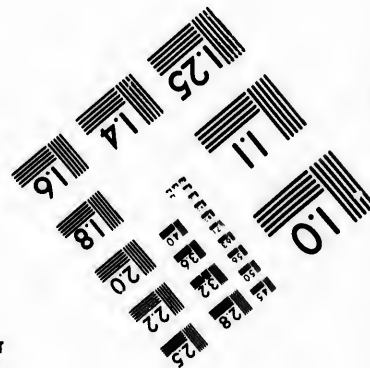
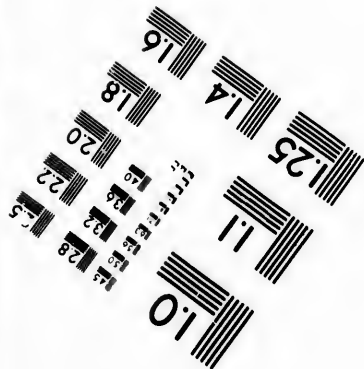
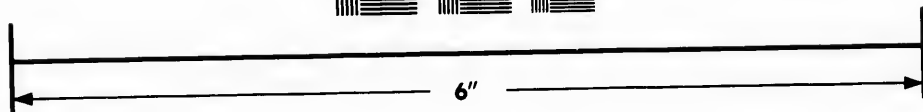
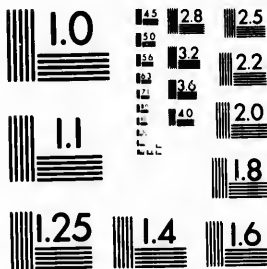


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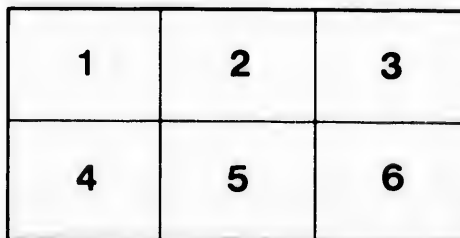
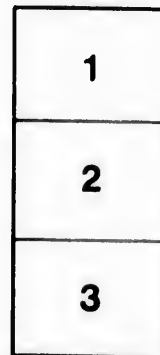
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## LONGLAKETON.

IN 1882, or thereabouts, the Long Lake Colonization Company obtained, on condition of early settlement, certain land privileges over a large district lying to the north of Regina, the present capital of the Northwest Territories, east of Long Lake, and just outside the C.P.R. twenty-mile belt. Many inducements were then held forth to settlers—a railway was to be built through the district in the near future, the water facilities were to be utilized, reservations were made for towns which would soon spring into existence, etc.; and so, during the next two years, immigrants from the eastern provinces came in fast, and a large part of the available land was taken up. But the company, unable to fulfil its terms of the agreement, failed, and the expected improvements have not as yet been realized. The railway is seldom heard of now, the towns still exist only on the map, and a number of the original settlers have left for other parts. The rest remained to make homes for themselves in this broad land, and now progress and a measure of prosperity are attending their honest efforts. The soil here is lighter than that on the plains to the south, but affords abundance of light timber, which is useful for fuel and building purposes, and which is very scarce on the heavier land.

During the summers of 1883 and 1884 occasional religious services were held in the district by clergymen from Regina, but in 1885 Longlaketon, along with Carssdale and other points lying to the southwest, was constituted a mission field, and charge of its supply was given to the K.C.S.M. Society. Mr. A. Manson was the first missionary. He was reappointed in 1886, during which year a neat little church was erected at Longlaketon. In 1890 the Carssdale section became a separate field, both parts still remaining under the care of the same society. That part of the original field has made rather better progress than this, and now has an ordained man in the person of Rev. J. G. McKechnie, B.A. ('93). The list of former missionaries form quite an interesting roll, containing, besides the name of Mr. Manson already mentioned, those of Messrs. Conning, Drummond, MacPherson, Grant, McNair, and McKechnie.

The above resembles somewhat our society's report-sketches. If any desire to see this field more closely, you are invited to come for a ride over it. Though readers of *THE MONTHLY* may do this in imagination, I realize with regret that they cannot thus also enjoy the exhilarating effects of a ride on horseback across these boundless plains, nor can they experience the sometimes not pleasurable sensation of getting "mixed" in following the mystic windings of the prairie trails.

The reader who rides, then, will draw tight the cinches of that Mexican saddle, fasten the picket-rope behind the seat or to the pommel, and mount. We hope your broncho will not buck; but if he should, instructions are to hang on to the saddle. If you do this, you will fulfil orders better than the writer did when that interesting operation of bucking was going on beneath him. The field provides the missionary's outfit, *i.e.*, a pony and saddle. The present pony is "Billy Grant," so named, 'tis said, after our Honan missionary, during whose term he was first procured. He has thus been in active missionary service for four years, which means, on this field, from eighty to one hundred and eighty miles that he must cover every week during the summer, besides doing considerable rough winter work. Here is a silent servant of our society whose work I can't help mentioning.

As we ride along, you may see the nature of the country. We are among the bluffs; these are small circular groves of young poplar and willow. The surface is rolling and irregular, but in a few places so rough as to prevent cultivation. In the early part of summer, sloughs, or small ponds of water, are numerous, so that the country presents a diversified view of hill and dale, forest, lake, and plain, in miniature. We purpose going first to Pengarth, the northern station of the field, and about twenty-five miles distant. We take the lake trail, which follows at some distance the trend of the shores of Long Lake, a beautiful sheet of water, ranging in breadth from one to three miles, and running up about sixty miles in a northwesterly direction. The open prairie is all around us. That bright green stretch of prairie is where the fires have been. Unburnt portions have a withered appearance at all times of the year, because of the great amount of old grass. You see that narrow strip of plowing bending round that piece of crop, and running away beyond the little house in the distance? That is a fire guard to protect the settler's crop and home from

the ravages of the prairie fires, which are quite frequent in this locality, and sometimes difficult to manage. The month of May furnishes some surprising changes here. One day you may see, in a sheltered spot, a bank of snow; three or four days later the snow is gone, and a bed of spring crocuses bloom forth above the withered surface. One evening you may notice a thin, red streak of fire advancing rapidly over the plain, some miles distant, and leaving behind it a black, dreary waste. In ten days' time you look at the same place and rejoice to see the blackness changed to a dark, livid green. Prairie flowers are numerous all along our trail. Each succeeding week and every fresh shower brings out some new varieties. Besides the crocus already mentioned, there is the cactus, the rose, the lily, the blue bell, the sunflower, and many others, for which I have no names, growing in rich profusion, especially during the early summer. We cross a few coolies, or ravines, wherein alkali deposits are frequently seen, pass three or four settlers' homes, and finally arrive at our first stopping place. Picketing our ponies among some rich grass, we thoroughly enjoy the welcome and the supper that always await us at the home of Mr. McKillop.

This is Pengarth, and in this gentleman's house service is conducted once a fortnight. Within a radius of eight miles from this place there are eight families, besides a few bachelors, *i. e.*, unmarried men who are their own housekeepers. If we wait till Sabbath morning, we shall find that, after our Bible study of the Sabbath-school lesson, about twenty-four have assembled for worship. After service and a hasty lunch, we set forth for the Longlake-ton station, distant about seventeen miles. This journey was last taken by the writer when the thermometer indicated 106° above zero, yet no excessive degree of discomfort was experienced. It is said that the severe cold in winter can also be borne equally well, but I am still somewhat incredulous on this point.

Arriving here at 3 p. m., the number of wagons, buckboards, and saddle ponies announce that the people have gathered. The superintendent is just closing the Sabbath-school, the attendance at which is most encouraging. The congregation averages sixty, which is nearly fifty per cent. of the entire community. The people are well organized, and take a lively interest in every phase of the work.

Twelve miles to the southeast of this point is the third sta-



tion, Kennell, in the beautiful valley of the Qu'Appelle River. On approaching, we find that the surface of the prairie falls away very quickly for 400 or 500 feet, to form the basin of the stream. The hill thus formed is broken at intervals by deep ravines, and covered, more or less thickly, with bluffs. The flats below are in most places a mile wide, and, being flooded in early summer, grow magnificent crops of hay. From a good vantage point on the plain above, we have a beautiful view of this valley for miles east and west. The indefinable purplish color of the hills, relieved by the bright green of the small timber growth and the darker shade of the deep coolies; the graceful serpentine curves of the slow-moving little stream, which the eye can trace for miles, because of the fringe of willows which grow on its banks; the flats of tall, waving grass, which is now being gathered into great stacks for winter use; and the rising grounds dotted thickly with large herds of horses and cattle, present a picture of wealth and beauty of which the eye does not soon weary. This is the home of the ranchers, and these lands are amongst the most valuable in all the Northwest.

Dismounting and descending the steep hillside, we come to McDougall's winter shack, built of logs, on the side of the hill, and roofed with turf. Here we have fortnightly service, and from fifteen to eighteen attend with encouraging regularity. The cowboy of this locality is not by any means the desperado that is usually thought of in connection with his occupation. He is a good rustler (which term has a special signification in the west), a crack polo player, a free-and-easy fellow in general, and quite frequently drops into our service.

Such is a very imperfect sketch of Longlaketon mission field, and now, doubtless, both reader and rider are weary. The work of the Students' Missionary Society is much appreciated, as is practically manifested by the people in their gifts, which even in an especially hard year were above the estimate submitted for this field by the Home Mission Committee of the presbytery. Evidences of a deep spiritual life are not lacking. Especially at the present season, when, after weeks of hot, drying winds, fierce heat, and no rain, the prospects of a good grain crop are blighted, one finds an absence of complaint and a spirit of hope, which, under the circumstances, must be founded in faith in the eternal God, who is the Lord of the harvest and Father of us all.

The mission at Longlaketon was opened immediately after the settlement was formed, and the fruit of such action is visible to-day. The necessity of going in and possessing land for Christ all through this broad country wherever settlements are being opened up should be at once apparent to the church; and, if she is faithful now in the formative period, the greatness of this country is secured, for the greatness depends primarily upon the moral teachings and principles which it is the duty of Christ's church to promulgate.

A.S.R.

*Longlaketon, Assa.*

No! for whoever with an earnest soul  
 Strives for some end from this low world afar  
 Still upward travels, though he miss the goal,  
 And strays—but towards a star.

Better than fame is still the wish for fame,  
 The constant training for a glorious strife:  
 The athlete, nurtured for the Olympian game,  
 Gains strength at least for life.

The wish for fame is faith in holy things  
 That soothe the life, and shall outlive the tomb,—  
 A reverent listening for some angel wings  
 That cower above the gloom.

To gladden earth with beauty, or men's lives  
 To serve with action, or their souls with truth,—  
 These are the ends for which the hope survives  
 The ignoble thirsts of youth.

—*Lytton.*

