

## Missionary World.

### NOTES FROM THE MISSION FIELD—SCHREIBER.

The following is condensed from a very interesting sketch written for the *Manitoba College Journal* by Mr. A.E. Camp:—

To begin with let us notice the size and extent of the field. Probably, to be as nearly correct as possible, one might say, it is 260 miles in length by four feet eight inches wide, being the width of the railway track. There are, as you will note by the C.P.R. time table, nineteen stations on this division, including flag stations. At the majority of these stations there are not more than from six to ten people and no human beings nearer than across the great Lake Superior, with the exception of perhaps a few scattered Indians. Of these nineteen stations there are six which are really considered of some importance by the people of this railway division. Beginning at the west end of the field the first place of importance is Nepigon, which can boast of men, women and children about 100, not including the Indian reserve near the town which must have at least 200 souls.

Nepigon is well known as the most noted fishing resort along the lakes, and in summer is thronged with tourists and pleasure seekers from every part of America. It is a pretty little place and almost every individual there will, if you talk long enough, impress you with the fact that they have not been brought up in the backwoods excluded from all society. The little town is situated almost in sight of the point at which the Nepigon river empties into the lake. There are three stores in the place including the Hudson Bay post. Outside of these the population consists of railway employees and fishermen. Nepigon is the only place I think, from Port Arthur to North Bay that can boast a telephone service, and of this also the townspeople are very proud. They have a comfortable little log school house here which is used by both Methodists and Presbyterians for religious services. It is fitted up very comfortably with a nice organ and makes a very pleasant place for worship. They also have a Woman's club which is affiliated with the National Council of Women, and which is doing some noble Christian and charitable work. The work is on the whole such as to encourage us in this little summer resort at the mouth of the Nepigon river. We now proceed east to Gravel river. At this point only the station agent, section foreman, his family and men reside, but they have had occasion lately to keep a work train there owing to a breaking away of the rock over and under the track which runs very closely along the lake. The presence of some thirty or forty men who live in the car make it necessary to hold services there occasionally, as it has also at some other points of the road. Some of these men are pretty rough, and if there were any attempt on the part of the preacher to put it on a little, it would cost them but little thought to make it very uncomfortable for him. But one soon finds that under the rough exterior they have warm human hearts and are susceptible to the appeal of the simple truth of the love of God to men who are given capabilities of responding to its manifestation.

We pass on to Rocport. Here we find 60 to 70 people, about half of them Roman Catholics, and not of the least bigoted class either. Between the Methodists and Presbyterians we manage to hold services every Wednesday evening, in a building, which during the days of construction was erected for a jail. Since then, however, it has been fitted up for a school, which was maintained for a while, but which has lately fallen through, the people feeling themselves too few in number to support it. This is one of the greatest drawbacks to people in several of the places along this line, there being children that are growing up without any means of education on account of the lack of sufficient population to support schools.

On our way east we come next to Schreiber, a railway town of some 400 inhabitants, nestling in a little nook in the mountains and rocks, about a mile from the lake shore. Schreiber being a divisional point on the C. P. R., the shops are located at this place as also the residences of the divisional superintendent, road masters for the line both east and west, locomotive fore-

men, conductors, firemen, brakemen, etc. There are four churches at this point, Roman Catholic, Anglican, Methodist and Presbyterian, all but the last named having resident pastors, though the Presbyterians are the strongest numerically. We have a beautifully finished church, well furnished and with a good organ, etc., and a seating capacity of about 75.

As a monument to the memory of the Rev. Wm. Neely, whose sad death by drowning in Lake Superior will be still fresh in the minds of the Presbyterians of the West, there is a splendid public hall, with library, reading room, bath rooms and barber shop, for the convenience of railroad men; and the reading room is supplied with many of the leading papers and periodicals of the day. The library has a great many of the best books on science, philosophy and history as well as some of the very best fiction—books of a good healthy moral tone. The erection of this building was due solely to the hard work and earnest efforts of the Rev. Wm. Neely, a large oil painting of whom has been placed in the reading room of the Institute. I might say here that the people of Schreiber almost worship the memory of Mr. Neely, and I believe so far as is permissible to worship the memory of any, they may well do so. Several of the locomotive engineers owe it to the kindness of that noble man that they have sufficient education to enable them to take charge of the responsible duties that are committed to them.

As to spiritual matters I hardly know what to say. The people are anything but hypocritical, but it is almost impossible to get any expression as to their attitude to Christian truth, except that on Sabbath evenings the church is crowded with worshippers. The membership is very small compared with the numbers that declare themselves to be Presbyterians, but this may be partly accounted for by the fact that being railway men, many expect to be transferred to other places, and hesitate to unite with the church in any place at present. The Sabbaths are very much broken up here, and when men ought to be attending the house of God, as we believe, they have to be out on the road, and hence the attendance of the same individuals is very irregular. When will there be a better understanding as to Sabbath observance, or when will the Sabbath law which we claim to already have, be better enforced? I must say that there are some encouragements in the work here, and on the whole it is a quiet, moral place, and the people extremely kind-hearted. We hold services here fortnightly; twice on Sabbath, and I also take the Sunday school on the Sunday that services are held. On the alternate Sabbaths the Methodists and Anglicans hold service in their respective churches; and one of these Sabbaths we are conducting service at other points on the line of the C. P. R. whose officials are very kind in furnishing free transportation up and down the line on this division. Since coming here we have succeeded in organizing a Young People's Society which is getting along very nicely so far, though young people are not very plentiful; that is, the people are nearly all married. The public school at Schreiber is first class with an attendance of about fifty.

We now proceed east to Jack Fish, situated on Jack Fish Bay. Here are two gangs of section men, a station agent and half a dozen bridge carpenters who live in two cars and make this their headquarters. Here services are held fortnightly, generally in the station house.

The next halt is Middleton. Here are two families, one Anglican and one Presbyterian. Hold services here occasionally. The next is Port Caldwell, where are three families of fishermen besides several single men, a few families of railroad men, and another bridge gang. This is quite an important place and we manage to hold services here weekly though only once a month on the Sabbath.

Proceeding eastward we come to Peninsula, with two families, and Heron Bay, nearly all Roman Catholic. Trudeau with about three or four people. Montezambert, a Hudson's Bay post, with about twenty-five people. Bremner comes next. White River has a population of 80. C. P. R. Round House is here, also store, hotel, good school and church, built as a union, in which the Presbyterians are allowed to preach. Can only get here about once a month. They have a good school teacher, who is a Presbyterian and a considerable help to the cause there.

White River is the eastern terminus of the Schreiber division. People here are railway people and are extremely kind.

Now enough as to detail; many of the general characteristics of the field can be gained from this talk about some of the leading places; much more could be given did time permit.

## Young People's Societies.

CONDUCTED BY A MEMBER OF THE GENERAL ASSEMBLY'S COMMITTEE.

### A YOUNG MAN'S FRIEND.

Forty generations of students will mourn the departure of the Rev. Dr. Reid. To how many of them was he their first friend when they came as strangers to the city. He knew them all, and by name. His home was wide open to them. In the distribution, for many a year, of Sabbath appointments, in counsel about their mission fields and work, and in those particularly memorable interviews in his office after the announcements of scholarships and bursaries, he took a fatherly pleasure. It was a benediction to have to do with him, so humble was he, so sincere and direct, so unselfish, so wholly given to his Master's work. The secret of that beautiful character and life is told in his favorite passages, read at his funeral. It is on such food that the young may hope to ripen after his sort:—Psalms xxiii. 51; Acts iv. 12; 1. Tim. i. 15; Joel ii. 32; 1. John i. 7.

### THE NEW AGENT.

This Department extends a hearty welcome to Rev. Dr. Warden as Dr. Reid's successor. Dr. Warden is a thorough-going man of affairs. The Church's money and the Church's interests are safe in his hands. All that a keen business instinct, untiring energy, long experience, and thorough familiarity with the Church's work can do, will be done. We feel sure that he will be happy to make the acquaintance of the Young People's Societies by large contributions from them to the Schemes of the Church. We look confidently to the new Agent to aid in developing and systematizing the giving of the young people.

### THE SPIRITUAL SIDE.

A Church Young People's Society is at its best when the strictly spiritual idea rules. Indeed, it is usually its one chance of more than a mere ephemeral existence. Such was the experience of the Society described by Rev. R. Haddow, B.A., in a recent *Knox College Monthly*. "We began as a literary society of the common type. Essays, readings, songs, and usually ineffective attempts at debates, formed the staple of our programmes. We had some idea that by this sort of thing we might improve the minds of our young people, provide a pleasant resort on one evening of the week for some who had no better place to go to, and, perhaps, attract and interest in the Church some whom we were anxious to influence for good. In regard to this last aim, we recognized that the Church connection formed through the intermediate link of a literary society would necessarily be somewhat loose and shaky, but we hoped that opportunity might be afforded of getting a firmer grip. Our expectations in these respects were not entirely, but in large measure, disappointed. If we had tried to maintain our association upon its original basis, it would have died on our hands; and, doubtless, it would have deserved its fate. Fortunately, we saw in time that, in order to preserve it alive, we must make it better worth preserving." By a "process of evolution" in which "much was gathered from the environment of the Christian Endeavor" it became, what it has been for the last four or five years, a Y.P.A., without a pledge, and with meetings of four sorts, literary, devotional, social and missionary. In this form it has worked well.

What better motto for the committees of our Societies than that of the *Christian Endeavor*, the British national organ of the Y.P.S.C.E., "In labors more abundant!"

## LOYALTY TO OUR OWN CHURCH.

REV. W. S. M'TAVISH, B.D., DESERONTO.

(A review of the history of our own denomination suggested.)  
Feb. 16.—P. xxxiv. 1-12.

Dr. Gregg's "Short History of the Presbyterian Church in Canada" is so clear in its style, so concise in its presentation of facts, so methodical in its arrangement of them, so reliable in its description of scenes and events, so interesting in its narration of the changes through which the Church has passed since it was planted on these shores, that we cannot make a better use of this part of the column than to advise the young people of our denomination, in Canada, to make themselves familiar with it. Whatever has any real bearing upon the rise and progress of Presbyterianism in this Dominion can be found there and for that reason we shall not attempt to give a review of the history of our own Church.

The subject of loyalty to our own Church is very timely just now. In these days of interdenominational fellowship, when representatives of the various churches meet together to discuss objects which they have in common, there is a possibility of forgetting the very things which have made our own denomination what it is. We should not overlook the fact that we belong to a great Church, that it has certain articles of faith to which it has clung very tenaciously, and through which, under God, it has risen to the honored place which it occupies today.

But even if we are loyal to our own church it does not follow that we should belittle others, or that we should look with contempt upon the work that they are doing, or that we should regard them as ignorant because they do not interpret certain portions of the Bible as we do, or that we should think them prejudiced because they do not see the truth as we see it. There are people who appear to think that the best way of showing their loyalty to their own church is by sneering at others, but it need hardly be said that they are utterly mistaken.

Again we can be truly loyal to our own Church while we fraternize with others. There are many things in which the churches may, and should, co-operate. They should stand shoulder to shoulder in resisting encroachments upon the sanctity of the Sabbath; they should march side by side to meet the forces of the liquor traffic; they may meet together to deliberate upon the best methods of conducting Sabbath school work, and they may have sweet fellowship during the "week of prayer." But while we join with our brethren in these, and other ways, we do not consider that we are disloyal to our own.

What are some of the ways in which we can show our loyalty to our own church? It may be announced that a certain distinguished singer, whom we would like to hear, will sing in a certain church at a certain service. There is no such attraction, that day, in our own church—nothing but a plain service for the worship of Almighty God. If then we go to hear the renowned vocalist in another church can we claim that we are loyal to our own?

Again, if some of our friends should be so thoughtless as to make arrangements for a party on the night appointed for the prayer meeting and if they invited us to it, could we consider ourselves loyal to our church if we forsook the prayer meeting to attend the party? If we are members of a club or of one of the many fraternal societies, and if the meeting of the club or society should fall upon the same night as the annual business meeting of the congregation, could we claim to be loyal to our church if we set the club or the society above her?

Loyalty to our church demands that we give a cordial support to what may be devised by the General Assembly; that we study the things which make for the peace and edification of the church; that we recognize her claims as superior to those of any club, lodge or society, and that we work and pray for her progress and development. Less than this we should not wish to do, for we have pledged ourselves to "support our own church in every way."