



ST. PAUL'S CHURCH, CHARLOTTETOWN, P. E. I.

replete with every modern improvement, in the pleasing renaissance style of the Queen Anne period. It is built of the native sand-stone throughout, with the exception of the gables which are of wood. The stone is of a very handsome dark red color, and is found to be well adapted for building purposes. Eventually it is hoped that all the buildings upon the Church lot will be mainly of the same material. Designs are now in the possession of the rector for a beautiful cruciform church, with a massive tower and stone spire. When built it will be a credit to the Province, and in every respect suitable as well for such Cathedral purposes as the needs of the Church in the island may hereafter require, as for its own parochial objects.

The present structure is quaint in the extreme. There are probably few churches in all Canada which can in any way vie with it for its (to us) antique peculiarities. The writer knows of only two which can at all compare with it viz., St. Mark's, Niagara, Ont., and St. Paul's, Halifax. All round the walls are the old fashioned mural tablets of large proportions telling of bygone people of bygone days, some of whom were distinguished on the field of battle, some in the political arena, or in the gubernatorial office. More than one prefixes a title of nobility to the name, whilst the feet of to-day's worshippers, on their way to their seats, tread over the dust of at least one scion of a noble house. Upon the east walls of the chancel are the tables of the Lord's Prayer, the Creed, and the Ten Commandments, which were placed in the

first church by the family of Governor Fanning. These are all that remains to-day of the original church, and are close upon 90 years old.

The congregation is noted for its Christian activities, and its liberality towards the varying needs of its own parish, and the missionary fields in remote corners of the globe.

The following is as correct a list of the rectors of this parish, and the dates of their incumbency, as can be procured:—

The Rev. John Eagleson, Rev. John Caulfield, about 1773, travelling missionaries, Rev. Theophilus Des Brisay, 1774 to 1823; Rev. Thomas Adin, 1823 to 1826; Rev. William Walker, 1827 to 1828; Rev. Louis Charles Jenkins, 1828 to 1854; Rev. Charles Lloyd, 1854 to 1857; Rev. David Fitzgerald, D. D., 1858 to 1885; Rev. Charles O'Meara, 1885 to 1887; Rev. S. Weston-Jones, 1887.

In the South Seas, to-day, the natives have learned to link in their thoughts every beneficent result with the Gospel's introduction and prevalence. Their very idioms of speech are a revelation. Their simple classification is this: "This is a missionary man; this, *no* missionary man," according as they detect on the one hand honesty, integrity, generosity; or on the other meanness, treachery and deceit. Such testimony is not only spontaneous, it is involuntary and unconscious. It belongs to the ethics of language. Certain convictions of mankind stamp themselves on human speech. The word *miser* is the unconscious testimony of humanity to the wretchedness of greed. And so the term, missionary, has come to have a moral meaning to the savage and cannibal. It stands for heroism, honesty, self-denial, love. And it would take more than Canon Taylor to shake this solid bastion in the fortress of missionary success; it rests upon the bed-rock of the popular consciousness.

AFRICA was for thousands of years emphatically the dark continent; yet so rapidly is missionary exploration going forward that our maps of yesterday are scarce accurate to-day, and will be obsolete to-morrow.