

other missionary bishops who were doing their lonely work in distant lands.

Then he began to beg for money to build this college. He openly begged for it, by hundreds of circulars, and by personal application. "If you have any missionary spirit in you" he would write, "give me a subscription; if not, give it if you ever had any love for Edward Coleridge." One man sent him a handsome cheque with the words, "I have not, I am sorry to say, much of the missionary spirit, but I have a great love for Edward Coleridge."

Thus a large sum of money was collected, and when Coleridge heard that Mr. Beresford Hope had bought the ruins of St. Augustine's, Canterbury, he went to him and asked him to give it to him for the site of his proposed missionary college! When Beresford Hope was satisfied that the idea was a good one, he gladly yielded, and Coleridge was made happy.

An architect was at once engaged. Modern defilements were cleared away. As much of the old buildings as could be used were retained, and a grand edifice, which worthily takes its place in close proximity to the great Canterbury Cathedral, now stands as a monument of love and zeal of two noble hearted Englishmen. As described by the late Metropolitan of Canada (Bishop Medley), it is "no motley collection of ill-assorted plagiarisms, but a positive creation, a real thing which may be said to be like nothing else, and yet like everything else in Christian art."

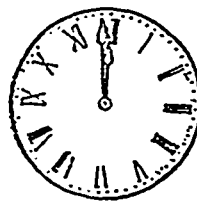
It was opened by Archbishop Sumner on St. Peter's day, 1848. The bell of the chapel (which is the old Guesten Chapel of the original St. Augustine's Monastery, restored and lengthened) was rung for the first time by Lady Mildred (the wife of Mr. Beresford Hope, and sister of the present Premier of England, the Marquis of Salisbury), who was born on the very day that the vandals of Canterbury bombarded and demolished the majestic tower of St. Ethelbert. This marked the dawn of a new era, a missionary era, for the Church of England. Since 1827 there had been but one training college in England, viz. the C.M.S. College at Islington. Then arose St. Augustine's, and since that several others both in England and in the colonies. St. Augustine's struggled with many difficulties at first, but its old friends Beresford Hope and Edward Coleridge helped it in its infancy with the same fervor that enabled them to call it into existence.

It was no mere sentiment that lead to the establishment of St. Augustine's College (though that in itself is a noble thing), but it was the desire to have men trained for missionary work. And in this it has been successful. From its walls have gone forth hundreds of men to distant lands. Of these Dr. Strachan became Bishop of Rangoon; Dr. Bransby Key, Bishop of Kaffraria; Dr. Pinkham, Bishop of Saskat-

chewan and Calgary, and many others have distinguished themselves in the mission field in various parts of the world. The ancient site of St. Augustine's missionary work is still marked for the purpose that originally characterized it. The work is done in a different way; but it is still the same work. The missionary of the monastery has become the missionary of modern days, but with great appropriateness he goes forth still from the religious halls of St. Augustine's, Canterbury.

Woman's Auxiliary Department.

"The love of Christ constraineth us."—II. Cor. v. 14.
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Remember daily the mid-day prayer for missions.

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession."—Ps. li. 8.

MISSION WORK IN BRITISH GUIANA.

BY A MEMBER OF THE GIRLS' AUXILIARY, ST. STEPHEN'S CHURCH, TORONTO.

GUIANA was first colonized by the Dutch in 1650. Unsuccessful attempts to follow their example were made by Raleigh and other British adventurers; but in 1863, the settlement of an English colony was effected under Lord Willoughby. After being held from time to time by Holland, France, and England, the country was restored to the Dutch in 1802, but in 1803 it was taken by England, to whom it was finally ceded by treaty in 1814. British Guiana includes the settlements of Demerara, Essequibo, and Berbice, which since 1831 have been united in one colony. In 1803 there was only one church—the first English church. St. George's, was built in 1809—and two ministers of religion, the chaplain of the British forces and the minister of the Dutch reformed church. The evangelization of the Indians and the negro slaves was neglected by the Dutch; but among the former, the Indians, the Moravian brethren laboured zealously from 1735 to the close of the century, when the mission was abandoned. Fresh efforts for their conversion were made by the C.M.S. from 1829 to 1856.

Early in the present century the colonists began to make some provision for religion by the erection of a few churches; but at the commencement of 1824 there were not more than three clergymen in the colony. Public Schools, with the exception of the Soffou Institution, there were none, and the mass of the population