

and make a home. But now the case was changed. The buffalo were gone, and the beaver yearly diminishing, and those to whom a few years before supplication had been made were now themselves the suppliants. Hunger and nakedness beset them, and they had to trust to the government and the missionaries to take pity on them. The government bought their title to the lands, promising in payment annuities, schools, implements, food in times of scarcity, etc. One part of the treaty was that the Indians were to settle on reserves which they were to choose, and which the government was to set apart for them. In accordance with this part of the compact, the Indians that had been formerly tributary to Prince Albert were scattered, some to the south and some to the north. For two years Mr. McKay held services at two places on the south branch of the Saskatchewan some twenty or thirty miles south of Prince Albert, and at Sturgeon Lake 20 miles north. It was his intention to make Sturgeon Lake his headquarters, and measures were initiated for the building of a church, when a remarkable and unanimous invitation came to Mr. McKay to establish himself on a reserve fifty-five miles west of Prince Albert with Chief Mistawasis (Great Child), who fourteen years before had fallen in with Mr. Nisbet and Mr. McKay on the plains, and heard from them for the first time an explanation of the way of life. So deep an impression had been made, that he and his band were anxious now to have the services of a resident missionary, and, after consultation, Mr. McKay accepted their invitation and became their missionary. This left the three other reserves at Sturgeon Lake and the two on the south branch without a missionary. These were the direct descendants of the original mission, the Mistawasis band having had but a remote connection with the Prince Albert Mission, but the work, hopeful as it was in these places, was dropped, and has since been taken up by another Church, and the two on the South Branch especially