

a Christian is to make other people Christians, and the first duty of a Church is to make other Christian Churches, until the whole world is covered with them." We long, and pray and work for the Evangelization of the world, and it is only right that we should do so, for thus alone do we fulfil our Lord's command, "Go ye into all the world, and preach the Gospel to every creature." But, in our zeal for, and interest in, Foreign Missions in Oriental lands, where a certain halo of romance, which appeals strongly to the sentiments and imagination, surrounds the work, and renders it perhaps more attractive—are we not too apt to forget the claims nearer home, where our own missionaries are laboring midst mountain fastnesses, by turbulent rivers, on open prairies and by Arctic seas?

The subject of my paper this morning is "Our responsibilities in relation to our Domestic missions," and I shall endeavor to give a short sketch of each missionary diocese, and some of the work being accomplished, in order, if possible, to stimulate our interest, and arouse us to more earnest efforts to help and encourage the workers in our own field.

We are almost entirely indebted to the Mother Church in England, and specially to the C. M. S., for the great work which has been already accomplished amongst the Indians and Eskimo of our North West. A large proportion of the Missionaries in the various fields being entirely paid from the funds of this society, which in 1896 expended over \$100,000 for this purpose, and so calls with an unmistakable voice to the Church in older Canada to awake and do her part.

Until more than ten years after the Queen's accession—that is less than fifty years ago—there was not a single diocese in our great North West, although there had been pioneer missionaries.

The original Dioceses were Rupert's Land, formed in 1849, and Columbia formed in 1859.

The Diocese of Columbia was divided in 1879, and the Dioceses of Caledonia and New Westminster were formed.

In the course of years the vast territory of Rupert's Land was also divided into separate dioceses as follows:

Athabaska, 1872; Saskatchewan, 1872; Moosonee, 1872; Qu'Appelle, 1882; Mackenzie River, 1884; Calgary 1887; Selkirk, 1891.

We shall begin with the Diocese of Selkirk. In 1858 missionary stations were established in the far North of British America both within and close to the Arctic circle, at two posts of the Hudson's Bay Company, one at Fort Yukon, and the other at Fort Simpson (on the Mackenzie River) 800 miles south-east of Fort Yukon. The trading posts of the Hudson's

Bay Company had always formed places of welcome to the Christian missionary.

Thirty-two years ago the present Primate of Canada (Archbishop Machray) was consecrated Bishop of the whole North West of British North America, known in a vague sort of way as Rupert's Land. The same year (1865) the Rev. W. C. Bompas, a young clergyman thirty years of age, went forth as a C. M. S. Missionary to the dreary wilds of Yukon District and Mackenzie River. At that time the Rev. W. W. Kirkby was at Fort Simpson, and Rev. Mr. Macdonald at Fort Yukon.

In 1874 Mr. Bompas was recalled to England to be consecrated Bishop of Athabaska. The Diocese then embraced the enormous districts of Athabaska, Mackenzie River, and the Yukon. In 1884 the huge Diocese was divided and Dr. Bompas retained the Northern part, and was known as the Bishop of Mackenzie River. He had laboured incessantly among the Indians and Eskimos of the Arctic Circle, learned their language, and still clung to these dreary regions when he had the opportunity of perhaps an easier field of labour. Many thousand miles has he travelled on snow shoes and in canoes in the solitudes of the far North to preach the Gospel of Christ. In 1891 a further division of this still vast Diocese was made, by which Mackenzie River and Selkirk became two separate dioceses, and again Bishop Bompas chose the more inhospitable region. The Diocese of Selkirk was formed by taking one fourth part of the area of the Diocese of Mackenzie River. The Mission and See House is at Fort Yukon, on the banks of the Yukon River which is frozen for eight months of the year. Archdeacon Canham has been laboring in this district for fifteen years. The discovery of vast beds of gold, has brought miners and seekers after wealth from all lands. The Klondyke mines, upon which the eyes of the world are fixed at this moment, are fifteen miles back from the Yukon River. A store for supplies was built on the banks of the River—according to custom—for headquarters, and as soon as this store was completed, numbers of Indians came and pitched their tents half a mile further on, and so there is quite an Indian village.

Rev. Mr. Flewelling was sent, more than a year ago, by Bishop Bompas to minister to these Indians. He has completed a mission house for residence, school, and church, where he holds services and teaches the Indians. The Rev. H. A. Naylor, who with his wife went out from our midst a year and a half ago, is at Forty Mile Creek. He has built a neat church, where he holds services. The Rev. Mr. Bowen, a young Englishman, brought out by Bishop Bompas, is working at Klondyke