

HISTORY

OF

“THE CHRISTIAN BRETHERN”

IN

GUYANA

BY

E.A. CHAPMAN

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FOREWORD

It give me great pleasure to write these few words, chiefly because I have known the Author since the early '20s as not only a very godly Christian Leader, but also as one who exercises what he professes, and does all in his power to further the work of "Missions".

This interest is clearly seen in his desire to publish a 2nd edition of the History of "The Christian Brethren" in Guyana to show what successes or/and failures have occurred in the various Assemblies in the past two decades.

There may not have been any spectacular events occurring during these years, but since souls have been saved, and saints edified and instructed in the Scriptures; since the influence of the various Assemblies has been felt in the community as salt to flavour and preserve, and as light to enlighten, the Kingdom of God must have been established in many hearts.

As we all read this Book, may our Master exercise our hearts to do much more for the furtherance of the Gospel, especially so, as we approach the end of this age.

GEORGE O'JON,
17.11.77

PREFACE

New Amsterdam, Berbice
Guyana,
South America.

In the year 1955 I wrote “History of the Brethren in British Guyana” and I now consider it needs reviewing and enlarging, so I have undertaken a second edition for this reason

It seems appropriate to introduce myself as one born of parents who themselves were in this fellowship, and from my earliest recollections I was taken to every meeting that my mother attended and she was very regular.

In the month of May 1904 I was baptized and received into fellowship by Brethren and am thankful to be still enjoying that fellowship. From November 1924 I was acknowledge as an elder in the church which I still attend. I thus have been privileged to serve my Lord and my brethren in the Lord in this office for more than half a century.

I wish to gratefully acknowledge the help given me by the late Mrs. Lilly O’Jon and her daughter

Miss Joy O'Jon in gathering information and in advising me when necessary as to the content of this book.

E.A. CHAPMAN

The Brethren is an indigenous body and did not come into being as a result of Missionary activity by a church in another country, but had its commencement in this country when in 1827 a clergyman of the Anglican Church, Rev. Leonard Strong without any knowledge of a similar movement in the world launched out in faith as a result of diligent and independent study of the scriptures, and found it impossible to reconcile what he learnt with his position in the Church of England.

This was in 1827 and the two assemblies started by him, one at Peters Hall, East Bank, Demerara and the other in Georgetown, are still extant.

It was a test of faith as to whether descendants of slaves severely handicapped by lack of education and suffering from the class prejudice that resigned in that day could understand and practice the ideals taught by the apostles.

BELIEF STRICTLY FUNDAMENTALIST

No modernist, nor modernistic teaching is permitted in Assemblies of Christian Brethren.

That the Bible, the Holy Scriptures is God's inspired message to mankind and the only authority for the worship and service of God among believers. That the brethren have no creed or written articles of faith, but depend only on the Holy Scriptures and on the guidance and teaching of the Holy Spirit for Doctrine and Morals.

They believe that the Church, consisting of all true believers, is one body and should be visibly united, having as its bond of fellowship and barrier of exclusion the reception of those truths by which the Christian is distinguished from the unbeliever. Christ is the Head of this body. (Eph. 5 : 23, Col. 1:18). They believe in the Eternal Security of the believer, (John 10:27-29, John 6:37).

THE HOLY SPIRIT is the Vicar or Representative of Christ on Earth. (John 14 : 16-26) He leads Christians in this worship. (John 14 : 16-26) He leads Christians in this worship. (Eph. 2:18).

He inspires their prayers. (Romans 8:26-27) He raises up overseers fro the Church (Acts 20:18). He bestows Gifts for its growth and effectiveness – apostles, prophets, evangelists, pastors and teachers, (Eph. 4:11 & 12) God seals the believers with the Holy Spirit by giving them the Holy Spirit to dwell within them. We are thus sealed with the Holy Spirit of Promise. (II Cor. 1 : 22) (Eph 1:13-14, Eph. 4 : 30).

They believe that the filling of the Spirit, (Eph. 5 : 18) is not related to regeneration, baptism, sealing and indwelling, which take place the instant we believe; but to our Service and Reward.

This requires that we heed all the Ephesians 5 teaches.

We believe that all believers are priest of God.

(I Peter 2 : 5-9).

RECEPTION POLICY

The local Assemblies receive all those whom we believe Christ has received viz:- all born-again believers who are holy in life, sound in doctrine and not under discipline by some other assembly.

We believe that every believer should engage in Christian Service, viz:- be worshippers, through exercising their God-given functions.

The idea of a clergyman who does the religious duties for the congregation, of preaching the sermons, baptizing converts, conducting communication services, etc. is not acceptable.

ORDINANCES OF THE CHURCH

Baptism of believers only by immersion in water, type of death: (Acts 2 : 4, Acts 8 : 12, Romans 6 : 1) signifying the end of a former way of life, and the commencing of a new life.

THE LORD'S SUPPER

We believe the elements of Bread and Wine represent the Lord's body and blood, an occasion for remembrance and for inspiration. It is a public witness to the world of God's provision for the salvation of all who believe through the offering of Calvary, and by believers in the unity of the body with Christ and with each other.

PRAYER MEETING

It is necessary for the life of the Church (I Timothy 2). To be effective we must abide in Christ (John 15 : 7). Our prayer should be according to His will (John 5 : 14). Our request should be offered in the name of Christ. (John 14 : 14).

BISHOPS AND DEACONS

The bishops, also called elders and overseers, are to feed the flock and they must be fitted for that office by the Holy Ghost (Acts 20:28).

The Deacons are to administration the business and financial affairs of the church and must be elected to that office; but, the elders, otherwise called bishops or overseers or presbyters are pointed out to the church by a senior and accepted by the church on his fitness for that office. The chief requirement is love to the Lord (John 21 : 15).

MINISTRY OF WOMEN:

With regards to salvation or acceptance before God, a woman is on an equality with man. (Gal. 3:28). Differences of sex are not abolished in everyday life nor in the church, (1 Cor.1 : 11). She must be silent; (I Cor. 14 : 34-35), which means that she is not permitted to teach. (I Timothy 2 : 12). She should not ask questions publicly. (I Cor. 14-35). She must attend services with her head covered. She should learn to minister of their substance. (Luke 8:3) – e.g. show hospitality, (Romans 16.1), teach the younger women, (Titus 2 : 4) bring up, children in the fear of the Lord, help Sunday Schools, work among women, pray etc.

The first Epistle to the Corinthians was not written to the Corinthians only, but, “To all that in every place call upon the name of Jesus Christ our Lord”.

We believe that every believer is bought with a price and should glorify God in his or her body and spirit which are His. We therefore discourage use of alcoholic drinks, and if anyone in fellowship should get drunk at any time, that person will be excommunicated.

We are against the use of drugs like opium, heroin and tobacco. It is only in the last of these three that we have any experience, and we have done all we could. In nearly every case we have been successful in getting the smoker to give it up.

We discourage theatre going, deeming it an incentive to ungodliness and licentiousness. Immorality is dealt with on instructions from 1 Cor. 5. No secret Societies or Orders are permitted among members.

FINANCIAL MATTERS:

Those who go out into whole-time service do so in faith that God will supply their needs. They take nothing from unbelievers and have no fixed salary or agreement for support with any board or committee. Collections are made on the first day of every week, “as the Lord has prospered the believers”.

We believe in stewardship; that all we possess is the Lord’s and that we are only stewards and should use our possessions for His glory. No gambling is permitted, as we consider it to be the sin of covetousness. Dancing is also prohibited because we believe it to be revelry condemned in the Word of God, and that it leads to immorality. (I Timothy 2:9 I Peter 4 : 3). We believe and teach that women should be modest in their apparel, and should in obedience to the Scriptures adorn themselves with the ornament of “a meek and quiet spirit, which in the sight of God is of great price”. (I Peter 3 : 4).

The assembly in Georgetown has produced outstanding native brethren, who in fellowship with missionaries from England have not only maintained a large membership and attendance, but have been a source of succour to smaller assemblies in the country.

From the time of the return of Mr. Strong to England, the Camp Street Georgetown Assembly as always benefited by having senior Missionary Brethren stationed there, and seems to have reached its greatest spiritual prosperity while it enjoyed the benefit of Mr. John Rhymer's godly ministry. Of all the best loved and respected by the believers throughout the country. On his return to England the number in fellowship was seven hundred.

CAMP STREET – BETHEL

In February 1903 it was reported that through the help and leadership of Miss Baker, a building to accommodate 120 was constructed for the Women's Bible Class at 192 Camp Street, Georgetown. This building was to be the property of the Mission. The Assembly was run mainly by Missionaries sponsored by the English Missionary Society situated at Bath, England. Missionaries that served in the area included: - Messrs. John Rhymer, Thomas Wales, Gordon Smith, Albert Webster, Ronald Aldrich and Robert Mc Lucky. The women seemed to be the thriving section of the assembly and thus were involved in many projects.

There was once a Sewing Class for Children of all ages managed by Mrs. Ruby Young and Mrs. Florrie King. This soon became defunct. However, another sewing class involving the sisters was later introduced and still functions. An annual sale of work is held around October/November and the proceeds go to the Missionary Society. The class is directed by Mrs. King.

WOMEN'S BIBLE CLASS:

The class was run mainly by the wives of missionaries, and up to 1960 was the main Women's Bible Class in the city. Gradually other classes were formed, and so the number diverted to other assemblies. At the present time, almost every assembly runs an effective Women's Bible-study class. There is also a Dorcas Society run by the women folk. This group, which was started by Mrs. Gordon Smith, was handed over to Mrs. Florrie King by Mrs. Winifred Webster. This group is primarily concerned with helping the poor folks by providing clothing and food.

YOUTH MEETINGS:

Associated with Mr. Rhymer was a coloured native of the country, Henry Isles by name, Like King Saul of Israel, he was outstanding in bodily height, but unlike him in his spiritual life, was a faithful, godly brother with exceptional ability in the Ministry of the Word.

He served principally in Georgetown, but was also active in the country Assemblies. He felt

called to whole-time service and came out depending entirely on the Lord. He and his family lived at the Camp Street Mission House, along with Mr. and Mrs. Rhymer, and continued to live there until his death in 1909.

Another outstanding coloured native brother associated with this assembly was William Chesterfield Willock, who died in 1935. He was converted by the preaching of Mr. Rhymer in 1891, and for forty-three (43) years he laboured in the Lord's vineyard with acceptance both in the assemblies of the coastlands of the then colony which he visited, and more so in the interior. He travelled from the Barima River in the North West District to the Potaro centre of the gold-mining industry, covering hundreds of miles on those missionary journeys. He also visited New Amsterdam, where I reside, and I listened to, and profited greatly from this brother's ministry to us in the year 1916. The last time I heard him, he was addressing oversight brethren at a conference in Camp Street. His was a life which reminds me of the Apostle Paul, who was willing to spend and be spent for the gospel. Among other eminent brethren who have been highly respected, because of their exemplary character and godly counsel, the names of Joshua Austin, and Augustus Ashby stand conspicuous for about half a century.

These brethren helped to strengthen the hands of Mr. Rhymer, and of Mr. Wales, who succeeded him. This doubtless caused brethren in the country districts to turn Georgetown assembly for advice and direction.

After Mr. Rhymer returned to England, Mr. Thomas Wales succeeded him; his was a most outstanding personality. He was famous for strict discipline and impartiality; this earned him profound respect. On his death he was succeeded by Mr. C. Gordon Smith, who while in England was called higher service, on September 11, 1955. In seeking information about the Demerara assemblies; I found it difficult to meet the older brethren of these assemblies, but one brother, Gabriel Theophilus Bullen, who died in 1918, has left a written record in connection with the formation of an assembly on the West Bank fo the Demerara River, which record I have pleasure to use. It says, in essence:

It was on June 7, 1896 that some believers decided to travel by a bateau to a well-populated area on the West Bank of the Demerara River to preach the Gospel. This was a hazardous undertaking and on one occasion fifteen of them wee thrown overboard by the upsetting of the boat. They were not deterred however, but proceeded to their destination and were lent dry clothes to use until they were about to return, when they had to put on their damp apparel until they reached home. This meant rowing across a river about half a mile wide to Peter's Hall and then walking for about four miles to Georgetown, to arrive about midnight; nevertheless the work went on, and shortly after, a dance hall at La Retraite was offered to the brethren, to which the people brought chairs and benches on the Lord's day evenings and listened to the Gospel with rapt attention. It was then discovered that there were believers scattered in that area, who had heard the gospel from Mr. Joseph Collier.

He had been one of the first missionaries in this colony after Mr. Strong had left. These believers were brought over to the assembly at 192 Camp Street, Georgetown, and received into fellowship there. Soon after, eight persons were converted, but the owners of the hall gave them notice to cease having meetings there. A Gift of necessary furniture were made by believers from Georgetown and Peter's Hall and on January 1, 1997, meetings commenced in the hired room.

On June 6, 1897, one year after this small work started on that side of the river, the Lord's Supper was observed for the first time, and on the following day, Brother Bullen baptized the first eight converts. An assembly of sixteen was formed under his oversight, and the work took on a permanent character.

Again on October 25, 1897 there was a baptism at which Mr. Fred Stanley Arnot, Missionary from Central Africa was present.

Brother Bullen writes of his personal experiences as follows:-

“As a result of an encouraging response in attendance, especially in the Sunday School, and because of the difficulty of traveling at night, and getting wet in a malarial district, I decided after prayer and discussion with my wife to give my whole time to the Lord's work in that district, and to trust Him for the necessities of our lives.

As soon as we had removed to our new abode, my wife opened a women's Bible Class and prayer meeting, but she contracted malaria fever and died on June 6, 1898, exactly one year after the first baptism, and two years after the first meeting. It devolved upon me to set before the new converts a good example of faith, so kneeling down by the side of her dead body I gave thanks to God for His unerring wisdom and love and committed my future to Him. Shortly after her death, I became very ill with dysentery, so much so that my life was despaired of. During my illness, brethren from Peter's Hall supported the work in my stead, and showed me much kindness until I was able to be active once more”.

In February, 1899, Brother Bullen received five pounds from Brother Muller of Bristol, England, and thereafter regular assistance from him.

At this stage Brothers Willock and Isles rendered invaluable aid, and along with Brother Isles, Brother Bullen visited the assemblies on the banks of the Demerara River.

Forty new converts were the result of this missionary journey. An interesting incident on this journey that ended ninety miles up the Demerara River is, that before the last two assemblies at Issurn and Mahaicabally were reached, a message came from those believers asking the two

Brethren not to come at that time as it was not then convenient to receive the,. They, however felt the Lord's leading, and arrived unexpectedly at the nearest meeting room at Issuru, to find the place deserted. Haven forgotten the victuals they had prepared at their last stopping place, they found themselves alone with only a few ears of corn. They were completely isolate. They lit a fire to roast the corn which was to be their meal, and the smoke attracted the believers, who come in their boats to investigate, and soon, having a goodly number, a gospel meeting was kept and twelve of the forty mentioned before confessed Christ.

Further, the mother of an oversight brother at Mahaicabally died at this time, and the believers were not only glad that their request to these two Brethren to come at a later date had not been heeded, but also they sent conveyance for them, and urged them to come for the funeral. Further result of this tour was the purchase of a building from a Chinese Brother who was leaving the then colony.

This building was eventually transported to La Retraite where, after some difficulty and opposition, a piece of land was secured with the help of other assemblies. The building was converted to a meeting room which was completed and occupied in January, 1906.

The year after, Mr. Bullen got married again and was able to live on the West Bank Once more.

A building was also secured for a residence from a Chinese brother, but it had to be transported to distance of twenty-six miles.

Brethren gave help in materials and cash, and one sister, Mrs. Alves, (who lived at Peter's Hall) pawned certain articles of jewellery which she had and loaned the amount to help meet the cost of purchase and re-erection. In December 1910 the new mission house was completed.

At this time Mr. Bullen also received financial help from an evangelist Rev. James Taylor, of Knoxville, Tennessee, U.S.A., who had visited the colony previously.

Mr. Bullen died in the year 1918, but his wife carried on the good work at La Retraite, where she resided in the Mission House until her death in 1974.

Two miles north of La Retraite, in a more central part of the district, was the Chinese Baptist meeting room and Mission Home. These had been loaned to Mr. Bullen for seven years before his death for use in the gospel. While he lived for the use to which they were being put.

After his death they were sold to the Brethren and though Brother Bullen did not live to see it, his

desire was granted.

BROTHER MULLER'S MINISTRY

Brother J. T. Muller who laboured as missionary brother in Essequibo from 1920 came to this Assembly – La Retraite – in 1926; he lived at the mission house and laboured here and at Zeeburg.

He was instrumental in building up both churches. During his stay at Bagotville the support which he had received from the churches in the Colony declined considerably, in so much that he and his family were reduced to a very impecunious position.

In 1928 he left our fellowship to become a Pastor in the Pilgrim Holiness Church. Now at the time of writing, Brother Muller is still alive, and over a century old.

HYDE PARK ASSEMBLY, now transferred to Soesdyke.

Brother Aveline, a missionary from England, laboured there until his death and was buried there. Brethren Warren, Elijah D'Urban and John Pantlitz exercised oversight and built the meeting room.

ISSURU, now Endeavour, West Bank, Demerara River.

The work at Issuru must have commenced a very long time ago inasmuch as the name of Mr. Huntley, a missionary who died in the middle of the last century, is associated with it. The names of old and faithful believers viz:- Browers, Biedburgs, Houths and Allicocks belong to the past century though some of their descendants are still to be found in fellowship. From 1901 a clearer picture emerges when Messrs. Elder and Lewis exercised oversight, with Joseph Houth as Trustee, and John Allicock as Sunday School Superintendent. These oversight brethren were succeeded by Mr. Laing who fell asleep in 1915, then by Mr. Abram Davidson until 1929, then by Messrs. Abram Joseph, Phillip Sampson and John Allicock.

Messrs. Gordon Smith and A. Webster, missionaries, paid regular visits; also young men from the Young Life Campaign. As a result the membership went up to seventy in 1943, but since then there has been a falling away.

The Assemblies on the East Bank of Demerara River have received much help from Brother John Buchanan, a fine Scottish Christina and Bible Teacher who was then a secular employment in the country. He fell asleep in Scotland in November, 1977.

CHRISTIANBURG ASSEMBLY, West Bank, Demerara.

This was started by a Postmaster and his wife, Mr. and Mrs. Glasgow, who commenced a cottage meeting in the home of Brother and Sister Rafferty in the year 1907. Brother Willock and Brother Natowlie were associated with Brothers Glasgow, Rafferty and Burnett. Brother Burnett gave a piece of land to building church. After the Glasgows left the district Brothers Burnett and Rafferty went on preaching the Word. Brother Burnett was drowned while engaged in purchasing materials for the erection of a meeting room and in distributing tracts. Brother Bullen prepared the plan for the meeting room and other brothers gave money for sawing lumber. After Brother Baverstock's death the number of believers dwindled.

In 1950 Brother O'Jon went to work with the Demerara Bauxite Company and gave much of his spare time to the work. It revived considerably.

In 1955 Brother and Mrs. McLucky from Ireland spent a year at Christianburg and helped in the Assembly. Their first child was born at Mackenzie, across the river from the Mission Station.

In 1958, when Brother O'Jon retired from the Bauxite Company, the Saints at Wismar requested him to become the resident Missionary for the Upper Demerara River District with centre at Christianburg. After prayer and waiting on the Lord and consultation with Senior Brethren, Brother and Sister O'Jon acceded to this request.

Brother O'Jon was then commended to full-time service. The Assembly grew. Some of its stalwarts passed to be with the Lord:- Brother Joseph Maxwell, Brother Darnley Alleyne and Brother John Austin.

A definite youth work was started. Later, in 1959-1961, a mission house was built and when the lower part was enclosed, that was used for sewing classes, and games sessions for the young people. A kindergarten school was started.

At about that time Brother and Mrs. Sutherland from Scotland gave a few years' service to the river work. In a beautiful fully-equipped river boat, Brother Sutherland visited the stations at Aratak, Dunoon, Endeavour, Christianburg and Coomacka, spending some days at each place, preaching the gospel, ministering the Word and giving Bible lessons in the schools.

As numbers of believers grew, a branch work was set up at Wismar Hill at the house of Brother

James Blackman.

In 1971, a work was started at Ituni, thirty-five miles from Mackenzie, where Sister Ruth Smith of Jamaica laboured among the women and children. Several were won for the Lord, and some men also. In the course of the years, three young men from the Christianburg Assembly left for Bible College in the United States of America and Canada:- Brother Eustace Marshall was the first, and afterwards Brother Winston Newton and Brother Godfrey Bourne. They are all now serving the Lord in United States of America and Canada, but Brother Marshall gave valuable help to the assembly for some time after his return from Bible College. A group of young workers was taken on alternate monthly week-end trips to Endeavour and Dunoon, two settlements down the river about half way between Wismar and Georgetown. This provided good training practice in preaching for the young men. The two assemblies were much blessed as well as the workers themselves.

In 1970-1973 the old church building was demolished and a new and larger building erected at Christianburg. Assistance was rendered by local Assemblies and by the Brethren of "Echoes of Service". Bath, England.

The new building called "Faith Gospel Chapel". At the present time these Assemblies serve the Upper Demerara River area –

Faith Gospel Chapel – Christianburg	-	Presiding Elder G. O'Jon
Wismar Hill	-	Presiding Elder J. Blackman
Ituni (mining area)	-	Bro. J. Pantlitz
Endeavour	-	Bros. V. Allicock and P. Sampson
Dunoon	-	Bro. I. Pollard
Coomacka	-	Bros. R. Jeffrey and A. Waldron

MAHAICABALLY, West Bank, Demerara River.

As a result of a gospel campaign by Mr. G. Bullen the assembly at Mahaicabally, on the west bank of the Demerara River, about seventy-three miles from Georgetown, and about eight miles from Wismar Assembly, was started. In the year 1907, seven years after Mr. Bullen's first visit, Mr. John Vangronigen was recognized as the Assembly's First Elder.

After he died in 1911, Brother David Richardson continued the work. At this time Mr. Kingsland, a missionary residing at Wismar, and Mr. Wales, from Georgetown, paid regular visits.

After Mr. Richardson, Brothers Benjamin, Archer, and Zechariah Bedford were recognized as

local Elders, and Mr. Baverstock assumed missionary duties in the area. He removed the meeting room to Coomacka on the Eastern Bank of the river with the object of facilitating those who were working with the Demerara Bauxite Company and had to cross the river to get to the meeting room, and he also erected a Mission House for his own use.

After twenty years of service he died, and Brothers Brathwaite and Duggan become responsible for the oversight of the Church, but the work deteriorated and the Lord's Supper was not observed for some time.

In 1952 the Lord's Table was again set up and Brother Albert Webster was invited to be present on that occasion.

Brother Duggan has now gone to Jamaica but Brother Brathwaite continues as an oversight Brother.

A Government-aided School was started within the last decade and was showing gradual increase until taken over by Government.

(Private Schools started previously at Camp Street, Georgetown, and on the Pomeroun River have been discontinued).

PATENTIA

Our brother Mr. Sutherland, a missionary from Canada, has been instrumental in starting an assembly at Patentia on the West Bank of the Demerara River.

The members of this new Church are mostly East Indians, and there is cause for thankfulness that this long neglected section of our population is now brought into our fellowship.

EAST RUIMVELDT BRETHREN (MARANATHA)

East Ruimveldt Work

This work started out as an extension of the then Alexanderville and was in the form of a prayer group and Sunday School conducted in Brother Dainty's home. Brother Dainty was a member of Alexanderville.

Reason: Distance to Alexanderville was the main reason.

Growth: These prayer meetings, attended primarily by the women (about 15-20) grew into

Sunday-night Gospel Services at the home. The Breaking of Bread Service becomes a primary concern since this could only be done at Alexanderville.

In April 1962 however, the Table was opened. At the Breaking of Bread were Brothers Dainty, Beresford, Hubert Boston, Arthur Duncan and others. The work became known as the East Ruimveldt Brethren and programmes arranged to have Monday night Prayer Meeting, Wednesday night Ministry Meeting and Friday night Young People's Meeting. This last was led by Brother Beresford.

The Elders were then Brother Dainty, Brother Duncan and Brother Boston.

Removal: Accommodation becomes a problem and so in March, 1963, the Brethren removed to 606 East Ruimveldt (Front Road) at the home of Sister Thomas. The lower portion was enclosed and provided accommodation for sixty.

In 1964 the Baptistry was sunk since prior to this, baptismal services had to be conducted at Camp Street, and at Princes Street Assemblies. These baptisms were conducted by Brother Webster at Camp Street and Presiding Elder, Brother Mc Watt, at Princes Street. The average weekly attendance at services was forty-five. At the youth services it was about thirty-six (36) and at the Sunday School about sixty-five.

CONSTRUCTION OF CHURCH BUILDING

In 1965, due to differences of opinion between Mr. Thomas and the Church Executive, the church was forced to move back to Brother Dainty's home. In 1966 Brother Dainty and Brother Eustace Marshall, then an Elder at Camp Street, were called to full time Ministry. Due to Brother Marshall's help the present lot at 458 East Ruimveldt (Black Road) was acquired. The lot cost \$1,200, a sum financed by the East Ruimveldt Brethren, who are, supporters. Brother Spence drafted the plans for a two-storey building-rest room included-to cost \$34,000.

Self Help: This seemed a large sum and the Brethren decided on a self-help policy. Brother Dainty and the few available male folk made the mould and the sisters made and laid the blocks. However the foundation and the roof were done by contract. The foundation stone was laid in 1967. The Brethren Buchanan, Mc Innis, Mc Watt and Webster officiated, and Brother Mc Innis performed the function of laying the stone.

The corner stone was laid on 12th April, 1969. However, the brethren had moved in 1968, so services were conducted in the building before the laying the stone.

Missionary: In 1969 Brother Dainty was called out into full time Service and worked in the

Berbice River, in the Pomeroon, and in the surrounding areas, fully supported by the Assembly, Brother Duncan assisted Brother Dainty by alternating their duties between the riverain areas and East Ruimveldt.

Extension: In 1966 a work was started in Meadow Brook Gardens. This took the form of a Sunday School and Sunday evening open-air meetings. This was enlarged and by 1968 regular Gospel Services were held. This was a result of a two week campaign during this period.

In 1967 a day school was started in the area. The teachers were two young believers, Ruth Kingston and Deserie Chapman. Subsequent teachers were the Morgan Sisters. This school had to be closed in April 1974, because of poor response. In 1969 the Sunday-night services had to be stopped for the very reason. However, a Sunday School attached to the Brethren is carried on under the supervision of Brother Stuart of Camp Street Assembly. In 1964 the organ was bought.

In 1965 Brother Beresford was recognized as an elder. Trustees then were Brother Edinboro, Boston, Beresford, Marshall, Duncan and Dainty. This was legalized in 1967 under the Christian Brethren Ordinance.

In 1966 the brethren were able to buy a public address system.

In 1971 Brother Beresford become the Presiding Elder.

In 1972 Brother Williams became an Elder.

Deacons at the time of writing are Brothers Andrew, Marshall and Archer.

Since then Brother Marshall has left the country for Canada.

CAMPBELLVILLE BRETHREN – BETHANY

The work in Campbellville started out about fifteen years ago with open-air work, by the same workers who were involved in the “Message for the Hour” Broadcast. The response to these open-air meetings was good. A Sunday School was therefore commenced at the Government School, and a weekly Gospel Service was conducted by Brethren and Sisters from Camp Street. The use of the school, which was kindly granted by Dr. Jagan, was later denied us.

During that period money was collected to purchase a piece of land at No. 45 Craig Street. Money was also collected for making bricks in readiness for constructing a building. The land was bought and the transport was passed in the year 1963.

Because of various difficulties, within and without, the land lay unused for a number of years.

In July 1967 when Mr. and Mrs. Webster returned from England, after their leave of absence, and made their home at No. 29 Blygezight Gardens, the Lord laid on their hearts a keen desire to see a building put up to His glory on the plot of land still vacant.

With about twelve dollars in hand, with stringent savings, with assistance from believers in England chiefly, and from many friends in Guyana, they were able to construct and complete the building by August 1970.

On August 29, 1970, Miss C. Hughes declared the building open and a day-long dedication service was held.

On the following day with Sunday School at 09:00 a.m., and breaking of Bread at 10:30 a.m. the usual meetings commenced.

In August 1972 a Youth meeting was started by Godfrey Mc Allister, a young believer and Sunday School Teacher. Three months later Mc Allister left for Jamaica Theologica Seminary.

Due to lack of personnel, this youth meeting, which was attended primarily by Sunday School children, had to be closed.

In August 1973, God made the call and once again, with the help of Neville George, and John Elcock, a steering committee was formed and the youth meeting re-commenced. The response was encouraging.

Ever since, with the exception of one difficult period at the beginning of 1974, the fellowship at Bethany is constantly growing with almost 100 souls claimed and won for Christ.

The first crusade to be sponsored by this group was held from 8th-11th August, 1974.

Special mention could be made of the thriving Women's Bible Class, presided over by Sister Webster, held at Bethany. Attendance is good, and keen attention is paid to the Word dispensed.

WINDSOR FOREST, West Coast, Demerara.

The work at Windsor Forest was commenced in 1935 by V. Ting-A-Kee and E. Reis, who held

open-air meetings. Later they were joined by Brothers H. L. Bunburg, C.A.P. Low, R. G. H. Low, N. Ewing Chow, J. H. Wrong and I. Ying.

After several open-air meetings, the lower flat of the Manager's house on the Plantation was loaned them to hold indoor meetings.

At about this time the Canadian Mission Church was closing down their Primary School in this area. They sold the school building to these brethren for a nominal sum. Special meetings were held, souls were converted and baptized and the Lord's table was set up.

Brother Carl Browman gave of his time and talents to this work and has been instrumental in rebuilding the meeting room. This building was destroyed during political strife in 1963-1964. The assembly which had subsequently fallen off greatly is now showing signs of revival.

LEONORA ASSEMBLY, West Coast, Demerara.

The Chinese Baptist Church of British Guiana was founded by Mr. Lough Fook about 1860, at Peter's Hall, East Bank, Demerara. The founder came from China with the main purpose of spreading the gospel among the Chinese who came from China to work on the sugar estates, as there was no one who was looking after the spiritual needs of these people, who could neither speak nor understand English. With the Lord's blessing the work soon prospered and another assembly was formed at Leonora, West Coast Demerara, with Mr. Lee-A-King as Pastor.

The Lord continued to bless the work of His servants and another work was opened at Camuni Creek in the Demerara River. As time went on the work prospered to such an extent that yet another assembly was formed at Bagotsville, West Bank, Demerara. Other servants of the Lord who assisted in the work at different times were Messrs. Lee Ching, Chung-A-Hing and Chung-Man-Chu. The descendants of the Chinese from China went to schools where English was taught; consequently, they soon learnt to speak and write English fluently so that by the year 1920 there was no longer a need to have a Chinese-speaking Pastor.

It should be mentioned that the local brethren gave valuable assistance at certain periods. Eventually, the meeting room at Camuni Creek was closed, while those at Bagotsville and Peter's Hall were sold to the Brethren. Since 1932 the Assembly at Leonora has been in fellowship with the Brethren and has opened its doors to everyone.

ZEEBURG ASSEMBLY, West Coast, Demerara

A Brother by the name of Paul Jones came to this district sometimes around 1920 and commenced cottage meetings in the one of one Mrs. Elcock. The Lord blesses the work, and the believers collected a sum of money with which they built a small meeting room.

On April 1, 1923, the first baptism was held and the Lord's table was set up. A Sunday School was also started for the children of the district and the neighbouring villages. Sometime after, Mr. Jones left the district to reside in Georgetown, and Mr. Muller of Bagotsville exercised oversight over the infant assembly. Many brethren from the City visited regularly, among them being Messrs. O'Jon, Bunbury and Chesney. A baptism was held in December, 1926, and another on Easter Sunday of the following year.

The first wedding solemnized at Zeeburg was that of the Author of this work to Miss Doris Gullen. It was soon found necessary to enlarge the building. Requests for help were sent to other assemblies with gratifying response. A much larger building was erected and dedicated in November, 1930.

The Assembly continued, with ministry supplied by its local brethren and by visitors from other assemblies. This building was destroyed during the political unrest in 1963-1964.

ESSEQUIBO

The work in Essequibo was commenced by an English missionary Brother, Mr. Daniel French, about the middle of the last century. He was succeeded by other missionary Brethren from England:- Brethren Barlowe, Greene, Sparrow, Nicols, Smith, Miles, Webster and Aldrich.

I remember Brother Sparrow somewhere around 1898; he was labouring at Queenstown at that time.

Then there was a strong and virile Church with many local brethren of African descent, chief among whom were Brothers Fraser, Arthur, Jenot, Higgins, Luyken, Kilkenny, Grant, Cole and Forde, Eadie and Horton. These men were able ministers of the Word and there was spiritual progress and prosperity through their Ministry. It was converted through the Ministry of Brother Fraser. There was also a primary school at Danielstown, the first Headmaster being Brother Arthur. It was closed sometime before the present Church building was erected in 1896.

I met Brother Sparrow for the last time in Barbados in 1923, where he was continuing to witness for his Lord even in his old age. I also remember Mr. W. W. Nicols who came to New Amsterdam on more than one occasion, the last being in 1924, on the occasion of the opening of

our Gospel Hall which had just been built.

On April 14, 1920, a local Brother was commenced fro Missionary service at Danielstown, Essequibo. This Brother, J. T. Muller by name, was an Essequibian by birth and had been converted by a message from Brother Arthur on April 30, 1895. He laboured for about six years before going to Bagotsville, West Bank Demerara. While in Essequibo, which support was quite adequate for his needs. Although there has nearly always been a resident English Missionary in Essequibo I have information that the work there has declined during the last half century to about one half its numerical strength. There does not seem to be that ability and zeal among the native brethren at present as there was in the past. At the same time other Christian bodies are doing well in the same district and making excellent progress.

There is need for prayer that the churches in Essequibo may be revived so that they may abound in every gift, and be self-propagating. The churches now in Essequibo are situated at Maria's Lodge, Queenstown, Henrietta, Danielstown and Bounty Hall. On the East Bank of the Pomeroon River at Lilydale, a church was founded about the year 1900 by a local brother, Ed Grant. This church prospered and at the time of Brother Grant's death fifty years after, had a membership of ninety. Brother Edward Grant was a man of African descent, of dignified appearance and couteous demeanour. He was of excellent character and was much respected. The work continues under the guidance of Brother Glen who is now aging.

Having traced the work southward and westward we now turn eastward to the assemblies on the East of Demerara and in Berbice.

KITTY

This was the first from Georgetown travelling cast, and was founded by Mr. John Kingsland the son of an English missionary who commenced keeping open-air meetings in the district in 1904 and continued until 1909. During this time a small building was secured for meetings at Queen and Williams Streets. After Brother Kingsland's departure, Brother Alfred Collins continued the work from 1910 to 1916; then from 1918 to 1924 Brother Edward Kingsland, followed by Brother Fred Mc Kie from 1926 to 1944. From 1945 to the time of writing Brother R. C. Ifill has helped the work. Brother Ifill has since gone to be with the Lord. The present building is at David Street; it was purchased in 1930 from Chinese Baptists for one hundred dollars and, at the time of writing, was the finest architecturally, of the Gospel Halls in the country.

PLAISANCE

The work in this Village was commenced by an Englishman by the name of John Barnes in the year 1892. The membership at the commencement of the century was twenty; it is now sixty. In

the past much help was received from Brother Long of Georgetown, and also from Brother Uriah Nicols until 1912. The latter will be remember by the older brethren as the most spiritual Brother that ever laboured among them.

At the incorporation of the Camp Street Assembly in 1914 he withdrew and started afresh at Plantation Ogle.

BUXTON

The earliest available records of the Buxton Assembly are dated 1879 and show the names of Messrs. J. F. Collier and R. G. Ross as weekly Lord's day visitors. In 1885 the records show closing of the Assembly account with Collier & Sons. In 1895 money was being collected for building a new meeting room which was completed in 1914 and registered for the publication of banns in 1917. The baptistry was built in 1921.

Down the years, in the oversight of the Assembly are found the names of faithful men of God, now in His presence:- Messrs. G. F. Wilson, Z. Smith, W. C. Harry, H. A. Moses and Joseph Lewis.

These were native brethren who pursued their various vocations for a livelihood, and gave of their spare time in maintaining and furthering assembly life and witness.

In 1924 Brother H. Chesney with his family took up residence in the village and for seven years laboured in the gospel, both indoor and outdoors and outdoors. The church provided house allowance. At this time Brother J. C. Sutherland was resident in the village and was a great help in the oversight. Brethren from the city paid week-end visits, sharing in the worship meeting the Sunday School and the Gospel and prayer meetings. These visitors were entertained by our late sister, Mrs. Jane Rafferty of Vigilance and also by our late sister, Miss L. Pollard of Buxton.

In 1935 a weekly meeting for young people was started by Brother Norman Browman and carried on after his removal by the late Sister Laura Francis Murrain, then Laura Francis; later by Sister Fanny Gilbert, Sister Miriam Moses and Sister Lovell. After the death of Brother Joseph Lewis, Brother Albert Stephenson exercised oversight in the assembly. An examination of available registers show nearly always fewer men than women in membership, and depletion in membership is always more due to home calls and change of residence than to disciplinary reasons. It has been a matter for regret that the registers show too small a percentage of young people in fellowship. A steady stream of youths has passed through the Sunday School and later been absorbed by the denominational churches in the village. Some other children have been removed from us because to secure appointments as pupil teachers in primary schools they must first be members of the Church who carries on the school.

It becomes increasingly obvious that alongside our present programme for their spiritual development we must seek to assist them in needlework, handicraft and other ways of making a living. Our Brother Armstrong is now exercising oversight in this Assembly.

VICTORIA

This Assembly was formed very early in the history of the Christian Brethren movement, and it is believed to be the original starting point, where Mr. Leonard Strong commenced his ministry.

It is known that Mr. Daniel French laboured here in 1842, before going on to Essequibo. The building now used as a meeting room was previously used by Dutch owners as a rest house for labourers on their cotton plantation. It was purchased from them by these early brethren.

No records have been kept of this assembly. They are in close touch with brethren in Georgetown and along the Coast where hourly communication by road makes visiting easy.

At present Brethren Collins and Barnwell are exercising oversight of this Assembly.

ELDORADO

About a quarter of a century ago, a very aged sister, by name Princess Lewis, living at Eldorado, West Coast Berbice, but now with Christ, told Brother Carl Browman that the Lord had helped her to purchase a property, and that she had chosen a piece of the land for the erection of a small building for a Sunday School for children of the district, as there was none in the district at that time.

She asked Brother Browman to hold an open air service on the spot and to let the brethren know of the plans afoot.

Brother Browman and Brother Alphonso Jordan held two open-air meetings in the village. The villagers came in large numbers and listened attentively. They were told of the Sunday School which was to be started shortly, and asked to send their children.

Brother Carl Browman contacted Brother Kenneth Roach, who was then living in New Amsterdam, telling him of the spiritual awakening at Eldorado and encouraging him to go to

Eldorado to meet Sister Lewis and see what arrangements could be made for the starting of the Sunday School. Brother Roach told the believers at Hartman's Lane Assembly, and they continued praying for the efforts which God was blessing. Brother Roach met Sister Lewis and prayerfully they planned the starting of the Sunday School.

The Sunday School was started in Sister Lewis' home. The numbers increased steadily.

Brothers Browman and Jordan meanwhile held more open-air meetings. The time came when there was a great break-through and souls gave indication of accepting Christ as their personal Saviour and Lord. An Enquirers' Class was opened in the home of Sister Lewis, and Brother Jordan held himself responsible for it. The old Society Hall in the village was offered to the brethren free of cost, for holding meetings. They prayerfully accepted the offer.

Five of the converts, having seen a baptism, were eager to identify themselves with Christ in the waters of baptism.

Brother Chapman was asked to have the converts baptized at Hartman's Lane, and he was given the honour to baptize the first batch of converts from the new assembly. Brothers Browman, Jordan and Shultz accompanied the converts to New Amsterdam for the baptism service. Brother Chapman spoke very highly of the work which the Lord was doing on the West Coast of Berbice. A great time of rejoicing was experienced by all.

The following Lord's Day, Brothers Browman, Jordan and Roach led the believers in what was then their first worship meeting in the district. It was held in the home of Brother O. David, one of the five who had been baptized the previous Lord's Day.

The work continued to flourish. The Worship meeting were held in the home of Brother David; the Sunday School in the home of Sister Lewis, and the Gospel Meetings in the Society Hall.

The church grew from strength to strength. Plans were made for the construction of a Meeting Room on its present site. The foundation of the building was laid on September 8, 1962.

Under the godly care of Brother Carl Browman, and with the continued interest and help from older Assemblies, the work at Eldorado is showing encouraging progress.

BERBICE RIVER

In the Berbice River District a work was started about the middle of the last century by a Swiss Brother named John Mayer, followed by one Mr. Aveline at Coomacka, about one hundred and thirty miles up the River. Eventually the work was shifted to Weronie, about eighty miles from

the mouth of the river. The mission there is ideally situated at the junction of the Berbice River and the Weronie Creek where it serves the native coloured people who live on the river banks and the Amerindians who live mostly on the banks of the Creek.

Mr. Henry Taylor, an English missionary, carried on the work during the first part of this century until his death. His son Mr. Gregson Taylor who carried on the work after the death of his father died about the year 1958 and since then, brethren from New Amsterdam and other parts of the country have given help as opportunity offered.

This mission is isolated, being about seventy miles away from the nearest assembly in New Amsterdam; the only means of communication is by steamer that goes up the river once a week and returns on the following day.

There is very little gift in the Assembly. The Amerindians being very taciturn in speech, a brother of African descent by name of Adolph was a great help while he lived, but since his death Brother Sampson has been helping in this capacity. Brother Dainty helped for a short time in the mission, building a stelling, starting a farm and reviving the schools.

At present, Brother Charles and his family from Moco Moco, Rupununi, are there helping in the work. Brother Charles is exercising oversight in that Assembly.

NEW AMSTERDAM

It was in the year 1902 that I first made contact with the assembly of brethren in New Amsterdam. I was then a boy ten years of age and had recently come to reside in the town. My mother, always devout and serving the Lord with gladness of heart, lost no time in locating the Assembly and taking me and my only sister with her to the meetings. These meetings were kept in a hired house and though the membership did not exceed three dozen they were well attended; and a Sunday School with a membership of about one hundred and fifty was held. There was a fair average weekly attendance. My enquires have brought to light that the work in this town had been started by Dr. John Thomas Davis about the year 1880.

This Servant of God who was of mixed European and African descent found time in addition to his ministry to the body, to minister to souls also, and as a result of his testimony a number of believers came together to remember the Lord, according to the Word of God, accepting no other guidance for their spiritual lives. He also found time to be the author of a number of books, two of which have been given me by one of his sons. They show his deep insight into the truths of God's Word and his exceptional ability in expressing them.

When I began attending the meetings in New Amsterdam I listened to ministry that emphasized the need of the new birth, of believers' baptism by immersion, of the Word of God being the only authority for the worship and testimony of the Church, and of the Holy Spirit as the only means by which human hearts are enlightened on Divine subjects.

I was also taught that the Church had failed to express the Lord's desire that it should be one, that the world might know that God had sent Jesus as expressed in John 17; that the number of sects existing proved that the Church had turned from listening to the voice of the Good Shepherd to listen to the voice of man; and that the correct course for the believer was to disassociate himself from all religious systems of human origin and go back to the original platform of the Apostles doctrine and fellowship, and thus be found keeping the unity of the Spirit in the bond to peace.

There were good men and true in that small company of whom two will never be forgotten by any who know them. William Moses Brice came to this country from Barbados as a young man and he was truly a man whose life shewed in every way that he had been with Jesus. Of a gracious manner and tender heart, he often wept during his addresses, which were deeply spiritual and gripped the hearers' attention from first to last.

He was consecrated to the Master's Service until he departed to be with Christ in his 90th year. I have been influenced by him for good more than by any other person I have met, with the exception of my dear Mother, who after seventy-one years of uninterrupted Christian Fellowship with the assemblies went to be with her Lord at the ripe age of 89 years.

Then there was Brother Frederick Parkinson who never entered any house without witnessing to the Salvation that is in Christ Jesus.

Of an earnest disposition and unswerving loyalty to his Lord, this brother was an example to all who knew him, of the words of Paul – "Whose I am, and Whom I serve". He also has ended his earthly course, and while he lived was "steadfast, unmovable, and always abounding in the work of the Lord".

This New Amsterdam Assembly went on the even tenor of its way, without any spectacular development, with the usual heartbreaks that occur by individual failures; the joy of welcoming new comers by conversion or commendation and without any great fluctuation in numbers. There was little contact with other assemblies, the nearest to us by road being at Belfield, fifty miles away with a large river to cross first.

I remember that Mr. Rhymer from Georgetown paid us a visit about the year 1904, and recommended that Mr. Henry Taylor who was doing Missionary work at Weronie eighty miles

up the Berbice River, should visit us regularly and assist with the oversight, but the arrangement did not last long, because the brethren considered Mr. Taylor to be too much like a clergyman.

It was in 1914 that a time of crisis arose from the assembly. Then eight Assemblies in the then colony decided to be legally incorporated for the purpose of a better control of their property, and in the ordinance they were described as “a religious denomination or sect commonly called “Christian Brethren”.

The Church at New Amsterdam immediately wrote protesting against the Camp Street oversight who were the leaders in this movement, stating that they had taken a sectarian ground, and by so doing had abandoned the undenominational ground on which they stood – that instead of being able to represent the whole assembly of God on earth, they could now represent the whole assembly of God on earth, they could now represent only those who had been registered under the name of their sect. The New Amsterdam brethren added “with your lost testimony to the unity of the Body goes also your testimony to the Lordship of Christ as Head of the Body”. A curt reply was received signed by five elders from Camp Street expressing thanks and stating that they saw “nothing of the new man, much of the young man and more of the old man” in the letter they had received from us.

Following this the brethren of New Amsterdam sent another letter as follows-

“Dear Brethren,

We the brethren here think that as you have overlooked the subject of our letter, we should write again asking you to reply in plain words, however few. We are aware that we have written plainly and firmly, but we are still willing to be corrected if we have misinterpreted or misapplied the Scriptures”.

The reply was as follows-

“Dear Brethren,

We the five Brethren whose signatures appear on our previous communication to you, desire to state that we have already expressed out thanks for you letter. Further than that, we have nothing to add.”

This letter was unsigned, there being only a scrawl where signatures should have been. The result of this was division in the Church at New Amsterdam, a division which continued until 1923, some of the believers supporting the action of those who had become incorporated as a sect, and others maintained that they had denied their Lord.

The arrival of Mr. G. H. Hale, who came from New Zealand, to work as a missionary in Berbice, and the departure of both Messrs. Brice and Parkinson from the town coincided to close the cleavage in the Assembly and restore fellowship through the country. During Mr. Hale's sojourn, which was about two years, Mr. Hailley from England joined him as a co-worker and the two built a small hall at Sheet Anchor, two miles from New Amsterdam, where the Gospel was preached.

At the time of Mr. Hale's departure there were forty-two in fellowship, a few of whom lived at Sheet Anchor. He soled the building to the New Amsterdam Trustees for the nominal sum of one dollar.

The work at New Amsterdam progressed and we were able to establish an assembly at Sheet Anchor a few years after Mr. Hale's departure.

Each of these assemblies has established an outpost, one at Reliance in a well-populated area in the Canje district, and one on the Corentyne Coast at Gibraltar. These outposts have both been discontinued. After Mr. Hale left the Colony of British Guiana, Mr. C. Gordon Smith came up on quarterly visits of ten days each and divided his time helping at both places. These visits ceased in 1938.

The work at New Amsterdam and at Sheet Anchor has progressed.

MISSION FIELD

An important even in the history of the Church in British Guiana was the visit of Mr. Fred Stanley Arnot in 1807. As a result of missionary meetings conducted by him, several left the Colony for the mission field in Africa. Of these Mr. and Mrs. Richard Murrain, Mr. and Mrs. Thomas Higgins and Mr. and Mrs. George O'Jon spent their lives in the Lord's service in that land. However, Mr. and Mrs. Charles Agard returned from Africa and then went on to the United States of America where they continued labouring for their Lord.

Mr. and Mrs. Williams Lewis and Mr. and Mrs. Nathaniel Phillips, who had also gone to Africa, return to their home-land to end their life's work. I listened to Mr. Agard in my home-town on his return from Africa, and his message brought revival to my life. I also have listened to Mr. and Mrs. Higgins, and had them spend a fortnight at my home when they visited the then Colony in 1937. There was no doubt in the minds of those who met Mr. and Mrs. Higgins that they were chosen vessels, sanctified and meet for the Master's use.

In 1927 the local church was greatly stirred by a visit from Mr. and Mrs. Higgins of central Africa. A week of special meetings was held and believers thrilled to the accounts of the Lord's work in their Motherland. Another week was devoted to the Ministry of the word. Even the memory of this visit still refreshes. In 1932 the assembly commended a sister to the service of the Lord in central Africa, Miss Lily Jacobs. This Sister married Mr. George O'Jon who also went out at the same time to Missionary Service. After spending sixteen years in the Lord's work there, they are both back in the country and are still in active in the Lord's work. Mrs. O'Jon has since gone with her Lord.

RUPUNUNI

This is a large interior area of our country inhabited mostly by American tribes and the greater part Savannah land bound by Brazil and Venezuela.

In 1969 there was a mission to the unevangelized, but after an uprising against the Government of this country, it became necessary for the missionaries to leave the country, and the Local Missionary Society of our church purchased most of the assets they owned.

Our Brother Dainty had served with success among the same people at Weronie, Berbice River, volunteered to go and labour there.

God is blessing his ministry and many have converted and admitted into fellowship. Churches have sprung up among, the Macushi Indians at Moco Moco and Napi, and the North, in the South and in the extreme south among the Wapishana and Wai-Wai tribes

This is a large and very important area.

