

ing. Of course he charged very high for his fish. This, by the way, is only one of many instances of how the poor Indians are being robbed, not only of their land and the wealth of their land, but also of their very subsistence. They are not allowed to share in the gold taken out, nor are they compensated in any way. I have frequently passed, and on more than one occasion camped on the spot, little dreaming we were resting our tired limbs upon or near so much wealth. Thus it is that some with eyes wide open (closed spiritually) pass over the riches of the Gospel. I have known men who have been years in the country doing nothing but prospecting, looking for something big, as they say. Small diggings they despise; deeming them not worth their time and energy. How many Christians there are who, like these, only in another sense, are looking for something great to do for Christ, and because they do not find it are content with doing nothing.

New openings bring new duties and new responsibilities, but we dare not hang back on that account, but must go forward. There is a renewed call to those already in the field for more whole hearted consecration to their work, for more faithful preaching and teaching the truth as it is in Jesus; and there is a louder call to us at home, for more laborers, deeper interest, and unceasing prayer. The Indians, we find, are greatly attracted by a mining camp, and are not slow in copying the white man, especially in his vices. The work on this account promises to be much more difficult in the future than it has been in the past. Give us the simple heathen to work among sooner than semi-civilized and demoralized savages. But nothing is too hard for the Lord. The white population in the part of North-West Canada exceeds that of the native, and the marked indifference, in matters of religion, of the majority of the former compared with the latter is very sad. Very few attend the services held for them, while the latter all hasten to prayers, both Sundays and week-days, as soon as the summons is given. They enjoy these gatherings, and join heartily in the singing and responses. Our earnest prayer is for help, and that the work may be continued, and that many from both Indians and whites may be gathered into the Fold. One man has been spared to labor single-handed among the thousands of miners; and another, sent out by the Canadian Church Missionary Association, has been placed a few miles from the mines, to look after the spiritual interests of the Indians.

In closing this brief sketch, I would remark that changes which have taken place are, to say the least, encouraging. The diocese is yet in its infancy, and much, very much, remains to be done. There are "regions beyond" of

unevangelized tribes, these must be reached, and the present unsettled state of the diocese, owing to the great influx of miners to the Troohndik (Klondyke) gold-fields, calls loudly and earnestly for immediate help. The seed we know, if faithfully sown, shall spring up and bear fruit, the truth must ultimately prevail. Shall we not hope and pray that the faint streaks of light now visible may, in the near future, usher in the dawn of a bright and glorious day when the Sun of Righteousness shall arise and shine on this far-off corner of our globe?

T. H. CANHAM.

Letter from the Right Rev. Bishop Bompas to the C.M.S.

FORT YUKON, Aug. 4th, 1897.

It is now six years since this diocese was formed, and it may be permitted to review the progress made. When the diocese began in 1891 it had only two clergy and two Mission stations, including one school-chapel. The staff consists now of Bishop and Archdeacon and five other clergy, with school-master and mistress and nine native catechists. There are five mission stations, including five school-churches and good mission-houses.

The Indians within reach of the Mission are well evangelized, and are mostly regular and attentive attendants at the Sunday and daily services, and schools have been constantly held. A number of the natives can read the New Testament in their own tongue and have been admitted to Communion, but the southern end of the diocese is still neglected.

The material progress of the country has been more remarkable than that of the Missions. When the diocese was formed the whole country was only a wild Indian waste, though a few hundred miners were seeking gold on Forty Mile Creek. Since then the gold-mining has been extended and the miners increasing every year, till last year two creeks were found so rich in gold that everyone locating there became wealthy at once. This caused much excitement and attracted a considerable crowd of about 3000 miners, who are still increasing. But there does not now seem to be room for new-comers. Wages are \$15 or £3 per day, or 6s. per hour, but the price of provisions, etc., is proportionately high. The introduction of whiskey has been enormous, and the saloon-keepers appear to wish to monopolize to themselves the gold. The mining camp is a wild place.

The Mission work has thus come to be divided into two parts, the Indian and English Missions. It is very undesirable to fuse these into one, as the Indians are ruined by too much contact with the whites.

The Church Missionary Society provides the