yet there are few native Christians, and some of these even—both our own hill people and from the missions in Nagpur and Santhalistan—have come because of some wrong conduct, and to escape discipline in their homes. The absence of



PAN SELLER.

a strong native Church has the further disadvantage that some who are merely outcasts from Hinduism call themselves Christians, and there may be no one to gainsay them. To the Hindu, the want of a caste is the worst of all calamities; and if he has lost it for any reason, he often sets about supplying himself with another. When a man embraces Christianity, he loses his caste privileges; and to the illogical and ignorant, a man who loses caste becomes a Christian, and so the outcast, it sometimes happens, assumes the title. This had become so much the case in the Dooars that the name of native Christian had acquired bad

associations in the minds of many of the planters, and was synonymous with outcast



TEA GARDEN WELL.

among the ignorant heathen. A few years ago a careful inquiry was made in the Dooars,



CABULI PACKMEN.

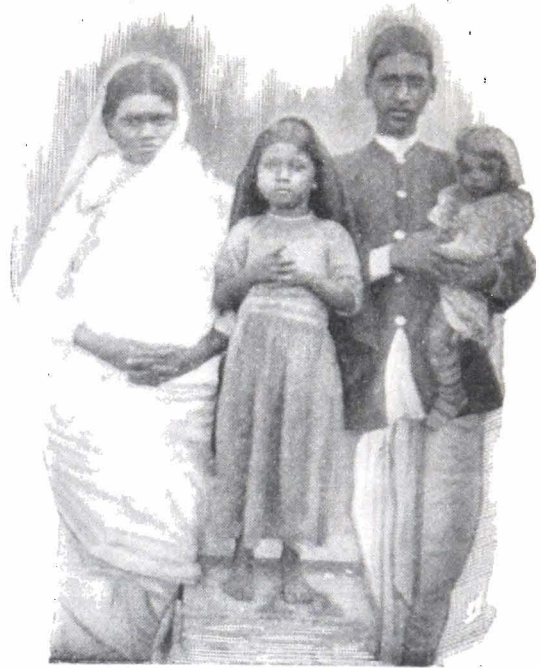
with the result that only one native Christian was found employed as a domestic servant (he, too, a respectable man), whereas the planters had imagined that they were numerous.

Whatever, in other parts of

India, may be the reason of the admitted prejudice against native Christian servants

among Anglo-Indians, to the above practice is it largely due in this district.

In the Dooars a Nagpuri catechist looks after the Christian Kols and preaches to those who are not Christians, and an attempt is made to reach the Nepalis and other races. The optical lantern is used for drawing together crowds of coolies in the evenings around the planters' bungalows. Advantage is taken of the weekly bazaars for Gospel preaching, the selling of literature, and the distribution of tracts.



NAGPURI CATECHIST AND FAMILY.

But, as yet, the work is barely begun, and a large development is needed and expected. A beautiful location has been secured at Goru Bathan, a hill which runs out into the Dooars; and, if the Mission's hopes are realised, there will be upon it in the near future a busy mission centre, with a hospital for the fever-stricken native workers in the tea-gardens, and perhaps a sanatorium for the tea-planters.



BAZAAR PREACHING AND COLPORTEUR.¹

CHAPTER X

A HIMALAYAN PARISH

IT is among the crofters that the Mission has its chief work, and in that work the European missionary is not by any means the main factor. The aim is rather to have a truly indigenous native Church, which shall be self-supporting and self-governing. The "mission" is not, as is sometimes supposed, a charitable institution, with a European benefactor as its head to provide alms for its converts. Not one single penny of the ordinary funds goes

¹ The Colporteur is supported by the National Bible Society of Scotland.

for that purpose. On the contrary, the Christians are taught the duty and privilege of contributing to the support of their own pastors and of their own missionaries. Two or three of the congregations are already within reasonable distance of self-support.

They have, for example, to provide their own churches, and the nature of these at once indicates the strength and resources of the Christian community in each district. At first, indeed, there is no separate building at all, and we may speak, as in New Testament times, of the "Church in the house of" a certain man; or we may find a handful of people met in a tiny open bamboo structure, where the service is conducted by the school-teacher, with occasional visits from a catechist. The next stage is a neat wooden-frame house, with bamboo-lath and mud-plaster



A HUMBLE CHURCH AND SCHOOL.

walls, and a few square holes for light. And now, in more than one instance, we have reached the stone wall, wooden floor, and glazed window. But at whatever stage we find the church buildings (all of which are also used for school purposes), we may be sure they have been built by the people

with their own hands. The Mission's rule is to give no grants for such buildings outside the central station at Kalimpong.



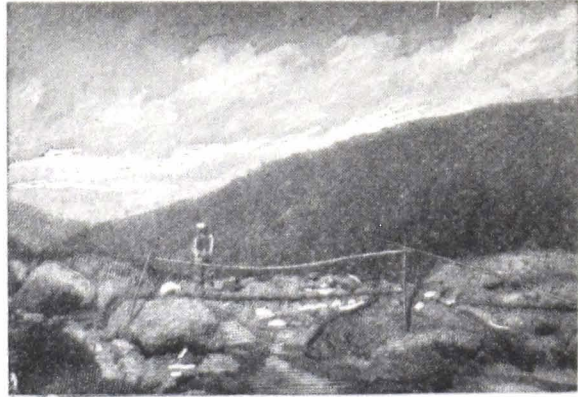
MUNGWA CHURCH.

We shall visit Sitong, one of the best organised of the out-stations, and in giving a description of the "parish" and work we shall quote from letters written to *Guild Life and Work*, embodying perhaps one or two incidents which more strictly belong to a neighbouring "parish."

THE PARISH

Every time I visit Sitong I am reminded of Wordsworth's *Excursion*, at least of that portion of it which tells of the old church and churchyard among the hills, and of the pastor beloved of the people. Not that Sitong has a church hoary with age, or ancient tombs, or a minister bowed down with years. It is within the last thirteen years since Dyongshi (now forty-seven years of age) became pastor, then indeed a pastor without a flock save his wife and child. But the surroundings suggest the hills and valleys of the Lake District, only they are of bigger mould. On three sides are steep mountain slopes, two of them surmounted by a great virgin forest; and in the almost awful silence of the place resounds the river from the valley below as it

rushes over its bouldered bed. The dwellers in Sitong are quiet crofters—decent country folk we would call them; and had one but the gift and the knowledge of a Wordsworth, Sitong and its inhabitants would yield ample material for a second *Excursion*. There are both Nepalis and Lepchas, but as yet the Christians are confined to the latter, Dyongshi's own race. Altogether there are only about 800 Lepchas in Dyongshi's parish, and nearly one-sixth



A PEEP IN THE PARISH.

have become Christians, drawn by the sweet, loving man who has been among them for the past few years.



THE PASTOR AND HIS FAMILY.

THE PASTOR

He would be a strange man who disliked Dyongshi, for he loves every one. Shy and unassuming, yet able and brave, he is a spiritual force recognised by all with whom he comes into contact. When he first embraced Christianity, and Mr. Macfarlane sent him among his own kith and kin, he had to endure much scorn. But

he has won by waiting. All his father's family, except his eldest brother, have been baptized, and that brother is also a sincere believer in Christ, though on account of his two wives he has to stay in the position of a catechumen. Dyongshi has stood the hardest of all tests. He has gone home and told his own people what great things Christ has done for him, and he has witnessed in such a way that they too have gone to Christ themselves. Dyongshi has a large family of his own. His eldest boy, Rapcha, is now in Calcutta, preparing to study medicine.

A CONTRAST

What a change between the present pastor and the old Lama or priest. The other day Dyongshi and I went to visit a Lama near by. He had then gone, we were told, to search for an ox to sacrifice to the demons, because his child was ill. On his return we offered medicine for the fever, but he would have none of it. His forefathers sacrificed, and why should not he? Others might give up the old customs, but he could not. The Lamas themselves do not sacrifice, but, like ordinary people, call in the sacrificial priest or *Bongting*, who is versed in the ways of propitiating the evil spirits causing the sickness. The Lama is called to read the sacred books in the case of deaths. I took a fancy to a big Lepcha fowl in the Lama's yard, and offered to buy it. "On no account," said he. "It has been devoted for sacrifice to the spirits, and great evil would befall me if I parted with it."

Consider for one moment the contrast presented by the message of hope and love which Dyongshi has to give to the people, and the poor consolation of the old Lama.

THE ELDERS

To help Dyongshi with his parish, four *Kyumis* have lately been set apart. A *Kyumi* is pretty much what we mean by Elder. The name means "Speaker." It is the custom in a Lepcha village to have a man who is by common consent recognised as the settler of disputes, the "knowing" man of the district, to whom all naturally go for advice or help. And this name we have recently adopted for a somewhat similar office in the Christian Church. The qualification is *work*—the man who takes a class in the Sunday School, teaches the catechumens, visits the sick, etc. As yet no ecclesiastical privilege is attached to the office except this of helpfulness. The congregation of themselves choose them, and we had a most impressive service when those at Sitong were set apart. They are all young crofters, and all teach in the Sunday School, which, at Sitong, embraces *the whole congregation*.

On the death of one of those *Kyumis*, the following testimony was borne to him :—

Influenza has carried off Yapto, the flower of our Christian crofters at Sitong. I believe that Yapto had attained to a standard of personal faith in Jesus, of love towards Him, and of service for Him rarely excelled in our home Church. Though but twenty-six years of age, he was a *Kyumi* or elder. Wherever there was sickness or distress in the parish there would he be found. Indeed it was while visiting an influenza-stricken family in the neighbouring parish of Gielle that he caught his illness. For this family he practically acted as servant for days, carrying their water and cooking their food. He often came to Kalimpong at Panchayat time, and his presence and speech were always helpful. Last

year he planted a dozen banana trees, the fruit of which was to go towards the upkeep of his beloved pastor,



YAPTO.

Dyongshi. "His talk was so sweet, and his walk and conversation so upright," was the unbidden testimony of a companion. "I relied on him more than any other," says Dyongshi. Yapto had a great grief in his wife. Two years ago she was convicted of infidelity, but, on her seeming repentance, Yapto forgave her. Again she proved unfaithful, and fled to Burmah with her paramour. To enable him to obtain a divorce, several fellow-Christians had at the beginning of this month subscribed the necessary legal expenses. But he has

been mercifully spared the pain of the proceedings.

CHURCH EXTENSION

Dyongshi's parish is a big one, consisting of two great ridges. Until a few months ago there were no Christians on the Mongpoo ridge, except two who had gone from Sitong. Dyongshi had often preached to the Lepchas there with no apparent result. The first-fruits were Tumhit and his wife; who were baptized at the

opening of our new church. The next were from the most unlikely quarter, viz. an old man, Salemu, a priest, to whom Dyongshi thought it useless to preach. But when Tumhit went home from Kalimpong and told Salemu of the proceedings, he too got interested. After a while he sent for Dyongshi, and the end of it was that this man, who was looked up to by his neighbours as one of their chief priests, abandoned his old practices and confessed Christ. He had, he said, tried all he



MONGPOO.

could with demonolatry. He had been of the strictest sect, and worshipped an ever-increasing number of evil spirits, but to no purpose. He begged to get baptism quickly for himself and household, so as to cut them off at once from the old practices. And now we have another family on probation, if possible more interesting, that of Songhor, a Lama, and also *Karwari* or sub-headman of the district. It is the same old story of want of satisfaction in his own books and satisfaction found in Christ. A new school is being built through the kindness of Mr. Gammie, Mongpoo, the Manager of the Government Cinchona Estate, of which Sitong is a part, and service will be held there.

THE CHURCH SERVICE

A hopeful and suggestive sight it is to see the congregation gathering in to the sound of a gong, bare-footed most of them, but with their "Sunday best." From all sides they come along the narrow beaten field-tracks. As they enter, few pass the box without dropping in a small coin, and that weekly offering at Sitong is



THE CHURCH AND CONGREGATION.

devoted wholly to their foreign missions (of which we shall hear in a later chapter). Heads are bowed in silent prayer. The catechist takes his seat, and gives out a hymn in the Lepcha tongue from a goodly sized hymn-book, which has been compiled by these people themselves. One of the *Kyumis* or elders is asked to lead in prayer, the Scriptures are read and expounded, and the simple service is conducted much after the home manner, only less formal, in keeping with the surroundings. The family feeling one recognises is

strong among the people; and while in the prayers there is a wide catholicity, there is a special remembrance, often by name, of their own sick or absent dear ones. When the missionary is present, the Lord's Supper is dispensed, and baptism administered; though it is hoped before long Dyongshi will himself be in a position to do this, as it is only meet he should. An afternoon Sunday service and a weekly prayer meeting are also held.

Touches of humour are not wanting in the services. Here are three incidents, the experience of one Sunday in Dyongshi's parish:—

“That morning at Ranchong the folks went up and placed their offerings in the plate before the catechist. One worthy waited till the others had contributed, then, laying down a piece of silver, gravely counted out and bore off his change! During the service our gravity had been disturbed by a perfect shower of oranges from the rafters of the church, where they had been incautiously placed by a kind parishioner to refresh the minister after the kirk. At Sitong, on the same day, I noticed an old lady near the door with a big stick. With it she was paying a good deal of attention to stray cobwebs on the roof, and when a poor dog dared to put his nose inside the church she was ready to pounce upon him. I am glad to say there were no sleepers for her to disturb.”

THE PARISH SCHOOL

The place held by the vernacular district schools in the work of the Mission has been already described. At Sitong there has been a day and a night school since Dyongshi went there, and now he has also the superintendence of schools on his other spur. As in the rural parishes of Scotland, many boys have gone out from these schools to be teachers and preachers, or to

undertake other work, and the Christian community itself contains a large percentage of literate people. The



THE TEACHER.

teachers are expected to assist in the various services, and in this way get a practical training in pastoral theology — all-important because the natural promotion for them is to the office of catechist.

THE SUNDAY SCHOOLS

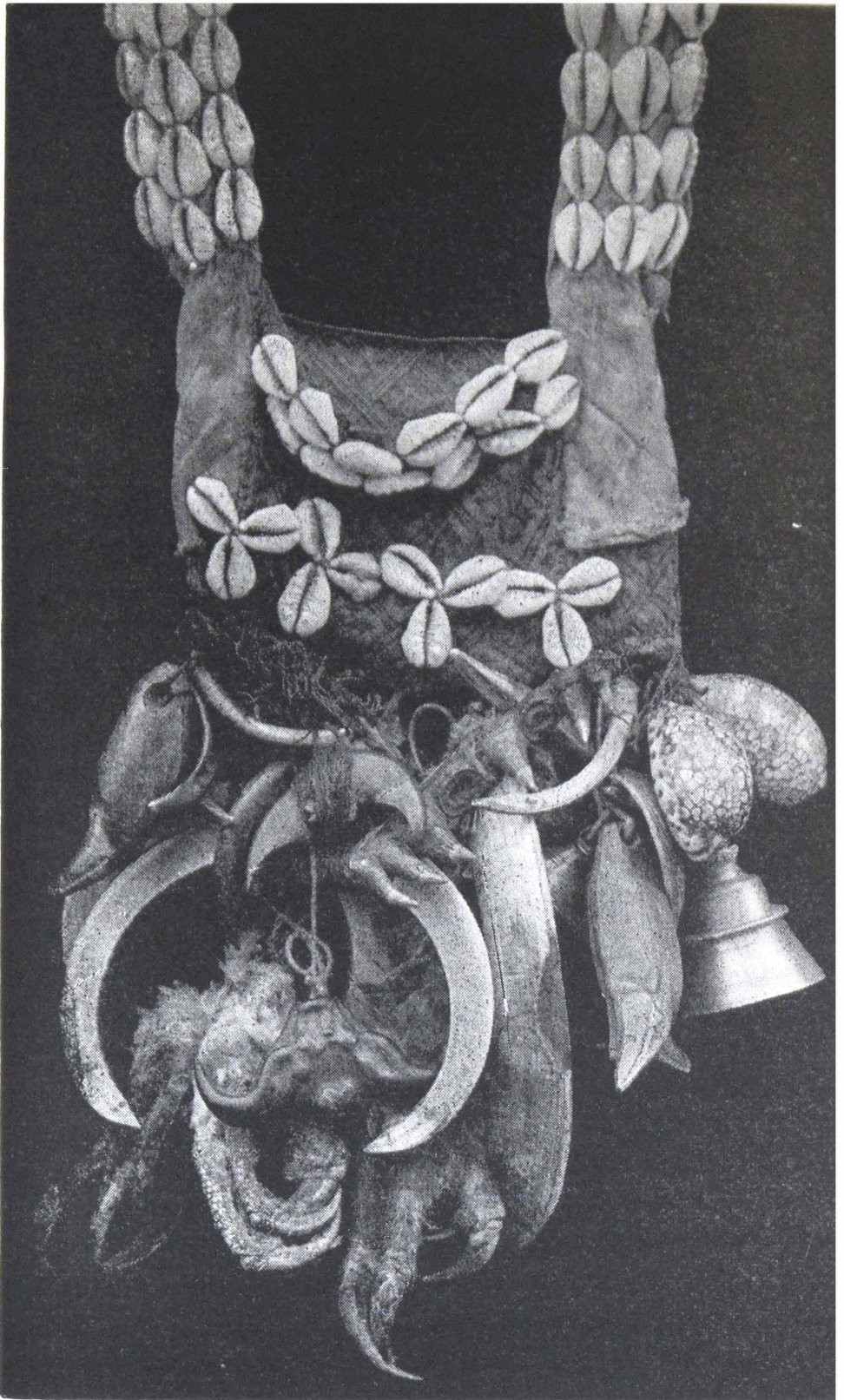
The Sunday Schools which Dyongshi conducts are patterns. The other Sunday I was with him at Ranchong, his “Chapel of Ease,” though “Chapel of Difficulty” would better describe it, as it means five or six hours of most tiring mountaineering when he goes there from Sitong. After the service the whole Church was turned into a Sunday School; no one was allowed to leave. Dyongshi took the elder men; a young farmer took the rest of them; and a domestic servant (man) taught the women. There were over forty present. Thirteen months ago there was not a single Christian in the village. Nothing could be more significant than the composition of Dyongshi’s class. There was the old *Lama* or priest, seventy years of age, humbly answering questions as to the number and nature of the Commandments of God, repeating the Lord’s Prayer, etc. There was also the quondam *Bongting* or sacrificial priest of the village, who used to officiate in all times of sickness. Beside him sat a fine-looking middle-aged farmer, who had that day been baptized, and whose brother is a Lama of importance at

Sitong. And so on, young and old, male and female, all had to learn of the law and love of God in their own native Lepcha language.

SOME STRIKING CONVERSIONS

A Priestess

At Tanglyo, Kanong was the chief *Bijuani* or priestess among the Lepchas. The whole village was in fear of her powers over the nether world. She had been frequently talked to by the catechist, but her case seemed the most hopeless one in the district. A year ago she became ill. For months and months great sacrifices were made on her behalf to the demons causing the sickness, but to no purpose. Then she had a dream. A heavenly messenger came and called her up to the church on the hill, perhaps 800 feet above her house. On the way there were all sorts of obstacles to keep her back, but her guide told her to follow him, and at last she reached the little plateau. It was planted out, she thought, with fragrant and beautiful flowers and shrubs, and her companion told her she was to remain there. When she awoke she summoned the catechist. He taught her and gave her medicine. For a time she rallied. A few Sundays ago she was baptized in a Christian neighbour's house—not in her own, for her husband did not share her faith. The poor woman was far through, and could with difficulty sit on the ground. But her old pinched face was radiant as she confessed the Lord, and for life and death gave herself to Him. Eight days afterwards she peacefully passed away. To the heathen Lepcha *the* one great dread is death. How gloriously does Jesus light up the way for the true convert! As we looked upon the old woman, and contrasted her then peace, yea, joy in the prospect



PART OF A PRIESTESS'S STOCK IN TRADE.

They wear straps hung from the shoulder and girdles, and to these are attached charms, teeth and claws of wild beasts, boars' tusks, talons of birds of prey, heads of small birds and bones of fishes, bits of skin, bells, seeds of peculiar shape, etc., cowrie shells are used for decoration.

of departure, with the frantic efforts of a month or two before to ward off the evil day by sacrifice, we might well say, "O Death, where is thy sting?"

An Old Láma

An old Láma (priest) of eighty-seven was baptized at Sitong. It was touching to see the old man, now blind, led up for baptism, and to hear him, on being asked to make a declaration of his faith, say that he had renounced all the past and had given himself up entirely to the service of God. And when he was afterwards lamenting that he could not see us he added, "But I can see with the inward eye."

A Hindu Devotee

Chandrabir Nepali, with his wife and son and daughter, were baptized last Sunday at Mangwa. He belongs to the Newar or Merchant caste, though he himself is a crofter. For years he has been in search of the true religion. His first knowledge of Christianity was gained in the Vernacular School, but at this time it did not seem to have affected him much. Subsequently he joined a reformed sect of Hinduism, *Sadhus* or saints, always associated in my mind with the strictest sect of the Pharisees, and possessing a full share of their hypocrisy. In it he found no rest, and last year went to the holy city of Benares to see if he could get satisfaction at the fountain-head of Hinduism. Again was he disappointed, and at the time got from the catechist St. Matthew's Gospel. But he wanted to give the old faith a thorough trial, and this year went on pilgrimage to Puri at the time of the Juggernaut Festival. All to no purpose, so far as his soul's salvation was concerned.

A second time he spoke to the catechist about Christ, and got a New Testament away with him. For months



NEPALI SADHUS.

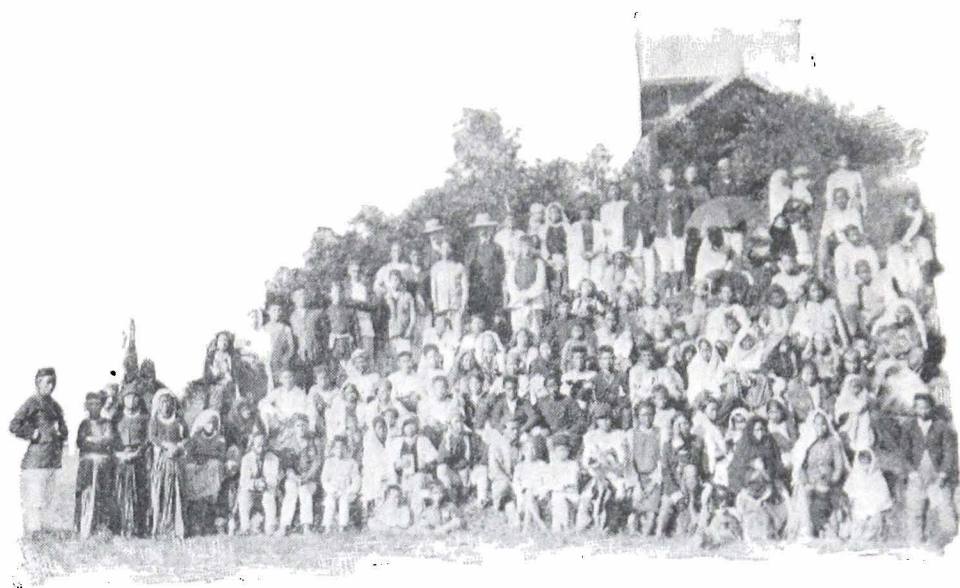
he did not look near the catechist, but in the meantime he was still searching after the truth. He consulted the Lamas, vainly hoping that Buddhism could supply his need; and then seeing that in Christ alone could he find that which responded to his heart's deepest needs, he began to attend church, and soon desired baptism. As he was a man already versed in Scripture, there was no need to put him on probation, and he was baptized

at once. He being a caste man, moreover, it was desirable for his own sake that he should at once be out and out. Everybody spoke well of him. Now, though, I fear many of his old Hindu friends will have hard names for him instead. But this he is prepared to meet for Christ's sake.

THE NATIVE CHRISTIANS

But what sort of people are those converts? That is a question often asked, and

not infrequently asked in a tone suggestive of an unfavourable answer. The correct answer would be, "They are of all sorts." Men of Dyongshi's stamp are beyond the need of defence; they would bear comparison with the best in our home Churches. A Marwari money-lender—an unlikely witness



BIBLE SCHOOL (see p. 143).

in the circumstances—once said to the writer in the course of a dispute regarding debts due by some of the crofters: "Those Sitong Christians do not tell lies." Even he was probably too charitable and sweeping in his statement, though his testimony was valuable. There are black sheep indeed, and Dyongshi has had sad cases of those who, under the power of the old superstition or

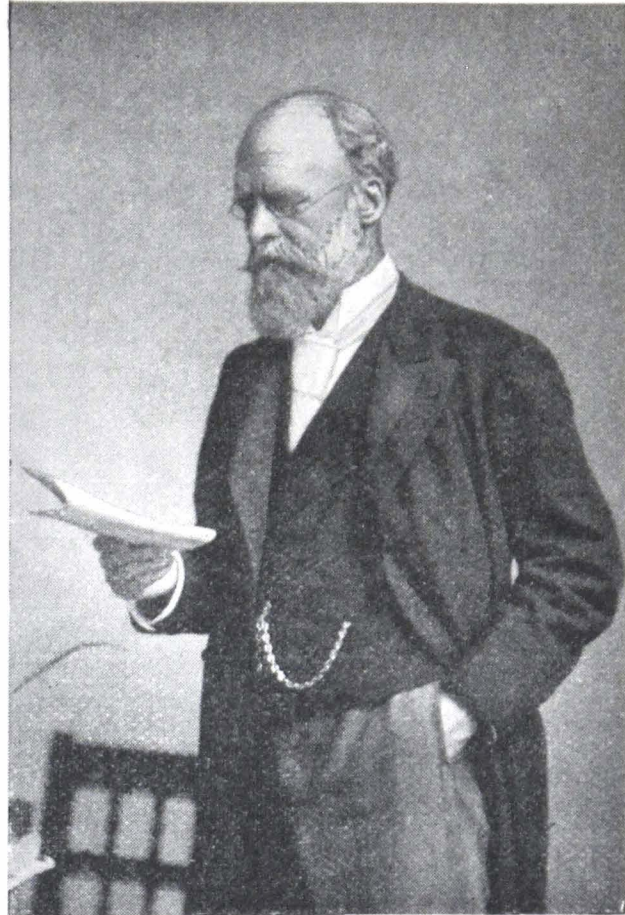
of lust, have fallen from their profession. Not the least pleasing feature of the Church life at Sitong is the loving sympathy shown to win back the erring ones, though no one is received until he or she on three successive Sundays makes public confession of repentance. They feel strongly that this is needed to keep the Church pure, and they argue that if there has been true penitence in the sight of God there will be no fear of man.

There is an impression in many quarters that Missionary methods in India are too much on sectarian lines. An incident of the last census is significant from this point of view. When the Sitong Christians filled up the column of the census paper asking to what sect of Christianity they belonged, they wrote "Jesus Sect!"

There is also a widespread idea that Christian Missions tend to denationalise their converts or to take them out of their proper sphere. That may be an accompaniment in some cases, though not the result of Christianity. At any rate, it cannot be said of the Sitong crofters. It was to such that Sir Charles Elliott, late Lieutenant-Governor of Bengal, referred when he, along with other leading Europeans, bore their testimony at the Semi-Jubilee Thanksgiving Service which was held to commemorate the

twenty-fifth anniversary of Mr. Macfarlane's arrival at Darjeeling. Sir Charles said—

Here we have scattered over the district bodies of cultivators who have in no way altered from the manner of life of their forefathers, and who not only have livelihood independent of the Mission, but who also are themselves, in many cases, active Christian workers. It is a great satisfaction to know to what an extent Christianity has flourished in the Kalimpong district, and that it has been fostered and furthered by the fact that the sub-division is a Government property, and so no intermediary stands in the way of the social and moral improvement of the cultivators there.



SIR CHARLES A. ELLIOTT, K.C.S.I.,
LL.D. (Edin.)

Photo by Messrs. Elliott and Fry, London.

This helpful relationship which Sir Charles Elliott indicates as existing between the Government and the Mission is a source of mutual strength. In educational, medical,

and social matters the Mission at Kalimpong co-operates with Government, and the missionaries rejoice in the confidence thus expressed in their work. The Government must maintain a position of neutrality in religious matters, and the Christian missionary supplies that spiritual teaching which is essential to true advance. Bearing upon this subject is the following quotation from a speech delivered at Darjeeling in 1892 by Sir Charles Elliott :—

As the head of the Government, I feel that the missionaries are, so to speak, an unrecognised and unofficial branch of the great movement in which we are all engaged, and which alone justifies our presence in the country. They occupy a field which the officers of Government are unable to take up. We are doing a great work in spreading the blessings of civilisation, making life and property secure, teaching the rule of law, and encouraging the growth of education ; but we cannot directly touch on religious subjects. By the orders of the Queen, as well as by the general fitness of things, we are prevented from proselytising. In religious matters we must perforce treat all alike, and show no more consideration for one faith than for another ; and yet we know right well that the only hope for the realisation of our dream, and for the true elevation and development of the people, lies in the evangelisation of India, and we know that the people who are carrying on this work are the missionaries. It is they who are filling up that which is deficient in the efforts of Government, by devoting their lives and their labours to bringing the people of India to the knowledge of Christ.

Sir Charles Elliott's position is that of the greatest statesmen of India.

In speaking of native converts, a missionary is no doubt in danger of conveying an exaggerated notion of the progress made. Although not desirous to convey an unfair impression, one naturally chooses the bright colours for one's canvas, for one is apt to see results in the light of one's ideal. The new convert is thought of as he stood before the congregation to make his bold confession of his newly owned Lord, rather than as he is in his ordinary everyday life, struggling with temptations, and, it may be, often falling under them. The new church is thought of as the ideal house of God, to which the crowds of worshippers go up with joy, rather than as the place where are also found listless hearts and wandering thoughts. The new organisation is thought of as it would be if perfectly realised, rather than as it is with all the imperfections attaching to its human agents. But is the caution specially necessary with Mission work? Is it not to be taken for granted in the records of all kinds of work? And one may not be untrue to one's self or to others if, in the enthusiasm of his ideal, he forgets at every point to give the warning that what is intended to be and what should be may not always be perfectly realised. We think of the dear departed

friend as he endeared himself to us by the highest revelations of himself, and yet he too may have had unlovely traits. And may one not so deal with work and workers which too have been very dear?

CHAPTER XI

THE CARE OF THE CHURCHES

THE basis for the Church organisation in the parent Church in Scotland is the parochial unit, with a church and school within reasonably manageable bounds. That too is the aim for the Himalayan daughter, and the district is divided into parishes, but alas! some of them are yet beyond the power of any catechist to work. But in the hill portion, a school at least will, it is hoped, soon be within the reach of almost every child, Christian or non-Christian; and, where there is a school with a Christian teacher, a Christian congregation should not be long awaiting.

Already the general plan of the native Church organisation will have been evident. The European ordained missionary acts as the SUPERINTENDENT—in much the same capacity as did the superintendents in the transition period when John Knox was

legislating for the future Presbyterian Church of Scotland. The office, like that of Knox's superintendent, created for a special want, is likely to be temporary, and to be abolished when the organisation of the native Church is such as to do without it. The missionary visits, counsels, and instructs the different



REV. J. A. AND MRS. GRAHAM.

Photo by Alex. Ayton, Edinburgh.

Churches, dispenses the sacraments (temporarily), and inspects the schools.

The catechist is the pastor, doing all the work of a MINISTER, except the administration of the sacraments. He therefore more closely corresponds to Knox's *readers* or *exhorters*—men of no great education, but afterwards to be raised to the full status of

minister if approved by the superintendent ; and some of the catechists will, it is hoped, be soon ordained. Cunningham in his *Church History* says : " Thus the system of readerships not merely supplied a temporary want, but served as a school in which men were trained for the ministerial work, for no



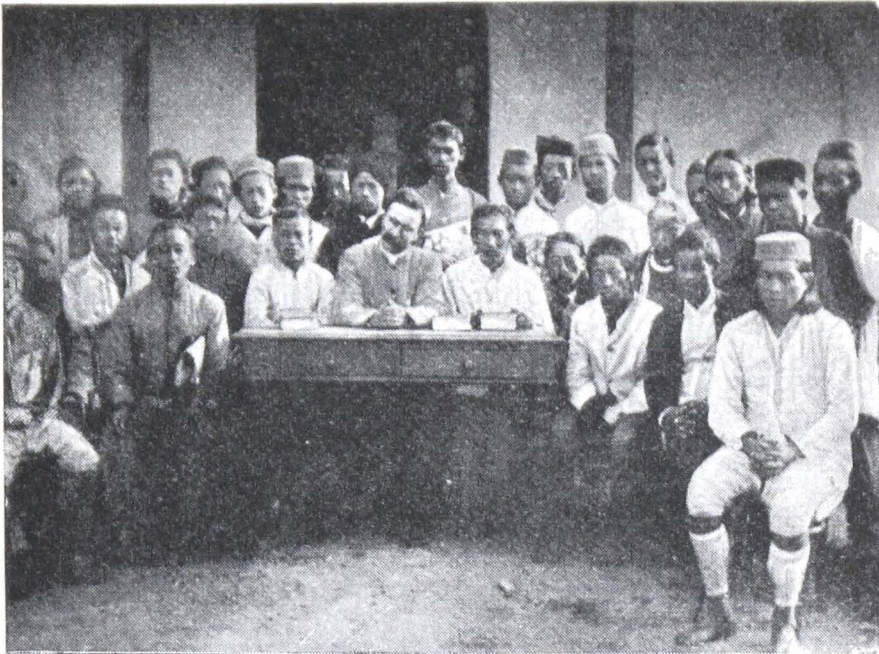
A CATECHIST, HIS FOUR ELDERS AND THREE TEACHERS.

college curriculum had as yet been prescribed." If we substitute "catechistships" for "readerships" in this quotation, we have an exact description of the position of the catechist.

The ELDERS find their counterpart in the *Kyumi* already described, or in the corresponding *Barhau*li (Nepalese for "old man"),

and the DEACONS in the *Bhandari* (Treasurer). The order of EVANGELIST the Mission seeks also to establish, and so to revive the full apostolic pattern.

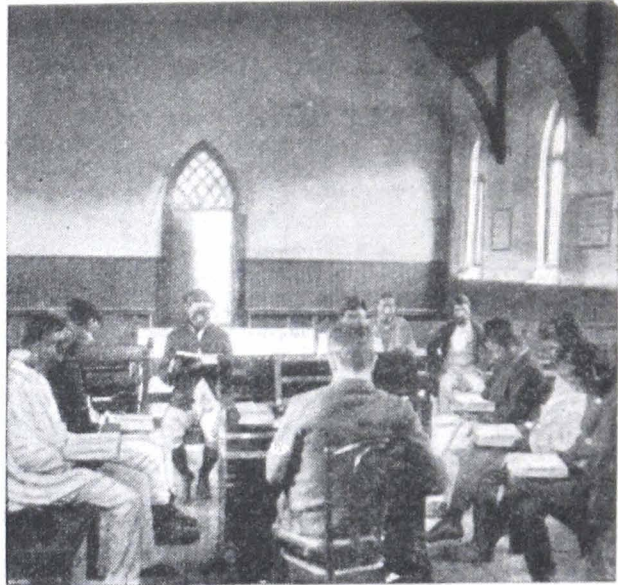
The home Church Courts—Kirk Session, Presbytery, Synod, and General Assembly—have their counterpart in the Himalayas, in



CENTRAL PANCHAYAT.

rudimental form it may be. The KIRK SESSION is indicated in the congregational *Panchayat* or committee of each Church, composed, however, of all heads of families, as well as the elders. As the Churches grow, the necessity of limiting the numbers becomes apparent. Before the *Panchayat* all matters bearing on the membership of the congrega-

tion first emerge ; and these are, if necessary, referred to the central *Panchayat*, which is also theoretically composed of the heads of all the families of all the congregations, though in practice it is chiefly confined to the catechists and any elders who may accompany them when they come to Kalimpong the first week of every month. At that time not only are questions of Church membership and discipline and extension dealt with in the Church Court proper, but the catechists (and less frequently the teachers also) are regularly taught for a couple of days on Bible and other subjects by the missionary, and various meetings are held bearing on the work of the Church. This central *Panchayat* corresponds partly to the PRESBYTERY, though there is also a regularly constituted Presbyterian body, which at present, in the absence of any ordained natives, is confined to the seven Scottish male missionaries



TEACHING THE CATECHISTS IN
MEMORIAL CHURCH.

of the three divisions of the Mission. These also form the Eastern Himalayan Mission Council for the discussion of the less purely ecclesiastical affairs. The Presbytery might, when the different divisions have thoroughly developed, be the nucleus of a SYNOD. And



THE MISSION COUNCIL.¹

Dr. Ponder, Mr. Kilgour, Mr. Macara, Mr. Graham,
Mr. Turnbull, Mr. Sutherland.

when a GENERAL ASSEMBLY is possible, it will, we trust, represent a wider area and other brethren than those of the present Eastern Himalayan Mission District.

There is even now, though not in an ecclesiastical sense, a general assembling of

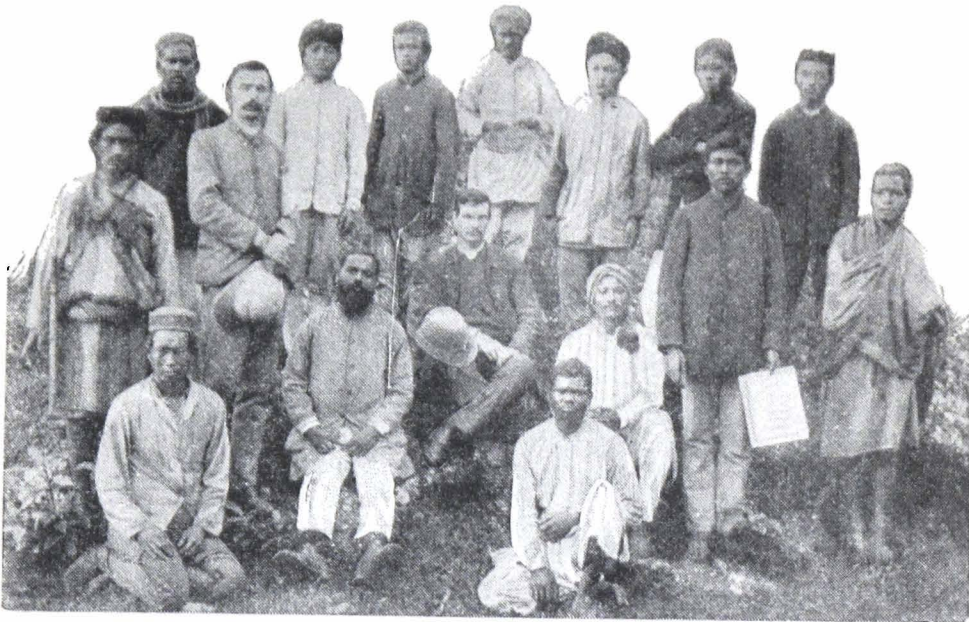
¹ Mr. Mackenzie (see p. 48) is also a member.

the people at the annual Christian *Mela*, or gathering of Christians from the whole district for a few days each autumn. It is a time of common worship and conference and rejoicing. The mobilisation of the whole forces encourages the several battalions, and is, moreover, a valuable demonstration in the eyes of Christians and non-Christians. Of late a new development has come in connection with it in the shape of a Bible School.¹ Most of the Christians are crofters, whose time is more or less at their own disposal, and they can thus, at a slack time, arrange for one or two of a household to stay on at Kalimpong for ten days' systematic instruction. These gatherings for Bible study and the deepening of spiritual life are specially helpful for a people many of the elder of whom are illiterate.

An important departure has been the establishment of Guilds, naturally suggested by the support of the Mission by the Home Guilds. There is but one Woman's Guild, that at Kalimpong, but several of the parishes have branches of the Church of Scotland Young Men's Guild. The branch at Kalimpong, with its meetings for Bible study and general knowledge, has proved itself to be one of the best factors in the Mission work. Some of the natives are

¹ See photograph of Bible School on p. 131.

good talkers and keen debaters at the Guild meetings, and from their consideration of various subjects valuable suggestions have arisen and many advances made.



YOUNG MEN'S GUILD, MEMBERS OF FIRST COMMITTEE.

THE GUILD MISSION, KALIMPONG

A FEW FIGURES

AS AT 1ST JANUARY 1897

European Missionaries—

Men 3, Wives 3, Nurse 1 7

Indian Agents—

Evangelists 12, Colporteur 1, Medical
Assistants, 7 20

Teachers—Male 41, Female 3. 44

— 64

Native Christian Community 1386

Scholars in 32 Schools 792

Note.—In the whole (threefold) Eastern Himalayan Mission of the Church of Scotland there were at the same date—

7 male European missionaries (6 of them married); 4 European lady missionaries; 30 catechists; 96 teachers; 40 congregations; 81 schools; 2396 native Christians; 2406 scholars. The growth of the native Christian community is indicated by the following table:—

1870	.	.	.	Mission begun
1874	.	.	.	First Baptism
1880	.	.	.	130 Native Christians
1885	.	.	.	599 „
1890	.	.	.	1192 „
1897	.	.	.	2396 „

CHAPTER XII

HANDING ON THE TORCH

A CHRISTIAN, it has been said, needs two conversions—the one to God for his own salvation, and the second to care for the salvation of others. The statement, though perhaps open to objection, suggests a truth which is abundantly evident in the history of the Church as in the experience of the individual. In both cases periods may be found when the logical outcome of the Redeemer's command is ignored, and the genius of Christianity misunderstood. The second conversion follows a time of religious revival. History, in this respect, will be found to repeat itself, and the little native church at Kalimpong gives one more example of it.

How it came about will best be described in the following article contributed by the writer in July 1892 to the *Guild Life and Work* while the subject was fresh in his mind :—

A CHAPTER IN RECENT CHURCH HISTORY.

ON THE MODEL OF ACTS xiii. 1-5.

Now there were in the Church that was at Kalimpong certain catechists and teachers and other disciples. As they ministered to the Lord, the Holy Ghost said, Separate me Sukhman and Jitman for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Bhutan. And they had also Karnabir to their minister.

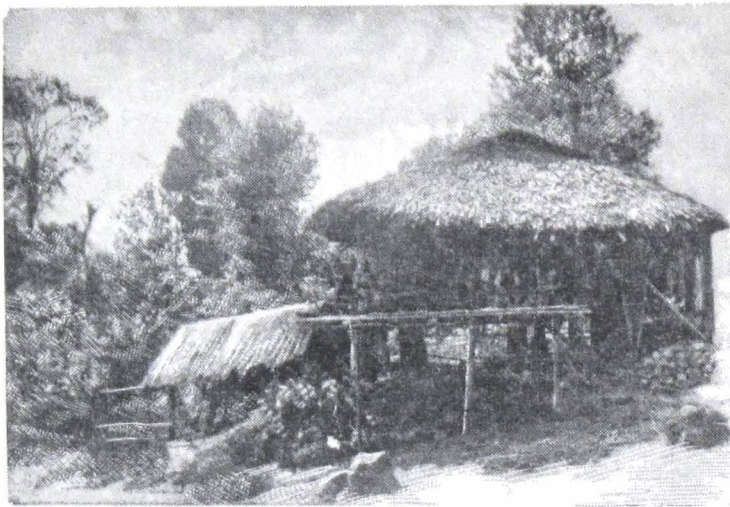
A feeling of disappointment, if not of resentment, may be in the minds of some who read the above modern adaptation of St. Luke's words. But they are written advisedly, and in the belief that before this chapter ends their use will be justified. The Holy Ghost is now working for the spread of the Gospel as in the beginning. In so far as we disbelieve this or fail to realise it, the coming of the kingdom is hindered. There is a subtle temptation to think that in our time the conditions of work are as far removed in method as in years from those of the Apostles, and that we cannot expect like guidance and success in the work. This seems to be the humble attitude. But it is a false humility, proceeding from an obscuration of the true method of work, and of the real source of power—God's Holy Spirit working through God's people as His instruments.

The Holy Ghost said to the "ministering" disciples, "Separate me Barnabas and Saul." This, with the implied ready response to the call and the bare mention of the setting forth, is the mere summary of what would likely be a matter of much and long consideration for the Church at Antioch. How we should like to have the details, to read the account of the discussions, to hear the objections against as well as the arguments for the departure, to know how, after deliberation and

prayer, the duty of the Church appeared plain to every one, and how the men who had been signally owned of God in that huge city of wickedness were sent off without a murmur.

To fill in some of the details regarding the first mission to the people of Independent Bhutan is the object of this chapter.

The call of the Holy Ghost has been heard at intervals, and with progressive clearness, for nearly eighteen months. An account of the first resolution of



HOUSE IN BHUTAN.

the native Church was given in the *Guild Life and Work* for April 1891. Two of the catechists, it was said, “had just been for an evangelistic tour in the Dooars towards Bhutan, and they came back burdened with the thought of the great world lying just beyond as yet untouched by the Gospel. The matter was talked over and made a subject of prayer. ‘Why should not the native Church here have a Mission to Bhutan?’ was asked. Every heart seemed prepared to respond, and there and then we determined to do what we could in accordance with the following resolution :—

“We, the undersigned, met together at Kalimpong on the evening of Wednesday, 4th February 1891, being of one mind and waiting for the outpouring of God’s Holy Spirit, resolved in the spirit of prayer and faith to institute the Kalimpong Foreign Mission to Bhutan, to be supported by the prayers and money of the Christians within the Guild Mission District. We do this because we take it to be the will for us of our Lord and Master, and in the belief that to hand on the light of the Gospel to others will, at the same time, bring blessing upon our own congregations. We, as in God’s presence, resolve, by all means in our power, to forward the interests of this Foreign Mission.” Funds were collected, and it was resolved to support a Bhutia student in the Training School with a view to his being eventually sent to Bhutan as missionary. But the Bhutia grew tired and left the school. In the *Guild Life and Work* for June 1892 was told the story of the next stage in the development of the Mission. “Some of the brethren were getting rather down-hearted, but help came from an unexpected quarter.” Sukhman,¹ the



BHUTANESE FAMILY.

first catechist of the Mission, who went to Kalimpong sixteen years ago, “now feels the call to pioneer Independent Bhutan. . . . In a quiet way, in his own clear, terse, and eloquent style, he told of his conversion, baptism, and subsequent work, and how of late he heard the voice summoning him forward. . . . His offer was accepted with acclamation, and as the various

¹ For Sukhman’s photograph, see p. 58.

speakers gave vent to the feelings of the meeting, there were not a few tears shed. . . . Now Sukhman is to visit every Christian household in the district, and to make a personal offer of his services to each, and it is hoped he will go off on his journey—one fraught with no little danger—in July, leaving his wife and family to the care of his brethren and to God.”

So had it seemed good to us, but it was not to be the leading of the Holy Spirit. Instead of going round the Churches to get the alms and probably the praise of the Christians, Sukhman was kept in his own house for the next three months, to be tried and so strengthened. For six weeks his wife was at death's door, his family also fell sick, and then he himself, worn out with watching over them, became very ill. Temptations assailed himself from within and without. For example, his father-in-law, a heathen Headman of Kalimpong, came with a message from the Lamas that one of them had had a dream, and that if Sukhman did not put up a votive flag to the Evil Spirit his wife would die. The sight of the sick wife and family naturally made him think of what it might be when he was not present to help them. His own illness suggested his possible state in a strange land. Of late his face looked a little sad, and the fear crossed our minds that he might be repenting of his offer.

The catechists and teachers assembled for the monthly Panchayat on 12th July. Our portion for Bible study in the ordinary course was Acts ix. 16, and in the Prayer Meeting on the 13th our subject was the First Foreign Mission Meeting at Antioch. At our Foreign Mission Meeting that evening the speakers were on fire, and we continued much in prayer. It was laid on our hearts to suggest that a companion should be sent with Sukhman, even though he should only go as an attendant, like John Mark. Immediately Naiman,

the Dooars' catechist, got up to say that Jitman of Nagrakata had been asking when Sukhman was coming, as he wanted to go with him, but that he (Naiman) had not considered the sending of a second missionary feasible, and so had not previously mentioned the offer. Here, we said, is Barnabas, not Mark—a man known to be full of the Holy Ghost and of good works. How we did praise God! But the cloud was still on Sukhman's face. "I'll do what the brethren decide," said he, "but now there is great danger from the swollen rivers." "Jitman told me to tell Sukhman he could show him the good roads into Bhutan," rejoined Naiman. And then our thought was, Who is to be the John Mark of the band? We felt that one would be found. A committee was appointed to consider ways and means.

The cloud on Sukhman's face had lifted by the morning. At our monthly "Love Feast" (breakfast) he said he had to confess his faults to his brethren. The Devil had been trying to put obstacles in the way, but these had been wonderfully removed. He had had some mercenary thoughts in the prospect of raising funds here and there, but he had been kept in a house of sickness, and these had been destroyed. The swollen rivers and his own weak state was the final suggestion of the Evil One. Jitman had been sent to remove these excuses. And now he was eager to go at once, and that forenoon with what joyful interest did we trace in the Acts of the Apostles the history of that first great missionary journey to the Gentiles. Never had it appeared in the same light.

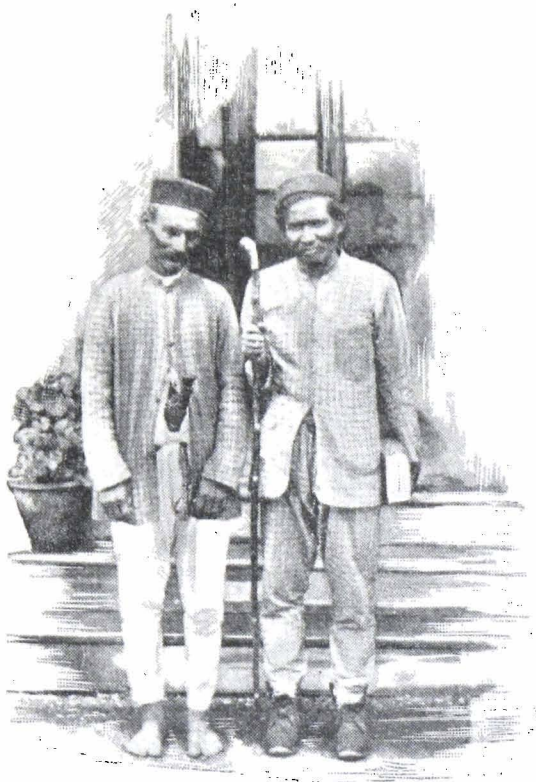
Next morning at half-past six we met to bid Sukhman God-speed, and to remember Jitman. We partook of Communion together; and, after the pattern of the Antioch Church, the catechists and ministers (Mr. Kilgour and the Guild Missionary), as representing the

whole body of the people, laid their hands on Sukhman's head, and accepted the responsibility of sending him as our ambassador for Christ.

Several of the younger brethren seemed willing to go in the *rôle* of John Mark. But it is an old man, Karnabir, who has been called. He went to Sukhman and

asked to be taken as attendant. But there was the objection that he was as yet a Hindu. He had, however, for years known of Christ from a Christian brother and son, and he asked for baptism before leaving. This was granted to him on the 13th, the evening before Sukhman and he set off to Bhutan, *viâ* Nagrakata where they expect to be joined by Jitman.

The Committee of ways and means resolved that a sum should be given monthly to Sukhman's wife and four



KARNABIR AND JITMAN.

children; that, if need be, the same should be done for Jitman's wife; and that whatever might be over—much or little—should be sent to the front as occasion offered. The missionaries get no stated pay, and they go forth content to be in want or to abound, and in no case to accept for themselves anything but their food and clothing. Sukhman was the best paid man in the Mission service, and Jitman a most valued employée of a tea-planter, who is a good friend to the Mission.

The exact analogy between Antioch and Kalimpong was not long maintained, and again we quote from a letter to the *Guild Life and Work* written a month later than the preceding—

To last month's letter I could only add from Darjeeling a postscript telling the mere fact of Sukhman's tragic death. My idea was that he had started for Bhutan, but he had not. Everything was ready on the Thursday morning, but a heavy fall of rain made the party delay for an hour or two, during which time Sukhman's wife was suddenly seized with a violent choleraic attack. He waited till she recovered on Saturday, and then planned to leave on Monday. But on Sunday morning he too was attacked with cholera. When his brother, Megbar Singh, was going off at seven o'clock to conduct service in a neighbouring village, Sukhman called after him not to go, as he felt he would not survive the day. And his prophecy was true; for within twelve hours of the first seizure his spirit had gone.

Sukhman died as he lived, a witness to the power of the Gospel. He talked freely with his friends of his departure, and spoke fit words of counsel and consolation. Of two subjects especially he talked—his family and the work in Bhutan. Both, he knew, were in God's hands, and would be cared for. It was a great comfort to him that his brethren had already undertaken for the support of his family. On the previous day, in talking with his wife of his children, he told her to be sure to send them regularly to school during his absence, and said if he did not return from Bhutan he would still see them from above. When he could no longer speak, he, in answer to questions, indicated by his expression that his faith was firmly fixed on his Saviour's love.

Sukhman's death cast a gloom over our last Panchayat. But it was not a gloom which damped the missionary ardour. The death was rather felt as a louder call for going forward. The standard of the Cross, if not actually raised on the soil of Bhutan, had been taken there in spirit by their brother, and it must be borne onward. Arrangements were made to provide for Sukhman's widow and five children. Karnabir (Mark) was asked to join Jitman, and it was left to them in the meantime to do as the Spirit led them. One of the oldest Catechists expressed his desire to take part in the work, and we believe that a great impetus has been given to the missionary movement among us.

After Sukhman's death Karnabir and Jitman carried on the work. Latterly they were stationed at Rungamutti on the southern frontier of Bhutan. The native Church contributed not only to their support but have also accumulated a balance in the Savings Bank to be ready for the time when a successor to Sukhman would be found. As yet, little result in the shape of baptisms can be reported, and the native Church has lately sustained another heavy loss in the death of Jitman and his wife from the same dread cholera. Of the original band Karnabir alone is left.

Bhutan needs the Gospel. William Carey felt it laid on his heart and made an ineffectual attempt to reach it by missionaries. Few countries, indeed, present soil less likely to

produce immediate results than this sadly distracted land of freebooters and raiders, ever on the defensive against each other. Our Indian Government keeps them in check by stopping, if need be, the yearly payment made in lieu of the Dooars district taken from them, but really given more as a "guarantee of their good behaviour." The



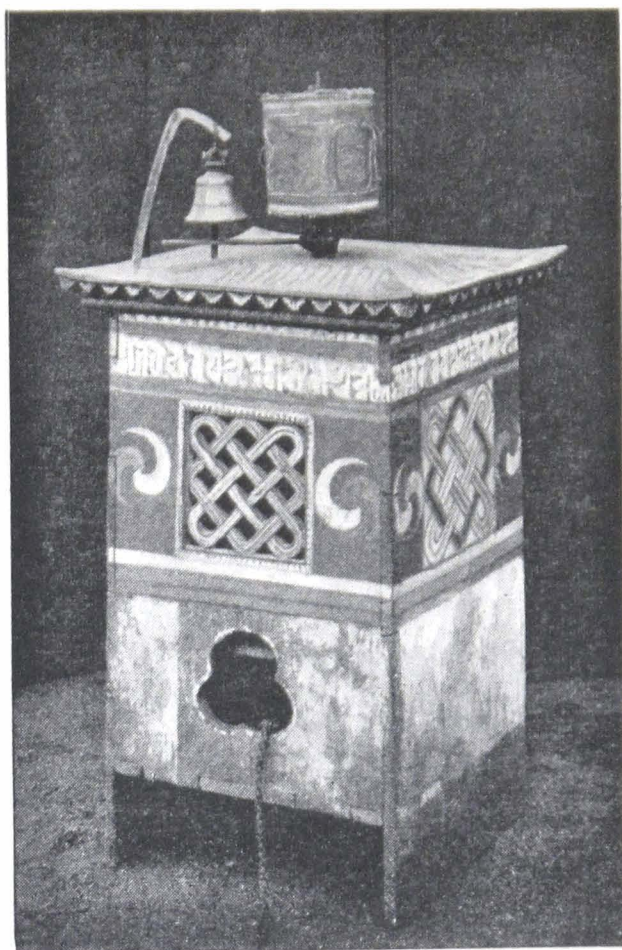
PHADONG BUDDIST MONASTERY IN SIKKIM.

Bhutanese have an unenviable notoriety among the other hill-peoples. When a mother wants to threaten her child into silence, she says, "A Bhutia is coming." The Nepalese and Lepchas, settled in Western Bhutan, have two doors to their houses, an unusual thing for them. The second is to provide a means of escape should the Bhutanese enter by the other. Might is right. Polyandry abounds. The people are



MASKED LÁMAS FROM PHADONG MONASTERY DRESSED FOR ACTING A PLAY.

under the power of the Lámas whom a British envoy to Bhutan before the war of 1865 described as "the most immoral of the most immoral people on earth." A natural result is that the population is decreasing.

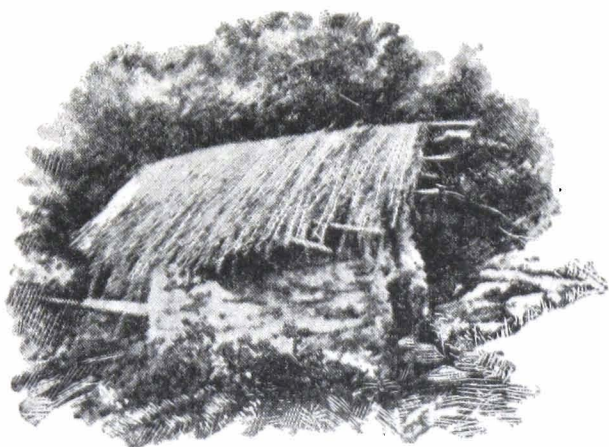


LARGE PRAYER-WHEEL FROM BHUTAN.¹

In closing his scholarly book on *The Buddhism of Tibet, or Lámaism*, now the standard work on the subject, Dr. Waddell writes :—

¹ The cylinder within is made to revolve by pulling the rope which is attached to a crank. Each revolution is marked by the ringing of the bell.

Prayers ever hang on the people's lips. The prayers are chiefly directed to the devils, imploring them for freedom or release from their cruel inflictions, or they are plain naïve requests for aid towards obtaining the good things of this life, the loaves and the fishes. At all spare times, day and night, the people ply their prayer-wheels and tell their beads and mutter the mystic six syllables—Om ma-ni pad-me Hum! “Om! the Jewel in the Lotus, Hum!”—the sentence which gains them



PRAYER-HOUSE, CONTAINING PRAYER-WHEEL DRIVEN BY WATER-POWER.

their great goal, the glorious heaven of eternal bliss, the paradise of the fabulous Buddha of boundless light — Amitābha.

Still, with all their strivings and the costly services of their priests, the Tibetans never attain peace of mind. They have fallen under the

double ban of menacing demons and despotic priests. So it will be a happy day indeed for Tibet when its sturdy, over-credulous people are freed from the intolerable tyranny of the Lámás, and delivered from the devils whose ferocity and exacting worship weigh like a nightmare upon all.

The state of Bhutan is worse than that of Tibet, but the grace of God is sufficient even for the Bhutanese. One day the writer was walking along the frontier, and, looking eastward towards Bhutan, he saw the dark

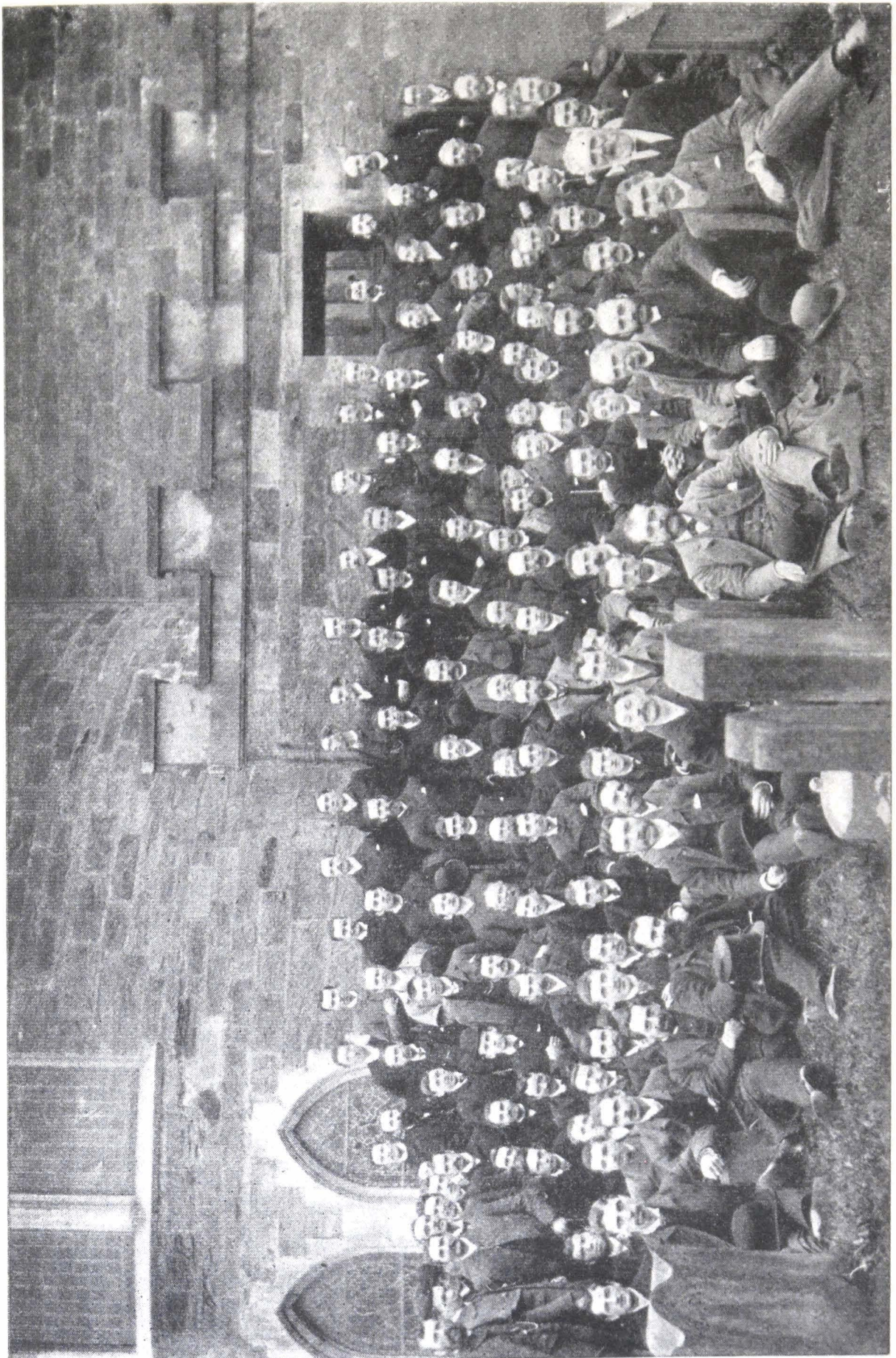
storm-clouds overspread the whole country. But in front, stretching from north to south, appeared a perfect rainbow of marvellous brilliance. The scene seemed typical of the thick spiritual darkness brooding over the land with the bow of promise through the approach of the Sun of Righteousness. And that bow seemed to be God's finger beckoning His people on to do what they could to stem the flood of iniquity by telling the Bhutanese of the New Covenant between God and man. And it seemed also to be a reminder of that sure promise "Lo, I am with you alway."

CHAPTER XIII

HOLDING THE ROPES

A VISIT to a great Arsenal or to the strategist's room in a war office revolutionises for most of us the conception of warfare. There we have it impressed upon us that to the soldiers at the seat of operations belongs not the whole victory. And so it is in the fight of faith. The missionaries go not on their own responsibility alone, but are sent forth by the Church, whose societies and committees and members provide the necessary faith and prayer and means which are the sinews of war. It was Dr. Carey who, one hundred years ago, gave classical expression to this thought before the first British Protestant Missionary Society. Andrew Fuller had said, "There is a gold mine in India, but it seems almost as deep as the centre of the earth. Who will venture to explore it?"

"I will venture to go down," replied Carey,



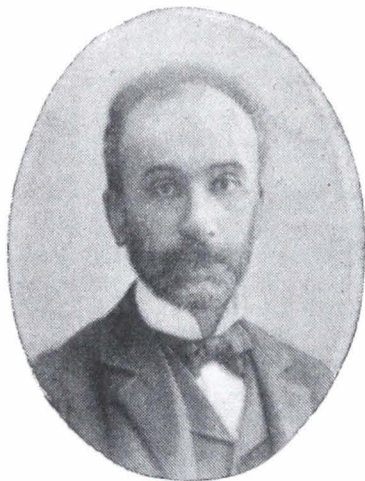
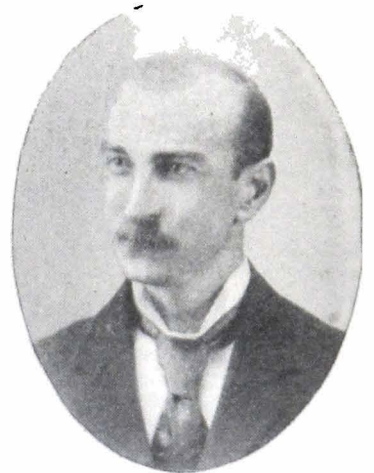
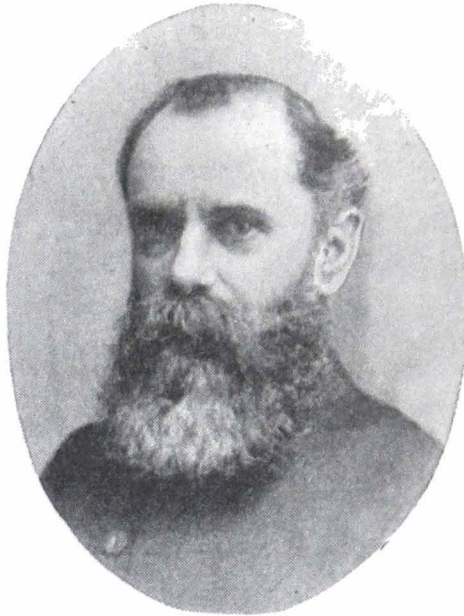
DELEGATES TO THE KIRKCALDY YOUNG MEN'S GUILD CONFERENCE, 1888.

“but REMEMBER THAT YOU MUST HOLD THE ROPES.”

It was after a scene of memorable missionary enthusiasm at the Young Men's Guild Conference held in Kirkcaldy in 1888, when the first Guild Missionary was set apart, that he impressed this thought upon the delegates by quoting Carey's words. Their promise in response, made through their chairman the Rev. W. Robertson, they have loyally kept.

As will have been evident, the foundations of the Mission had been laid and much work already done in the Kalimpong district by Mr. Macfarlane, Mr. Sutherland, and their fellow-labourers. The hearty co-operation of the Guilds, however, led to much expansion in various departments.

The Young Men's Guild itself is but a recent development in the life of the Church of Scotland, having been founded in 1881. Its success proves that it has met a want in the Church's organisation, and already there are 681 branches, with a membership of 25,871. Its motto is, “We seek the Kingdom of God and His righteousness,” and its object is stated to be to unite “societies which have for their object to serve the Lord Jesus Christ, by promoting the spiritual and intellectual life of young men, and by encouraging them to undertake works of Christian usefulness.”



YOUNG MEN'S GUILD OFFICE-BEARERS.

Top Row.—Mr. G. M'Alpine, Secretary ; Rev. Dr. M'Murtrie, Convener of Church's Foreign Mission Committee ; Rev. Duncan Campbell, B.D., Vice-Chairman of Guild.

Middle Row.—Mr. Ninian Hill ; Rev. Wm. Robertson, M.A., Guild Chairman ; Mr. J. W. Douglas, Editor of *Guild Life and Work*.

Bottom Row.—Mr. James Craig ; Mr. M. G. Thorburn, Chairman of Missionary Council ; Mr. W. H. Mill, Mission Treasurer.

Photo of Professor Charteris, the Founder and Honorary President of the Guild, at p. 79.

An active Society with this aim was bound, sooner or later, to realise the binding character of the Master's last command, and have laid upon it the burden of heathendom. The care of the Kalimpong Mission gives it not only an opportunity of discharging this duty, but also binds together the members by objectifying their common aim of service, and otherwise proves through its reflex influence a great blessing to the home branches in their Bible study, literary pursuits, and other work. The growing interest in the Mission is shown by the steadily increasing amount of gifts, which were in 1889 £379; 1890, £467; 1891, £651; 1892, £662; 1893, £769; 1894, £772; 1895, £890; 1896, £1146.

The Woman's Guild (founded 1888) took up the Medical part of the Mission in 1891, built the Charteris Hospital and sent out Dr. Ponder in 1893, and Miss Ponder as nurse in 1895. Its members consist of women "who are engaged in the service of Christ in connection with the Church, or desire to give help to any practical Christian work in the parish, as well as all who are receiving Christian teaching and looking forward to Christian service." The Woman's Guild finds in the Charteris Hospital an outlet for but a small part of the missionary enthusiasm of its 380 branches with 26,401



WOMAN'S GUILD OFFICE-BEARERS.

Honorary President.—The Dowager-Countess of Aberdeen.
Mission Secretary and Treasurer.—Miss M'Inroy; *General Secretary.*—Miss Johnston.
President.—Mrs. Charteris.

members, but the work at Kalimpong gives, as in the case of the Young Men's Guild, an

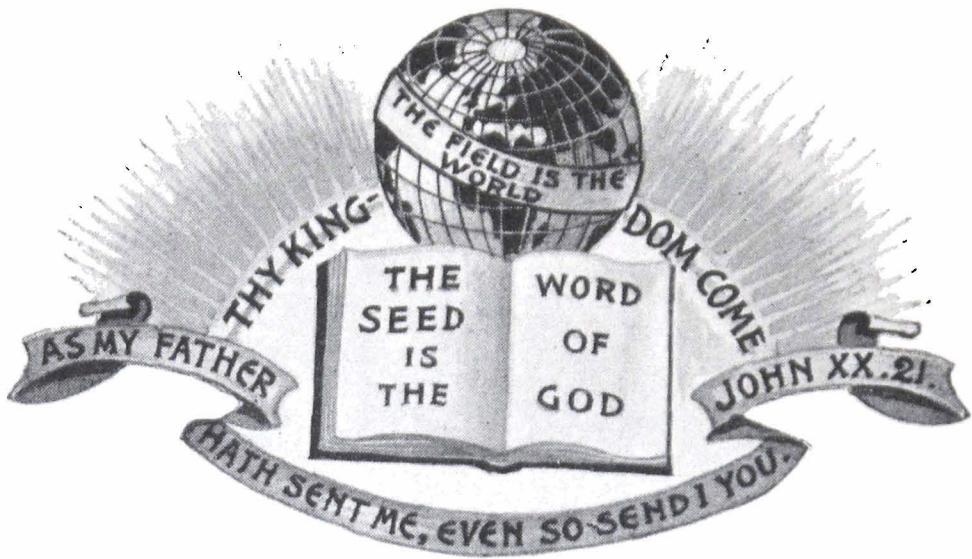


HANNAH, FIRST INDIAN
DELEGATE TO A WO-
MAN'S GUILD CONFER-
ENCE (*Edinburgh, 1897*).

object for focussing its united interest and a stimulus to its wider diffusion. The Church of Scotland's scheme for the organisation of Woman's Work, of which the Guild is a part, has its highest development in the order of Deaconesses, the first established by any branch of the Reformed Church as such; and some of the Deaconesses have a valuable sphere in stimulating the members

of the Guild by visiting them.

Kalimpong and its Mission are immeasurably stronger from the prayerful interest of the womanhood and manhood of the Church of Scotland, and in the missionary vigour and devotion of the Guilds we see high hope, and rich promises of the coming of the Lord's Kingdom in that part of the Himalayas, and thence—across the threshold—into those



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