William Carpenter Bompas’ ministry (1865-1904) spanned the far Canadian Northwest in an age characterized by spectacular change: exploration, extraction, and settlement. His ministry among the Dene and Inuit peoples of the Yukon and Mackenzie River watersheds was well noted in his own time, yet he is relatively unknown today. He arrived in Canada during a period of titanic transformation—when the Blackfoot could still lay claim to American West and the colonial and imperial processes associated with northern settlement had hardly begun. His northern ministry began in earnest following the Alaska Purchase and Canadian Confederation, both in 1867. Bompas served as bishop of Athabasca (1874—1884), Mackenzie River (1884-1891), and Selkirk (1891-1904). He traveled by foot, dog sled, and canoe ministering to Indigenous peoples in one of the largest diocese in the world. Bompas was part of a much larger evangelical effort spearheaded by the Church Missionary Society, founded by Henry Venn, whose concept of the “native church policy” directed missionary efforts in Africa, Asia, and the Americas, including the far North. The native church policy centered on translating the Bible into native languages and training Indigenous ministers to oversee their own congregations. This presentation investigates Bompas northern ministry and sets out to put him in his theological and cultural context. It draws from manuscript material at the Bible Society Archives at Cambridge University, the General Synod Achiives in Toronto, and the Church Missionary Society Archives in Birmingham England. Bompas’ work included writing and publishing on northern peoples and engaging in some of the central theological debates of his time, particularly the Higher Criticism and the significance of the discovery of the Syriac Bible. The fundamental question this presentation sets out to investigate is: How did Bompas’ theology impact his northern ministry?