

Yukon mines. At 5 p.m. we reached the wharf at Juneau, the principal mining town of southern Alaska. There are also two camps of Indians near by. We soon found the Rev. Mr. Jones, Presbyterian missionary, who kindly opened his church for us. Our party walked through the streets singing, which drew a large crowd to our open-air services. We had a fine chance to give them the Gospel, and we think that many a poor boy heard it then who had not heard it for years. A crowd followed us to church, both whites and Indians.

Next day we had service at the Indian village in several places, and also at the church. And Prof. Odium lectured in the court-house at 8 p.m.

Next day, Thursday, we left, hoping to make Wrangel for Sabbath. Passing by a large mining camp on Douglas Island, near Juneau, we got on about twenty miles, when we found the wind was so strong we were obliged to put into shelter. Next morning we tried again, but could not go against the storm so as to get to Wrangel for Sabbath; so we put back and ran to Douglas Island, where we stayed till Monday. Soon it was apparent that the hand of God was in this. We found a missionary of the Society of Friends, with whom we united in work, and held open-air and other services every day. The manager of the Grant mine, said to be the largest quartz mine in the world, did not give us much encouragement, but told us there was a large hall, called the Bear's-nest Mission Hall, which had been used by some travelling evangelists some time before—that we might have that for our services. And it suited us well, as it was near the Indian village.

Sunday was a very full day. We joined the missionary in his services, about two miles off, and he joined us in our open-air meetings. In the evening we had a wonderful meeting in the Bear's-nest Mission Hall. Crowds came, and many wept at the Master's feet, and promised to meet us in heaven—whites as well as Indians. Many accompanied us to the ship, singing all the way, and stayed till late. Then Prof. Odium, who had been speaking to whites at New Town, where he gave two lectures, came with a number of friends, wishing to hear our Indians sing.

Next morning Capt. Olun made an early start. We were off at 3 a.m., and though we had some rough weather, we made Wrangel by Tuesday night, where we had a most blessed time in services on the street and in Chief Sheeker's home, etc. South next day, Prof. Odium lectured at Kit's Cove, and we made home Friday night.

We had been away longer than we expected, and some concern was felt at home on account of so much rough weather. We felt devoutly thankful for our trip, and the opportunities we had had of sowing the good seed. We held sixty three public services, including thirteen lectures by Prof. Odium, travelled over one thousand miles, and by the blessing of God without the least mishap. We were thankful for what we had seen of mission work in Alaska. Truly the Presbyterian Church is doing a grand work there. They have 6 ordained ministers, 7 churches, 820 church members, 700 scholars in Sabbath School, 8 day and boarding schools, and 37 teachers, 431 pupils in boarding schools, from 11 different tribes. The Government also is doing a good work for schools in Alaska.—*Missionary Outlook.*

The Late Rev. Wm. Morley Punshon, LL.D., on Missions.

THE greatest cause of apprehension to the missionary enterprise is not opposition, but indifference. This is the chief source of peril and failure. If Laodicea be the type of the churches, no wonder the world sneers and perishes. If our religion be clad in silken sheen, a patronized and fashionable thing—a sort of armorial bearing for which men pay small duty either to God or man—is it any wonder that men are heedless, or fall into the drowsy monotony in which the messengers dream away their lives? The poison-trees in the field are but little harmful. They are uprooted as soon as they are found out. The barren trees which cumber the ground and mock the delusive hope of the husbandman are the curses of the vineyard and the field.

But if we are idlers we shall be the only idlers in the universe. Everything around us rebukes our lukewarm and traditional piety. Nature is in earnest. Pagans are self-devoting. Mohammedanism has resolute and valiant sons. Popery compasses sea and land to make her proselytes. Infidels walk warily and constantly, scattering the seeds of unbelief. Society is in earnest. The sons of enterprise do not slumber. Warriors hail the clarion and rush eagerly to the war. Students consume the oil of the lamp and the oil of life together. Mammon's votaries are not the laggards in the streets. All these forces are lashed into unwonted activity, and while we (God forgive us!), with the noblest work to do, and with the most royal facilities for doing it—with the obligation of duty, and gratitude, and brotherhood, and God's command—with the vows of discipleship upon us, with death at our doors and in our homes, and the sad wail of the perishing multitudes sounding in our ears, "No one hath cared for my soul,"—are heedless, indifferent, exclusive, and most of all, as satisfied with our scanty efforts as if no heathen were in peril and as if no Christ had died.

The Church Must be Missionary.

FROM this fact that the Church of Christ is radically and essentially missionary, it follows, First, that the Church that is non-missionary is in a very grave sense non-Christian. It crosses a Divine purpose, resists a Divine call, ruptures Divine order, and diverges from the great line of development in the kingdom of God. Second, that the non-missionary Church sins directly against its own self-interest. In the kingdom of Christ there is no law more clear than this, that disobedience to his will means spiritual poverty; that surrender to His will means spiritual wealth. Third, that the spiritual vitality and vigor of the Church may always be measured by its missionary spirit and enterprise. A church is pure and strong according to the number of true believers which it contains; believers are true according to their likeness to Christ, and the sum of all the best which met in Christ, met in His missionary character. The Church that is true *must* be missionary, for she has been redeemed by, and lives in, exists for, and follows or imitates a missionary Saviour. In short, in the light of full scriptural statement, in the light of root Christian principle, in the light of the operation of spiritual laws, there is this line of action and reaction in the kingdom of Christ, the mission is the outcome of the true Church, and the pure, the strong and prosperous Church is the outcome of the mission. As I read my Bible and study the conception of the Church which it contains, I can find no provision in the great economy of grace whereby a home Church can be made healthy, strong and prosperous where the evangelization of the world is neglected or ignored.—*Rev. Geo. Wilson (Edinburgh).*

A very encouraging movement is reported from Jamaica. The Trinidad College has undertaken to send two missionaries to the Hindus of Jamaica, and aims to meet all the calls that come for missionary work in the West India Islands. This institution aims especially to prepare missionaries to labor in the West Indies.

The time for argument is past in regard to Foreign Missions, but the time for action has come. Every follower of Jesus Christ must now be thoroughly convinced that it is the duty of the Church to speedily evangelize the world. All the arguments and all the facts are on one side, and they speak mightily in favor of the speedy and irresistible advance along all lines. We must move forward and that speedily.

A writer in the *Missionary Review* says that out of the 3,000,000 converts in all the foreign mission fields, 30,000 have gone as workers into the field, or one out of every hundred, while Protestant Christendom has sent forth but one out of every five hundred. These converts serve as native preachers, teachers, catechists and lay helpers, and often prove most effective allies to the regular missionary force sent from England and America.