

life of the community. Carnegie had said: 'Think less of making heaven your home and more of making home your heaven.' There is no religion more pleasing to God than service to your fellowmen. This was pure humanitarianism. "But," continued Mr. Troop, "how would these statements stand in the light of the Gospel? Christ had distinctly declared: 'Except a man be born again he cannot enter the Kingdom of God.' Humanitarianism gave no such right. Love to mankind was merely a part of the plan of salvation; it was not the whole. A man's character may be blameless morally, he may be a great philanthropist and an excellent citizen in the sight of the world, and at the same time he may be a lost sinner in the sight of heaven, short of the glory of Jesus Christ. Complete regeneration must come to us if we are to be the children of light. No material goodness is enough. In the supreme hour, when we must stand in the presence of God, mere mortality and philanthropy will be of little service."

Ireland.

Although, politically, Ireland is still distressful, Mr. Redmond being strangely still "agin the Government," it is gratifying to know that there is not only great material improvement, but that the need of better industrial habits is being enforced by leaders, whose influence is probably as great as Mr. Redmond's. The Roman Catholic Archbishop in an address warned western Irishmen of the danger in which they stood through their ignorance of agriculture. "They thought that they were the best farmers in the world, but he told them, without fear of contradiction, they were the very worst. In no part of the world was agriculture in such a deplorable condition as in the west of Ireland. The farmers did not cultivate a sufficient acreage, and what they did cultivate was only an apology for cultivation. They made no timely provision for the needs of their business, and the system on which they fed themselves and their children was wholly wrong. They did not deserve to be called farmers. They made a few spasmodic efforts in the spring and autumn, and then slept for the rest of the year. They must work the whole year round, and they must give their children sound agricultural education."

Poverty in Canada.

It has been remarked, and it would be a remarkable demonstration were it reduced to proof, that there is less poverty to be found in Canadian cities than is in evidence in other municipal centres here and there about the world. Certainly it is gratifying to know that in a country so young as ours with a superficial area so vast, and a climate, during part of the year, so searching, that not only do health and strength abound, but labour is the rule, indolence the exception, and poverty as a condition is reduced to a minimum. Not only do the necessities of life in a young and vigorous nationality impel people to form habits of industry and economy, but the spirit of independence which obtains in the democratic life of a northern community like ours seems to beget an honest and self-respecting pride in its inhabitants which leads them to regard work as a necessity, thrift as its handmaid, and abject poverty as a thing to be avoided at all hazards.

The Doukhobor Community.

It seems only yesterday that we were urged to buy some women's work to aid these poor people. Later on the world was convulsed with accounts of the insane conduct of a few eccentrics, and thought these were typical. Now things have quieted down, and this small community of some seven thousand people have been holding an annual meeting, so that we can judge what progress has been made in the last five years, and estimate what may be the future development. The assembly represented forty-four vil-

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lages, and there were three delegates from each, two men and one woman. The accounts showed the purchase of over \$600,000 of goods. The system adopted shows the good judgment of the leaders. An objection to working horses for cultivation was met by the purchase of steam ploughs. Thus their dislike to the employment of the brute creation, which resulted in women dragging the ploughs, furnished an impulse and incentive for the proper and intelligent use of labour-saving machinery. This has not only promoted their own progress, but has contributed to general trade and industry. When objection was raised to the Doukhobor race becoming merchants and storekeepers with the object of individual gain, the business acumen of the community was directed to the establishment of co-operative stores, conducted upon the most economical business basis. Purchases were made from the large wholesale houses in quantities that allowed the advantage of the largest discounts, and thus by the system of bulk purchases a saving of over \$150,000 has been accomplished. The expenditure shows payment to the Bank of British North America of \$50,000 lent, a tribute to the reputation for honesty; machinery, including six ploughing engines, three threshing engines and separators, thirty-eight binders, fifty-two mowers, twenty-six harrows, fifty-six waggons, eleven gang ploughs, sixty walking ploughs, and thirty thousand pounds of manilla twine. In all, the item of machinery came to \$59,108; dry goods accounts, over \$31,000, and crockery, \$14,000; altogether an astonishing development, indicative of growth and adaptation. The assembly decided to take up some important railway contracts, and to that end those delegated are buying scrapers, wheelbarrows, shovels and other supplies. The Doukhobors have their saw-mills, grist mills, cement and brick-making plants and factories of various kinds. Among the subjects discussed at the meeting were the building of a hospital, the construction of flour and oatmeal mills and flour warehouses. Is not this an astonishing record for a handful of people, without capital, without the knowledge of the English language, and entirely unfamiliar with modern business methods on their arrival on the prairie?

Scotland.

Our Scotch exchanges have reports on Sabbath observance and kindred subjects from all branches of the Presbyterian body. All seem to be aghast, but all agree upon one thing, and that is not to blame themselves. Speaking as outsiders, we think that what the people would naturally feel when the "Wee Free" crisis came about was how to put a stop to this miserable and needless separation. What the leaders determine upon was the very opposite, and the divisions are increased and perpetuated in parishes where the adherents are down below the hundreds. Yet it never seems to occur to these fervent men that people are much more likely to be really Christian where few difficulties are put in their way than where needless walls of separation are put and kept up against their neighbours. The result that strikes one as a probable one is a continuous growth of indifference, and this has really taken place, but the poor clergy are unable to find a cause or blame for themselves. The "Scotsman" is asking for answers to the question, "Why do you not go to church?" and the answers should be instructive.

—We have been profoundly moved by the receipt of Archdeacon Lloyd's unexpected letter. We have set aside our usual editorial in order to insert it. The subject is by far the most pressing important one—one not to be dallied over, but to be attended to at once. We have heard large sums may be sent from England in the future, but the money is needed now; and men, too—men and money. Let everyone try to give something, be it ever so small. Those who give

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little naturally hesitate about the cost, but a registered letter is not much. Any contribution sent to this office will be forwarded, whether for Saskatchewan or any other diocese. Once before we appealed to our friends in the States. We do so again. Such a large number come from the South that we are justified in asking for help, and we trust that this time we will not ask in vain. Lastly, let all our readers who have friends in these older countries send marked copies of this issue to them, and also write and beg that the needs of the Church in these new lands may be made known as widely as possible by every one.

THE FLOOD.

By George Eaton Lloyd, Archdeacon, Lloydminster.

I have read with a good deal of impatience the headings of much of your correspondence lately. There is but one subject which should be before the minds of Canadian Churchmen, and that is some more prayers for the living. I have just received word from Battleford that during the month of April 1,635 homestead entries were made in that office alone. This means that during the month of April just past shacks were built and people settled down to make permanent homes on half a million more acres of land in the Battleford district alone than we had inhabited in March. Making a deduction for bachelors and allowing five per family, it means that in one month, in one district only, more than 5,000 souls were added to Saskatchewan's overwhelming burden. The rector of Lloydminster cannot go to the rescue, because the Dominion land agent there is entering forty and fifty homesteads a day at that point. The incumbent of Melfort can't go, because he is trying to make people believe there is such a thing as a Church of England in some twenty-seven points of his own. The incumbent of North Battleford can't help, because he can only get to his present centres once a month, and as much more outside is not yet touched. But why does not the Archdeacon go? What is he there for but to do this very thing? Because we can't get clergy from down East, and there were 182 congregations waiting to be organized before this spring rush set in. An overwhelming flood of humanity it is that is spreading rapidly all over the gigantic Diocese of Saskatchewan; and the Church down East finds its liveliest topic, "Prayers for the Dead." Is it any wonder you send us no men and a beggarly dole of 3,000 odd dollars? "Prayers for the Dead," and here we have literally thousands of living, streaming all over these plains. If they get any prayers at all it won't be the Church of England in Eastern Canada they will have to thank for it. Come, come, brethren down East! Change the topic to suit the times, and head your letters to the "Churchman": "Prayers for the Living," and then perhaps we shall get the thirty men and \$10,000 we have asked for. Believe an eye-witness, we can't get those men any too soon if the Church of England is to be anything more than a name up here. This multitude will gladly receive your men if you send them to-day. They won't be so anxious to have them three years hence, when you have finished your engrossing topic of "Prayers for the Dead."

A NOBLE EXAMPLE.

A movement is now going forward in the American Church which strongly commends itself to Canadian Churchmen. A General Superannuation Fund has been established for the benefit of disabled clergy, to be administered irrespective of age or length and place of service. No premiums are required. It is, in fact, a free gift to all clergymen in good standing, who, by the advance of years, bodily accident, failing

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mental powers or by have been the innocent incapacitated from of duties. There is a late this scheme characteristic Canadians might we of requiring an annu: sequent "time limit" a strictly business i be continued in each by a grant from the tional gift from t clergy would be a conferring a subst greatly to sweeten clergy and laity, for tion emphatically be who ultimately ben men, in the full d mental powers, are to their charges b and inflicting their long-suffering laity have nothing, or r or they are anxio years necessary to just large enough house. They are p their failing powe conditions warrar men. But the s blocks the way, ar nas become, from simply by the of tural law, someth associations and removed from dri word to use, and true minister of remotely apply. Most assuredly, But when a man able number of feel, that he is n he is blocking t men than himsel erated, he woul not to experie charge of duties in use or wort human; as Kipli you." He woul profoundly affe Added, of cours of zest and en deterioration t recreation to a weariness and that length of many cases br ing physical st men who get parishes where for, and where demanded. Te is the case. I "easy" place a Could these e of superannu urgency. Unfo point the oth come more a on. The Chu direct gainer l and compreh Every dollar bring an am nuation Func to remain st methods of siasm, and s the average Church insur annual colle moved to superannuati generous in