


dire penalty upon inactivity, should be taken into account in all the missionary work of the Church. If we do not advance we must go back; if we do not add on to what we have gained, the law of reaction sets in, apathy takes the place of interest, and soon that deadly stupor of spiritual inertia follows, and then even that which we have, shall be taken away. From all the mission fields we hear the cry, "The harvest truly is ready, but the laborers are few." Never before has the Church experienced such golden opportunities in the heathen world, as at present. In China and Japan especially, the doors are opening wide, and the official classes are taking cognizance of the fact that the political, social and religious security of their country lies in the promulgation of Christian truths.

In view of this serious situation, it behoves the Church to guard against the law of spiritual inertia that stands ever ready to seize hold of the hands that have become feeble, and the feet that have become weary. This is the lesson of the hour, when, not having reached the measure of our duty in the past, nevertheless entirely new possessions come to us, and demand our aid." *Spirit of Missions, N. Y.*

WORK IN THE KLONDYKE.

 THE S.P.G. *Mission Field* for September contains a long article from the Bishop of Caledonia, the Right Rev. Dr. Ridley, upon the Klondyke and its approaches. In it he says the only practical route through Canadian territory is up the Stikine River and overland 160 miles to Lake Teslin, 100 miles along the lake (all of which part of the journey lies in his Diocese of Caledonia) and about 350 miles down stream, without any portage, by the rivers, to Dawson City, which is in the Diocese of Selkirk.

At the time of writing (probably June) he says there were 3,500 men between Wrangel, on the Alaskan coast, and Telegraph Creek, the head of navigation, of whom 1,500 were at Glenora and 500 at Telegraph Creek. His staff consisted of two clergy (one stationed at Port Essington) a medical missionary and a lady nurse and himself, but he had another clergyman residing at Port Simpson who was ready to come to his help on short notice.

The following statement by the Bishop is worthy of careful notice and remembrance. He says: "What is also worth knowing is that the Church of England was the first in the field as everybody is aware of and appreciates. I have noticed a blustering assurance in certain quarters intended to exhibit the superior activity of non-Episcopalians, but I do not see the superiority on the spot. Here we are in full possession, with nothing lacking to meet

all the religious needs of the floating population, and the work already has rallied the Church people to us and draws the majority of the rest, who are religiously disposed, to our services. The only other minister on the river is a Presbyterian."

The Bishop speaks of Wrangel, the American town near the mouth of the River Stikine, as "one of the most miserable places of residence," the climate being extremely wet and generally disagreeable. He states that "much suffering and loss have been met with by the railway and shipping conferences misrepresenting facts about Klondyke and its approaches. Newspapers have suppressed the truth and disseminated lies in the interests of local trade." Referring to the difficulties of the way from Wrangel to Glenora, and the absence of sufficient warning to gold seekers, the Bishop adds: "The newspapers persisted in encouraging men to go on, and they came on, poor wretches, suffering awful hardships and loss. Now and then a half-hearted warning was given, but the common strain was full of encouragement to push forward. This was in the interest of the railways and steamers, and was connived at by the Governments at Ottawa and Victoria. It was a great conspiracy to wring money out of the credulous crowds. A finer set of men I never met. The rowdy element had no chance. Ever since February men have been trying to reach Glenora, a distance of about 140 miles, and yet at this moment, from the steamer deck, one is rarely out of sight of some camp. Four months wasted, besides the misery and peril! Those men encamped never will succeed in stemming this fierce river, and their sole hope is the reduction of steamer fares," which, he adds, are "prohibitive and heartless."

The character and wisdom of Bishop Ridley is shown in the following extract: "To avoid the expense of buying land for Church parsonages when town sites have become costly, I have been securing land in likely places so as to be able to start work as soon as towns spring up. Then I shall want help—and get it. The past proves the faithfulness of God; no one knows that much better than I do. I ask Him, and trust Him to provide, to move men's hearts to help, and He never fails me. Often I have taken forward steps in this faith and have not retraced them. Nothing is so delightful as to go on trusting and working."

An incident well worthy of note and which must have encouraged the good Bishop, is given by him in closing his report:—"I must now conclude—but one more word; this is Saturday and some young Churchmen, hearing of the Celebration for to-morrow morning, have walked in thirteen miles to be present at Communion."