

are in a flourishing condition. The difficulty of getting a suitable man for such a place, the expense of carrying on work in a country where living was so costly, and the difficulties that had already fallen to the lot of the Prince Albert mission, seem to have discouraged the Church from carrying on the work of which a beginning had been made in Prince Albert.

#### THE SOURCES OF HIS POWER.

Mr. McKay's services were highly appreciated by the people among whom he had cast in his lot. He had been born on the banks of their own river, the Saskatchewan, he had a strain of Indian blood in his veins, he spoke their language with perfect mastery and he had spent his days on the far reaching plains on which their happiest and easiest days had also been spent: there was therefore great community of sympathy and interest between him and his people. On the other hand he had a firm grasp of the Word of God and its saving doctrines; having been taught first in the Presbyterian parish school of Kildonan, and then under the preaching of such men as John Black and James Nisbet; he was a fluent and indeed eloquent speaker in the Cree tongue, and so wielded a great influence not only over the band with which in his later years his name was associated, but also over others scattered over the whole country, many of whom continued to the last to look up to him as their spiritual father. His influence received abundant proof, when in the year of the rebellion—1885—the band not only remained loyal, although they were only a few miles away from Reil's headquarters, but accompanied their minister to Prince Albert and put their services as scouts, etc., at the disposal of the loyalists. In the early days of the mission, his daughter—Miss Christie B. McKay—opened a school in connection with the mission altogether at her own expense: at a later date it was adopted by the church and she continued to be its