

Our Contributors.

WHAT SHALL THE HARVEST BE?

BY KNOXIAN.

Agriculture is the basis of prosperity in Canada, especially in Ontario and Manitoba. Our manufacturing interests are gradually developing; lumber is our second largest export, but agriculture is the main thing. A good harvest means prosperity, a poor one means pinching all round. Hence it is that in the early part of the summer everybody is more or less anxious about the coming harvest. Business ventures are largely based upon probabilities in regard to the new crop. Statistical men have got their business down to such a fine point that they can tell you with surprising accuracy how many bushels of wheat there will be in the world a month hence. At this moment a great many men in the world are trying to solve the question, What shall the harvest be?

In the moral world harvest time lasts all the year round. Every day somebody is reaping the fruit of what he sowed probably many years ago. People reap exactly what they sow. Moody works out this idea very well in one of his best sermons. Nobody sows wheat and reaps oats, or sows barley and reaps rye. A man reaps just what he sows. He would be a fool if he expected any other result. "Whatsoever a man soweth, that shall he also reap." The great trouble with many people is that in the moral world they expect to reap something different from what they sowed. They sow extravagance and expect to reap a competency. They sow laziness and expect to reap prosperity. They sow discord and expect to reap friendliness from their neighbours. They sow uselessness and they expect to reap influence among their fellowmen. It cannot be done. Every man must reap what he sows.

Taking common sense and the Good Book for our guide, it is not very hard to say in any given case what the harvest shall be. Occasionally we may be mistaken as to the date of the harvest, but there need be no mistake as to its nature.

A man earns a dollar a day and spends a hundred and one cents. What shall the harvest be? Debt. He earns a dollar and spends ninety-five cents. What shall the harvest be? Something for a rainy day.

A young man fails to improve his opportunities between the ages of twelve and twenty-one. During these years he might have got a good education, or studied a profession, or learned a trade, or got a knowledge of some kind of business, but he misspent his time, and let the golden opportunities pass. Perhaps he was deeply immersed in the overwhelming responsibilities of lacrosse. Possibly indeed he was striving mightily for a high position in a baseball club. Perchance he soared aloft, and spent most of his time in preparing and dispensing small talk for female gigglers whose misfortune was that they were as great fools as himself. What shall the harvest be? A loafer—genteel or otherwise.

A young woman grows up with an intense love for doing nothing and an intense hatred to housekeeping. She looks upon her home as a useful kind of place to rest in between visits to other places. She considers her mother a rather old-fashioned kind of woman, but handy for housework. Her father she considers a man a good deal behind the age in his ideas and habits as compared with the dudes she meets when from home, but as the old man has to pay her bills, she thinks he must be tolerated. He doesn't do very well in the front parlour where the dudes congregate and simper, but he is useful when the milliner's bill comes in. And so the damsel goes on thinking that the greatest things in this life are to flirt with dudes and visit and dance and skate a little, and other important matters of that kind. What shall the harvest be? A dude of a son-in-law for the old man to feed, most likely.

A man reads the political papers until he comes to the conclusion that honesty has been banished from the public life of Canada. The Tory papers tell him the Grits are a crowd of the most hypocritical scoundrels that ever trod this earth. The Grit papers prove to a demonstration that there has scarcely been an honest Tory politician since time began. Some of the religious papers help him by habitually groaning over the rascalities of public men. The *Week* looks down from its lofty pedestal, and assures him that pub-

lic life in Canada is a sink of corruption. The man thinks that if everybody is making a haul he should make one too. He tries. He is caught. He finds that political and municipal life in this country is not half as bad as the newspapers said. What shall the harvest be? Exclusion from public life. Nothing for the "boy."

A minister takes charge of a congregation. Before he has settled down in his place he proceeds to reorganize everything. He wishes to reconstruct the Session and the financial board and the Sabbath school and the choir and everything. Some reconstruction may be needed, but Presbyterians don't like to be reconstructed suddenly. They like gradual operations, but the new brother likes sudden reconstruction. What shall the harvest be? Friction, and perhaps a short pastorate.

A pastor is great for going to gatherings of all kinds. He flourishes at conventions, figures at all conferences, attends all manner of public meetings, trots to every tea-meeting, and is on hand with his speech whenever it can be put in. He reads little, studies less, writes nothing. He tells his brethren to burn their manuscripts, and just talk to the people as *he* and Moody do. He is never happy except when on the run to a meeting of some kind. What shall the harvest be? A dwindling, starved congregation, and a pastor that always wants a "hearing."

A pastor is seized with the idea that he was born to be an ecclesiastical legislator. He is great on committees, commissions, overtures, resolutions, points of order, etc., and *small* on sermons, prayer meetings, pastoral visiting and work of that kind. He dearly loves an ecclesiastical trial, yearns for a place on every committee or commission and longs for the next meeting of some Church court. What shall the harvest be? Sermons dry as a lime burner's shoe, and a preacher with a keen scent for vacancies.

A congregation pays little or nothing for missions or any of the Schemes of the Church. They won't give anything for foreign work because there are heathen at home—a sad fact. They say there are too many colleges, and give that as a sufficient reason why they should not support one. They are opposed to Augmentation because they and some neighbouring congregations don't pay their own minister as large a salary as they should pay. That is a most satisfactory reason. They think that every dollar that goes out of the congregation for any purpose is a dollar lost. What shall the harvest be? A dwindling congregation with scarcely vigour enough in it to die.

FROM THE FAR WEST.

NOTES ON CHURCH LIFE AND WORK, CONTRIBUTED BY SOME MEMBERS OF THE PRESBYTERY OF REGINA.

THE PRESBYTERY.

The Presbytery of Regina was formed in 1885, out of the western portion of the Presbytery of Brandon, the late lamented Rev. P. S. Livingstone, of Broadview, its first Moderator, to whom succeeds now in this office Rev. Hugh McKay, of Broadview Reserve, with Rev. A. Urquhart, of Regina, as Clerk. This Presbytery is a vast mission field, extending along the line of the C. P. R., from Moosomin, east of the second principal meridian, into the Rocky Mountains a stretch of about 800 miles with occasional width (as from Edmonton to McLeod) of 300 miles. There are over thirty separate mission groups in this vast field—Edmonton, Prince Albert and Regina are supplemented charges; the other congregations are mission fields and (with the exception of Calgary, which is self supporting) draw half from Home Mission funds. The Presbytery of Regina is really the Presbyterian Church in the North West Territories, and in every chief town or centre in the whole country we have now a church and congregation—e.g., in Qu'Appelle, Regina, Moose Jaw, Medicine Hat, Lethbridge, McLeod, Calgary, Edmonton, Battleford and Prince Albert.

THE MOUNTAIN MISSION.

The last formed mission in this Presbytery was entered upon within the last three or four weeks, and promises to be a most useful one. It is a mission that contemplates the supply of Gospel ordinances to points along the C. P. R. line through the Rocky Mountains, west of Calgary. Mr. D. C. Cameron

(Presbyterian College, Montreal,) has been appointed to this work, and entered upon his duties with considerable enthusiasm. He has laboured up to date of writing, at the following points, all situated on or near the line of railway and all up the Bow River Valley: Cochrane (where there are a station house, a large ranche company, a saw-mill and coal mines), Kananaskis (where are a lumber camp and a saw-mill), Canmore (a divisional point on the C. P. R., with round house and machine shops), and Banff (where are situated the famous Hot Springs and National Park). The next two weeks Mr. Cameron is to spend at Donald and Farwell, two important railway centres and distributing points for the mining camps of the Columbia River. What more extended and interesting mission field is there in the whole Dominion? The pioneer labourer in this mission is Rev. A. Robertson, now of Pine Creek, who gave up two months last summer to religious work amongst the navvies and construction gangs, through the Rockies and Selkirks, while Rev. J. C. Herdman, of Calgary, held regular services at the same time at Cochrane and Canmore.

BATTLEFORD.

The Presbyterians of Battleford have undertaken the building of a new church this summer. When the mission was established there two years ago, under the Rev. J. H. Cameron, a modest little church was built, and now the congregation is to be congratulated upon so soon finding itself equal to the erection of a more pretentious structure.

PIAPOT'S RESERVE.

Miss Rose, who was sent last fall to open an Indian mission school on Piapot's Reserve, some thirty miles north of Regina, was delayed for a long time by the want of a suitable building. Now, however, she is at work in a very suitable house which includes not only a school room, but apartments for the teacher and boarding accommodation for Indian pupils. This building, which is just now being completed, costs about \$1,300, of which \$450 was contributed by the Foreign Mission Committee, \$450 by the Government, and \$400 by friends of Miss Rose.

LONG LAKE.

An industrial school for the training of Indian pupils is to be erected on the banks of Long Lake, some twenty-five miles north of Regina, and put under the care of the Presbyterian Church. The Government has appropriated \$10,000 for the erection of suitable buildings, and the promise has been given that they will be ready for occupation as soon as winter sets in. To begin with, accommodation will be provided for about thirty boys, and the staff will include a principal, assistant farm-instructor, matron, etc., who will be appointed by the Church, and paid by the Government. Three industrial schools of this description are already in operation—one at High River, near Calgary (Catholic), one at Qu'Appelle (Catholic) and one at Battleford (Church of England).

CALGARY.

The congregation of Knox Church, Calgary, finding their place of worship too small, are now building a new church. The material used is freestone, taken from the Elbow River near at hand. The building, which is modelled largely after the plan of Knox Church, Regina, will be 45 x 70 feet, with basement and tower, and will cost, completed, about \$7,500. The cornerstone was laid by Lady Macdonald, on occasion of the recent visit of Sir John and party to the North-West. Hundreds gathered to witness the ceremony, which was of an interesting nature. Major Walker presided. Psa. cxviii. 20-26 was sung, and an appropriate passage of Scripture (1 Kings v. 17 to vi. 14) read by the Rev. Mr. Jacques, of the Methodist Church. After prayer by the Rev. J. C. Herdman, a history of the congregation was read by Rev. Angus Robertson, formerly missionary in charge. A package, comprising local papers, the papers and organs of the denomination, lists of office-bearers of the congregation, pamphlets upon Calgary, and the historical account just read, was deposited by Mr. Herdman as president of the Ladies' Aid Society of the congregation, in the cavity underneath, and the trowel handed to Lady Macdonald, by whom the cornerstone was then gracefully laid; after which followed an admirable rendering of anthems by the choir. A congregational social, under the auspices of the Ladies' Aid Society, was held shortly after-