

numerous tribes from within 300 miles of this point, up to Nuklakayit on the Yukon, and all gladly received the Gospel. No long stay could be made amongst them, except at the last named point, where a mission was afterward established. Prior to this event the Archdeacon had already baptized at Nuklakayit about 400 Indians, some of them having come from very distant regions. The Upper Yukon was not visited until 1871, when a short time was spent among the people there, who for the first time now heard the Gospel in their own country. Many were greatly impressed, and began to visit Fort Yukon and La Pierre's House for instruction.

During Mr. Macdonald's absence on furlough in 1872, these people were visited by Rev. W. C. Bompas, now bishop, and the majority of them were baptized. While away, Mr. Macdonald took to England, for printing, translations of the four Gospels—epistles of St. John, portions of the Prayer Book, and some hymns. These were not received at the mission until 1875.

On his return in 1873 he took up his general missionary work, and further translational work on the New Testament.

Up to 1877 annual visits were paid to Nuklakayit, during which the people made a point of meeting him there, and four hundred of them were baptized as already stated.

La Pierre's and Rampart House were also visited annually up to 1880. The following year a missionary was placed in charge of these districts.

Meanwhile the translation of the New Testament and Prayer Book was being steadily prosecuted, and when, in 1882, Mr. Macdonald came south on account of ill health, he brought with him these works completed. Having wintered at Fort Chipewyan, he went to England in 1883, where he put his translations in the press. He returned to Canada next year, but, finding the printing proceeding very slowly, he went back to England in 1885 to urge the work forward. He attempted to reach Peel River in the summer, but, being disappointed in the matter of transport, he was obliged to turn back from Edmonton, and wait until the following year. Even then Peel River was not reached until October 11th, and the last thirty-five miles had to be done with dogs, the river being frozen. Few persons can understand the difficulties and hardships involved in travelling nearly 2,000 miles in an open boat, then the only means of travel. This is the distance between Peel River and Edmonton.

Since his return, up to the present year, the Archdeacon has been engaged in the varied duties of his mission, and in the translation of the Old Testament, which is now completed.

Several long journeys have been undertaken. Amongst others two of special importance were made to the tribes of the regions around the

confluence of the Lewis and Yukon rivers, who had never before been visited. They gladly received the Gospel.

The Archbishop is now in Winnipeg for a much-needed rest and change, and hopes to see through the press the Old Testament, additional hymns, and other translations. The Tukudh will now have the entire Bible in their own tongue, a blessed monument of the consecrated toil of a single devoted servant of God. The preparation of this work is a task of such magnitude that the Archdeacon deserves the honor of the whole Church. It is, moreover, only part of what he has done in this direction, as will be seen in what has been already written.

Such work as that of his mission has many points of great interest, but the limits of this article preclude any lengthened accounts of them. Some may be briefly referred to, and first we note that the Archdeacon has himself baptized 1,563 persons, and that about 2,500 in all have been baptized since the work began. Many communicants also at Peel River.

Again, the Archdeacon has, from the first, made great use of Christian "leaders," or lay readers, as they might be called. These are chosen for their special devotion and ability to teach. They are expected to hold prayers in their respective camps every evening, and twice on Sunday, and to give such instruction as they can. The work of these men is of great value, since the majority of the people are only at Peel River for about six weeks of each year. This calls for some special attempt to suit the work to peculiar conditions, and here we notice another point of interest in the energy displayed in teaching the people during those few short weeks. On week days there is school for all, old and young alike, and evening service. On Sundays the day is very full. Here is a list of engagements:

Morning service — Sunday-school, including Bible reading and syllabic classes, and an English Bible class. Evening service at 3 p.m. Indian service for young people, 5 p.m. At 7 p.m., full evening service for Indians; and at 9 p.m., Eskimo service. At other times, of course, the pressure is not so great.

In 1852 the Archdeacon was elected scholar of St. John's College, and about 1878 honorary fellow of the college.

The Archdeacon was given the degree of D.D., *honoris causæ*, by St. John's College, in 1884. He was made Archdeacon by Bishop Bompas in 1876. He has for some years been striving to get together an endowment for the work with which he has so long been identified. He is especially anxious at present to obtain \$500 to enable him to claim a promised conditional grant of £100 from the S.P.C.K. We trust some of our readers may be moved to send him contributions for this object. His address for the present will be 57 Macdonald street, Winnipeg.

W.A.B.