

The Laymen's Missionary Movement



**The Church and
Immigration**

BY

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THE CHURCH AND IMMIGRATION.



James Russell Lowell, when American ambassador at the Court of St. James, in an after dinner address, thus answered some slighting references to Christianity, made by a previous speaker: "When sceptics have found a place on this planet, ten miles square where a decent man can live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted, a place where age is revered, infancy protected, womanhood honored and human life held in due regard—when sceptics can find such a place where the Gospel of Christ has not gone and cleared the way, and laid the foundations it will then be in order for the sceptical literati to move thither and ventilate their views. But so long as these men are dependent upon the very religion which they discard for every privilege they enjoy, they may well hesitate to rob a Christian of his hope, and humanity of its faith in that Saviour who alone has given to men that hope of eternal life which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom."

If in the newer portions of our country now being settled a decent man is to live in decency, comfort, and security, if old age is to be revered, infancy protected, womanhood honored and human life held in due regard—if we are to establish and maintain those Christian institutions which are the greatest safeguard as well as the crowning glory of our civilization, the way must be cleared, the foundations laid, and the life of the community constantly inspired by the Gospel of Christ. To the churches of this country is given the privilege and upon them rests the responsibility of proclaiming this gospel.

To properly appreciate the nature and importance

of the task which thus confronts the churches, we must keep before us the extent and general characteristics of the territories being settled, and the number and character of the immigrants and settlers.

The Territory Being Settled.

Canada is almost as large as Europe. It is larger than the United States, including Alaska, and each year exploration and investigation are enlarging its known habitable area. We have a population estimated at between 6,000,000 and 7,000,000. The United States which, compared with the countries of Europe, is not thickly settled, has a population of between 80,000,000 and 90,000,000. We have 33 per cent. of the area of the Empire with but 11-3 per cent. of its population.

We have been accustomed to think of British Columbia as a small province on the Pacific Coast. Do we realize that it is very much larger than the whole of Ontario? And Ontario is four times the size of England. British Columbia is much larger than the States of California, Oregon and Washington combined. Coming eastward from British Columbia, we have the new Provinces of Alberta and Saskatchewan extending from the international boundary, 700 miles to the north, each province considerably larger than Ontario. Further eastward is Manitoba which, when its boundaries are extended—as they no doubt will be in the very near future—will no longer be one of the smaller provinces of the Dominion. If you follow one of our new lines of railway as constructed and projected from Winnipeg to the Rocky Mountains, you will travel 1,000 miles through fertile territory practically unsettled except at the Manitoba end of the line.

All these provinces, together with Northern and Western Ontario and Northern Quebec, are being

rapidly opened up for settlement by the construction of new lines of railway. We are passing through an era of unprecedented railway construction. The extent of the new territories opened for settlement and the richness and variety of their resources ensure that in the no distant future these territories must be the home of many, many millions of people. Lord Strathcona has said: "At the end of the twentieth century Canada will have a population twice as large as that of the British Isles." These unoccupied areas offer a home not in a southern clime which may breed a weak and effeminate race, but under skies and a climate which must develop a strong, a progressive and a conquering people. What a heritage Providence has entrusted to us!

Immigrants and Settlers.

Into these new districts, as well as into our large centres of population in the east, the immigrants are coming by the thousands. The total immigration to Canada in the year 1897 was 21,716, and this was large compared with previous years. In the year 1907, the immigration had increased to 277,376, or about 13 immigrants in 1907 for every immigrant in 1897. Our total immigration for the ten years ending December, 1907, was 1,119,982. Another important factor in the situation is the constant movement of population from east to west. Canada east of Lake Superior is yearly contributing of its best young life to the settlement and building up of Canada west of Lake Superior, and the population in the east is being maintained and increased by immigration from Europe. The growth of the population resulting from this large immigration and migration is well illustrated in the new Provinces of Alberta and Saskatchewan. In the year 1901 the total population of the present Province of

Alberta was 73,022. When the census was taken in 1906 the population had increased to 185,412, or an increase of 154 per cent.* In 1901 the total population of the present Province of Saskatchewan was 91,279; in 1906 the population had increased to 257,763, or an increase of 182 per cent., and the annual increase in population in these Provinces since the census of 1906 has been considerably greater than in the years preceding. The settlers of the past five years are now largely in the majority in these Provinces. British Columbia, Manitoba and Northern Ontario, as well as the large centres of population in the older parts of Canada, have also received their share of this incoming tide. That these immigrants are not simply passing through the country, but are taking up land and making our country their home, is evidenced by the fact that in the four years preceding 1907 more Government land was taken up, more homestead entries made in the provinces west of the Great Lakes than in the whole 28 years preceding. It seems as if in the no distant future the balance of population in Canada may be west of the Great Lakes, and that the controlling factors in our social, political and religious life may be the social, political and religious forces and ideals which dominate that western land. No man can afford to be indifferent to the conditions prevailing there. ...

Character of the Immigrants and Settlers.

In the past ten years 454,827 immigrants have come from the British Isles and the colonies; these men speak our language, have our racial characteristics, and largely, our own political, social and religious ideals. During the same period we have received 329,160 from the United States. These also speak our language, though many are not American born, and generally they have our political, social

and religious ideals. In the past ten years we have received 355,994 immigrants from non-English-speaking countries. They come from almost all the countries of the world, though largely from Central and Southern Europe. They speak all tongues. We learn from the Secretary of the Bible Society that the Bible is now printed and distributed among foreigners in Canada in 70 different languages and has been sold in the city of Winnipeg in more than 50 different languages. These various nationalities differ from one another as much as they do from us. The great majority have been born and brought up under different social, political and religious institutions ; few, if any, have been trained under a representative form of government, as we understand it, and yet, within a few years these men will all have votes, and their votes will be just as potent as yours and mine in determining the character of the men who shall represent us in Parliament and the nature of the laws under which we must live. Some of them, particularly, those crowded together in our cities, seem to lack a knowledge of what even among the least advanced of our native-born Canadians are considered elementary laws of cleanliness and morality, and the rearing of children, of which there is no dearth, in such homes, presents a problem of the gravest import to all well-wishers of our country.

Possibly some of us have been under the impression that these non-English-speaking people have largely settled in communities in Western Canada, and that the whole problem presented by their presence amongst us is a problem of the West. An analysis of the immigration returns, however, discloses that in the mining and construction camps and large centres of population in the East we are receiving our fair share of these immigrants. Of non-English-speaking immigrants who came to Canada in the years 1906 and 1907, 32,942 settled in Ontario, and

36,651 in Quebec. Of those who settled in Ontario many have taken up their homes in the city of Toronto, and of those in Quebec many in the city of Montreal. Many of these people have now, for the first time, a real chance for social and moral improvement. They provide the raw material out of which we may make good citizens if we but do our duty.

American and Canadian Immigration Compared.

We have wondered at the volume of immigration to the United States and have felt, perhaps, not without cause, that they have not been able entirely to assimilate, Americanize and evangelize the immense number of immigrants they have received. There are many sections of the United States where the Sabbath is not respected, where Christian institutions are not held in esteem, and where the general laws of the land are not observed as they are in the older and better settled portions of either their country or ours. So far, their churches have not been able to bring all these incoming multitudes under the power and influence of the Gospel in such a way as to transform their lives and bring them into harmony with the laws, the institutions and the Christian ideals which they as we, covet and hold dear. The Gospel of Christ has not cleared the way and laid the foundations. But great as has been their immigration, it has never in any decade during the past hundred years exceeded an average of 1 per cent. per annum of their population, and in no year has it exceeded more than about $1\frac{1}{2}$ per cent. In Canada during the five years from 1901 to 1906 our average annual immigration exceeded $2\frac{1}{4}$ per cent. of our population, and during the past year it has been between 4 per cent. and 5 per cent. In proportion to our population, we received last

year about three times as many immigrants as the United States received in any year of its history. The United States had a population of over 20,000,000 before the people of that country were called upon to receive and bring into touch with their American and Christian ideals as many immigrants as we were called upon to receive and endeavor to assimilate this past year.

What are the Churches Doing to Meet the Conditions ?

It is not my intention to discuss the work of the Roman Catholic or the Greek Catholic Churches among these immigrants, but to confine my remarks to a statement of the work of the leading Protestant denominations.

The work is usually classed as Home Mission work and may be divided into two departments.

First : Work among the English-speaking immigrants and settlers.

Second : Work among the non-English-speaking immigrants and settlers.

Work among the Chinese, Japanese and East Indians in Canada and among our Indian population is usually classed as Foreign Mission work, being work among non-Christian peoples, and while this work may be truly described as Home Mission work in that it is in and among people in our own country, I am not including it in my study of the Home Mission work carried on by the Canadian churches among the immigrants and settlers, nor am I including the work carried on by some of the churches among our French-Canadian fellow-citizens in the Province of Quebec.

English Speaking Immigrants and Settlers.

Last year our English-speaking immigrants numbered 193,074. If these could be gathered into congregations of 100 each, which is larger than the usual congregation in a newly settled district, we would have 1,930 new congregations in one year. Of course they cannot be gathered into congregations just in this way, but these figures help us to grasp the magnitude of the problem before the churches. Think of the new churches to be erected and the homes to be provided for the ministers, and this condition is repeated year after year.

All our churches are seeking to meet the needs of these settlers, but so far none of them have been able to satisfactorily overtake what they deem to be their share of this work—that is either to supply a sufficient number of properly qualified men, or to provide adequate means for their support. In the new and sparsely settled districts, there is unfortunately an amount of overlapping and duplicating of work by the different denominations, which should be avoided and by a display of Christian co-operation and practical business common sense could be avoided with great advantage to the communities served, and to the churches concerned, by releasing men and money for needed work elsewhere. After making all due allowance for this overlapping, more qualified men and larger financial resources are urgently needed for the work.

The Character of the Work.

While each denomination proceeds along the lines of its own polity, yet speaking generally, Mission work among this class of settlers consists in securing or helping to secure suitable sites for churches, assisting in their building, providing the ministerial supply, and assisting in his support until the local congregation is able to pay its own

way. The rule is to place upon the members and adherents of the church so established, the primary responsibility for maintaining the work. The Mission Board only supplements the contributions of the local congregation to the extent necessary to sustain the cause after the local congregation has done all it is able to do. The result is that as settlers increase in number or the condition of the settlers improves these new churches soon cease to be missions, and not only become self-supporting, but contributors, some of them large contributors, to the mission funds of the church, and in the course of two or three years may more than repay all the missionary money expended on them. Mission work of this class enlarges the church's base of operations and greatly increases her resources for mission work elsewhere. In some sections, however, particularly in the older provinces, where settlement is sparse, and more than one denomination is endeavoring to meet the religious needs of a community that is not able to support in a satisfactory manner more than one church, these Missions continue claimants upon and recipients of Home Mission funds for years, and possibly unless some change is made, will never reach entire self-support. The Mission Boards or Committees of the different churches should be strong enough and tactful enough to deal with and remedy these conditions.

Non-English Speaking Immigrants.

From 25 to 30 per cent. of our immigration each year is non-English-speaking. Last year we received not less than 84,302 non-English-speaking immigrants, and in the last ten years we have received 335,994.

The problem of reaching and dealing with these immigrants, of evangelizing and Canadianizing them, is one of the greatest possible difficulty. Each

nationality has to be studied, its racial peculiarities and its moral and religious beliefs considered. The various Protestant churches in the United States have been endeavoring to solve the problem for some years, and even at the present time are not all agreed as to the wisest methods to pursue. The work requires great patience, perseverance, sympathy and Christlike helpfulness. There are thousands of these people in our country to-day whose spiritual needs are not as yet adequately ministered to by any of the churches of this country, nor by any of the churches of the lands whence they came.

What are we Christian men and patriotic citizens doing for these non-English-speaking immigrants? The public schools where established can and no doubt will do much for the children. The press can and no doubt does exert an influence on those who understand English, on the whole broadening, enlightening and elevating. The working of our political institutions should help in developing a knowledge of the privileges and responsibilities of citizenship in a free democracy, but none of these make their appeal to the deepest impulses or the most powerful motives. Nothing but the Gospel of Christ is adequate to lay the foundations and inspire the life. The responsibility for the moral and religious character of these new communities rests upon the churches of this country, and upon its Christian men why by precept and example must show them a "more excellent way."

A brief statement of the work now being done by the churches will help us to appreciate the extent and character of the work remaining to be done.

The Secretaries of the Mission Boards of our churches have furnished me with the following information :

The Congregational Churches have four Swedish pastors at work among the Swedes and Norwegians

in the district south of Wetaskiwin in Alberta, and one missionary among the Welsh in Saskatchewan.

The Baptist Churches have twenty-one German, twenty Scandinavian, two Galician, three Russian, one Icelandic and one Hungarian churches in the West. They employ eighteen German, sixteen Scandinavian and five Russian and Galician missionaries. The total membership in these foreign-speaking churches is 2,319. I am advised by the Secretary of the Baptist Mission Board that no part of the work of the Baptist Church in Western Canada is more successful than that among these foreigners. A missionary speaking several languages is also at work among the Bulgarians, Servians and Galicians of Toronto.

The Church of England has a mission among the Jews in Montreal, one in Ottawa, one in Winnipeg, one among the Swedes at Port Arthur, and is doing some good work among the Macedonians in Toronto.

The Presbyterian Church has one missionary among the Jews in Toronto, four medical missionaries among the Galicians, four missionaries among the Hungarians, two among the Scandinavians, and one among the Finlanders in the West. Their Women's Home Missionary Society supplies the necessary nurses in connection with this medical mission work among the Galicians, as well as carries on and maintains two fully equipped hospitals on the borders of two Galician colonies in the West. The Presbyterian Church helped to establish the Independent Greek Church in Canada, and is employing the ministers of this church as colporteurs. The Independent Greek Church now has 24 ministers and 18 students working among about 40,000 people.

The Methodist Church has the All-Peoples' Mission in Winnipeg, with four mission centres. The work is carried on under the direction of two pas-

tors, three deaconesses, and five teachers, and is principally among the Polish, German, Ruthenian and Russian immigrants. The church also maintains a hospital among the Galicians at Pakan, in Alberta, and the medical missionary and his assistant carry on evangelistic work in the district. The Women's Missionary Society is carrying on evangelistic and educational work in this Galician colony at Wahstao and other points, with three resident missionaries, and is now establishing work among the Galicians at Edmonton. The Church also has a Polish Mission in Saskatchewan, a Scandinavian Mission in Vancouver, B.C., Italian Missions in Toronto and Montreal, and is now seeking to train both English-speaking and native students in Wesley College, Winnipeg, to minister to the non-English-speaking people.

So far the work of the churches among these non-English-speaking immigrants has been largely experimental; the mission boards have not had the resources to plan large things.

Extent of the Missionary Work Among the English-Speaking and European Immigrants and Settlers.

You will be interested in knowing the number of missionaries and the amounts expended by the churches this past year among the English-speaking and European immigrants and settlers.

The Congregational Churches have 36 missionaries, and expended \$13,000 on the work.

The Baptist Churches have 369 missionaries, and expended \$84,566.

The Church of England has 346 missionaries in Western Canada, and expended about \$109,000. These figures do not include the Diocesan Missions in Central and Eastern Canada which are contributed to and supported in each diocese, and without

these, it is not possible to state the full extent of this class of Mission work carried on by the Church of England.

The Presbyterian Church has 652 missionaries, including students doing summer work, and expended \$178,758. The Presbyterian Church also has 233 ministers on augmented charges, and the church as a whole contributed last year to assist these augmented charges \$44,211.

The Methodist Church has 488 missionaries regularly engaged in Mission work. In addition there are 149 students doing summer work, or a total force of 637, and the church expended about \$202,500 on the work.

Each Conference of the Methodist Church has what is known as "Sustentation Fund," which is under the control of the Conference, and is used to supplement salaries of ministers on self-supporting charges. I have not the information as to the amounts contributed by the various conferences for this fund, but I believe the total is not nearly so large as the amount raised by the Presbyterian Church to assist augmented charges.

The above figures, furnished by the Mission Board Secretaries, cover the amounts actually expended by the Mission Boards of the different churches towards the support and supervision of the work, but do not include the amounts raised locally on any of these missions, which will greatly exceed the mission grants; nor do these figures include any part of the expense of administration, including the publication and distribution of literature, etc., of any of the Boards or Societies. These figures are only significant in so far as they represent, as for the most part they truly represent, educational, moral and spiritual forces working for the creation of a worthy type of Christian citizenship through the proclamation of the Gospel of Christ.

Is the Work of the Churches Effective.

Will the settlers respond to the preaching of the Gospel and the Christian influences which surround them ?

One answer is found in their hearty co-operation in the building of churches, in their attendance at the services, and in their contributions towards the support of the work. I believe in proportion to membership their church contributions are materially larger than those of us living in the older and better settled communities. Are they yielding their lives to the influence and control of the Gospel ? Does the increase in church membership correspond with the increase in settlement ? If not, the fault lies with the church. Unquestionably these settlers will be very susceptible to the influences which surround them. Let me give you a simple illustration: I overheard a very interesting conversation at an hotel table in Winnipeg some few years ago between two Americans who had come to Canada to settle. One remarked to the other that he had just received a letter from his wife who stated how pleased as well as surprised she was to learn that her husband had been attending church in Canada. The friend remarked that he did not wonder his wife was surprised, as he had not gone to church in years before coming to Canada. The first Sunday he spent in Winnipeg he asked a friend what they would do ; the friend replied: "There is nothing to do here on Sunday but to go to church." (I am not sure the conditions in Winnipeg are the same to-day as they were four or five years ago. He said he went with his friend to one of the Presbyterian churches in Winnipeg, greatly enjoyed the service, and had been going there ever since. The one friend then turned to the other, and with earnestness said: "How much better is this than down in our home town, where everything is wide open on Sunday."

The Christian sentiment of the community captured these men, and they themselves became supporters of this sentiment, but if they had moved into a community where church going was not so popular, where work or amusement was recognized as a legitimate occupation for the Sabbath day, they would naturally and almost inevitably have continued their old way of living ; or if these two Americans had formed part of a company of settlers moving out along these new lines of railway and establishing there a new community, as new communities are being established every day, and if no minister of the Gospel were there to greet them, or to follow them in, to give religious character and moral uplift to the community, the spirit and atmosphere of the community would necessarily have been the spirit and atmosphere of the community whence these men came. What is true of American settlers is true in a larger measure of those who come to us from Europe. For hundreds of miles the country is being opened up, and these new settlers are establishing new centres of life, social, moral and religious. These new centres will determine the character of the life of the community, and unless the Church of Christ is established in these communities, unless the influence of the Gospel of Christ is brought to bear upon these people, the ideals they bring with them will continue and influence the whole country's life hereafter. The future largely depends on the present.

It is strange how a community's life tends to perpetuate itself.

I have heard it stated on reliable authority that in the older parts of Ontario you can go into settlements where the early settlers were shiftless and godless, and these settlements are shiftless and godless to-day. You can read the character of the community in the appearance of the farms and in the criminal records of the province. Such commun-

ities have contributed far beyond their fair proportion to our criminal population. You can go into other communities where the early settlers were industrious and God-fearing, and they are industrious and God-fearing to-day. You can read the character of the community in the appearance of the farms and in the lives of the splendid men such communities have given to the country, to commerce, to law, to medicine, to teaching and to the ministry. These communities have contributed far beyond their proportion to the strong and worthy men in our nation's life.

The Problem of the Churches.

The Mission Boards of the churches are each year realizing more fully the importance and magnitude of their task ; they are anxious to more adequately perform it, but their resources of men and money are limited to such as the church, through its membership, places in their hands. If there is failure the responsibility must rest upon the rank and file of the ministry and membership of the church. The ministers are the natural leaders, called of God to the position of leadership. Wherever you find a minister with missionary spirit and enthusiasm you find a responsive church. Wherever the minister lacks this spirit and enthusiasm, as some of them unfortunately do, the church is usually unresponsive. It is seriously handicapped in its efforts to be Christlike. But no lack on the part of the minister is justification for indifference on the part of the members. Upon every Christian rests the responsibility of doing that which it is his supreme business to do.

At the present time two very serious problems confront all our Mission Boards and committees : How to obtain a sufficient number of properly qualified men for the work, and how to obtain the necessary money to adequately support the work and the workers ?

The Need of Men.

Some of our churches have been supplementing their forces by young men from Great Britain and Ireland, and we are fortunate in being able to secure a limited number, but is it not greatly to be regretted that among the young men in our own land in each denomination there are not found a sufficient number willing to give themselves to this great and noble work. We do honor to those who went forth from our land in the days of Britain's peril to aid in the defence of the Empire in South Africa, and rightly do we honor them; but he is just as noble a patriot and does a greater service for his country who, amid trial and hardship, under perchance discouraging circumstances and conditions, and it may be grave perils, goes forth into the newer sections of our land to live for his country, and to give his life in order that Christian institutions may be established and Christian principles hold sway throughout our land. From one end of Canada to the other, there should go forth from the pulpits of all our churches, a call to the young men of our universities and our homes to give themselves to this Christlike service. There is no calling so worthy, no position so exalted, no service so divine, as that of the man who, called of God, goes forth to preach the truth to his fellowmen. This foundation work is all important, the best men should be chosen, those who will be moral and spiritual leaders, for never was moral and spiritual leadership more urgently needed. "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

The Need of Money.

The churches need more money. The Mission Boards of our Canadian churches require for Mission work of all classes in Canada, if the work is to be adequately performed, from \$1,200,000 to \$1,500,000

per year, depending on the volume of immigration in the near future. We have about 900,000 communicant Protestant church members in Canada. Their present average contribution to the work of Home Missions, which includes work in the older settlements as well as among the new settlers, is considerably less than 2 cents per week per member. Such a contribution is not worthy the churches to which we belong; not worthy the land in which we live; not worthy the Christ whom we profess to love and serve. Why should our churches lack money for this work? The Christian men and women of this land have the wealth of the land at their disposal. Do we recognize that we are stewards and must give an account of our stewardship? \$4,500,000, less than a tithe of what we spend on ourselves, would make adequate provision for all necessary Home Mission work in Canada and for the evangelization of Canada's share of the non-Christian world, estimated at 40,000,000 people. An average weekly contribution of 10c. per member, or \$5 per year, would supply the needed moneys. The annual value of the products of the farms of Canada is estimated at \$450,000,000. One per cent. of this product would give us the money we need, leaving 99 per cent. of the products of the farms, all the products of the mine, the forest, the manufacturer and the sea for ourselves. We have not realized the need, we have never taken time to study the conditions or consider what the Lord's will concerning us is. We can no longer plead ignorance. Those of us who cannot personally go to do this work, but are privileged to enjoy the comforts of home in a land like this, need not be denied the privilege of sharing in it. It has been truly said that the man who goes to his work and at the end of a week receives \$10, \$20, \$50, or \$100, as the quality of his service commands, receives

what represents to him one week of his life turned into so much money. This money is just like so much stored electrical energy ; it is of no use so long as it remains stored. It is only of use when he sets it free to accomplish some purpose. He may set part of it free to gratify his own pleasure. He may invest it in some form of business where it will multiply, but how can any man, young or old, expend some portion at least of that which represents his life's service in a way to produce so lasting, and so beneficent results, not only to himself and his country, but to mankind at large, as by investing it in the making of the moral and religious character of men and women in this or some other land. One of the greatest privileges of this missionary enterprise is that it gives to all an opportunity to share in this work. Many of our busiest men find time—make time to serve their country in a civic or political capacity or to devote time and money to the support of the political party with which they are identified, and all honor to such men. Surely if good men can find time for this work, important as it is, could not these same men or others who have not so great public demands upon their time find time or make time for this which is the supreme business of every Christian man and woman ?

If the needs of the Home work are so great should we not centre our efforts on the Home field for the time being at least ? Many good men hold this opinion. I once held it, but further knowledge, experience and consideration have convinced me of my error. I am now satisfied beyond any question, that as the Christian men of Canada are well able to do not only the needed work at home, but their share of the work abroad, they can do both together, easier and with vastly greater blessing to themselves and the work, than one and neglect the other.

"There is that scattereth, and increaseth yet more;
There is that withholdeth more than is meet, but it
tendeth only to want."

Blessing will come to the churches and to the men
of the churches just in proportion as we recognize
our whole duty and do it.

Prayers for the Men and the Work.

Men and money alone will not accomplish the
task. The work must be blest and inspired by the
spirit of God.

" Except the Lord conduct the plan,
The best concerted schemes are vain,
And never can succeed."

The greatest missionary enterprises have been
born in prayer ; the greatest missionary successes
have been preceded and made possible by the effec-
tual and fervent prayers of those whose hearts were
in the work. The materialistic atmosphere which
we have been breathing in recent years has weaken-
ed the faith of some in the power of prayer. But
Tennyson spoke truly when he said : "More things
are wrought by prayer than this world dreams of."
The atmosphere is now changing. Men are again
realizing there are spiritual powers and forces
above and beyond us which we can command by
prayer, sincere prevailing prayer. Perhaps the great-
est of all needs to-day is that men should pray,
pray for those who have come to us, pray for the
countless millions who have never heard of Christ,
pray for the mission boards and officers, pray for
the missionaries and their work, pray for them-
selves until they realize that in them dwells the
spirit of their Lord and Master, and their supreme
ambition is to do His will.

The Future.

What has the future in store for us? The material development of the past ten years forms no adequate basis from which to judge of the development of the future. The progress may not be uniform or uninterrupted. There may, and very probably will be, an ebb in the tide of immigration, but only to be followed by a greater flow. The future will undoubtedly surpass the expectations of even the most sanguine. Who has prescience to number the millions who before the close of the century will occupy this Canada of ours? Who has prescience to tell of the tides of commerce which will sweep across our land when Canada in the vigor of her youth stretches out her hands towards Europe and Asia? Who can predict what her relation will be to the millions of Asia with whom we must ever be associated by the ocean which no longer separates but unites? Who has prescience to tell the place of Canada in the world's politics when in the fullness of her strength she stands by her mother in the council of the Empire, and through the Empire, makes her influence felt in the world? Whether that future will be worthy or unworthy depends not on our material resources nor our material development, but on the life and the character of our citizens. This life and character will be the outcome of their religious beliefs.

Carlyle has truly said: "Of a man or of a nation, we enquire therefore first of all, What religion they had? . . . Answering of this question is giving us the soul of the history of the man or nation. The thoughts they had were the parents of the actions they did; their feelings were parents of their thoughts; it was the unseen spiritual in them that determined the outward and actual; their religion, as I say, was the great fact about them."

Let us not forget that the immigrants are not

coming to us like the pilgrims to New England for "freedom to worship God," but solely to improve their material condition, and naturally their dominant thought and great objective is their own material advancement. We are supplying them with lands, homes and all kinds of opportunities for material advancement, but we must ever remind ourselves: "Man cannot live by bread alone." The peril of these new communities is that in the effort to gain the world they lose their souls. What are we doing to supply their deeper needs—those unseen things that abide and are eternal? The supreme question in Canada to-day is, not tariffs, or transportation, or commercial or industrial development, but what will be the religious life of these new communities? The churches must act now. Our whole future depends on what the churches do now. Was there ever given to the churches of any land a greater opportunity and a graver responsibility? If the churches fail to give to these new communities the inspiration and uplift of the gospel of Christ, or if they fail to communicate to their share of the non-Christian world a knowledge of their risen Lord and Saviour, should not "Ichabod" be written over their portals, "The glory is departed from Israel"?

