

least 2,000 miles, passing over, in going and returning, about twice that distance, and visiting all the mission stations and other posts on the route. He was at that time about to go through the Peace River district to the south-west and from thence to cross the Rocky Mountains and visit Metlakatlah. Of this remarkable journey, which is graphically described in the *Church Missionary Gleaner* of August, 1878, we give a few particulars. The journey was taken at the request of the Bishop of British Columbia. The bishop left Lake Athabasca (Athabasca means "the meeting place of many waters") to ascend Peace River in September, in a canoe. After a long paddle against the stream for 600 miles, he reached Fort Dunvegan. The bishop resumed his journey on October 8th, and after five days' more canoe travel, arrived at Fort St. John, where the snowy summits of the Rockies were seen for the first time. On the 17th the bishop reached the mouth of the Great Canyon, whence, leaving the canoe, he had to march twelve miles over the rocks to the other end. Then, taking another canoe, his men had eleven days' hard work "pulling (or 'poling') hard against the stream," to Macleod's Lake Fort, almost at the head of Peace River, which was reached on October the 29th. Winter was rapidly approaching; indeed, it had already frozen hard, and heavy ice blocks were floating down the river. It now became necessary to take a land journey of about eighty miles across the watershed dividing east and west. The bishop spent Sunday, November 4th, at Fort St. James. "Then followed," in the words of the writer, "seven days' canoeing across lakes and down rivers (it was down now towards the Pacific) to Fort Babine, and then another march across the last mountain chain. The race with winter was now a desperate one. The Indian canoers could scarcely be persuaded to take the journey. But the mountains were successfully crossed, and as the party descended the western slopes, they left their rival, grim winter, frowning down upon them from the heights behind. He made, however, yet one last effort, with a heavy snow storm as the canoe descended the Skeena; but as they approached the mild breezes of the Pacific, he ventured to follow them no longer," and on November 24th the intrepid missionary arrived at Metlakatlah.

The bishop had been anxious for a long time to establish a missionary centre amongst the Mackenzie Eskimo, but, to his great disappointment, the means were not forthcoming for that much necessary work. In 1880, or the following year, however, an anonymous friend of the Church Missionary Society subscribed the handsome sum of £1,000 for the carrying out of the bishop's scheme. The Rev. T. H. Canham was almost immediately appointed to the important and responsible charge. During these years the work of the church was growing apace under the zealous and well nigh incredible labors of the Athabasca missionaries, the Baptismal Register of the Tukudh

or Loucheux Indians on the upper Yukon river, in the remotest north-west corner of the vast diocese, showing a total of 1,482 names.

At the end of July, 1881, we find Bishop Bompas returning from another long journey to these latter people, full of heart-felt gratitude for the evidences of spiritual progress he had witnessed amongst them. He wrote: "The wandering people can now generally read the scriptures in their own language, and are teaching one another instead of being wholly dependent on Archdeacon Macdonald's visit." On October 13th, 1881, the bishop left Fort Simpson to go down the Mackenzie river to join Mrs. Bompas at Fort Norman, on a raft consisting of a few logs lashed together. As may be expected, the voyage was attended with considerable risk and delay, and for a time much apprehension was felt for the safety of the hardy voyager. During the winter of 1883, Bishop Bompas paid a visit to Rampart House, the last post of the Hudson's Bay Company, in the far north of British America, and the remotest of all the Church Missionary Society stations. It is within the Arctic circle, on Porcupine river, near the borders of Alaska. Here lived and worked for several years the heroic and faithful Rev. V. C. Sim, whose sad death, from exposure and want of good and sufficient food, took place in May, 1885. At the time of the bishop's visit he was quite well and was carrying on a most successful work amongst the Loucheux Indians, of whom, at that time, 2,000 were Christians. The Rev. T. H. Canham, who lived at Fort Macpherson, on the Peel river, was also visited. Mr. Sim's death was a great shock to his noble chief, who wrote about it, in deep grief, early in 1886. During this year the little band of workers in what has been called "the largest diocese in the world," was increased by the arrival amongst them of the Rev. C. G. Wallis and Mr. J. W. Ellington, who reached Fort Simpson, on the Mackenzie river, in August. To the bishop's great joy Archdeacon Macdonald also returned to the diocese, in which, until incapacitated by physical weakness, he had before done such good work. On August 29th Mr. Ellington was admitted to the Holy Order of Deacons, as was also Mr. D. Kirkby (son of Archdeacon Kirkby), who joined the mission from Winnipeg. On the 21st September a Synod of the Diocese was held, at which the bishop and five clergymen were present—being the largest number ever gathered together at one time in the immense diocese of Mackenzie river. Since this time Archdeacon Macdonald, Messrs Wallis and Ellington have gone forward to the Tukudh mission in the farthest north-west, where "full of the Holy Ghost," they labor with much earnestness and many prayers to enkindle within the hearts of their heathen brethren a sense of the depravity and spiritual destitution of the human race, and to point them to the beautiful person of the Crucified Jesus as the "hope of all the end of the earth."

Such a work as that which has been accomplished by Bishop Bompas under so many and great dis-