

was in a heathen and an uncivilized state.

We shall now speak more particularly of the work of the S. P. G. in British Guiana. It was to the evangelization of these heathen masses the society's first efforts in Guiana were directed. Each of the three colonies, Demerara, Essequibo, and Berbice, began to receive aid in 1835, and within a year the society was assisting in the maintenance of six clergymen, besides contributing to the erection of church and school buildings, and the support of lay teachers. Liberal grants, both for the church and buildings, and for the maintenance of clergy, were made by the colonial legislature, and in 1841, the society voted £500 toward the establishment of a Church college in Demerara. The year 1842 saw Guiana (hitherto included in the Diocese of Barbadoes) erected into a separate see. During his first visitation, Bishop Austin confirmed 3,322 persons, and visited every church and clergyman in his diocese. Wherever the Church had been sufficiently established to be felt, the attachment of the labouring population to her was marked by devotion and liberal contributions. At one place, where 172 persons were confirmed, the following incident, which occurred shortly before, showed how deeply the negroes had been impressed by their religious training. By the bursting of a dam great destruction of property was threatened; the estate labourers promptly united in repairing the breach, but on the next morning they refused to receive payment as the work had been "done on the Lord's day."

Meanwhile the district committee of the society had turned their thoughts to the hitherto neglected Indians. As early as 1835 an attempt to evangelize the aborigines of the River Pomeroon had been made by the Rev. J. H. Duke, rector of Holy Trinity Church, Essequibo. About thirty miles from the mouth of the river, at Pompiaico, was fixed the base of his operations. With this object Mr. H. W. Brett was sent from England in 1840, and began the mission, "alone, and yet not alone, for God was with him." Just forty-six years from the day on which he landed here this noble man died, having spent all that time in mission work in British Guiana.

The work here at Pompiaico was at first very backward, owing to a superstition emanating from their sorcerers, that if they were instructed they would get sick and die. The spell at last was broken by an Indian, one of their sorcerers, bringing his son to Mr. Brett, and requesting him to teach him. Such was the commencement of the work on the Pomeroon, and it spread rapidly. One Indian, who had seen in the Mission House a picture of the crucifixion, brought one of his acquaintances to Mr. Brett, saying, "Sir, this man wants to see your God." Mr. Brett instantly explained to him that the painted picture was not, and could not be any-

thing proper to be worshipped, and directed him to heaven, as the place to which Jesus had gone. Pictures, however, proved a most useful means of instruction. The creation, the fall of man, the deluge, and the giving of the law on the mount of Sinai, were those parts of the old Testament history which interested them most. Nothing, however, but the love of God, as manifested in His son dying for their sins, seemed to create more than a temporary interest in any of them. In less than a year more than one-half the people were attending the mission church as worshippers, and before the end of 1841, people of every shade and color, and sometimes of six different languages, were represented in the crowded congregation. Two years after Bishop Austin paid his first visit and confirmed forty. Though very poor, the Indians regularly contributed to the monthly offertory, and to keeping the mission buildings in repair. When the news of the great famine in Ireland and Scotland in 1847 reached them, they raised a contribution amounting to nearly £12 for the relief of the distressed, in spite of the fact that they themselves had been impoverished by famine the previous year.

Of the accessible tribes, the Warans were the most difficult to Christianize, but in 1844 a mission with Rev. J. H. Nowers at its head was founded with great success at Naramuri, on the Moruca River. This mission was renewed in 1854, under Rev. J. W. Wadie, and the Warans became steady in their attendance, and eager for instruction. When the Indian, who is naturally sluggish, will travel, week after week, thirty or forty miles to attend divine service and the Sabbath-school, it is evident he is in earnest about his soul's health.

Another mission was established by the Rev. J. F. Browne, about 1840, at Keblerie, Mahai-cony Creek. For the first seven years the work was very discouraging, but by 1853 nearly the whole population had become Christians.

The Corentyn had more than ordinary claims on the church, as they had become corrupted by a settlement of whites there, retaining their vices and none of their virtues. On discovering this, the Rev. T. W. Veness lost no time in opening a mission there, 1869, and in the first year seventy-eight children were baptized and some of the people confirmed.

The missions now embraced the whole of the colony, and the sound of the gospel was heard from the north to the south, and from the Corentyn to the Pomeroon, and the Moruca.

In May 1880, a new mission was inaugurated on the Potaco River, a tributary of the Upper Essequibo. A body of Indians with a native Christian sought out the bishop and pleaded for a teacher. A catechist was sent, and shortly after the Rev. W. Pierce was sent to his assistance. Before the end of November Mr. Pierce had baptized 1,368 people. In the fol-