

privileges and hosts of workers, contributed only 209 missionaries to the *thirty-seven millions* of our sister continent; England gives about 200 more, and Canada NOT ONE. With all that these workers can do, there remain upwards of thirty millions who have no chance of hearing the Gospel of God's love and pardon through faith in our Lord Jesus. Our way, therefore, seemed unmistakable, and after much prayer for guidance it was decided to organize the mission. As a child inherits the nature of its parents, so this child was characterized by the nature of its earthly parentage, and was born inter-denominational. But as it was of the Spirit before it was of man, its dependence for life and sustenance must be on Him who said: 'Give, and it shall be given unto you,' consequently entire dependence is put in God for ways and means. No one is asked to go or to give, only as He asks them; no move is made only as He indicates the way; no obligation is incurred only as He furnishes the means to meet it."

We completed our first year's history on March 31st.

. . . There are two workers on the field.

Mr. R. W. Crichton, stationed at Caracas, Venezuela, has been a successful worker and organizer, both in connection with the Y.M.C.A. and the Gospel Union. He is a man of large experience in the Word of God and knows its application to man's need.

Mr. G. M. L. Brown, and son of Rev. G. M. Brown, of Toronto, completed his second year in Trinity Medical College, Toronto, before leaving for South America. His intention is to complete his medical course in Buenos Ayres, and while doing so give his spare time to mission work. Afterwards he will devote his life to the spread of the Gospel in South Africa.

Rev. W. B. Sallans, Mr. John Linton, and Mr. George Hunter are now en route, and several applications for service are under consideration by the Council.

A Mission Trip to Alaska.

By REV. THOMAS CROSBY.

EVER since 1876 (when with some of our Christian young men from here we carried the Gospel into Alaska, and a short time after that handed over the work to the Presbyterian Church of the U. S.), I have longed to visit them and see how the work was prospering. So after a Sabbath with Mr. Osterhout and his people on the Naas, we set off for Alaska accompanied by Prof. Odium. We spent two nights and a day at New Metlakatla with Mr. Duncan, who is so well known on both sides of the line. It is eight years since he left B. C. with about eight hundred of his people. In that time they have built up a beautiful model village, clean, orderly, and prosperous, with large church, good school-house, town hall, one of the largest stores on the Northern Coast, a salmon cannery, and saw-mill, which all tell of the plodding industry of the missionary and people, and God's blessing upon them. Mr. Duncan is, without doubt, one of the most successful missionaries that ever came among the Indians, and has done a wonderful work in the nearly forty years that he has spent on this coast.

Proceeding north, we called at Fitts Bay, and at the saw-mill in Tongars Narrows, and the Loring cannery, at which places we had service, and then made for Wrangel, which we reached Saturday night. This is the oldest of the Presbyterian missions in Alaska. It was here that our boys started services nearly twenty years ago, and here Philip McRay, one of our young men, the first Protestant missionary to Alaska, labored faithfully, and laid down his life preaching to the Stickeen people. Here we spent a pleasant Sabbath with the missionary, Dr. Tlinguy, and his people. Besides the church services, in which we were delighted to join, we

held open-air services which attracted many who would not go to the church. A small band of Christian Indians we had with us giving good help. Prof. Odium spoke to the white residents Sunday living in the Count House.

We left Wrangel Monday morning, were delayed some by weather, but reached Hillsunoo on Wednesday, where there is a large oil factory. A large number of Indians live here, from 500 to 1,000. We found a Greek church but no priest. The Presbyterians had a mission here for a short time, but left. We had service in the streets, and afterwards at different houses in the place.

Friday morning we reached Sitka, the capital of Alaska. There the Governor and staff reside, also a company of marines, and there are two gun-boats in the harbor. There is a large Greek church, which dates from the old Russian period, and a Russian priest. But the religious and educational work is really in the hands of the Presbyterian Church. The Rev. A. E. Austin and his staff are doing a grand work here; besides the church in town for the white people they have a good church at the Mission. The boarding-schools they carry on have accommodation for 120 boys and as many girls, and they teach various trades. These pupils are from various parts of Alaska. Latterly, as the funds at the disposal of the Board were short, the number of pupils has been cut down. There is also a doctor in connection with the Mission who does medical work among the Indians, and a hospital is kept up.

Here Prof. Odium lectured two nights to the delight of a large gathering of white people, the Governor in the chair. We spent three days of delightful fellowship and work with Mr. Austin and the other missionaries, joined in thirteen public services, and came away feeling that we should never forget the great brotherly kindness shown us at Sitka.

We now decided to go on farther north to Chil-kat, one of the principal mission stations. This brought us again to Hillsunoo, where we spent the night. Monday, service again amongst the people. Next day we made only forty miles run, as something was wrong with our condenser, and we put into Fonturs Bay, where Prof. Odium spoke to a number of white men who were putting up buildings for a quartz mine and stamp mill. Next day we made a short call at Seward, the outlet of another large quartz mine, and towards evening reached the Haines Mission, Portage Bay, Chil-kat Indian village, three miles across the portage.

In the early days of the Port Simpson Mission great numbers of these Alaska Indians used to bring their furs here to trade with the Hudson Bay Co., and it was from Chil-kat that Chief Kate-Sha and Rin-do Shan, with a large crew of young men, came to Port Simpson to trade, and heard the Gospel of God's love. This is well told in Mrs. Willard's book, "Rindo Shan's Wife." We went ashore and had open-air service, then on to the Mission where we met Rev. W. W. Worne, who arranged for service in the mission school, when we had a blessed time. Miss Willard, a native of Wrangel, who has been educated in the East, and is now teaching the mission school at Haines, is an excellent interpreter. We met also Miss Shutes, the matron of the Home which shelters twenty-seven children. Next morning early we had to heave anchor and seek shelter in another part of the harbor, as a strong sou'-east wind was drifting us to the shore. We got good anchorage, but were obliged to remain for five days, instead of one or two as we had intended. We held service two or three times some days, sometimes in the Indian camp three miles away or in the mission school-room (they have no church), and they steadily increased in interest till the Sabbath, which was a day long to be remembered. At the evening service at the mission a number made a start for the Kingdom. Among them a notorious gambler and drunkard wept aloud for mercy. The missionary said it was well we had been kept there, if only for the conversion of that one soul. Bro. Worne and fellow-workers all expressed themselves pleased at our coming, and their kindness showed that they were glad.

We weighed anchor and got off at three o'clock Tuesday morning, and had a fine run down the channel (the moon in the last quarter), past a magnificent array of snow-clad mountains and glaciers. It was up this inlet that about a thousand people passed last summer on their way to the