

THE CHURCH AT HOME AND ABROAD.

MARCH, 1898.

CURRENT EVENTS AND THE KINGDOM.

A Large Bequest for Missions.—It is announced that a legacy which will amount to about \$900,000 has been left to the China Inland Mission.

The Hawaiian Question.—Replying to the argument against annexation that the people of Hawaii are not up to the American standard, the Hon. Lorin A. Thurston writes in *The Outlook*: "Millions of Americans are not up to the Hawaiian standard. With the exception of a temporary Asiatic laboring population, there is less illiteracy in Hawaii than in Massachusetts. Hawaii is, in its government, educational system, laws, customs, business methods and civilization, more American than any Territory ever admitted to the Union."

The Student Volunteers.—The third convention of Student Volunteers, held in Cleveland, February 23-27, has brought prominently to public attention the facts regarding this important movement. In eight hundred institutions of learning the claims of world-wide missions are frequently brought to the attention of students, and there are two hundred and fifty classes for the special study of missions. Two results are that many more are ready to go to mission fields than the Boards are able to send, and that the missionary contributions of students have increased from \$5000 a year to \$40,000. A student volunteer cultivates the habit of systematic giving and the ability to do Christian work at home.

A Monument to Lincoln.—When the mountain people of Cumberland Gap proposed to erect a statue in memory of Abraham Lincoln, Gen. O. O. Howard said: "Set a living monument there, not one of dead

stone. Plant a great educational tree, its fruit-laden branches reaching out to the four States. That will be a fitting monument." The suggestion has borne fruit, and an institution for the education of the young men and women of the mountain district is to be established at Cumberland Gap, known as the Abraham Lincoln Memorial University. General Howard is at the head of the enterprise. It is announced that the directors have in their hands property valued at \$100,000, and that Washington and Tusculum, two Presbyterian institutions in East Tennessee, are to come in under the university charter.

The Salvation Army.—The number of institutions opened by the Salvation Army for the relief of the poor in this country has increased from fifteen in 1896 to sixty-two in 1898. General Booth states that in Great Britain the Army is attempting to remove, after selection and training, a certain proportion of the submerged population to some colony, where land is abundant and the population limited. He says he came to study this question and to confer with Commander Booth-Tucker about the "farm-colony" in California, and the scheme to transfer to unoccupied territory some of the overwhelming populations of the great cities.

Methodist Federation.—The joint commission of representatives of the Methodist Episcopal Churches, North and South, at its recent meeting discussed plans of federation. The resolutions adopted called upon the two General Conferences to order the preparation of a common hymn book, catechism and order of worship, and to provide for the union of the two Epworth Leagues;

the secretary introduced his remarks with a brief statement about the Board—how it was constituted, by whom its members were appointed, our way of doing business. At the conclusion a number of intelligent gentlemen came to him and said: "That is all news to us. We have heard many missionary addresses, but never knew about these things."

Men do not know that the blessings of our Christian civilization are nourished and sustained by the substratum of gospel truth and life which underlies it all, and that if we would secure the same to all our uprising communities we must plant them securely in the gospel. If we would perpetuate our greatness we must keep up a constant supply of that which nurtured our youth and made us great.

It is not enough to plant the seed. We must see that it is nurtured, that the soil is renewed and the weeds uprooted. It is not enough that New England colonies were planted in the gospel, that with prayer and psalm the Pilgrim fathers worshiped God. That was much and had much to do with making history. It is still the living influence which nourishes the religious life of New England to-day. But the sad decline of many New England communities shows that the gospel must needs be a sustained and constant force, for the forces of spiritual retardation and decay are constant.

Take any favored community. Conceive it to be entirely and exclusively religious, every individual a consistent Christian. Close your churches, discontinue the ordinary and usual means of grace, let the ordinances fall into disuse. How long would the community remain Christian? How long before Sabbath desecration would become common; former church-going habits degenerate, and convivial assemblies take the place of religious meetings on the Sabbath day; saloon and gambling hells take the place of church and Sabbath-schools; avenues become race-courses, and parks beer-gardens? Such a condition of things is not an exaggerated picture of many new communities where churches have not been established and worship is not maintained. Such is the downward tendency in many a community which has been appealing to the Board for a church and a minister, but appealing in vain during these years of debt and retrenchment.

The tendency is so generally recognized that no pastor is willing to leave his pulpit unsupplied for a single Sabbath. No church will risk the effect of a neglected service. If temporary suspension of service is followed by a marked and manifest effect what must it be where Sabbath after Sabbath, month after month, and year after year, no preaching is heard? It is certainly true that where there is no preacher there will be no church, and where there is no church there will be no Sabbath, and where there is no Sabbath, there will be no religion, and where there is no religion there will be no God, and where there is no God there will be no conscience, and where there is no conscience public morals will not be preserved nor private rights regarded. They have no hope because they are without God in the world.

The gospel is heaven's remedy for the ills of earth. It can be applied when every man, rich and poor alike, lays by him on each Lord's day according as the Lord hath prospered him.

TIDINGS FROM THE KLONDIKE.

DAWSON CITY,
N. W. TER., CANADA,
December 1, 1897.

DRS. ROBERTS AND McMILLAN,
Secretaries,

Dear Brethren:—I thought to wait until the outgoing of a regular mail to send you my report, fearing to entrust it to any parties who have started out heretofore, but the mail will not be sent until the incoming mail brings dog-teams and carriers, and the time for that is very uncertain. I have received no letters since leaving Tacoma, and no mail has left here since my arrival, October 8. I sent you a report from Skagway, urging the speedy occupation of that important town by our Board. I hope that has been done. It is the opinion of the most experienced that Skagway is bound to be a booming town for years, being on a good harbor and near the gateway of the Yukon district.

My last report closed with our reasons for taking the Dyea trail rather than the Skagway. The event proved we were right, for we got through to Lake Bennett in less than two weeks. Had we taken the Skag-

way route it is doubtful if we would have got through in time to descend the river. But the large number of rich passengers who came by the *Queen*, to whom speed was more than cheapness, and who bid against each other for first place, raised the price of packing from day to day to an appalling figure, catching us especially at Sheep Camp and Gong Lake, and compelling us to pay three or four times what we expected to pay for packing our goods. We did not get our goods to Dawson City for a cent less than one dollar per pound. But we "hustled" through, packing all we were able ourselves and taking advantage of every means of saving our money. We lost some of our groceries by the *Queen*—a sack of flour and our tea—escaping the heavy loss experienced by many; and two more sacks of flour were stolen on the trail—a very common occurrence. At Dyea and Sheep Camp, finding that we had not money enough to get us through with all our outfit, we had to sell flour and other groceries, expecting to find plenty at Dawson City, brought by the Yukon steamers. It left us short of everything, especially flour. We came upon a scow belonging to Mr. Sullivan, who I hope will call upon you this winter, and tell you more than I can write you. He is going out soon. We had a partly pleasant and partly tedious trip, being caught in the ice after we reached the *Polly* and experiencing much discomfort and hard work and some danger. But the hardships of the Dyea trail and the river trip seemed light to me. I have undergone worse experiences in Alaska.

On arriving I set to work vigorously to find a place of worship. The winter was already upon us, and we must have a warm house. I tried for every large house in Dawson, not omitting the dance halls. I thought that we would have to build temporary quarters, late as it was and expensive as such a building would be. The crowds of boats arriving with eager passengers every day had run up prices and rents to an enormous figure. I got the promise of the use of the "Opera House" for our first service, but it was reconsidered and broken. It was on Friday, October 8, that we arrived, and we did not get our goods ashore till Saturday P.M., at Klondike City, commonly called Louse Town, two miles from Dawson. It was impossible

to get a preaching place for the 10th. The next Thursday after trying hard every day to get a building, I found a new one-story and a half house, 25 x 30 feet, built of logs chinked with moss, the lower story one room with front and back doors and three windows, one of them boarded up for lack of glass. The upstairs was divided into six rooms, separated by rough board partitions, each 10 x 10 feet, with hall running through the centre. Each had a window frame without sash. The owner was a French saloon-keeper named Napoleon Dupres. He was planning to go out on the first ice, and wished to raise all the ready money he could. He offered me the lower room for one month for \$100, and the whole house till May 15 for \$850, *in advance*. He gave me only five days to decide in. I got the \$100 at once and secured the hall for a month, and then "hustled" for roomers. By Saturday I had rented all the rooms at \$20 per month, and secured about \$200 advance rent. Over forty men applied to me for rooms. Then on Tuesday I borrowed the balance, giving my personal note and paid down the remaining \$750, and thus secured a place of worship till spring. Dr. McEwen signed with me one of the notes—from Mr. Fowett, our Christian gold commissioner—\$300. The other notes, amounting to \$350, I gave myself, having already good credit with many responsible men interested in our success. The rents were good security.

We placarded the town for our first service, held October 17. I borrowed a piece of broom from the Stickine Indian, Jimmie Jackson, the man who made the celebrated trip with the U. S. mail to Forty Mile two years ago—patched it up, and swept out the moss and sawdust. Then I got the loan of some blocks sawed for wood, borrowed some planks to lay upon them, advertised for hymn books and we had services at 11 A.M. and 7 P.M. They were quite well attended and much interest manifested; over fifty attending the evening service. The collection, partly in gold dust, was \$40. We organized a Bible class, an Endeavor Society and a choir the next Sabbath. Mr. Bowen, the young minister of the Church of England, has shown a most liberal spirit, and at his invitation (he having some kerosene and we having none) we have been holding our Wednesday evening prayer

meeting in his church, just completed on our arrival. The 24th of October was a red-letter day with us, for two fine men came to a decision for Christ, and have ever since been showing their faith by earnest works. Others have expressed a determination to seek until they find. Our services continued to increase in interest and attendance. We got the loan of sixteen planed boards (no lumber could be bought), purchased forty blocks for \$35; made some tables and stools and got our house comfortably seated. Mr. Dupres had loaned us a square stove. It cost me \$200 to fit up the church and the rooms. Some of the items were twelve joints of stove-pipe at \$1.50 apiece, two elbows at \$3 each, four ten-cent hasps at \$2 each, six roofplates at \$3.50 each, etc. Muslin for lining cost thirty-five cents per yard and tacks fifty cents a paper. This will give you some idea of Klondike prices. The last rough lumber sawed here sold at \$400 per thousand feet. Mr. Dupres procured sash for the windows, paying an ounce of gold for each half sash.

Then we undertook to start a reading-room and book exchange and labor bureau—kept our church warmed every day and provided a place where men could sit down and read and write without going to a saloon. It was a success at once, the men bringing wood and eagerly bringing and exchanging books and magazines. Then the miners concluded to turn over to my charge the 1500 volumes comprising their library, and were preparing to build shelves and put up the books when the fire occurred. Fortunately the books had not been brought.

All of those things kept us very busy here; but I found time to take a trip up to Bonanza and Eldorado, visited twenty families—or rather cabins—and walked twenty-five miles; one day discovered about forty professing Christians, secured the free use of a hotel room kept by Miss Mulroney, a Catholic lady who used to be stewardess on the Alaska steamers, and thus knew me; preached there November 21, and sent Dr. McEwen up for the second service last Sabbath. It is at the mouth of Eldorado Creek, fifteen miles from Dawson.

Our collections have averaged \$25 per Sabbath. Dr. McEwen has not had much practicing to do. We hope to secure an office on the front street for him, and hope

his business will increase. A Catholic hospital is running here, and is full to overflowing. We hope to build one of our own next spring, perhaps in connection with the Episcopal mission.

Now comes the *per contra*. At five o'clock Sabbath morning, November 21, we were awakened by the light of a fire. Our cabin is over a quarter of a mile from the church. We soon found that our beloved Klondike Church was all ablaze. A young Englishman, visiting the room of two of our best lodgers who were both absent, stayed out too late and came in under the influence of liquor, pitched into bed with overcoat and moccasins on, lit the candle and neglected (as is supposed) to put it out, and the fire communicated itself to the bunk and partition and soon was beyond control. The lodgers, awakened by flame and smoke, barely escaped with their lives. Fourteen valuable outfits of food—more precious here than gold—were burned. Some lost even their money and watches, running out in their drawers. The church property was nearly all destroyed. We saved one table and some of the hymn books and magazines. It was the loss of \$1000 to the mission, for not a cent of the advance rent can be recovered. It was an awful blow.

So I had to go to "hustling" again. The Pioneer Association have just completed a fine hall—far the best in the town—large and warm. The Building and Finance Committees happened to be composed of my personal friends. They brought the matter up at a meeting of the association last week and granted us the free use of the hall on Sundays till spring. Then another fire occurred last Thursday A.M., burning up a number of saloons and dance halls and the Opera House. There were a large number of benches and a piano saved, and we have the free use of these for an indefinite period. So we had a nice comfortable service last Sabbath, with a Thanksgiving sermon in the morning, although the temperature outside was 50° below zero. Mrs. Kaiser, a lady banker from Jacksonville, Ill., is our pianist. We are truly thankful for the friends the Lord has given us here. We are finding more every day, many Christians and many others whom we hope to lead toward the way.

Now regarding our personal affairs. As

I have said, we came in short of food, like so many others. Had I not received the extra \$200 at Tacoma, we could not have come in at all. Had Dr. McEwen received \$200 as well, we could have got our whole outfit in, and have been independent. When we got here we found flour selling at from \$1.25 to \$1.50 per pound, and other things in proportion, and *not to be had at all at the stores*. Only sugar could be bought, but that soon ran out and so jumped up in price like the rest. Our heavy expenses anent the church we undertook to raise. We had also to buy a cabin at \$800—the cheapest comfortable house we could find. We have paid for it, getting (borrowing) the money from an old friend of mine who has “struck it rich.” We had engaged a fine outfit, expecting to sell almost enough of it to pay for what flour, etc., we needed out of the profits. But that outfit was burned in the “Klondike Church” fire. Had it not been for the fire, we would have been able to raise all the money we needed to buy what food we will need. We have just secured 300 pounds of flour and 200 pounds of other food—500 pounds in all—at the comparatively cheap rate of \$1 per pound. This we ask the Church to pay for. Mr. Alexander Gillis, who is going out until spring, has sold us the outfit, and agrees to take the Church for it. If it can be secured in no other way, I am willing to pay for it myself—only I ask the Church to loan me the money until next summer. To meet this possible demand of the Church I have signed a note and sent it to J. Thorburn Ross, of Portland, who will act as my agent. We had to have the flour or starve. I had already incurred heavy obligations in order to keep the church running, and lost the means of meeting them by the fire, which deprived us of the rents. Now I think the Church will raise the money to pay Mr. Gillis, who has sold us the goods on faith. He wishes to return in the early spring, and should have the money as soon as possible. If I am under salary next year, I hope to make this mission self-supporting. I am willing that this amount be deducted from my salary, in case it cannot be raised as a special fund for our relief.

I expect to build a good church here early in the spring, and to have it ready when the first rush of the miners occurs. A

mighty army is coming and we must be ready for them. If alive and in health I have no doubt at all of my ability to raise the money within three weeks after the sluicing commences in the spring. Money is comparatively tight now, because the gold is all on the “dumps” ready for sluicing when it thaws. In fact, I have promises enough secured already from owners of rich claims to make me certain of success. And these men say they will take care of me also—so I hope to make the mission entirely self-supporting. Over thirty Christian men—now working on “lays”—have promised liberal subscriptions in the spring. Perhaps we can at once build a hospital also.

I have just got to the place where I can do some pastoral work. Have had no time before. Am canvassing the whole town, and will not stop until I visit every cabin. Am pulling many Christians who have been spiritually hibernating out of their holes. Some will not come, but we will keep pulling. We had no women at all at church the first Sunday, but have gathered seven or eight good women who will faithfully attend and work.

I shall write by the mail. The incoming mail is expected daily. The outgoing mail will follow a few days afterwards. I forgot to say that we had our most valuable package stolen from us near Lake Linderman—after it had cost us about \$75—the package of Bibles, hymn books and stationery. I suppose the thief did not know what he was stealing, and can imagine the blueness of the atmosphere around him when he opened the box in some lonely place.

I shall write to Rev. Dr. Robertson, of Winnipeg, Manitoba, who is superintendent of Presbyterian missions for this N. W. Territory. Perhaps you would better communicate with him. I am really in his jurisdiction, though the great majority of my adherents are Americans. I feel greatly encouraged in my work and happier than ever in my life before in it. I am profoundly thankful that I did not get the governorship. I hope to establish other branch missions at Hunker, Indian Creek, Stewart River and possibly Forty Mile.

Pray for us, for we have a great work to do and an overwhelming responsibility.

S. HALL YOUNG.

P. S.—Sixty degrees below zero to-day; I stood it well.