

as Bishop of Mackenzie River, he held the See until 1890, when the Provincial Synod sanctioned a sub-division of the Diocese, the territories to the west of the Rocky Mountains becoming the Diocese of Selkirk, while those to the east retained the name of Mackenzie River. The whole of this region had been opened up by the Hudson's Bay Company, in 1670, who held it under a charter of Charles II. for the purpose of fur trading, and there were established in this far north land posts or forts, where the factors made their head-quarters, and to which the Indians brought the valuable furs with which the country at that time abounded, to exchange or trade them for food, clothing, guns and ammunition.

It was not until the year 1858 that the C.M.S. began its noble work there at Fort Simpson, and thirteen years after at Fort Norman in 1871, Fort Macpherson in 1874, Fort Resolution in 1875, when all that part of the country formed the Diocese of Rupert's Land.

In 1858 the Rev. Mr. Hunter first visited Fort Simpson, which soon after became the head-quarters of Dr. Bompas, and from thence he made his long and arduous journeys, both before and after his consecration (in 1872) to Great Slave Lake, Great Bear Lake, the Yukon and Peace Rivers, teaching and preaching the Gospel of the Master he so dearly loved and so faithfully serves.

In 1869 Mr. Reeve, a young Englishman, being educated at Islington College, was chosen for mission work in this country, was ordained Deacon by the Bishop of Rupert's Land, and went with his young wife to Fort Simpson to work under the direction of Dr. Bompas, both of them being ready and willing to brave the rigors and deprivations of missionary life in that Arctic region. It is almost impossible for us even to imagine what those deprivations were, the character of the country was barren and sterile, the summer so short that only crops that matured very quickly would grow there, flour has cost as much as \$100 a barrel by the time it reached the Post, so difficult was transportation, and clothing, tea, sugar and other necessaries took two or even three years from the time of ordering before they arrived, and were not infrequently lost on the way.

When Archdeacon Reeve was going to England in 1891, he made a short stay in Toronto, and no one who heard his vivid description of life in that remote region will ever forget it. He spoke of a time when their stock of provisions was so nearly exhausted that he, knowing that supplies could not reach them for some weeks, went off with a band of Indians on a trapping expedition in order to eke out the little home stores, and when he returned found his wife as weak as though she was re-

covering from severe illness, just from the want of sufficient food; and this was told not at all by way of complaint, but as a simple incident of their life. And this was not the only case of the kind; in 1872 Mr. Vincent Sims, after sharing all the food he had with the Indians, literally starved to death at Rampart House. Now, happily, a few months, or at most a year, is sufficient to obtain all that is required. The introduction of steamboats on the Mackenzie River has made traveling in the summer-time easier and quicker, but in the winter, now, as then, the Bishop and his clergy must harness their dogs or buckle on their snow shoes, and put up with frost bites and snow beds as of yore. Letters are still few and far between, there being only three mails in the year, and perhaps for this very reason, their being so few distractions, the work of translating goes on apace, and the S.P.C.K. and the Bible Society have already issued the greater part of the Bible, the Prayer book and Hymn book in five different languages, so that the Indian and Eskimo can read the word of God, and sing His praises in their own tongue.

Bishop Reeve, writing in 1896 says, "Along the banks of the mighty Mackenzie, and its feeders the Athabaska and Peace rivers, on the shores of the great lakes, and in the silent woods where the Tinne, Chipewyan and Beaver tribes make their homes, there are now but few unbaptized heathen. The moral improvement might be much greater, and those who profess and call themselves Christians might be very much more Christlike, yet the country is a paradise compared with what it was when white men first came to it. War, massacre, polygamy, infanticide, kidnapping, the abandonment of the sick, aged and helpless, libertinism of the worst kinds, plunder and other vileness characterized the inhabitants; now it is a country of undisturbed peace, murder is a thing almost unknown, and the other gross crimes are seldom or never heard of."

The Bishop and Mrs. Reeve, (1869) at Fort Simpson, the Rev. T. J. and Mrs. Marsh, (1893), Miss Marsh and Miss Tinnes at Hay River, the Rev. W. and Mrs. Spendlove, (1879) at Fort Norman, the Ven. Archdeacon Macdonald, (1852) and Mrs. Macdonald, the Rev. C. Whitaker, (1895) and the Rev. John Itssietla, (1893) at Peel River, the Rev. I. O. Stringer, (1893) and Mrs. Stringer, (1896) at Herchel Island, form the noble and devoted band of missionaries labouring in that distant land who might say with that first great missionary, St. Paul, "In journeyings often, in perils of waters, in perils by the heathen, in perils in the wilderness, in perils in the sea, in weariness and painfulness, in watching often, in hunger and thirst, in fastings often."

The Bishop writing to the C.M.S. in 1895,