

MISSION FIELD.

BRITISH GUIANA.

The British Guiana Diocesan Church Society's Report for 1885 contains the following letter from the Rev. A. Gwyther, Missionary on the Demarara and Potaro rivers:—

"This has been made a memorable year to this Mission by the first visit of the Bishop, and will form a period in Indian dates. In March I paid my spring visit, remaining at Ichouruh from the evening of the 6th to the morning of the 24th. There were not very many people in the place; not more than 200. I had promised, when there in October, to go again to the village on the Ung where Mr. Pierce had baptized his hundreds, and was prepared to start on the Monday morning after my arrival; but Captain Charlie, who came down from the Ung on Saturday, told me that a considerable number of people from the savannahs had assembled expecting me, but he had dispersed them all to their homes with the order to tell everybody that the Bishop was coming to Ichouruh in October, and that they were to come and meet his lordship there. I felt very sorry that the Captain had taken this hasty and mistaken step, but it was too late then to say that they had better wait and see me first. It would have been a very wet trip had I gone, for the rain fell heavily, and the Potaro rose at the Mission about ten feet while I was there; I should have been recompensed, though, for this inconvenience by the sight of the Kaieteur in all its glory. Being thus detained at Ichouruh, much of my time was employed in amateur carpentering, and as a tree had first to be reduced to a plank, and the rough plank to a smooth board before anything else could be done, progress was not very rapid, nor the result as satisfactory as might be wished; but I managed to get an altar top ready for fixing down, and a credence and litany desk made, the latter out of Manukabanna (the Mahoele stem); and some boards prepared for making a table for the house on my next visit. This next visit took place in October, when, accompanied by Mr. Coughlan, I arrived there on Wednesday morning the 8th. We had pressed on rapidly to make sure of some extra hands being sent down to bring up the Bishop from Bartica Grove. I had sent a letter before me, but was not sure of its prompt transmission; however, we met the men on their way down, just above the Tumatumari Cataract. There were some 400 Indians at Ichouruh when we got there, and the time until the Bishop's arrival on the afternoon of Saturday the 18th, was fully occupied, in addition to one's ordinary duties with the preparation of candidates for confirmation. They had all previously passed through the hands of Mr. Lobert, and most of them knew perfectly the Apostles Creed, Ten Commandments, Lord's Prayer, and Mr. Brett's Catechism, the exception being the people from Kuribrong, who were much behind the others.

This was probably owing to a stricter insistence being made of late years upon the knowledge required before adult baptism. Great credit is due to Mr. Lobert for the persevering way he has worked among the people in instructing them. The Bishop held three confirmations during his stay. The first and largest was on the Sunday after his arrival, when 84 males and 88 females were confirmed. The next was on Thursday, when some were presented who had not satisfied me before, or had arrived late; and the last on Saturday, chiefly of those who had been baptized during the week. The total number of Indians confirmed was 226. The Bishop and the Rev. W. G. G. Austin and W. Heard expressed themselves astonished and pleased at the way in which the people, and more especially the children, joined in the Church services, taking the responses and singing the canticles in their own language with carefulness and evident pleasure. We all left Ichouruh on Monday morning, October 27, and at the Kumaparu path Mr. Heard continued down the Essequibo to his own parish, while the Bishop and the rest of us walked across to the Demarara, and so came to a happy close this memorable and successful visit." Mr. Gwyther concludes his letter by replying to some remarks by Mr. Im Thurn in a letter to the *Argosy*, in disparagement of Missionary work among the Indians, and asserts that industry and useful employment has always formed part of his teaching, and that idleness has in no way been fostered: he also repudiates the idea of their falling into extravagances in ritual. In a second letter he appeals for help in extending the work at Murituro on the Demarara river. Here the Indians, chiefly of the Akawois and kindred tribes, are gathering in great numbers. They are at present almost as sheep without a shepherd. "This station, with no resident Catechist to instruct either adults or children in either English or Indian, is a standing reproach to us which I long to see wiped out."

Mr. Quick contributes some notes of his work among the Indian and Creole population of the swampy region of Capacaburi. The cassava crops in 1884 were a failure, and the Indians were compelled to betake themselves to a finishing district on the Waini and Pomeroon rivers. At the time of the Bishop's visitation, good congregations assembled to welcome him, and at Kwabaunch a good number of Caribs, many of whom are still heathens, came to the Mission from the distant Barahma in their woodskins and primitive dress. Mr. Quick has also contributed an interesting description of a missionary journey up the Manawarin Creek to No. 237 of the Occasional Papers of St. Augustine's College, Canterbury.

THE GREAT LAW.—True rest can only be attained as Christ attained it, through labor. True Glory can only be attained in earth or heaven through self sacrifice: "Whosoever will save his life shall lose it, or whosoever will lose his life shall save it."

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