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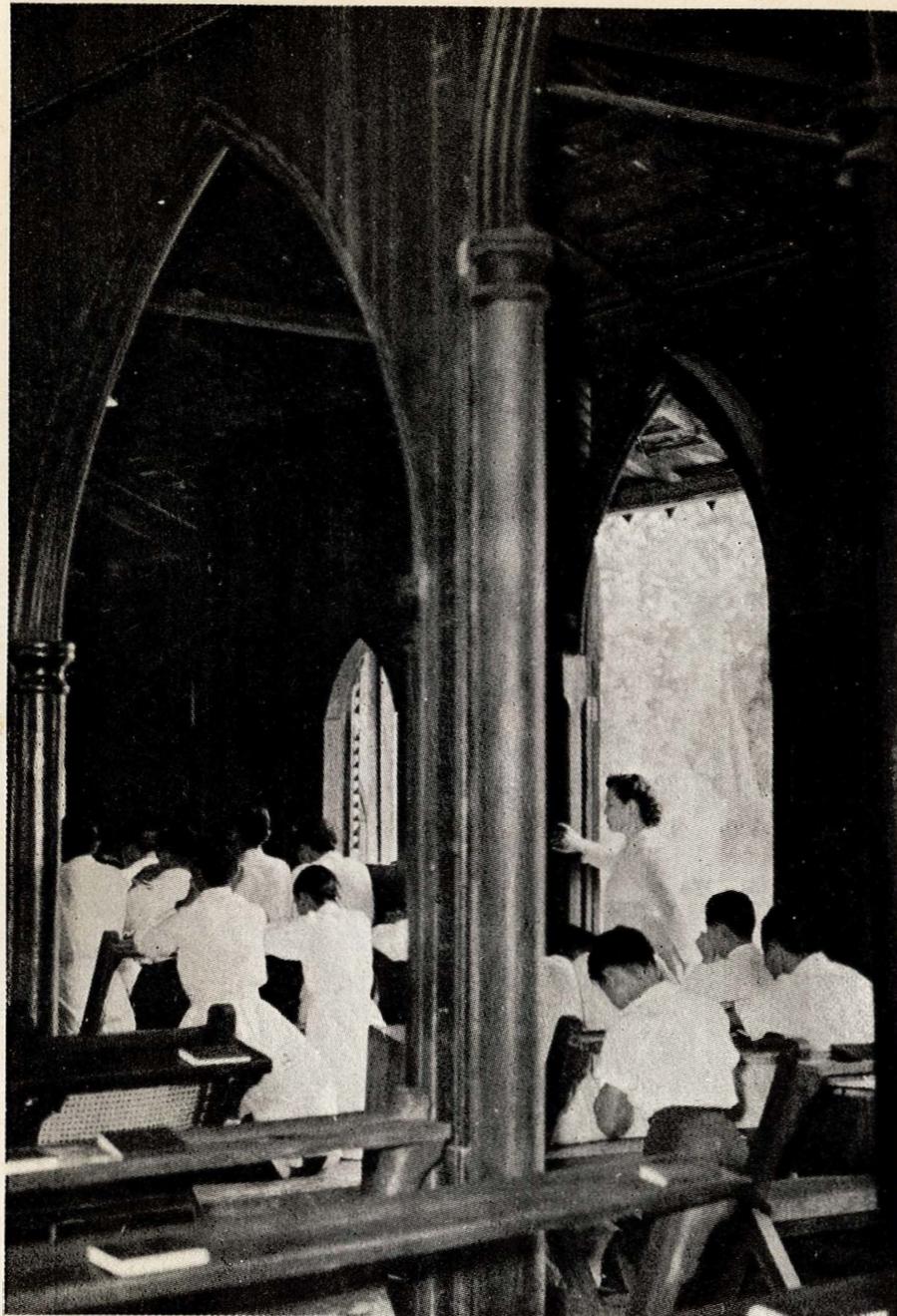
DIOCESE OF BORNEO

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Lady Chapel, at Thomas's Cathedral, Kuching

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DIOCESE OF BORNEO

1855 — 1955



PUBLISHED BY THE CENTENARY COMMITTEE OF THE
DIOCESE OF BORNEO

PRODUCED BY BERNARD H. CHARLES

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Lambeth Palace S.E.1.

The Diocese of Borneo had its first beginning in 1855. For one hundred years its history has been written, under the guiding hand of the Holy Spirit of God, by a succession of Bishops and Priests and by the company of faithful Lay men and women and children whom they served, among the Sea Dayaks and the Land Dayaks and in Korth Borneo. For most of the time there was exterior peace; and the Church could get on with its work, facing always the difficulties of limited resources and of the stubborn reluctance of people to accept the call of Christ, but in face of such things steadily building in faith and working in love for the increase of the Kingdom of God. Then came the shattering disruption of war and enemy occupation and the Church in chains: but faith failed not nor was the fire quenched.

The present Bishop, eighth in succession, has had the challenging and constructive task of leading the Church into fresh times and fresh tasks: and here for the encouragement of the whole Church comes the centenary of the diocese and the building of the new Cathedral. We join you in praising God for all who by their faith have brought you to this hour. With the great cloud of witnesses here on earth and in the Church triumphant to encourage you, may you press on in faith and hope to reap the harvest of the labours of the past and to sow good seed to bear its fruit in the years to come.

God bless you all and His name be glorified in you.

Jeffrey Cantuar.

21st March, 1955.



River Travel

(ONE)

THE FRAMEWORK OF ONE HUNDRED YEARS

THE History of the Christian Church in Borneo is written in the lives of all those of many races who have tried to follow Christ in this land. Our Historical Souvenir contains special articles dealing with the three main branches of our history, the Sea Dayak, the Land Dayak and North Borneo. But the heart and centre of the brochure is the illustrated Epistle for St. Thomas's Day, because the heart and centre of the Church in Borneo inevitably lies in Kuching, the capital of Sarawak, where stands the Cathedral Church of St. Thomas. These few lines are designed to provide an introduction.

As early as 1846 the Rev. C. D. Brereton — clearly a man of wide vision — delivered an address in England concerning "the proposal for the Foundation of a Church, Mission House and School at Sarawak." The next year Rajah Brooke visited England and an important meeting of dignitaries of the Church was held at which the Rajah spoke warmly of the suggestion to launch a Mission. Luckily — by God's plan and grace — the ideal man was available, the Rev. F. T. McDougall, F.R.C.S. — priest and doctor. No time was lost; public subscriptions flowed in, and Francis McDougall and his wife Harriette set out late in 1847 on their long journey. They landed in Kuching on St. Peter's Day, 1848. Soon the sound of saws, axes and hammers filled the air on Mission Hill — a considerable area of jungle-covered hill — given to the Church by the Rajah. A large house was built, children were taken in for instruction and were adopted, and a fine wooden Church erected capable of holding then some 250 persons (though there cannot have been more than 10 Christians in the land). On 22nd January, 1851, Bishop Wilson of Calcutta (within whose jurisdiction Kuching then lay) consecrated the Church to the glory of God and in honour of St. Thomas. The stability of the work was insured when in 1854 the S.P.G. undertook responsibility for this new Mission, and the following year Francis McDougall was consecrated as the first Bishop of the new Diocese of Labuan and Sarawak.

Kuching is predominantly a Chinese town, and from the beginning the Chinese have formed a very strong part of the Christian Church in Borneo.

The two great Schools, St. Mary's and St. Thomas's, which grew out of the tiny beginning in the Mission House, have been wonderfully instrumental in bringing great numbers of Chinese into the Church.

When in 1868 McDougall was compelled to resign owing to ill-health, Walter Chambers (already a missionary in the Sea-Dayak area) succeeded him and was also given episcopal oversight of the Malay Peninsular. When he was succeeded in 1881 by George Frederick Hose that 'oversight' became an integral part of the one Diocese of Singapore, Labuan and Sarawak — clearly an impossible task. It was during this time that Chung Ah Luk was ordained as the first Asian priest in the Diocese. After 27 years Hose resigned to be succeeded by Rupert Mounsey, as Bishop of Labuan and Sarawak only. Able to concentrate upon Borneo alone he soon made his work felt. He set up the Diocesan Office in the Bishop's House and formed the Borneo Missionary Association which has worked in England for the support of the Diocese ever since. Increases in the staff made possible the re-opening of many chapels which had been closed and the continuation of work in neglected districts. Things were moving forward and then, unhappily, the Bishop was compelled by ill-health to resign.

Logie Danson, a missionary in Malaya, was consecrated the fifth Bishop. He built well and strongly on the firm foundation laid by Bishop Mounsey. There was a bigger staff, but seeing the advantage of the Church being served by the people of the country he founded the College of the Holy Way at Kudat in which four Chinese were trained for the Ministry by Rev. E. Parry. A Land-Dayak and three Sea-Dayaks were also ordained, receiving their training in their own districts. The other articles tell of the growth outside Kuching — though reference must be made to the opening of the great Oil Fields and the beginning of Christian work at Miri. In Kuching the work was increasing and the old Cathedral was repaired and enlarged as far as the site allowed.

When Logie Danson resigned in 1931 and Noel Hudson was appointed to succeed him there was a staff of twenty two priests of whom twelve were Asians. Though progress was held up by the great trade depression of the period, yet the Community of the Resurrection served for four years in the Diocese and trained another four Asian priests. In 1938 Bishop Hudson was called to England to become General Secretary of S.P.G., and Francis Hollis was appointed in his place. At this time the Japanese war was looming, and in about two years Borneo, unable to defend itself, was quickly overrun. Of the European missionaries some escaped and those who remained were interned. For the years of the war missionary work was nearly at a standstill. Some of the Mission Buildings were destroyed, some were used as stores by the Japanese, some dropped to pieces for want of repair. There was no financial support for the Mission workers and they had to fall back on their paddy planting, but many of them carried on such spiritual work as was possible under the circumstances. At the end of 1945 when the war was over and the internees freed, work began again with a terribly depleted staff. The effects of the internment proved finally disastrous for the Bishop and ill-health forced him to resign in 1948.

When Nigel Cornwall was consecrated eighth Bishop of the Diocese (changed now to Borneo instead of Labuan and Sarawak) an up-hill task



Bishop McDougall



Mrs. McDougall

St. Thomas's Cathedral C. 1912





Left: H.R.H. The Duchess of Kent laying the foundation stone of the New Cathedral.

Below: New Cathedral (drawing).



awaited him. There were now only four European priests and eleven Asian (5 Chinese, 5 Sea Dayak, and 1 Land Dayak), and four women workers. The Schools were in ruins or in desperate need of repair, Churches and houses in like condition, and next to no equipment left. But there were friends in plenty who helped by their prayers, sympathy and generosity in the work of restoration — a long process not yet completed though much has been accomplished. The Cathedral Church of St. Thomas was one of the sufferers. Repairs were carried out but at best they could only be of a temporary character. Virtual reconstruction was needed and this would have been impossible on a site already too small for the growing congregation. The decision was therefore taken to build a new Cathedral and Parish Church on a site very close to the old one, and on June 15th 1952 H.R.H. the Duchess of Kent laid the foundation stone. This Centenary Year, 1955, sees the work of the building in full swing, thanks to the generosity of so many.

Following the past tradition of developing the Asian Ministry, a Divinity School, the House of Epiphany, has been built, this time in Kuching. Here a number of young men, Sea and Land Dayaks, are being trained for the Ministry under the care of Fr. Peter Howes. One Sea Dayak is in training also at St. Francis's College, Brisbane, one Chinese at the Kelham training centre near Adelaide, and another at Cuddesdon College in England; so this most essential work goes forward steadily, and one of the main features of the Centenary is the ordination of one Sea Dayak to the priesthood and eight of these men to the Diaconate.

A hundred years have gone by and we look back on the work achieved of building the framework of the Church in Borneo. There have been ups and downs, the fault so often of circumstances, but the foundations and the joints are sound and the work goes on. We of today can build ourselves into that framework with confidence and humility, remembering with thanksgiving the lives of those who have served before us. To the work there is no end, until "The Son of Man cometh" and of that day and hour knoweth no man.

(TWO)

THE CHURCH AMONG THE SEA DAYAKS

MISSIONARY work among the Sea Dayaks began in the year 1851, when the Rev. W. Chambers, afterwards the second Bishop of the Diocese, was sent to the Skrang River. According to native report Fr. Chambers took up his residence opposite the mouth of the Skrang on the bank of the Batang Lupar, where the Government had built a fort to hold in check the warlike upriver natives. However, after a few months he was requested by His Highness the Rajah, Sir James Brooke, to desist from work among the Skrangs, as at that time, led by their chief, Rentap, they were in arms against the Government. So Fr. Chambers went to Banting and founded the Mission there. "No record exists, and no tradition is to be found, among the people," wrote the Rev. F. W. Leggatt later, "of any baptism or any other mark of success in the Skrang..." In 1887 Fr. Leggatt made another effort. He went up river to Mali where he built a small house for himself and also a little Church. There were some baptisms, and an old cemetery contains a few Christian graves, but after two years he was recalled to Banting and the little station left in charge of a catechist.

Fr. Chambers worked steadily in the Lingga district and in due course established his headquarters on Banting Hill. On the summit were a number of long-houses for the Dayaks, and a group of small houses inhabited by Malays. Here Mohammedans and pagans lived side by side for mutual protection. There are only three narrow, steep paths to the top of the hill, and here the Balau and the Malays successfully defied and beat off all assaults made by the tribes from the Skrang and the Saribas. On Christmas Day, 1854, the first converts were baptised, not at Banting, but at St. Thomas's Church, Kuching, and Sir James Brooke himself stood as witness of the Baptism.

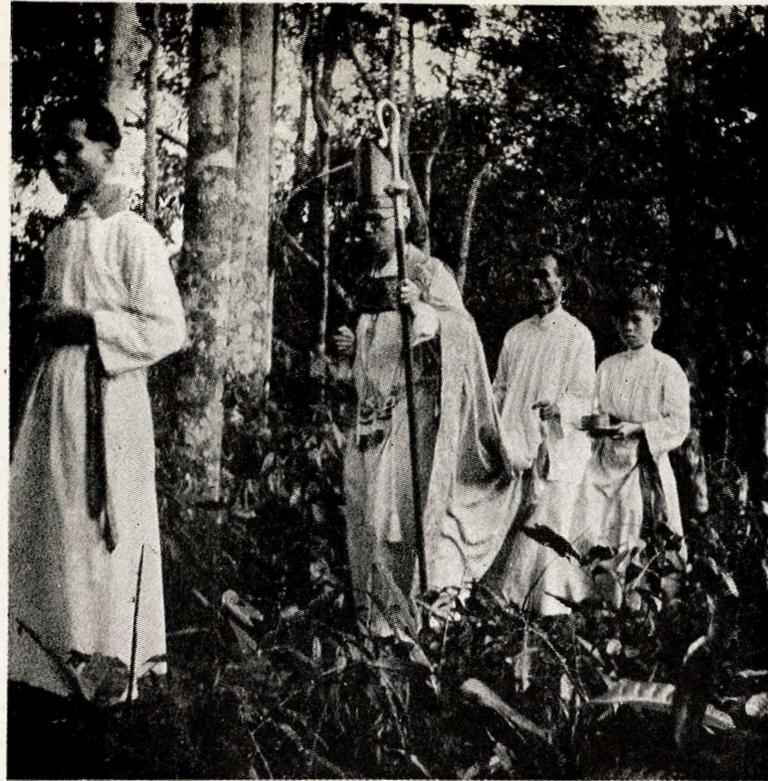
In 1858, in recognition of services rendered by the Balau Dayaks to the Rajah in his efforts to quell headhunting and to bring peace to the country, a grant of land was made on Banting Hill for a Mission station, and the following year a little Church was consecrated together with a burial ground.



Above: Party on Jungle Trek



Below: River Travel



Bishop Hollis at Sungei Reboh

This "church" is now the chancel of the completed Church. It was in this same year (1859) that Mr. Chambers was ordained priest in Kuching.

Thus began St. Paul's Mission at Banting, and the first Church of the Sea Dayaks. It became the centre from which all other work in the Second Division sprang. From Banting the missionaries pushed out in all directions — away up the river Strap to the Balau Tribes of the Ulu, up the Batang Lupar to the Undup and Dau Tribes beyond Simanggang, up the coast to the tribes of the Rivers Krian and Saribas. Fr. Chambers was in charge for many years. It was he who first reduced the Dayak language to writing and began the translation of the Gospels, the Prayer Book, and a number of hymns.

A succession of able priests continued his work at Banting, notably the Reverends J. Perham and E. H. Gomes. The first mention of a school is in 1887, but there is evidence to show that one was started very much earlier. About the year 1902 a hospital was built, and there was a resident priest, doctor, and nurse. However, when in 1914 all three left after over ten years' service, nobody could be found to replace them.

First to follow the fortunes of the Undup Mission, now known as the Batang Lupar Mission, the Rev. W. Crossland arrived in Sabu in 1862. Like the first Bishop of the Diocese, Fr. Crossland was a qualified surgeon, being known to the people the "Tuan Manang". In 1875 the ban on settlement in the Ulu Undup was lifted and there was a great exodus from Sabu to the empty regions adjoining what was then called the Dutch border. Fr. Crosslands followed them and established the outstations of Entebar and Sungai Reboh. Tajak, of Sungai Reboh, one of his first schoolboys, became the first licenced Dayak catechist. Fr. Crossland worked in the Undup for over 14 years, without a break. Then failing health forced him to take furlough, and the doctor refused to allow him to return.

In 1875 the Rev. W. Howell was sent to Sabu to continue the work. He was born in Labuan and had been sent to St. Augustine's, Canterbury for training. He was still a layman and was not ordained till 1882. He was a first class Dayak scholar, and in collaboration with Mr. Bailey, Resident at Simanggang, compiled the first Dictionary of the Dayak language. He also pulled into shape the early translations of the Gospels and Epistles, and was chiefly responsible for the revision of the first Prayer Book.

A year after his arrival at Sabu, that is, in 1863, Fr. Crossland had collected a number of boys and began to teach them in the space under his house, and from that year we date the foundation of St. Luke's School. Fr. Howell continued this arrangement, and the boys were housed in the larger Mission House that he put up. This went on until 1892, when the first school building was erected, largely from public subscriptions, and with the help and encouragement of Mr. Bailey. The first headmaster was appointed in 1884, and from that year to the present day, the list of headmasters is complete.

Fr. Howell "reigned" for 50 years, and until Fr. Linton took over the Saribas and Krian in 1920, he was supervising all the Mission work in the whole of the Second Division. He retired in December, 1928 and died in 1938 and is buried at Sabu.

His successor took over in January, 1929. As the work developed it became increasingly evident that Sabu was no longer a suitable centre. Further-

more, the small compound, made it impossible to expand. So in 1930 the headquarters was transferred to a commodious site, ideally situated at Simanggang. Here the large new Church of St. Luke's was consecrated in 1937. The old school at Sabu was taken down and re-erected on the new site, but increasing interest has made the provision of a large modern school necessary, which will accommodate 400 pupils when complete.

During the war both Banting and Simanggang stations were occupied by the Japanese, and the material damage sustained at both places was considerable, but this has for the most part been made good and the Mission Field is rapidly expanding in all directions. Simanggang is now the headquarters of an enormous area, but shortage of staff limits the amount that can be reaped from the abundant harvest.

The Rev. W. R. Mensey was the first to do regular work in the Saribas, while Fr. Chambers visited the Krian, both beginning in the year 1867. Three years later Fr. Perham was licenced to Banting and Krian. He lived a year in the Krian, making his headquarters at Temudok. He built there a Mission House and Chapel, but was recalled to take charge of Banting before he had had time to consolidate his work. From 1883 to 1897 both the Krian and Saribas seem to have been visited regularly; then came a long period with less frequent visits. Bishop Logie Danson made constant appeals for priests, maintaining that he would not be satisfied with less than eight men in the Batang Lupar-Saribas-Krian area. It was not, however, until November, 1920 that he succeeded in getting a priest for the Saribas, the Rev. W. Linton, who was posted to Betong in charge of the Saribas-Krian district. Fr. Howell, had in earlier years built a Mission House and Chapel at Betong, just near the present Government quarters. When Fr. Linton took over the Mission at Betong he at once set to work to build a Church and Boys' School. The first St. Augustine's Church was completed during the Lent of 1921, and blessed by Bishop Danson on 26th May. The Mission Compound was, however, far too small, and a move to a new site, known as Munggu Lalang, was soon planned. This land, a gift from H.H. the Rajah, was prepared in 1924, and part of it consecrated as a cemetery on 17th April, 1925. A new Mission House and Boys' School were built in 1926 and blessed by Bishop Danson on 21st September. On the same date the corner-post of the proposed new Church was "planted" by Fr. Howell. Fr. Linton had intended to proceed at once with the building of the Church, but on the very evening of the 21st a disastrous fire burnt out the Betong Bazaar, and with it most of the building materials which had been assembled near the river bank. A fresh start had to be made, and progress was further hampered by a rubber boom which made it difficult to get workers. It was not until 16th October, 1929 that the new St. Augustine's was consecrated.

From the very first Fr. Linton had striven to arouse a sense of vocation in the hearts of his more promising workers. Long before the Mission moved to Munggu Lalang he had gathered four candidates for testing and training in the School of the Holy Spirit, and Frs. Senang, Angking, and Nanang may be said to be his offspring.

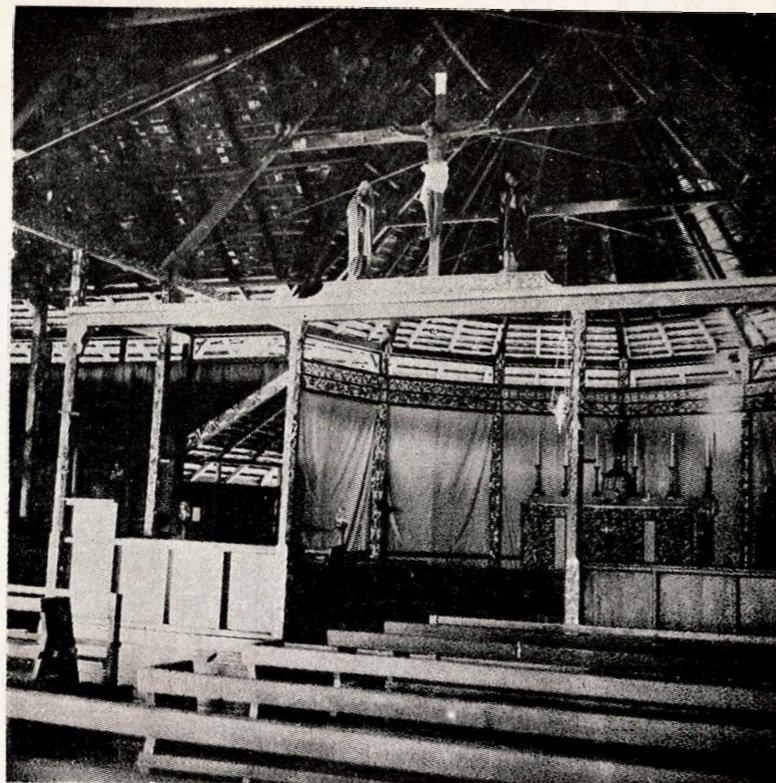
So much for the consolidation of work in the Saribas; for with the establishment of the Betong Mission new priests arrived and outstations sprang up.



St. Luke's Church, Simanggang

Below: Longhouse, Stambak Ili.





St. Augustine's Church, Betong

In 1924 Fr. Linton applied for land at Saratok, with the intention of making it the headquarters of the Krian Mission. In 1925 the old Mission House at Temudok was dismantled, and the timber used to build a school on the new site, the work being supervised by Teacher Nanang. The first St. Peter's was built in 1926. It was a temporary building, and was blessed on 29th September; Teacher Nanang being licenced as Reader on the same date. In 1927 Fr. Matius Senang was posted to Saratok as the first Priest-in-Charge, and so, at long last, there were resident priests in both the Saribas and Krian districts.

It remains to mention the Siboyau Dayaks. The first missionary to be sent to them was the Rev. E. H. Gomes, a native of Ceylon. After two and a half years at Lundu he baptised the first eight converts, and in 1885 the church that now stands at Stunggang was consecrated. After several priests had followed Fr. Gomes for brief periods, the Rev. J. L. Zehnder was stationed there. He laboured for 32 years, but at last, in 1892, he was compelled to resign by ill health. He died at Stunggang and is buried there. After a long interval without a priest, Fr. Hope Hugh, a former catechist of Lundu district, was ordained priest in Kuching and sent to take over the work.

Such, briefly, is the history of the Church among the Sea Dayaks, built up by the love and devotion of faithful men, who have not been sparing of their lives. One other aspect of the work should be mentioned. It has always been realised that an indigenous Church must build up its own native Ministry, and some progress in this direction has been made. There are now five Sea Dayak priests, one Deacon, and five others in training.

(THREE)

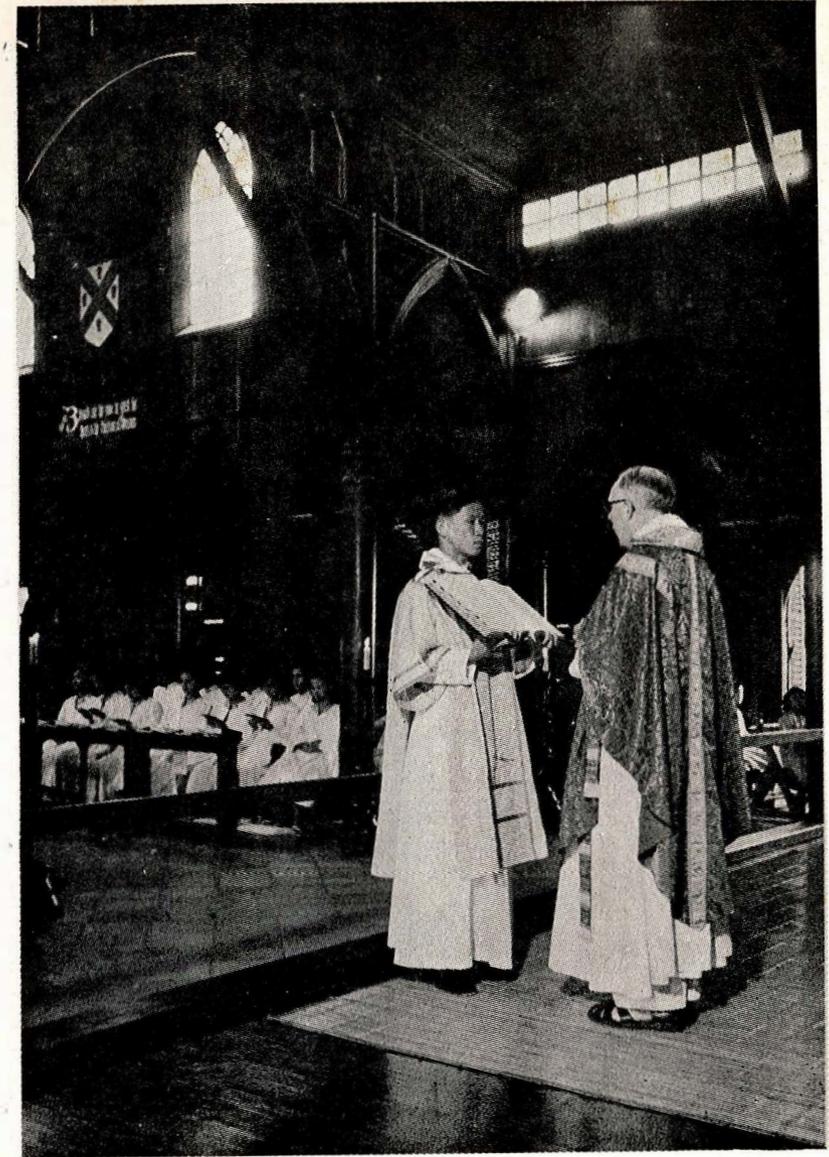
THE HOUSEHOLD OF GOD

ALL members of the Church make up the Family or Household of God. There are many members, and their work is various, but they have this in common, that in so far as they are one in Christ through the Church, which is His Body their work — whatever it may be — will glorify God as a building fitly framed together. This is both a truth, and an ideal, expressed at its best in the Epistle for St. Thomas's Day — a day of special significance to the whole Diocese which looks to the Cathedral Church of St. Thomas in Kuching as its Mother Church.



EPHESIANS : CHAPTER 2.

NOW therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.



The Epistle is written in the 2nd Chapter of the Epistle to the Ephesians, beginning at the 19th verse.

Now therefore —



— ye are no more strangers
and foreigners, —



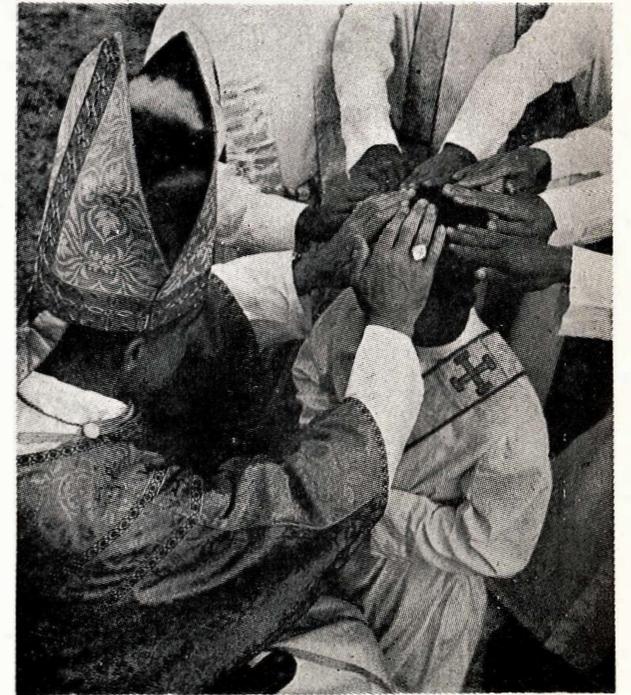
— but fellow-citizens with
the saints and of the house-
hold of God; —



— and are built upon the
foundation of the apostles and
prophets —



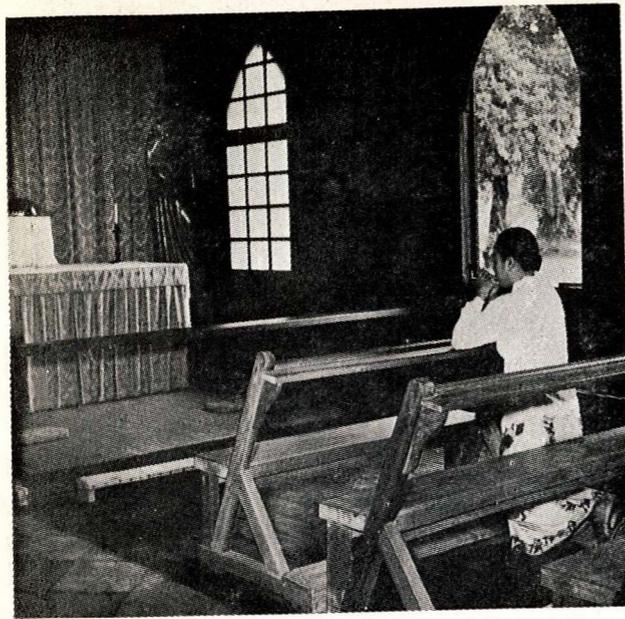
— Jesus Christ himself being
the chief corner stone —



— in whom all the building fitly framed together —



— groweth unto an holy temple in the Lord:



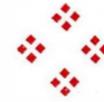
— in whom ye also



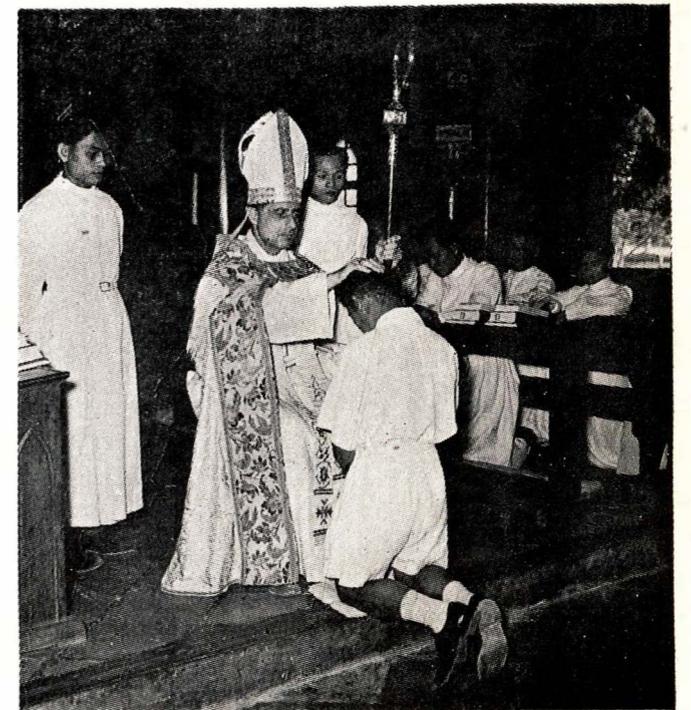
are builded together —



— for an habitation
of God —



— through the Spirit.





Land Dayak woman splitting rotan

(FOUR)

THE CHURCH AMONG THE LAND DAYAKS

IN "Letters from Sarawak" an account is given of a visit paid to Kampong Sentah in 1850 by the Rajah, the Bishop and Mrs. McDougall. The Kuching registers show that this area must have been tended pastorally over the next decade; for Land Dayak names appear in the Baptism and Confirmation lists.

It is possible that the establishment of an outstation among the Land Dayaks was due indirectly to the Insurrection of 1857. Immediately after the rising the Rajah took refuge in Quop River, and the older men of Kampong Quop still boast of the protection the village gave him. Be that as it may, it was Bishop McDougall who took a ship up the river and brought the Rajah back again — somewhat prematurely, as it turned out; for peace was only restored with the arrival of the "Sir James Brooke" with her eighteen-pounders in good order. A Bishop of the calibre of McDougall may well have been on the watch for opportunities of extending God's Kingdom as well as the Rajah's — even in the turmoil of an insurrection. Whatever the truth of the matter, three years later there was a priest, the Rev. W. Chalmers, resident in the village of Quop. He lived in an atap hut on the edge of a small valley which bounds the present Mission Compound. This hut may also have served as a chapel; for opposite the first entry in the Quop Baptism Register (31st. March, 1861) are the words, "Baptised in the Mission House."

Fr. Chalmers was not long alone. In 1850, the Chinese of Pernankat (Sambas), who were friendly to the Dutch, were attacked by other Chinese and Dayaks who had risen in rebellion. The rebels proved at first the stronger, and drove out the Pernankat Chinese. Upwards of 3000 fled by sea and eventually reached Kuching. Bishop McDougall had already started a small school for orphans, and he took into it some 15 or more children from these

refugee families. Among them was a seven year-old boy, Chung Ah Luk. In due course he was baptised, and later became the steersman of the Mission ship "Sarawak Cross". In sailing with her up the Quop River he developed an interest in Land Dayaks, and offered to work among them. At the age of 19 he was sent as a teacher to the Biatah Dayaks whose Mother-house is Sentah. Based on Quop he served as teacher and catechist until he was made deacon in 1874. He was priested in 1904: retired in 1921, and died in 1928 at the age of 86. As "Bai Kito" he has become a legendary figure; the norm or standard in Faith and Morals against whom all other Missionary Priests are measured and found wanting. He was succeeded by Fr. SiMigaat who is still active at 74.

To get some idea of the way in which the Mission developed we must return to 1862. In that year the Rev. F. W. Abe took charge of Quop. During his 12 years of service a church and house were built on land granted to the Bishop by Charles J. Brooke, Officer administering the Government, on 10th. June, 1865. The church, dedicated to St. James, was consecrated on 7th. December, 1865, and originally measured 40 feet by 16 feet.

In 1873 Mr. E. B. Shepherd built a Mission House and school at Munggu Babi. Munggu Babi means "Cold Stream", — the stream which separated the village from the Mission land. Until recently there were old men in Kampong Tai-i who could remember Tuan Sipat (as he was called) sitting on the verandah of his house, gun in hand, ready to shoot any pigs which trespassed across this stream. Possibly this habit was regarded with disfavour; for in 1875 Tuan Sipat, who had by this time been ordained, removed to Quop. When the Church returned to the Munggu Babi Dayaks 40 years later they had removed too, — to a site which is known today as Tai-i.

The next priest of note in Quop was the Rev. C. W. Fowler (1882-92). He was famous as a carpenter. Such "refinements" as there are in Quop Church are due to his work. He also had a small printing press under the Mission House on which he produced such portions of the Prayer Book and Scriptures as had been translated.

The Rev. F. W. Nichols (1892-1907) was next in charge. He was responsible for the first complete translation of the Four Gospels and the Acts. He was also the first to carry the Faith further afield; for he established a chapel at Lobang, a Dayak longhouse which stood on the ground now occupied by the 24th. Mile Bazaar. Cholera broke up this village, and the survivors established themselves at places now known as Kampongs Chupak and Stabut.

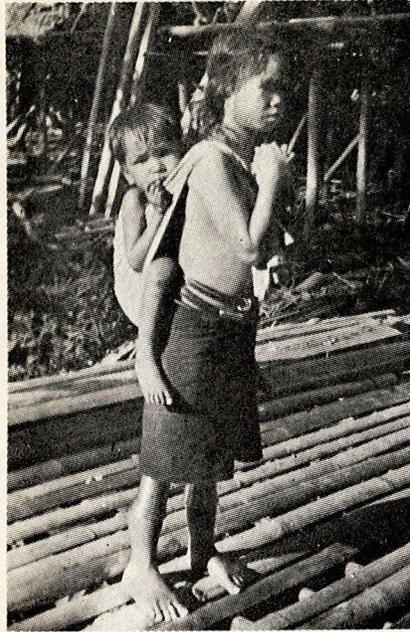
The year 1916 saw the first major advance in the Land Dayak area. A few years earlier some Tai-i boys had attended the school at Merdang, and one, Langi (later to become the first Reader) had been baptised there. Through the influence of this group, and with the assistance of Fr. Elwell of Quop,



St. James' Church, Quop

St. John's Church, Tai-i





Left: Land Dayak Girl and Baby.

Below: St. Peter's Chapel, Pengkalen Ampat



Thomas Muda, — a Merdang Dayak, — was engaged to teach the three R's, and as much of the Faith as he could, in Tai-i itself. His work in Tai-i met with strong opposition, but the Christian party grew in strength, and as time went on a Chapel, house and school were built. In 1925 Muda was sent to Betong. He was ordained in 1926, and returned to Tai-i', working there until 1936. He died shortly after retirement, but he had the joy of knowing that his work had been blessed. As Fr. Buda, his work and influence at Tai-i is comparable with that of Chung Ah Luk at Quop.

The present Tai-i Church of St. John the Evangelist was built in 1932 and consecrated on 9th January, 1933. The journey to Tai-i on that occasion being the first that the Bishop and Fr. Hollis had made using the "new road". Before the completion of the Serian Road the village was visited by boat from Kuching or Quop.

In 1941, just over half the village was Christian; but leadership was good during the year of the Japanese Occupation, and by 1947 all had joined the fold. The immediate post-war years brought considerable expansion of work in this area — to Lanchang and Baru, each of which has a Church and School; to Plaman Lanchang, where there is a Chapel; to Panchor, where there is a Chapel and school; and last of all to Sikuduk, which has just completed its Chapel (June, 1954). It is interesting to note that the Sikuduk families are, via Kampong Chupak, descended from those amongst whom Fr. Nichols worked at Lobang 50 years ago.

Fr. Ewiim Jaboh, a Quop Dayak trained at St. Francis's College, Brisbane (1946-49), is now priest-in-charge of the Tai-i area. Three Tai-i men are in training at the Ordination School, Kuching.

To return to Quop, Fr. Hollis (later Bishop) is still remembered as a Priest of great energy and organizing ability. He followed the Rev. C. Elwell (1915-18) as Priest-in-Charge, and was resident in Quop for 4 years. Later, as Principal of St. Thomas's School and Archdeacon, he maintained oversight of the Land Dayak area up to the middle 30's. He was responsible for enlarging both Church and Mission House at Quop, using materials from the old Merdang Station. He also built a fine Church at Kampong Duras, and in 1934 Kampong Mambong was established under his direction.

As with Tai-i, so with Quop the tempo quickened after the war. In 1948 a Quop man was invited to start a private school at Pangkalan Ampat in the upper reaches of the Sarawak River, left-hand branch. Within a year the Mission was asked to take this school over. This was the beginning of an extension of Mission influence along the whole length of the Left-hand Branch. From Pangkalan Ampat the work moved on into Senah Negri, Bengoh, Danau, Tibia, Semeru and Rayang. There are now more than 100 Christians in the Upper River, about half being already confirmed.

Nearer to Quop, schools were also opened in Kampongs Sungai Düüh, Sikog, Sitaang, Bumbok, Büniük, Punau and Giam. The first named is a new

kampong made up of Duras people who have been joined by families from Sentah. Many of these Sentah people have joined the Catechumenate, so perhaps Bai Kito's early work was not altogether wasted.

Finally, mention should be made of the acquisition of land at the 15th. Mile, Serian Road, and the building of a permanent Chapel on it to serve Dayaks who had settled in the district. A permanent Church at Mambong was also completed in 1950.

Before the Occupation, work in the Quop-Tai-i area was confined to 4 villages, each with its Church and school. To-day work is being carried on in 24 villages, 21 of which have schools, and 12 Churches or Chapels.

While there is ground for thankfulness there is none for complacency. In the Tai-i area a total of 1,538 baptisms are registered; in the Quop area, 2,685, making a grand total of 4,223, or just over 40 a year during a Century of work. Allowing for deaths there are just over 3,000 Land Dayak Christians out of a total Land Dayak population of 42,000. There is still much to do.



Land Dayak Longhouse



Old Chinese Christian Woman

(FIVE)

THE CHURCH IN NORTH BORNEO

IN marked contrast to the great traditions of missionary work amongst the Land and Sea Dayaks of Sarawak, the Church in North Borneo has so far exerted little influence on the Native Peoples of the interior, such as the Dusuns and the Muruts.

The reason for this is not far to seek. There has never been the staff to make it possible. The work has therefore been almost entirely confined to the coastal towns, and even this has at times been but precariously maintained. To-day, with the rapid development of these coastal towns, that work is increasing, and any advance among the Native Peoples still seems a remote prospect.

North Borneo has not, of course, been a missionary field as long as Sarawak. Politically the country did not begin to take shape until the year 1881, when a Royal Charter was granted to the "British North Borneo Provisional Association, Limited", the British North Borneo Company being founded in the following year. The confusion that reigned before that time is well illustrated by the "grant of sovereign rights over North Borneo" which was made to a Mr. Cowie by the Sultan of Sulu. When Mr. Cowie began to take possession of his rights he discovered that a Mr. Torrey had been granted at the same time as himself the identical rights over North Borneo by the Sultan of Brunei. Fortunately both parties were able to come to an agreement.

When the rule of the British North Borneo Company was established, Chinese immigrants were at once encouraged. It was not long before the Church began work among them and also among the small European communities that were brought into the country by the Chartered Company. Bishop Hose, who was consecrated in the same year as the grant of the Charter, made one of his earliest journeys round to Sandakan; and as a result of

this visit came a period first of evangelisation by a Chinese Catechist, followed by the great pioneer work of the Rev. W. H. Elton. This began in 1888. Fr. Elton is one of the outstanding names in S.P.G. history, and he laid the foundations of the Church in the northern part of the Diocese in every sense. The magnificent church of St. Michael's, Sandakan, stands as the tangible result of his faith and courage.

In addition to Sandakan, Kudat became a flourishing centre of Chinese immigration about that time, especially of Hakka Chinese families. Some of these families had already become Christian in China before their migration to Borneo. Fr. Elton came over from Sandakan when he could, and a Chinese deacon, the Rev. Fong Han Gong, was also in Kudat in those days. Soon a Church and mission buildings were erected.

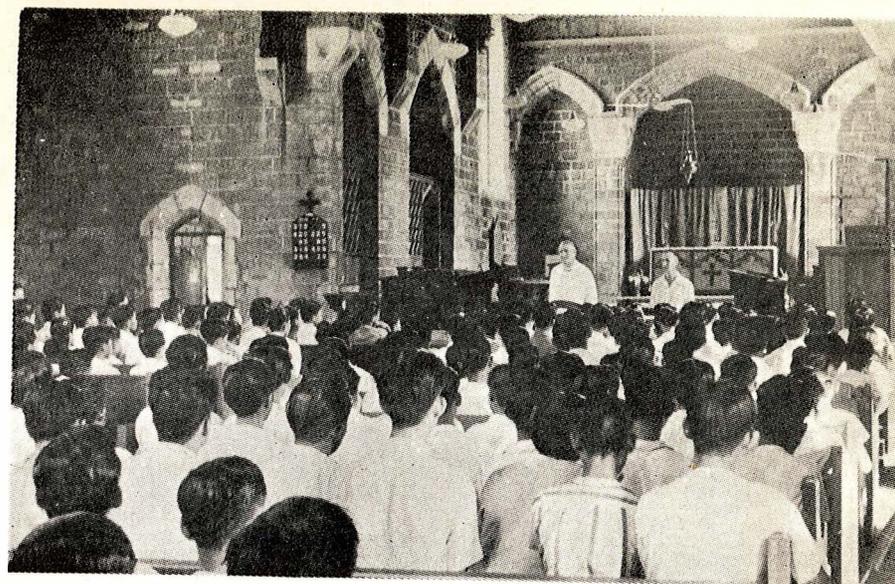
Somewhat later the first, and only, brave attempt at a drive into the interior was made, and the beginnings of a mission were established among the Muruts of Keningau. It is recorded that in 1909 a mission house and school, built by the people were still standing, but that there had been no missionary amongst them for seven years. Even to get to Keningau in those days must have been a considerable undertaking. Inevitably the work had to close and it has never been possible to re-start it.

Jesselton is a comparatively recent settlement. The area in which the town now stands, formerly known as Api Api, was purchased from Brunei in 1898, and as a result of this acquisition North Borneo assumed its present frontiers. When Mr. Whitehead climbed Kinabalu ten years previous to this date his "base camp" was Gaya Island, where there was a small settlement including a rest house. In his book, "The Exploration of Kina Balu" he advised that this settlement should be transferred to the mainland. In due course this was done and the station on Gaya Island closed. The Church quickly began work in the new township. A parsonage and school were built, and in 1911 the Foundation Stone of All Saints' Church was laid, the first priest being the Rev. F. W. Leggat.

Labuan, which had been acquired by the British Government as early as 1847 and since that time has had several changes of administration, had its own church almost from the foundation of the Diocese, Bishop McDougall building and consecrating the first Church of Our Saviour. At one time the island was visited from Kuching, later from Sandakan. This is sufficient to show that shortage of staff together with the long distances to be covered effectively kept the work of the Church in North Borneo to the coastal towns.

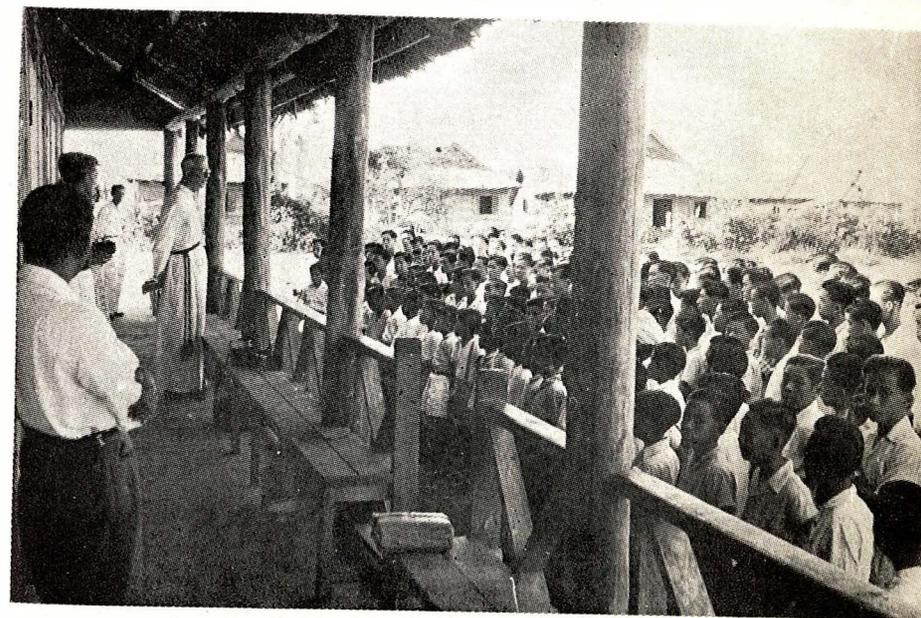
The last stage in this coastal work was its extension down to Lahad Datu and Tawau, where in the latter place St. Patrick's Church and school were opened in 1929.

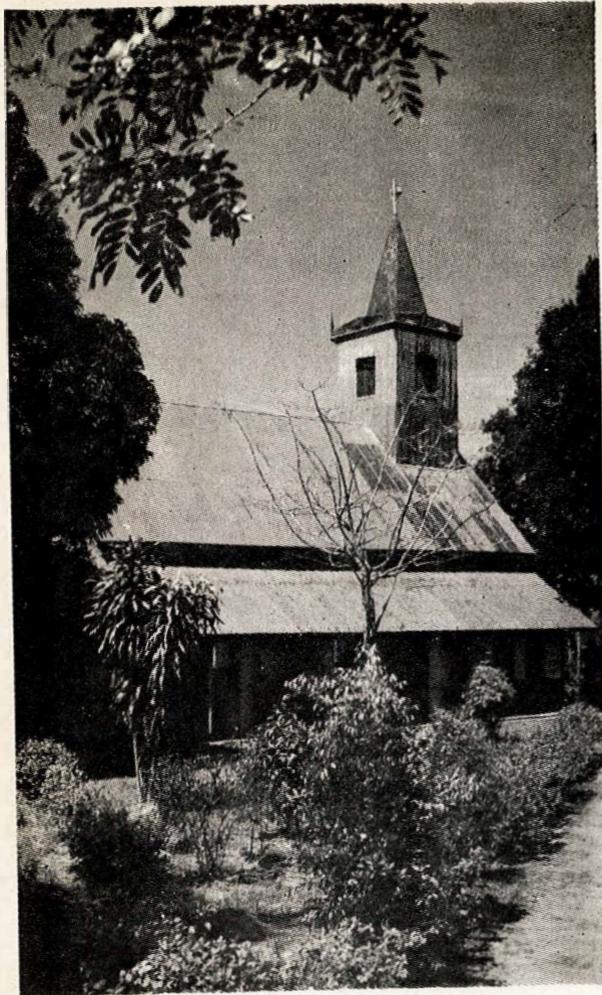
But we must go back a little and record an event of great importance after the first world war, an event that in fact made this further extension possible. This was the establishment at Kudat of the College of the Holy Way for



Archbishop of Sydney at St. Michael's School, Sandakan

Bishop Roberts at All Saints' School, Jesselton





All Saints' Church, Jesselton

the training of men for the priesthood, due largely to the efforts of Archdeacon Mercer. Four Chinese priests were trained at the college under the Rev. E. Parry. One, the Rev. Lim Siong Teck, met his death in Miri at the hands of the Japanese shortly before liberation day. Unfortunately the college could not be permanently maintained. Nevertheless its influence has been very great and the increase in Asian clergy did much to extend and strengthen the Church. Archdeacon Mercer's work in other directions is still familiar to hosts of Chinese Churchpeople, especially his beautiful setting of the Holy Eucharist based on the tones of the Hakka language which to-day is being learnt and sung by new generations of Chinese children.

This brief glance, then, at the history of the Church in North Borneo will perhaps give some little indication of the wonderful record that faith in God and devotion to the spread of His Kingdom has achieved. There have of course been the setbacks and the limits to the work. But it is not these that are remarkable. What is remarkable is that, with so few resources both in clergy, lay-workers and in money, the work has been able to grow to the extent that it has.

The greatest setback was of course the war and the Japanese occupation. It has been estimated that the damage done in North Borneo was greater than that in any other colony, with the single exception of Malta. Most of the Mission buildings were either in ruins or had become dilapidated through ill usage and neglect. Churches and schools were started again in the face of appalling difficulties. As so often in the past, help was forthcoming from the Church in England and the post-war period has now seen not only a steady rehabilitation but a great strengthening of the whole work. Every centre has seen progress in some respect. One of the most splendid undertakings was the restoration of St. Michael's Church to its former glory.

The policy of consolidating and building up on the foundations laid in the past was the natural and right one. The most marked progress has perhaps been in the Schools; All Saints', Jesselton and St. Michael's, Sandakan especially making tremendous efforts to meet the demands of post-war education and now possessing excellent premises in which to do it. Help both from S.P.G. and from Government, together with generous local contributions, has made this possible. But the needs, especially of trained teachers, are still very great.

Mention must be made of one very particular happening in 1954: the coming to North Borneo of the C.M.S. of Australia to share with S.P.G. in the work, the sphere being St. Patrick's Mission, Tawau and other places on East coast.

The position now is that we have strong centres of pastoral and educational work all round the coast. The backbone of the Church, as it has been from the early beginnings, is the Chinese people, but with them are quite a few Europeans and Christians of other races, and there is complete racial harmony.

While all this is encouraging, the challenge of the interior with its thousands of unevangelised people remains. Other missionary bodies have their centres of work among them in certain areas, but there is still a vast open field. The figures show that North Borneo is predominantly a Pagan country, not Moslem as some might suppose.

Present day air transport and the Government's programme of road development will make the interior increasingly easy of access. The Native Peoples will become more and more open to new influences of various kinds, some most beneficial and some maybe not so, but all "Western" in character. Their standard of education is certainly rising. But with these changes will there come the great change, the change to faith in Christ and membership of His Holy Church? The difficulties due to shortage of staff still hold the work back, as in the past, but the challenge is even more urgent.

North Borneo, then, needs pioneer volunteers to open up new centres of special work. If God should send these, there is every hope that the older established churches would in time be ready to take their share in supporting them, as they are increasingly supporting themselves. In the past the Churches at Jesselton, at Kudat, at Sandakan, at Tawau, have been slowly growing and putting down strong roots. They still have many tasks laid upon them. But will not the time come when they themselves will be sponsoring missionary ventures? For this is how the Church must always spread and grow.



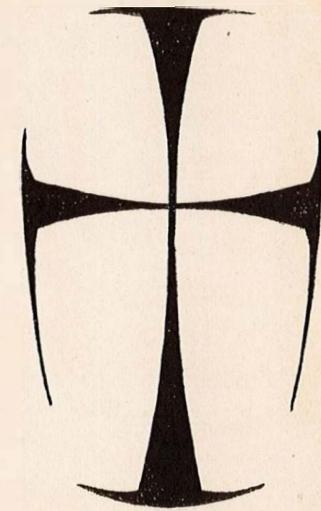
Bishop Nigel Cornwall blessing the contractor,
St. Michael's Church, Sandakan 1950.



The Gospel

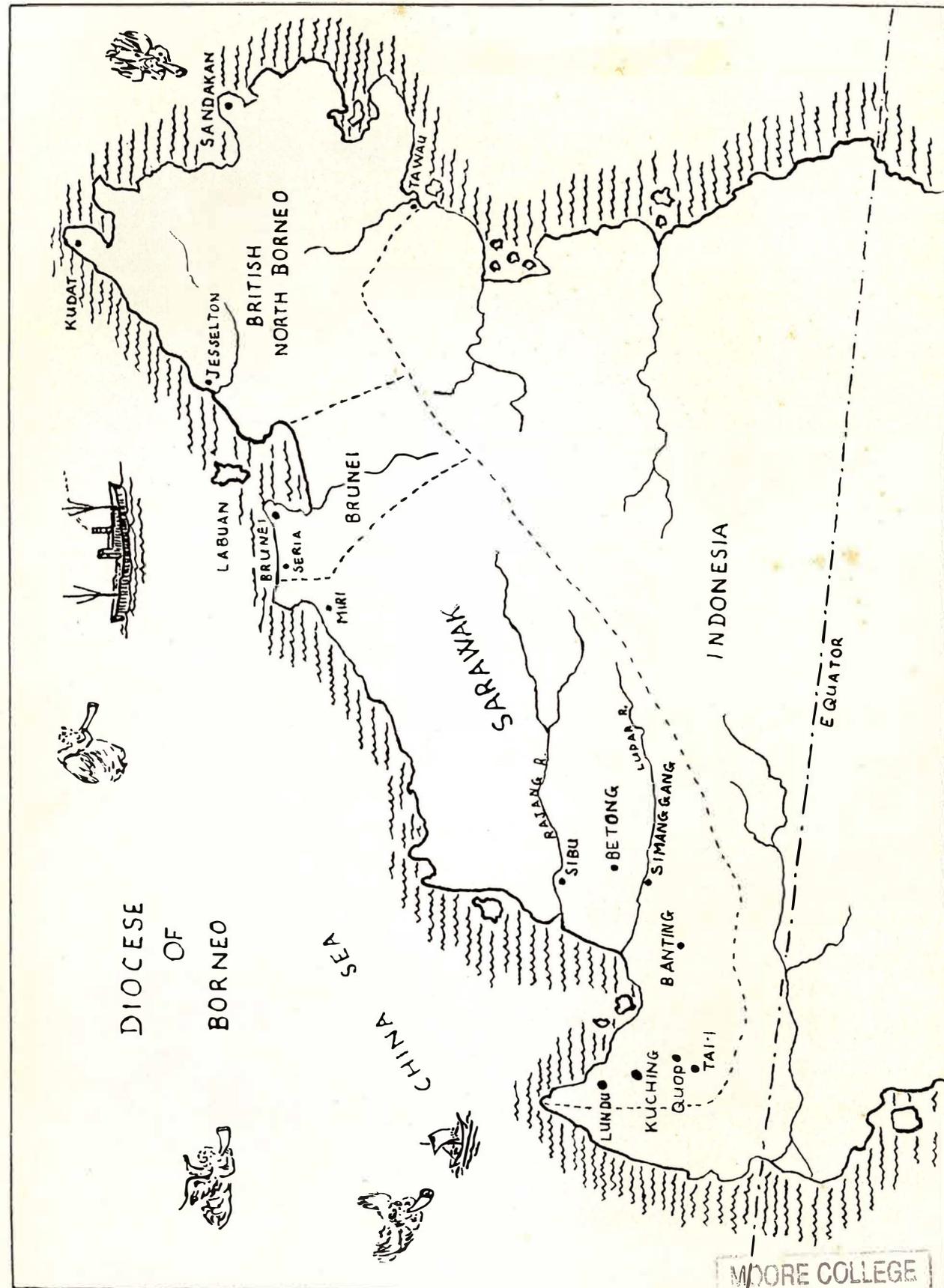
THE Holy Gospel appointed for the feast of Saint Thomas the Apostle, written in the twentieth chapter of St. John's Gospel, endeth with these words:

AND many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name."



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OF
BORNEO

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