

## THE MISSIONARY SERVICE.

*"The Gospel in the regions beyond,"—2 Cor. x: 16.*

## The First Band of Christian Missionaries.

*They therefore that were scattered abroad went about preaching the Word.*—Acts viii: 4.

The late Dr. Wayland said that "this little band did more for the conversion of the world than all the Christians of the present day united have done." This was so—

1. Because every individual felt that the conversion of the world was a work for which he himself, and not an abstraction called the Church, was responsible.

2. Instead of relying on man for aid, every one looked directly up to God to forward the work.

3. God was exalted. His power was confessed, and very soon, in a few years, the standard of the Cross was carried to every part of the then known world.

Texts and Themes of two Prominent Missionary Sermons of the Past.

I. William Staughton, D.D. (Philadelphia, 1798): "*Ye shall go out with joy and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.*"—Isa. lv: 12.

Theme: A review of the old dispensation leads one to justify the application of this text to the Gospel times, and to explain it as illustrative of the influence of Christianity—

1. On the missionaries themselves.

2. On the people to whom their mission is directed.

II. Horace Bushnell (New York, 1847): "*Then said Micah, Now know I that the Lord will do me good, seeing I have a Levite to my priest.*"—Judges xvii: 13.

Theme: Barbarism the First Danger. After many illustrations of tendencies to barbarism to the emigrant from life in the woods, etc., he asks: "What, then, shall we do?" In answer to which, he says: "We must throw ourselves out, therefore, upon Home Missions as the first and sublimest Christian duty that the age lays upon us."

## Ho! for Alaska!

"If a bishop and four clergymen, with at least \$12,000 per annum, could be secured for Alaska, and these men could get into the field and take possession before *whiskey* settles there and the people are demoralized by it, there might be a work done among these Indians equal to that in the Fiji Islands, and in as short a time."

"There will be no trouble about the men or the money; and, even though the new bishop should have 'no cathedral, no staff of clergy, and no endowment,' he could have a good support, a steam yacht, and a dozen dog teams, and with these, if he were the right man in *body* as well as in *spirit*, he could convert that world."

This is the way the Episcopalians talk about Alaska. Such a spirit will insure success.

## THE BARBARISM OF CHRISTIAN NATIONS.

—This work in Alaska should be undertaken at once, before our mariners, explorers and traders lodge and deep-root in the minds of the natives prejudices against the whites. Even now it will take many a good word and many a good deed to overcome the educational effect of the unnecessary destruction of a village on the Alaskan coast, a year or so ago, by one of our government vessels. Familiar Anglo-Saxon cruelties begin to crowd each other. Lieutenant Schwatka, of fair Arctic fame, telegraphs across the continent that he found it necessary to shoot three out of six of his native guides, because they would not pilot him through the rapids on the Yukon River! After half their number were shot the "others submitted," we are naively told, "and the rapids were run." No doubt! To these surviving simple natives the rapids did not seem so cruel as the guns of the Christian whites. These are the kind of John the Baptists we are sending into heathen lands, to prepare the way for our missionaries. Is it a wonder that our Christian teachers make so poor headway? The barbarism of the whites, more than anything else, stands in the way of the conversion of our American Indians, of the success of the Gospel in Africa, in India, in China.