

250

# FOREIGNERS or CANADIANS ?

By

C. J. CAMERON

Assist. Superintendent Home Missions



REV. JOHN KOLESNIKOFF  
Russian Missionary, Toronto

Published for  
The Baptist Home Mission Board of Ontario and Quebec  
by  
The Standard Publishing Co.  
Toronto  
1913

002000553843

Sheet

2V

280

1034

1877

---

## Foreword.



THESE are many indications clearly showing that God is calling to-day for a forward movement in missions among the foreign population in Canada. To secure this advance the Christian worker must know the history of the past and the conditions of the present. The desire "to go" or "to send" has already been enkindled in many hearts. In order to direct and sustain this noble impulse information is necessary. Facts are the fuel of missionary fire. Then, for the purpose of stimulating and guiding, even in a small degree, the missionary spirit of our church members, this pamphlet is sent forth with the earnest desire and prayer that many of our people may be led to devote themselves more fully to the great task of transforming aliens into fellow citizens by the power of the Gospel.

C. J. C.



Russian Delegates at the Baptist World Alliance, Philadelphia, Pa.

## I. CANADA'S GREATEST PROBLEM.

### 1. Introduction.

What is Canada's greatest problem? Transportation the politician cries, for on this department our country spends more than on any other matter. But there is another problem which transcends transportation as a mountain does the surrounding foot-hills. It is immigration. Greater is it than transportation as people are greater than things. So also is immigration greater than the tariff, hydro-power, the navy, and all other government enterprises or public works. If it be granted that in this question is wrapped up our greatest opportunity and our gravest peril, it clearly follows that our Canadian people should become thoroughly acquainted with the different nationalities that compose our immigration, their race characteristics, their number and distribution, their occupation and religion, and above all their accessibility to the gospel. But our people are not well informed on these subjects. We are safe in saying that not ten per cent. of our church members have been seized with a sense of the magnitude nor of the peril of the immigrant tide that is rolling in upon Canada, nor have they been deeply impressed as to their responsibility in solving this problem.

Canada is God's last best country. No other country in the world has opened its doors and is inviting the industrious of all nations, tongues and races to homes given without money and without price. Never again will nation building be seen on so large a scale. How important then it is that this mixed mass of material that is being cast in utter confusion upon all parts of our land be hewn and polished and fitted for a place of utility and beauty in the building of the Canadian nation.

### 2. Definitions.

(1) "Domicile" is the place in which a person has his present permanent abode.

(2) "Alien," or "foreigner," means a person who is not a British subject.

(3) "Canadian citizen" means:—

(a) A person born in Canada;

(b) A British subject who has Canadian domicile; or,

(c) A person naturalized under the laws of Canada and having Canadian domicile.

Canadian citizenship is lost if a person belonging to any of the foregoing classes becomes an alien.

(4) "Immigrant" means a person who enters Canada with the intention of acquiring Canadian domicile and who does not belong to any of the "non-immigrant classes."

The "non-immigrant" classes who enter Canada are as follows.—

- (a) Canadian citizens.
- (b) Consular officers, and all other representatives of British and foreign governments, and their households.
- (c) Officers and men of the British army and navy and their families.
- (d) Tourists and travellers passing through Canada.
- (e) Students who purpose attending Canadian high schools or universities.
- (f) Actors, artists, lecturers, musicians, clergymen, teachers, and commercial travellers making temporary visits to Canada.
- (g) A person who has previously entered Canada as an immigrant—a person cannot become an immigrant more than once.

The definition of "immigrant" according to the laws of the United States is as follows:—An alien, neither a resident of the United States nor a citizen of British North America, Cuba, nor Mexico, who arrives in the United States intending to reside there.

(5) "Colonists" are persons who go forth to unknown lands to found colonies. The Puritans in New England and the Quakers in Pennsylvania came into the unsettled and unexplored wilderness and created a new civilization.

"Immigrants" are persons who come into a nation already created by colonists. There has to be a nation before there can be immigration into it.

### 3. The Causes of Immigration.

One of the primitive instincts of the animal kingdom is migration. The summer birds are driven southward at the advance of winter. The buffalo forsakes the parched pastures and travels many miles for fresh fields. The Indian roams from plain to plain in quest of better hunting grounds. The lust of conquest has impelled many tribes to sweep over the land with fire and sword, leaving a track of blood and tears. The hunger for liberty and the longing to escape the hard struggle for existence have forced men to the uttermost parts of the earth.

(1) The causes of ancient emigration and immigration were:

- (a) Famine—(Israelites driven from Canaan to Egypt).
- (b) Conquest—(Romans, Spaniards, etc.).
- (c) Oppression—(Pilgrim fathers).

The causes of modern immigration may be generally stated as a dissatisfaction with present conditions and a desire for a better existence.

(2) Why do people emigrate from Europe?

(a) British people leave their native land chiefly because of the lack of work.

(b) The rugged hills and dales of Scandinavia stern and wild where the struggle for existence is almost intolerable drive her people afar.

(c) Sunny Italy cannot hold her overcrowded population.

(d) Jews and Stundists fly from the civil and religious persecution of savage Russia.

(e) The Kaiser loses many of his German subjects every year because of compulsory military service.

(f) The crushing burden of taxation forces thousands annually from the countries of southern Europe.

(3) There are mighty magnets that draw the immigrants to Canada.

(a) The remarkable prosperity of our country attracts thousands who seek to better their living conditions in our land. "Canadian wages are the honey that draws the foreign flies." The statement that the lower wages in Europe—often one-third as much as those of Canada—will provide as good a living as those of our country is a serious mistake. The European peasant's standard of living is far below that of the Canadian workman.

(b) Another strong attraction that Canada has for the immigrant is its unoccupied lands which will provide homes for millions of newcomers. For every acre of fertile land in New Ontario and Western Canada that is now tilled there are fifteen acres calling for settlers. That is only seven per cent. of these agricultural lands are now under cultivation.

(c) Then, too, Canada is a land of civil and religious liberty. The desire to worship as conscience may guide without interference from any person and the ambition to become a citizen under a democratic government draw some to our shores.

At the present time the influence that is drawing such a large number of immigrants to Canada is the economic motive rather than any other—the desire to improve their living conditions, not to escape threatened starvation or persecution. A very small proportion of our immigration is composed of refugees from oppression.

There are two important contributory causes of immigration. The easy transportation of the present time compared with that of olden days, and the many advertising agencies—the satisfied settler, the steamship companies, the Canadian government, charitable societies, etc.



English Immigrants Landing at Quebec.



#### 4. The Magnitude of Our Immigration.

The growth of our immigration in the last twelve years is amazing. In 1900 it was less than 50,000. During the calendar year 1911 there came into Canada 350,000 immigrants, that is almost 1,000 a day for every day of the year. In 1912 the total number rose to 396,000, that is nearly 1,100 a day. In round numbers over two and a half millions of immigrants have entered Canada during the last thirteen years.

The number of immigrants that came to Canada in the year 1912 would populate nearly 800 villages of 500 people each, or nearly eight cities the size of London, Ontario, or would provide passengers for 800 trains of ten cars each with fifty people in each car. For the year 1913 at least 450,000 immigrants are expected. That is out of the immigration this year can be formed a city the size of Toronto.

#### 5. The Confusion of Tongues.

Our immigration is not only vast but varied. These strangers come from almost every country under the sun. They are a polyglot mass. The Upper Canada Bible Society distributes the Bible or portions of it to the foreigners who come into Canada in one hundred and ten different languages. To-day you will hear on the streets in the foreign quarter of Toronto ninety different languages spoken. In one school in Winnipeg on the playground were children of twenty-three different nationalities. "What shall we do?" inquired the teachers, "we cannot speak these different languages." "Never mind," answered the inspector, "before the end of the week they will all be fighting in English."

Different languages are like dividing walls that completely shut off communities of people by themselves, estranging modes of thought and preventing the interchange of the ideas and ideals of these races with the standards of the Canadian people.

The public school and the mingling of people in the spheres of labor and of recreation will eventually break down the language walls of partition and give to all our foreigners one speech—the English tongue. But something more is necessary to promote unity of thought and of heart. This is the function of the Gospel and the work of the missionary.

#### 6. The Restriction of Immigration.

Parents have the right to exclude from their home objectionable persons whose presence would cause the degeneration of their children. That father who would not thus provide for the protection of his house "has denied the faith and is worse than an infidel." Just so a nation has the right to protect its

citizens against the entrance into the country of undesirables whose admission would cause the deterioration of the ideals of the race. Canada has the right to safeguard its liberties and institutions and to protect itself against foreign invasion. No foreigner has the right to claim admission into Canada. The welfare of the state is the test which settles all questions regarding alien admission and restriction.

The following classes of immigrants are excluded by the laws of Canada:

(1) Persons mentally defective: the feeble-minded, idiots, epileptics, the insane.

(2) Persons physically defective: the deaf and dumb, or the dumb, the blind, or those otherwise physically infirm.

(3) Persons afflicted with a loathsome or contagious disease.

(4) Criminals.

(5) Paupers, professional beggars, and vagrants.

(6) Anyone likely to become a public charge.

(7) Charity immigrants—that is, those whose passage has been paid wholly or in part by a charitable organization or out of public moneys, unless they pass the inspection of the Assistant Superintendent of Emigration for Canada in London, England.

This section does not debar persons whose passage to Canada is paid by friends or prospective employers.

(8) Immigrants who have come to Canada not by continuous journey or through tickets from the country of their birth or citizenship. This regulation excludes the Hindus.

(9) Immigrants arriving during the winter months who do not have in their possession \$50 in cash and a ticket to destination, or during the summer months \$25 and ticket to destination.

In the case of all Asiatics the amount of money in possession of each immigrant is fixed at \$200.

The Chinese are not prohibited from entering Canada as they are from entering the United States, but the Dominion government charges a head-tax of \$500 on each Chinese immigrant.

(10) Any special class of immigrants whom the Governor-in-Council considers necessary or expedient to prohibit—as the negroes.

(11) A greater number of persons from any foreign country than the laws of such country permit to emigrate to Canada—as the Japanese.

## 7. Deportation of Undesirable Immigrants.

Transportation companies that bring to our shores any immigrant prohibited by law from entering Canada are com-

pelled at their own charge to deport such an undesirable to the country from which he was brought.

When an immigrant within three years after landing in Canada becomes a public charge, or the inmate of a jail, hospital, insane asylum or other charitable institution he may be deported to the country whence he came.

If at any time any immigrant advocates in Canada anarchistic views, or attempts to create riot or public disorder, or belongs to a black-hand society, he shall on conviction be deported forthwith.

American immigrants who have entered Canada under contract of labor may be deported if those suffering a grievance caused by the importation of alien labor seek redress by means of the Alien Labor Act through the local courts.

Of the 9,000 immigrants rejected during the last decade at the ocean ports of Canada the largest number—fully one-third—were deported because of trachoma, a disease of the eyes common in southern Europe. The next chief causes were "likely to become a public charge" and "lack of funds." These three causes are responsible for three-fourths of the rejections.

Of the 6,000 immigrants deported during the last decade after having been admitted into Canada, one-half were sent back because they became a "public charge" or "became criminals."

## 8. The Sources of Our Immigration.

It is frequently stated that the non-English speaking peoples form the bulk of our immigration. This assertion is contrary to fact. During the past twelve years about 75 per cent. of our immigration has come from English-speaking countries—the British Isles and the United States—while the remainder, about 25 per cent., came from non-English speaking countries.

The sources of the last calendar year's (1912) immigration showing the relative proportions are as follows:

From Great Britain .....	146,000 = 37%
From United States .....	140,000 = 35%
From non-English countries.....	110,000 = 28%
Total.....	396,000

This proportion is reversed in the immigration of the United States, in which the bulk is from non-English countries, five out of six of their immigrants coming from southern and eastern Europe.

In regard to our non-English immigration during the past decade the six largest contributions were made by the following races given in order of size: Slavic, Latin, Scandinavian, Hebrew, Oriental, German.



Ruthenian Family at Meal-time. (Brown Street, Montreal)

## 9. The Distribution of Our Immigration by Provinces.

Many people imagine that the bulk of our immigration is destined for Western Canada. But such is not the case. It is interesting to learn that Ontario receives more immigrants each year than any other province in the Dominion—thirty per cent. of the total number was Ontario's record for the year 1912, and for the last thirteen years it has averaged twenty-five per cent. It is remarkable that Ontario and Quebec, our convention territory, retain nearly one-half of our total immigration, and two-thirds of the immigrants from over the seas.

But there are some who declare that apart from these new-comers from over the seas the West swallows up every American immigrant. This assertion is a glaring exaggeration. If we look to the immigration report of 1912 we will find that eastern Canada claims one-third of the Americans who enter our country.

The immigration for the calendar year 1912 showing distribution by provinces is as follows:

Ontario . . . . .	119,000=30%	} =46%	} =51%
Quebec . . . . .	63,000		
Maritime Provinces . . . . .	19,000		
Manitoba . . . . .	44,000		
Saskatchewan . . . . .	46,000		
Alberta . . . . .	48,000		
British Columbia . . . . .	57,000		

Total immigration into Canada for calendar year 1912 . . . . .	396,000
--	---------

## 10. The Problem of Immigration.

From almost every country in the world the immigrants come like the magic assembling of a hundred constituents to form a chemical compound. The elements that are to make the future Canadian are varied in national color and character. Canada is the vast laboratory of grace in which God is fashioning the final man. The final race will not be any one nationality, but will be composed of elements from all races. In our Dominion all races meet to epitomize the earth. Each ocean steamer that reaches our ports of entry brings some new constituent as a contribution to the ultimate composite. These diverse elements must be blended into one compound, the Canadian nationality. But of what quality will the product be? Into the "mixing-pot" is cast the progressiveness of England, the buoyancy of Ireland, the caninness of Scotland, the enterprise of the American with the slothful-

ness of the Sicilian, the fidelity of the Scandinavian with the subtlety of the Syrian, the sturdiness of the German with the urbanity of the Frenchman, the stolidness of the Ruthenian with the impulsiveness of the Italian, the kingliness of the Russian, the shrewdness of the Hebrew and the mysticism of the Oriental—what will the resultant be? Undoubtedly this mixture of populations will produce a more powerful type of man than has hitherto existed. Be still—the Almighty is at work in His laboratory making the final race, composed of the enduring qualities of all nationalities and eminently fitted to proclaim to all peoples the brotherhood of man.

The problem of immigration is therefore assimilation. It may be stated thus: How shall we mould the heterogeneous mass of immigration, formed of one hundred foreign elements, into one people, making them moral and intelligent citizens, loyal to our free institutions and capable of self-government. Here is a tremendous task and a matchless opportunity.

#### 11. The Peril of Our Immigration.

If a sliver of wood be accidentally driven into the hand one of three results must take place. The foreign substance may be assimilated into the blood. If this process be impossible the flesh will fester around the intruder and try to cast it out. If it fail in this act there follows mortification to the hand. The same order of action prevails in solving the immigration problem. We must endeavor to assimilate the foreigner. If the mixing process fails we must strictly prohibit from entering our country all elements that are non-assimilable. It is contrary to the Creator's law for white, black or yellow races to mix together. If the Canadian civilization fails to assimilate the great mass of foreigners admitted to our country the result will be destruction to the ideals of a free and nominally Christian nation which will be supplanted by a lower order of habits, customs and institutions.

Just as the human body cannot with safety accept food any faster than it can assimilate nourishment so a nation cannot without great peril receive a mass of foreign population that overtaxes its powers of assimilation. The neglect of this law of national health has in many cases produced festering sores in the body politic.

Many evils flourish because of the great mass of unassimilated foreign population in America:—

- (1) The overcrowded tenements with dark and windowless rooms are the breeding places of the great white plague.
- (2) The sweat-shop victimizes the helpless foreigner.
- (3) The saloon preys chiefly on the foreigner.
- (4) The unskilled immigrant tends to increase poverty by creating a surplus of labor.

(5) A standard of living much lower than that of Canadians is established by the newcomers.

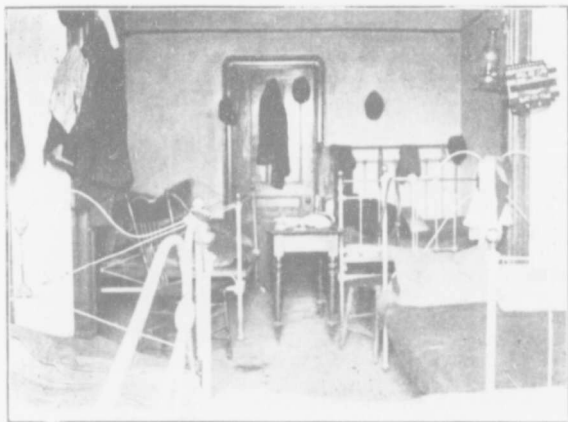
(6) Child labor, which is child slavery, is most prevalent in the foreign quarter.

(7) Foreigners furnish twice as many criminals and three times as many paupers as the native element.

(8) The foreign immigrants show a very high rate of illiteracy.

(9) Parochial schools chiefly supported by foreigners are a menace to the public school.

(10) The foreign vote is in a large measure purchasable.



A small sleeping-room with five beds, accommodating ten men. (Brown St., Montreal.)

The millions of aliens admitted to Canada have transported to our soil political notions which we cannot tolerate. "The continental ideas of the Sabbath, the nihilist's ideas of government, the communist's ideas of property, and the pagan's ideas of religion."

The perils become much more acute and the process of assimilation much more difficult as the proportion of foreigners increases.

Fifty years ago the Christian people of the United States lost their golden opportunity of evangelizing and thus nationalizing the foreigners when the stream of immigration into

their country was a rivulet compared with the raging torrent it is to-day. Now the American churches are awakening to their duty toward the alien, but in a majority of cases the conditions are apparently beyond the reach and the power of the people as the following illustrations will show.

In Cleveland 80 per cent. of the population is foreign or foreign born. Twenty per cent. American population cannot assimilate 80 per cent. foreign.

In Boston the foreign element is 70 per cent.

In Milwaukee it is as high as 85 per cent.

In New York (according to the statistics of the Baptist City Mission) there are 1,250,000 Jews alone, not reckoning the hundreds of thousands of other nationalities. This city has a foreign population of 3¼ millions—that is 75 per cent. of the whole population, five millions.

There are thirty-three of the largest cities of the United States in which the foreign population is larger than the native. In all these places there are foreign colonies as distinct and isolated as though little sections of Italy, Russia, Germany or Poland were lifted up and transplanted into these American cities.

The condition in New York city on account of the foreign element is a peril to the national life, the religious life and the home life of the community. But in no Canadian city is there yet such a condition of peril as is found in those American cities mentioned. Our most serious case is found in Fort William, where 33 per cent. of the population is foreign. In Toronto the foreign element is about 12 per cent.; in Montreal it is about 15 per cent.; in Winnipeg it is higher, and in Sault Ste. Marie still higher. But in no city in Canada is the condition such that the native population has not the power to assimilate the foreign mass. Then if we have in our hearts a spark of patriotism, a love for this land of every land the best, we should do all in our power to Canadianize the foreigner, making him an intelligent, moral and loyal citizen.

## 12. The Solution of the Problem.

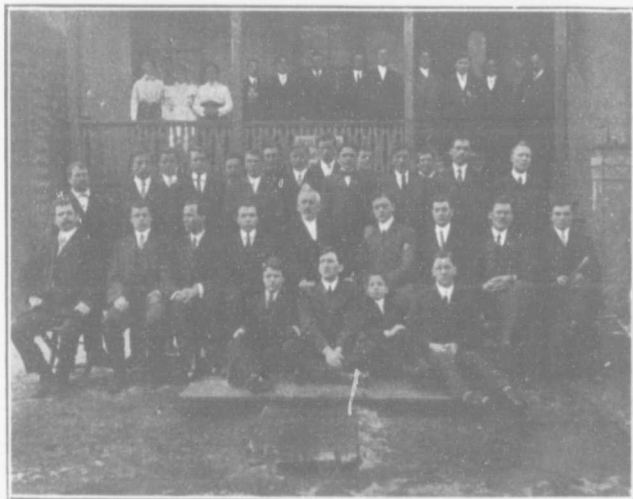
By what process then shall we Canadianize the foreign immigrant? The public school, the press, social intercourse, labor organizations and political institutions are all doing much to destroy national prejudices, to break down language barriers that separate the various colonies of foreigners from one another and from the native population, to impart to all new-comers the knowledge of the English tongue, and to reduce the mixed mass to a homogeneous people. But serviceable as these agencies are for certain ends, they fail to touch the inmost springs of the soul, to unfold the noblest



qualities of character, or to promote a true unity of ideal and of life.

There is but one all sufficient method by which this goal is reached: we shall Canadianize the foreigner by Christianizing him. Here is our greatest opportunity and our gravest responsibility, for if we do not Christianize him he will paganize us, and if we do not instil into him the highest ideals the saloon-keeper and the ward politician will fill him with the lowest ideals.

To show the manner in which this stupendous problem is being solved we shall outline the work of the Baptist Home Mission Board of Ontario and Quebec in welcoming with the Gospel the immigrants at the gateway of our country, and in evangelizing certain nationalities among the "Earlier" and the "Later Immigrants."



Russians, Ruthenians, Poles, Macedonians and Bulgarians, at Mission Hall, Elizabeth St., Toronto.

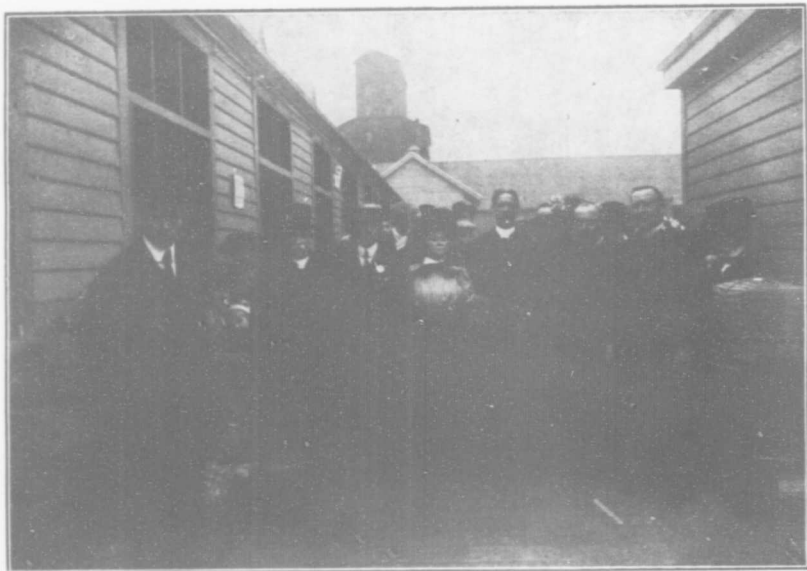
## II. THE WELCOME AT THE GATE.

1. "The man at the gate" is our missionary chaplain to the immigrants, who comes into touch with the newcomers as soon as they set foot on Canadian soil. The gate is the city of Quebec, Canada's chief port of entry for the greater part of the year. Last year our chaplain at the gate was Mr. M. R. Hartley, a McMaster student.

### 2. The Boom of Chaplains.

The work of the chaplain at the ocean port of entry in some respects may be compared to that of the lumberman's boom. The logs cut and hewn in various parts of the forest are hauled to the upper streams in which they are carried by the current to the lower waters, then onward until they reach their destination at the river's mouth across which a boom is thrown that stops the progress of the timber—the property of the various companies operating in the valley. Immediately the river-drivers go among the logs, identify, and distribute them each to its proper owner, for every piece of timber is stamped with the mark of the lumberman to whom it belongs. Thus, by means of the boom, the products of the forest are not only prevented from drifting out to sea to be lost on the boundless ocean, but are restored to their rightful owners.

In like manner the immigrants gathered from the sombre plains of lonely Russia, or the vine-clad slopes of sunny Italy, from the peaceful Hungarian village or the picturesque Finnish hamlet, from the happy homes of "Merrie" England, the banks and braes of "Bonnie" Scotland, or the moors and fens of Emerald Erin, are carried by the current of that ever-swelling tide of peoples constantly flowing Westward, away from the over-crowded, blood-stained, war-cursed countries of Europe to the life, and light, and liberty of Canada. In this torrent of humanity we see a prodigal variety of race, character and color. Here are the old and the young, the weak and the strong, the fair and the swarthy, the poor and the prosperous, the philosopher and the man of affairs. Every day the volume of this human flood grows larger and its source seems inexhaustible. Hour after hour we stand at the port of entry, Quebec, and watch the ceaseless stream of humanity pouring up the companion-ways to the hurricane deck of the ocean-liner, thence flowing down the gangway into the Immigration Hall, where the newcomers receive their medical inspection and oral examination, and then pass along the corridor to go out to their railway trains. But right across this



**The Boom of Chaplains.**

(Mr. L. C. Whitelaw, for the Baptist Board in 1911, is third man from the left.)

passage is thrown a "boom" of chaplains representing the Anglican, the Presbyterian, the Methodist, the Congregational and the Baptist denominations. By this barrier the progress of the immigrant tide is stayed. Of the first man a chaplain inquires, "To what church do you belong, sir?" "Oh, I'm an Anglican," he replies, whereupon the Episcopal missionary takes care of him. To the next immigrant the same question is put and the reply rings out decided and clear, "I'm a Baptist." Our own chaplain takes him in charge.

"What is your destination, sir?" kindly inquires the courteous missionary.

"Red Deer, Alberta, a town a few miles from the port," answers this innocent abroad.

At once the chaplain writes the name of the Baptist minister of Red Deer on a prepared form, makes an entry on the stub of the page, tears off the card, places it in an envelope with other useful information for a wandering Baptist and intending settler, and handing it to the immigrant says, "Will you present this card to the Baptist minister as soon as you reach your destination?"

In the evening hour of each day the chaplain forwards the list of immigrants interviewed to the Home Mission Board, Toronto, from which as a "clearing house" notice is sent to the Baptist minister nearest to the immigrant's prospective home, advising him of the expected coming of the immigrant, giving when known the date of arrival and the street number where he intends to locate, so that as soon as the settler reaches his destination he will receive a hearty welcome from the pastor of his own denomination.

The value of this part of the chaplain's work is at once apparent, for it is well known that there are in Canada hundreds of "drifting Baptists." Let us explain this term. A church member who has come from another land into this country, brings with him his transfer of membership, but instead of depositing this letter of dismissal with the local Baptist church where he may settle, or the Baptist church nearest to his residence even if twenty miles distant, he keeps it in his trunk one, three, five and even ten years. (Therefore this species is often called "Trunk Baptists," for where a person's church letter is, there is he a member.) Thus these wanderers remain year after year out of fellowship with any Baptist church and disobedient to the command of the Master, who through His apostles ordered that all His disciples should be united in assemblies called churches for work and for worship. Soon they drift and drift away until in a few years they are lost, like derelicts, on a wide and worldly sea, strangers to their own denomination, destitute of the joys of Christian service, and afar from the privileges of a church

home. There are now nearly 7,000 non-residents whose names are on the membership rolls of our churches in Ontario and Quebec. That is one out of every eight members is a wandering Baptist. Now if the work of the "boom" of chaplains at Quebec will cure five per cent. of this evil, the outlay in connection with these missionaries will be well spent time and labor and money.

Our chaplain is very highly esteemed by his brother chaplains of the ocean port for his Christian courtesy and denominational comity, yet it would not have been counted a breach of ecclesiastical etiquette if on finding an immigrant floating around loose without a church imprint, our chaplain should endeavor to put on him the Baptist stamp by directing him to the minister of our denomination at his prospective home.

### **3. Other Duties of the Chaplain.**

All the immigrants appreciate the welcome of the chaplain, especially when it is accompanied by useful suggestion and advice and often by material help. As an evidence of the good done, the chaplain received a letter from a pastor in England to say that the Christian conversation he had with a young man on his arrival in Quebec had encouraged him to continue in his Christian work and had wonderfully revived his faith.

It is not only the spiritual welcome that is given by the missionaries that is appreciated, there is practical assistance given in helping women who are travelling alone; in assisting mothers travelling with young children to meet their husbands in the West, and in advising young men who seek counsel as to the best place to locate.

### **4. Number of Baptists Welcomed.**

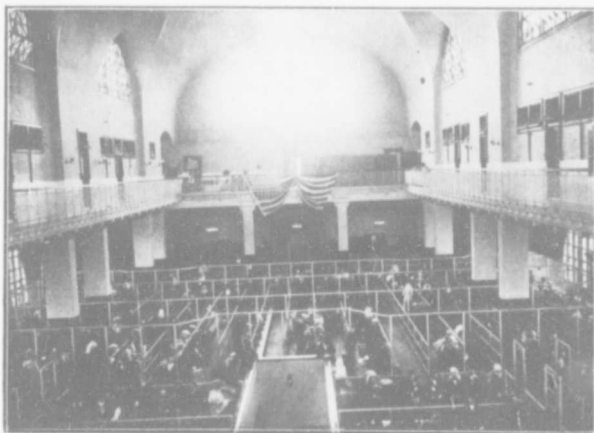
The total number of Baptists met by our chaplain at Quebec between May 6 and September 22, 1912, was 1,900; besides 1,300 Congregationalists—a total of 3,200. In one day this year (1913) there were received at the Mission Rooms, Toronto, the names of 173 Baptists for all Canada, of whom 120 were destined for points in Ontario and Quebec. Among the passengers on one steamer were found 59 Baptists for Ontario and Quebec.

### **5. The Opened Heart.**

As the ocean steamer generally lands its passengers early in the morning, and as the immigrants do not leave Quebec until afternoon, the chaplain has many opportunities for personal conversation with the newcomers regarding their relationship to Christ, and the importance of decision for Him at

a time when they have cut away from the life-long associations of the old land, and are making a fresh start in the new world. By personal help and kindly counsel, the missionary has already gained their confidence, and now with assurance of a favorable reception, he endeavors to enter the inner sanctuary of the soul. It is amazing how readily these lives open to the chaplain's gentle knocking at the doorway. Why should they so frankly disclose their inmost thoughts, their plans and purposes, their hopes and fears? Just as the gentle lily unfolds its delicate chalice at the touch of the all-persuasive light of the summer sun, so these lives open before the beautiful light of heaven that is reflected from a fellow-being whose heart is instinct with sympathy, aflame with love, and kept in the light of God.

When requested for a detailed description of the incoming of light into the heart of some lonely immigrant, the chaplain's refusal was significant. "The disclosure of a human soul is something too sacred for publicity." It is well known, however, that during the past few years many immigrants who have come into our country, dazed with fear, oppressed with loneliness, and realizing the helplessness of being a stranger in a strange land, have to thank God that they met our missionary at the gate who was the means of conveying to them the promise of pardon and the message of peace.



Immigration Hall, Ellis Island, N.Y.

### III. THE EARLIER IMMIGRATION.

Prior to the year 1882 the immigration to America was almost altogether from north-western Europe, which is called "The Earlier Immigration." But after that date southern and south-eastern Europe began to pour an ever-increasing torrent of aliens upon this continent. These peoples form "The Later Immigration."

A line drawn across the map of Europe from north-east to south-west will separate Great Britain, Germany, France, and Scandinavia, from Russia, Austria, Italy, Greece, and Turkey. This line divides Protestant Europe from Catholic Europe, educated from illiterate peoples, prosperous labor from practical slavery, and the earlier from the later immigrants.

#### A. British.

1. **Volume.** Last year, 1912, there entered Canada from Great Britain 146,000 immigrants (English, Scotch, Irish and Welsh). From the beginning of the twentieth century (January, 1900) to the present time (May, 1913) one million British immigrants have come into Canada. The British is the largest stream of immigration among all the nationalities of the world that are pouring into our land.

2. **The chief causes** why they have left their native country are low wages, lack of work, or overcrowding. If a position even in low-skilled labor falls vacant there are a hundred applicants for the place. The poverty of the "submerged tenth" of England is indescribable. However, the restrictions on immigration now prevent the pauper class coming into America, which was once made the dumping-ground of British poor-houses and criminal courts.

3. **Desirable.** On the whole the British are a most desirable class of immigrants in spite of the fact that some Englishmen entering our country fail because of their lack of ability to adapt themselves to their new environment. These failures are from the "ne'er do weel" class in the old land. They don't know and they won't learn. But the British strain in our immigration is of the highest value. In general the immigrants from the mother-land have been trained to self-government; they appreciate political liberty; and they are in sympathy with Canadian ideals which are closely akin to those of Great Britain. The majority are anxious to succeed and are readily assimilated. The bulk of our British immigrants remain in Ontario and Quebec.

4. **Juvenile immigration** is one branch of the British stream that deserves mention. On an average about 2,500 children are annually brought to Canada by eighteen different agencies. The demand for these children can be judged from the large number of applications, which last year was twelve times the number of arrivals. There is a difference of opinion as to the value of juvenile immigrants. Some say that many of them are of tainted blood and eventually become criminals. But the answer to this objection is the declaration of Mr. G. Bogue Smart, the chief inspector of British immigrant children in Canada, that not two per cent. of juvenile immigrants are charged with crime, much less convicted of crime.

5. **Missionary opportunities.** It is said that the marvellous growth of Montreal is due in a large degree to the incoming of the British immigrant. There are at least a dozen different communities in the suburbs of Montreal each with a large English-speaking population which in a majority of cases is not served by any evangelical Protestant denomination. Here are open doors that should be entered by our Home Mission Board. But two years have passed away since this city was explored and these open doors discovered, yet only one has been entered by the Board. Why have we failed to enter? The answer is not far to seek—the lack of money. But if all our churches would largely increase their offerings to Home Missions these open doors could be entered in Montreal before a year has passed by and permanent and promising missions established in progressive British communities.

## **B. American.**

1. **Volume.** Most remarkable and even startling is the stream of immigration flowing into Canada from the United States. In the year 1900 it was a tiny rivulet of 18,000 but in 1912 it became a tidal wave 140,000 strong, carrying into this country wealth amounting to at least 140 million dollars. From the beginning of the twentieth century (January, 1900) to the end of the year 1913 the number of Americans entering Canada will surpass the million mark. The American is a close second in volume to the British stream of immigration.

2. **Destination.** Fully one-third of the American immigrants settle in Eastern Canada and two-thirds in Western Canada.

3. **Causes.** The more fertile and cheaper lands of the north, as well as the general prosperity of our country, is the magnet which draws the American from the exhausted soil of the south. Agents of the Canadian Government and land agents are contributory causes of this immigration.



4. **Desirable.** Generally speaking we find the Americans are desirable immigrants, not only because of their ample capital and abundant energy, but also because they are familiar with British institutions, as the American order is fashioned after the British model. Their prosperity is phenomenal. Whatever they touch is turned to gold.

5. **Loyal.** Some have raised doubts as to their loyalty to the British crown. As to this objection we should have no fear. The American immigrants are not inclined to act as annexation missionaries, for they have personally annexed as much of the country as they want. We must remember, too, that fully one-half of these settlers are not American born but come originally from Eastern Canada, Great Britain, Scandinavia, and Germany. They come with high ideals of citizenship, of honesty, and of industry. They migrated to the United States to better their living conditions and now they come to Canada for the same reason. The transfer of allegiance is thus made easy.

6. The **non-religious** character of the American invasion presents a serious difficulty in attempting missionary work. It is true that some of these settlers from the south are loyal supporters of Christian churches, but the great majority are indifferent to religion and enslaved by money-making, diligent in business, but God is not in all their thoughts. They come from districts of the United States that fifty years ago were largely neglected by all the Protestant Home Mission Societies and they were reared in a materialistic atmosphere. As a consequence more than three-fourths of the territory between the Mississippi River and the Pacific Coast is practically churchless, Sabbathless, Godless, lawless. Now if the Christian people of Canada do not wish to see repeated on the fair map of our Dominion these black spots, these irreligious communities that have distressed the most earnest Christian workers in the United States, the Gospel message must be proclaimed to the progressive American settlers. First things must be placed first so that spiritual riches may rise above material wealth.

7. **Mormons.** Desirable the American settlers are with one exception—the Mormons, a name that carries a Bluebeardish horror. They are a deadly menace to this country if allowed to carry out their tenets. About twenty-five years ago the first contingent of half a dozen families of the orthodox Brigham Young section crossed the frontier into Canada seeking freedom to practise polygamy, the most disgusting feature of the Mormon religion. They were soon undecieved, for they learned that the Canadian as well as the American law restrained their license. According to the census of 1911 the Mormon population in Canada is 16,000, and in Southern Alberta they hold the balance of power. In Ontario there are

a number of settlements of Mormons known as Latter Day Saints. There are in Ontario nearly 5,000 Mormons.

Whence has Mormonism its real strength? It is the most perfect organization in the world. All the strands of authority are gathered into one hand—that of the president of the church, who exercises absolute control in all things religious, social, industrial and political. He is prophet, priest, king and pope in one. In fact the American pope outpopes the Roman. To the command of the head of the church the faithful render unquestioned obedience. More dangerous even than polygamy is this complete surrender of personal liberty and the acknowledgment of the supreme authority of the priesthood, for it is the end of all free government—the confessed goal of Mormon effort.

What missionary work can be done for the Mormons? At present the only evangelical denomination working in the Mormon belt in Alberta is the Presbyterian church, which supports four mission stations. The Baptist missionaries are waging a strenuous battle against the Mormon iniquity at the very heart of its empire—Utah. Let us not forget that every Mormon is a missionary who vigorously propagates his views. Error if proclaimed will flourish. Truth is mighty but cannot prevail if it be not published. To conquer we must not only resist the attack of these emissaries of the false prophet, but carry the war into Africa by assailing their strongholds in Ontario and Alberta.

8. **Our chief task.** The work of prosecuting missionary work among the English-speaking people in Canada is our largest and most profitable undertaking and will always remain the chief task of the Home Mission Board.

### C. The Scandinavians.

#### 1. Who They Are.

No finer class of non-English speaking immigrants come to Canada than the Scandinavians, the hardy Northmen from Sweden, Norway, Denmark and Iceland. To these countries we may add Finland, whose people, though of a different race, have through long residence near Scandinavia become so like the Swedes in language and manners that it is almost impossible to distinguish them.

#### 2. Population.

Numerically the Scandinavians stand third in the stream of foreign immigration flowing into Canada—surpassed in volume only by the Slavs and Italians. In the last thirteen years over 6,800 Scandinavians (including Finns) have come within our gates. The total number of this race in Canada according to the census of 1911 is 107,000 (not including Finns).

### 3. Distribution.

A fair proportion of the Scandinavians remains in the cities of the East, where they become efficient servants, skilled artisans and trusted foremen; but the great majority have settled on farms in New Ontario and in Western Canada. They like the melancholy plains of "the great lone land."



Rev. C. H. Ekblad and Family  
Scandinavian Missionary, Kenora, Ont.

### 4. Characteristics of the Race.

The Scandinavian rapidly adapts himself to his new environment in this country, and in a remarkably short time he is as deeply interested in our political problems as Canadian-born citizens. More completely than any other foreigner does he blend into our national life, so that a second generation of Scandinavians, as such, will be almost unknown. Reared in

the rigorous climate of northern Europe and accustomed to the hard struggle for existence inseparable from life in "Scandinavia" stern and wild, he has developed those qualities of mind and heart that are essential to success in the new settlements of Canada.

The manner of the Scandinavian is quiet and retiring, almost melancholy, yet he is frank and generous in all his dealings with men. Their industry and frugality assure them prosperity in this land. Not one of them who comes to Canada is a pauper. Practically there is no illiteracy among them. Visit the steerage of the steamer on which they cross the ocean and hardly a Scandinavian will be found who has not read some book on the voyage, and the number of Bible readers is surprisingly large.

To the Scandinavian the mechanical world owes much, for it was the genius of John Ericson that invented the screw propeller, thus revolutionizing the propulsion of steamships; and it was the same inventor who contrived the armor-plated turreted battleship. It is only two years ago that the bold Norwegian explorer, Amundsen, discovered the South Pole. Let us not forget that Sweden was the home of earth's sweetest singer, Madame Goldschmidt, popularly known the world over as Jenny Lind, whose memory to-day is held in affectionate regard because of her philanthropic service for the poor in British cities.

In moral reform the Scandinavian is a leader, for in the West he is the greatest foe of the liquor traffic. On the teaching staff of nearly all the academies and universities of the American West will be found Scandinavians of scholarly attainments; while as pastors of churches they exhibit the finest leadership. In short, they are a virtue-loving, liberty-loving people, intelligent and law-abiding, and the infusion of this strain of blood adds virility and purity to our national life.

##### **5. Religion.**

With hardly an exception the Scandinavian immigrants are Protestants, the large majority being Lutheran. This body has paid more attention to the preaching of the doctrines of the Augsburg confession than to the evangelistic effort and the proclamation of the truths of the Sermon on the Mount. A large number of the Scandinavians are Baptists, a number belong to the Mission Friends and some to the Methodists.

##### **6. The Beginning of Swedish Baptist Work.**

Away back in the year 1844 a young Swedish sailor, chancing to be ashore one evening in New Orleans, heard a gospel sermon and was converted. Later he was baptized and united with the old Mariners' Temple in New York. Next

year he returned to Sweden and full of evangelistic fervor told the story of his new faith to his friend Nilson, who studied the New Testament and discovered the truth. Nilson made a journey to Hamburg to be baptized by Oncken, one of the Baptist missionary pioneers of Germany. But at this time, both in Germany and Sweden, Baptists were persecuted. So after scattering the seed of truth for a short time in his native land Nilson sought refuge in America and became the founder of the Swedish Baptist work on this continent.

How wonderful! A Swede from America starts the Baptist work in Sweden. A Swede converted in Sweden through the influence of the Swede from America starts the Baptist work in the New World. In Sweden the handful of corn planted sixty years ago has multiplied rapidly, and Baptists in that land now number 52,000, while in America, across the continent, there is an unbroken chain of Swedish churches from Maine to Oregon, comprising a membership of over 30,000.

#### 7. Beginnings in Ontario.

About fifteen years ago a Scandinavian came from his fatherland to Canada and settled on the shore of *Deer Lake*, a charming sheet of water about fifty miles west of North Bay. Pleased with the outlook, he sent home a favorable report, inviting his friends to come to Ontario, so that in the next two years fifteen families migrated to Canada and located homesteads bordering on Deer Lake. One of these settlers, who had been converted and baptized in Sweden, was greatly concerned regarding the low spiritual condition of the settlement and was led to hold prayer meetings in the homes of the people. The fruitage of this seed sowing was a number of conversions. As their leader declared to the converts the whole counsel of God, they naturally applied for baptism. At the leader's request Rev. L. H. Thomas, then of North Bay, visited the settlement and on a Sunday morning in a beautiful cove of the lake, that seemed to be made by nature for this purpose, he baptized those who had professed conversion.

In the afternoon of the same day on the shore of the lake there was organized a Baptist church of twelve members, the apostolic number. At that time Mr. Thomas, in a letter to the Home Mission Board, gave the following testimony as to the quality of life in the newly organized church: "I have never met any foreigners who have such clear-cut views of Christian faith and practice as have these Swedes. In fact, their thoughtful study of the Word would put most English Christians to shame."

To understand better the manner of life and the method of evangelizing the Scandinavian, we will give another glimpse of the Deer Lake community. The writer's first visit to this settlement was a few weeks after the infant church came into being (July, 1902). Mr. Thomas and the writer journeyed from the railway station in a Swedish cart over what seemed to be the roughest roads in existence, striking the stones, climbing the logs and leaping the ditches. By nightfall we reached the lake, were conveyed in a boat to the other side, and were given a hearty welcome by the hospitable settler at whose home the midsummer-night meeting was held. Here we



Swedish Public School, Deer Lake.

found awaiting our arrival a group of forty Swedes, gathered before the cottage on the lawn that sloped down to the lake. It was a never-to-be-forgotten scene: these strong, earnest, up-turned faces lighted up with the joy of religious devotion, the intensity of their spirit in supplication, the soft cadences of the Swedish song, and the drapery of mystery that the moonlight flung over the scene, made an impression on mind and heart that will last as long as life.

Another visit to Deer Lake settlement was made nine years later. How great was the change in the landscape and in the people during this period. The small clearings have expanded into broad fields. The log huts have been supplanted by

modern dwellings. Instead of the cottage kitchen, where once the people worshipped, is seen "the decent church that tops the neighboring hill." In place of the two-roomed log cabin, the first pastor's house, is found the comfortable manse, a credit to any rural congregation. The farmer-preacher necessary in the early settlement has given place to the college trained minister who devotes all his time to missionary work. The church that began life with twelve charter members has become a band fifty strong, and during its brief life has given out many members to strengthen Swedish churches in the West. "Deer Lake Church," Pastor Engstrom said, "is the centre of the spiritual, moral and educational life of the whole community." The public school, made up entirely of Scandinavian scholars, meets in the church building. Although everything relating to the people and the country has been transformed during these nine years, yet the most precious things abide. The afternoon service in the church on the occasion of this visit to Deer Lake revealed the old-time evangelistic fervor of the people, their sweetness of song, their sturdiness and steadiness, their seriousness and loftiness of mind and heart, that have enriched the religious life of our country and made the Scandinavian a valuable factor in the work of evangelization.

Pastor Engstrom did not confine his labors to the Deer Lake settlement, but held monthly services for groups of Scandinavian people scattered for three hundred miles along the lines of railway, from Sudbury to North Bay and from Huntsville to Cochrane. The missionary's monthly visits were red-letter days in the history of these Swedish communities. We earnestly hope that this itinerant missionary work will be the means of establishing regular missions at several points along the lines of railway.

Deer Lake suffered a severe loss when Pastor Engstrom moved to the United States in the spring of this year (1913). The little church was much discouraged, but through their dark sky there came a gleam of light. A young man just from Norway, Mr. O. Ness Norman, who has devoted his life to the ministry, presented himself to the Home Mission Board seeking service. He was approved and was sent at once to Deer Lake. He is already proving himself an efficient undershepherd in leading this little flock in the wilderness.

#### 8. Other Scandinavian Missions in Ontario.

At *Port Arthur* a Swedish church was organized six years ago with ten members—the result of exploration work conducted by Superintendent Norton and Evangelist Palmborg. This little mission church, now composed of twenty-eight mem-

bers, all in very moderate financial circumstances, holds, in company with the Kenora Scandinavian Church, a very high place in the Convention for contributions towards pastoral support, which averages \$11 per member. In addition the Port Arthur Mission during its short life has raised \$2,300 for their church property, which cost altogether \$2,600. Swedish missions endeavor not to continue long a burden on the Home Mission Board, but strive to attain self-support as quickly as possible. Last year (1912) this church enjoyed a gracious revival. Among those received into the church was a daughter of Pastor Olander—the fifth child in his family that has been baptized.

The *Kenora* Scandinavian Church, comprised of thirty-one members, raises \$350 per year toward their minister's salary and vies with Port Arthur Scandinavian for a high place in the honor roll of churches contributing towards pastoral support. Two years ago this church raised \$37 for home missions and \$177 for all other missions. The members all belong to the mechanic and laboring classes. The example of these two foreign churches at Kenora and Port Arthur that raise over \$11 per member for pastoral support, should stimulate some of our well-to-do mission churches that have not yet reached the \$8 per member standard of the Board. The Kenora Scandinavians say that as rapidly as possible they will lessen their application for Home Mission aid.

Pastor Ehblad complains that the beautiful scenery of Kenora, the Venice of Canada, lures the Scandinavian people to spend their Sundays on the lake. Characteristically he adds: "If God gives us more members we will do so much more in contributing to Home Missions. . . . God bless our good Home Mission Board for its generous assistance to our Scandinavian people here and in other parts of the great Dominion."

At *Bergland*, a settlement in Ontario near the Manitoba boundary, are found four hundred Scandinavian families, and at Sprague, ten miles distant, are seventy families—a virgin field of great promise in which no religious denomination but the Baptists is doing any mission work. Rev. A. Neilson, our missionary, conducts services in each of these settlements. This pioneer preacher endures the usual hardships suffered by the new settler. The pastor's children have to walk three miles to school. During a large part of the year, on account of the impassable character of the roads for driving, the missionary has had to walk to and from his appointments.

Bro. Neilson feels sorely the need of a meeting-house but yet he is much encouraged in his labors.



### 9. Scandinavian Baptists in Canada.

In Canada, east and west, there are nearly 700 Scandinavian Baptists.

Of all the religious denominations the Baptists are doing the chief work in evangelizing the Scandinavians of Canada.

Let us appreciate the value of this promising field by sowing with a more liberal hand the good seed of the kingdom, being assured from the first fruits already received that the reward of labor will be a bountiful harvest.



Deer Lake Baptist Parsonage.  
Rev. G. Engstrom and Family.

#### IV. THE LATER IMMIGRATION.

##### A. Slavic.

1. **Classification.** The chief divisions included under the name Slav are as follows:—

(1) Western Slavs: Bohemians (or Czechs), Moravians, Poles.

(2) Eastern Slavs: Russians, Ruthenians.

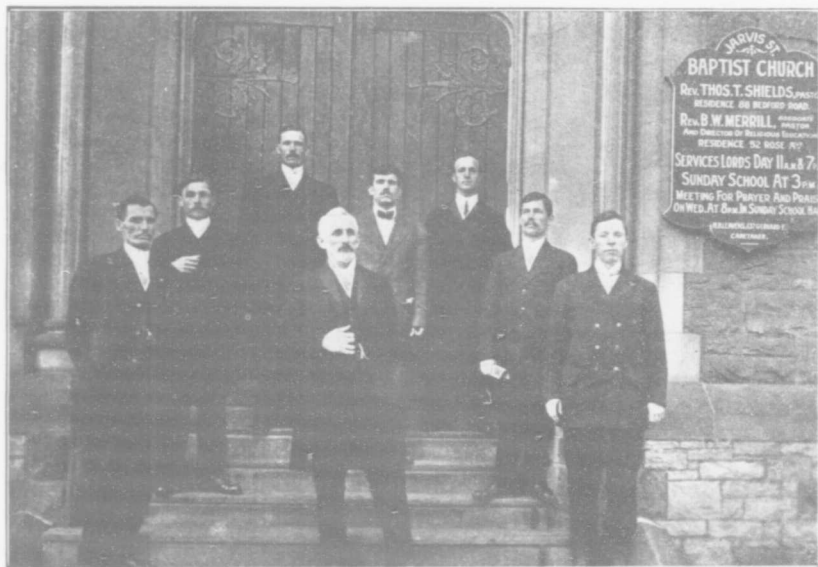
(3) Southern Slavs: Bulgarians, Macedonians, Servians, Montenegrins, Bosnians and Herzegovinians, Croats.

The Magyars (or Hungarians) are not Slavs, yet they have lived in close contact with them so long that they have acquired their language and customs and therefore may be reckoned in the Slavic group. So also the Roumanians, who are of the Latin race, but may be classed with Slavs. The Doukhobors may be treated in the same way.

2. **The chief causes of Slavic immigration.** The hard struggle for existence, compulsory military service, heavy taxation to support standing armies, and lack of religious liberty drive the Slav from the lonely plains of Russia or the bleak slopes of the Balkans. Thirly-two Russian delegates at the Baptist World Alliance held at Philadelphia two years ago testified as to the awful persecution of savage Russia, every one of whom had endured unspeakable suffering for conscience sake. One had spent sixteen years in exile, another ten years. Another had been hunted from place to place and often stoned and beaten. Another had been thirty-one times in prison. Another had one side of his hand completely worn away by a chain he carried for seven years in his Siberian prison. The charge against all these missionaries was that of preaching the Gospel.

The demand for cheap labor at railway construction, on the public works of the government or municipalities, and in the coal-fields of Pennsylvania is the chief attraction that draws the Slav to our continent.

These people leave a country where they have never been above economic want. Fully two-thirds of them did not know in the home-land what it was to have enough to eat. To come to Canada means to come from famine-stricken Egypt to a land of promise and plenty. To them Canada is Canaan. They leave behind a land of civil and religious oppression where they have been ground under the iron heel of potentates who seek to destroy their national memories and of priests who would compel them to conform to the State church. They



Scandinavian and Slavic Baptist Missionaries  
at the Home\_Mission Pastors Conference, Toronto, April, 1912.

have come to a land whose people despise "toleration" but who demand for themselves and grant to everybody down-right liberty.

3. **Population.** There are 125,000,000 Slavs in the world or one-twelfth of the total population of the globe. The large majority of them live in Europe (in Russia, Austria and the Balkan States), where they far outnumber the Germans, or the French, or the British of Europe. Some there are who prophesy that one day the Slav will overrun the whole continent.

4. **Volume.** Last year (1912) there came into Canada 57,000 Slavs—the largest stream of non-English immigration flowing into Canada, being over three times the volume of the Latin (Italian, French, etc.) immigration. Since the beginning of this century over a quarter of a million Slavs have entered Canada.

The Slavic population in Canada may be roughly estimated at 300,000.

5. **Distribution.** They have settled chiefly in the large cities of Eastern Canada (Montreal, Toronto, Hamilton, etc.), in New Ontario and on the Western prairies.

6. **Characteristics and customs.** As the physical features of a country and its climate are the chief natural factors in the formation of character we might expect the sombre plains of Russia to produce an unemotional people, which is true for the Slav is stolid in temperament. The severe climate has made him indifferent to hardship. Centuries of oppression by state and church have made him dogged in resistance. The hard struggle to secure a livelihood has made him patient in industry.

The Slavic immigrants are mainly unskilled, illiterate peasants from the rural districts. The Slav is rugged in physique, docile in temper, and is a much sought workman. But he is lacking in initiative and enterprise for he does his work in the same manner as his forefathers a hundred years ago. He fails in sustained effort, shrinks from overcoming obstacles, and has no desire to meet the perils of the sea. He is slow of intellect, sometimes economizes the truth, and is apt to be intemperate.

To offset these and other defects he has a genius for expressing his soul in art. All Slavs love music. Every Bohemian village has its band and the busy harvest fields resound with sweet harmonies. The Slav is generally honest, always deeply religious, usually hospitable to strangers and generous to friends.

The Slavs at home do not live in cities nor in the open country but in villages and the village uniformly consists of

one long street, lined with wooden or mud houses with straw-thatched roofs, each building leaning upon another. The house usually consists of two rooms, the hot room and the cold room. Cleanliness in the home is usually conspicuous by its absence. The uniform costume of all Slavs is the sheepskin coat worn by both men and women summer and winter alike. Their food is chiefly vegetables, meat being reserved for holidays and holy days.

The Slav's religious fervor is manifest by his loyalty to his church, whose command he implicitly obeys, and in his conversation, which is liberally punctuated with prayers for blessing on his friend—"Go with God." "God be with you." He never mentions the name of the Deity without lifting his hat and expressing words of adoration.

The highways of his native land are lined with shrines and ikons before which the faithful cross themselves and lie prostrate on the ground. Pilgrimages to the tombs of saints are a national mania in Russia and sacrifices of candles and oil are freely made. Though religion dominates the life of the Slav there are no people in Europe whose conduct is less under the influence of true religion. He cannot see what religion has to do with sobriety and honesty. The blame for this regrettable condition lies at the doors of the priests of the Greek Church, who give darkness instead of light and a stone in place of bread.

Yet this hunger for religion is the most encouraging feature of Slavic life. The great task of the Protestant churches is to teach these people that in religion service is as necessary as sacraments, that faith to be real must be manifested by the fruits of the spirit and that they must banish their deadly foes, superstition and intemperance.

As the Slav is the most numerous of all the non-English races in the tide of incoming strangers he rightfully demands that we should know him; for as we know him will we respect his true worth. In return we should give the Slav a chance to know us and the best of our possessions—the Christian life interpreted in fellowship and service.

#### 7. Chief divisions of the Slavic race.

(1) The **Ruthenians** come from the Austrian provinces of Galicia and Bukowinia and from Southern Russia.

To be polite as well as accurate we must distinguish between the names Ruthenian and Galician. The former is a national and the latter a provincial designation. A large proportion of the Ruthenians come from Galicia but not all, for they are a nation of thirty-five millions distributed over three provinces. There is no Galician language, no Galician history, no Galician nation.

In Canada their number is greater than that of any other non-English nationality and may be roughly estimated at 175,000. Many have settled in the cities of Ontario and Quebec, where they are employed in mills and factories. A still larger number are found in New Ontario, where they engage in farming or railway construction—New Ontario has over half of the Ruthenians in the two provinces. Next in order of size are the Ruthenian colonies of Welland, Brantford, Hamilton, Montreal and Toronto. The great majority of the Ruthenians are found in the prairie provinces where they chiefly engage in farming.

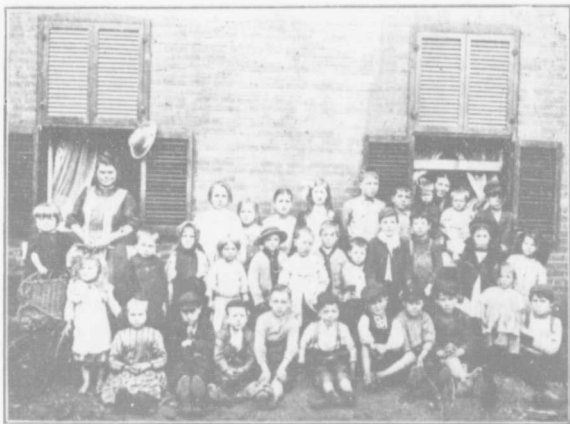
The Ruthenian is darker and smaller than the typical Slav. He is of fine physique and has great physical endurance, but of low mentality. He is poor, illiterate and backward. However, they are thrifty and many of them are ingenious. A Ruthenian barn near Edmonton is a veritable exhibition of home hand-craft—built of logs, with pitched roof thatched and wide at the eaves and there is not a dollar's worth of hardware in the whole structure. The Ruthenian's dress and manners are changing. The sheepskin garb gives place to cloth and coonskin and the headkerchiefs to hats and bonnets.

Educational work among them is encouraging. That they have natural ability among them is shown by the fact that they have produced in Canada at least one poet, several clergymen and a few journalists.

The national religion of the Ruthenian was Greek Catholic, but their Roman Catholic rulers attempted to force on the people the Roman Church. The struggle ended in a compromise. The Pope's authority was acknowledged, the Greek rites were maintained and the priests were permitted to marry. This cross between the Greek and Roman Churches is known as the United Greek Church or Uniat. Owing to dissatisfaction there was established in America the Greek Independent Church. Some of their priests approached the Presbyterian Board of Canada and the result was an Independent Greek Church was formed in Canada to which almost half the Ruthenians in our country are allied. The Presbyterian Board aids in supporting these congregations but the churches retain the rites, ceremonies and beliefs of the Greek Church (such as the seven sacraments, the confessional, the burning of incense, mass, the worship of the virgin, etc.). However, these Independents deny the authority of the Pope and all prelates.

(2) The **Russians**, the largest body among the Slavs, are generally divided into three classes:—

- (a) The Great Russians (in the north).
- (b) The White Russians (in the west).
- (c) The Little Russians (in the south).



Children on Browa St., Montreal. In this block dwell one thousand people.



The Sand-Box for children, at West Toronto Slavic Mission.

Nearly all our Russian immigrants are Little Russians (sometimes called Red Russians), who are closely allied to the Ruthenians. This year (1913) a stream of Great Russians has begun to flow into Canada.

The Greek Orthodox is the established church of Russia. Although the Czar, the head of the church, has granted nominal freedom of religion to all his subjects yet the under-authorities in most cases refuse to grant the privilege to dissenters—Pastor Felter of the Baptist Tabernacle of St. Petersburg has been sadly hampered in his work by police interference. Other Baptist pastors in Russia have been imprisoned during this present year.

There is one class from Russia that may be mentioned here, the **Doukhobors**, who have settled entirely in Western Canada. In Russia these religious dissenters refused to bear arms and were bitterly persecuted by the government. At last they were permitted to leave the country and in 1898 nearly 2,000 in one vessel came to Canada in order to gain liberty to practice their Christian principles. In all nearly 9,000 have entered our country. Their leader, Peter Veregin, is both their political and religious head and rules like an absolute monarch. Like the Mormons they follow implicitly their leader and so constitute a peril to political purity. The principle of communism prevails. The land is owned and worked in common and Veregin buys all their stores and provisions. Their great defect is the lack of education. There are no schools, no priests, no churches, yet they are deeply religious. Their worship consists solely of singing weird chants. Their outstanding good qualities are industry and cleanliness. Their great needs are education and freedom from their narrow, mediaeval life.

No religious denomination is doing any mission work among the Doukhobors. Here, then, is an open door for Baptist missionaries.

(3) The **Poles** come to us from the heart of Europe. The Kingdom of Poland was once the greatest power of Central Europe; but over one hundred years ago it was dismembered and appropriated by Russia, Germany and Austria. To-day there is no Polish kingdom but there is a Polish nation. The Poles form the second largest element in our Slavic immigration. The census of 1911 gives the Polish population of Canada as 33,000, of whom nearly one-third are settled in Ontario, principally in New Ontario and Renfrew county—although all our large cities have their Polish colony. The great majority of these people are found in Western Canada.

In his native land the Pole leads the simple life far from the "maddening crowd" and a stranger to the rush of America. Though narrow and hard their life is uncorrupted and ro-



matic. The Pole leaves his native land shiftless. He returns industrious for America has taught him how to labor. To judge whether he is desirable material to be built into our nation we must remember that Poland boasts of such names as Copernicus the astronomer, Koseiusko the warrior patriot, Chopin the composer, and Paderewski the musician. In Winnipeg to-day there are several Polish lawyers.

The national religion of the Pole is Roman Catholic, but his religion needs to be vitalized, for it gives him no true fellowship with God, nor a living spiritual experience. He is not submissive to his church and chafes under its restraints. The strong tendency to cut loose from their church is shown by the significant fact that out of three millions of Poles in the United States one-third have no connection with the Catholic Church. If once Protestantism makes a serious effort to win the Pole there will be a general desertion from Romanism. This restless feeling has already found expression in the Polish Independent Church, a branch of which is in Winnipeg. They follow the ritual of the Roman Church but refuse to acknowledge the authority of the Pope. These encouraging signs show that the Polish people are accessible to the Gospel.

(4) The **Bulgarians** originally came from the valley of the Volga River and were therefore called Volgarians. They migrated to the Balkan territory, dispossessed the Slavs and to the natives gave the name Bulgarians, by whom the conquerors were afterwards assimilated.

Since freedom was received from Turkey, their bondmaster, in 1878, Bulgaria has made rapid progress and to-day is the chief of the Balkan states in education and in influence and has become the conqueror of Turkey and the liberator of Macedonia.

The religion of all the Balkan states is the Orthodox Greek Catholic Church.

Nearly all the Balkan immigrants remain in Eastern Canada—locating chiefly in Toronto and Montreal.

(5) The **Macedonians** are very close akin to the Bulgarians in language and customs. They have been under Turkish bondage for five hundred years. Now by the late Balkan war Macedonia is separated from Turkey and will be divided into three parts and given to Bulgaria, Greece and Servia.

In the ninth century two brothers, Cyril and Methodius, invented the alphabet of the Slavic language and translated the Bible into the old Bulgarian, the root language of modern Slavic. These two Macedonian apostles were the first missionaries to carry the Gospel to the Slavs which led to their conversion to Christianity.

Many of the Macedonians are dissatisfied with the harsh measures of the Greeks in their attempt to force the Greek language on their people and will emigrate to Canada.

(6) The **Servians** are of a low grade of civilization and the most backward of all the Balkan peoples. No evangelical missionaries are in Servia as no religious toleration is granted by the state church.

The **Montenegrins**, close akin to the Servians, are a brave people of the mountains. This country is the smallest of the Balkan states, being scarcely larger than some counties in Ontario. The religious conditions in Montenegro are similar to those in Servia.

**Albania** is the oldest of the Balkan provinces, which by the late war will be made a free and independent state.

The **Roumanians** are a Latin not a Slavic people but on account of their country being in the Balkan region they may be mentioned here. Roumania is the largest of the three Balkan kingdoms, the most progressive and most democratic.

The **Greeks** are not a Slavic people but they are generally classed with the Balkan states with which they are politically allied. They pride themselves in being the originators of the Greek Catholic Church and they glory in their past history. In Canada they are employed chiefly in conducting restaurants and shoe-shine parlors.

Five years ago there were only 900 Macedonians and Bulgarians in Toronto. But this number increased until it reached 3,000. A large number of these, however, returned to fight for their native land against their old-time oppressor Turkey, but as peace has been declared they will come back to Canada this year. As the returned foreigner becomes an enthusiastic advertising agent on behalf of Canada the land of light and liberty we may expect that in the next few years thousands of Bulgarians and Macedonians will come to our shores.

Five years ago there was not one Balkan family in Toronto. To-day there are sixty families in the neighborhood of the King Street Mission.

## 8. Methods of administering the Gospel among the Slavic people.

(1) **The Mission Hall.** This building is headquarters for all departments of the mission's work. In Toronto there are three halls. The one at 426 King Street East is for Bulgarians, Macedonians, Servians, Montenegrins, Turks and Greeks. The hall at 38 Elizabeth Street is for Russians, Ruthenians, Poles, and the hall lately opened at 1746 Dundas Street (West Toronto), is for Russians and Ruthenians. There



The Night School, Ontario St. Slavic Mission. Montreal.

is one Slavic Mission Hall in each of the following cities: Montreal, Hamilton and Fort William.

On Sunday the Gospel is proclaimed in each of these halls, generally followed by a testimony meeting. Mr. Kolesnikoff rarely uses less than three languages when preaching, so that all nationalities in the audience may be reached. He is able to speak fluently in seven languages.

Sunday Schools are conducted in most of the Slavic Mission Halls, and also Prayer Meetings twice a week. Only by paying a visit to these services can a Canadian appreciate the fervor of the eloquent and inspiring testimonies of the converts.

(2) **The Night School.** This is the chief channel by which the workers reach the heart of the foreigner. Once his confidence is secured with power the Gospel can be applied. The foreigner is more than willing to cast off his native speech so rich in terms of misery, grief and loss, so poor in words of joy, hope, peace and love. Night school meets twice a week in each of the halls. Volunteer workers from neighboring B. Y. P. U.'s give their services teaching classes the English language. Thus these schools afford an excellent opportunity for Christian service to the young people of our churches. The new text-book recently adopted is "Early Stories and Songs," a method admirably adapted to the teaching of English to people of any nationality. The night school is opened and closed with praise, prayer and Scripture reading. Thus there is placed upon this institution the stamp of religion. It is a mistake to think that the religious motive must be hidden. The more frankly religious the teaching in the night school the better.

The attendance at the King Street night school fills the hall and overflows into the Missionary's kitchen. Many people do not come, for there is no room to receive them. "At the night school," Missionary Audoff quaintly says, "we teach the Slavic people the laws and customs of Canada after we have first taught them the laws of the 'Upper Canada'—Heaven."

(3) **The Street Meeting** is the recruiting agency for the Gospel service that follows in the Mission Hall. For the last five summers an open air meeting has been held at the corner of King and Trinity Streets at 5.30 o'clock Sunday evening. The music of the Macedonian Brass Band attracts the people on the streets and in the neighboring houses. The band, organized three years ago, is composed of eighteen young musicians, who at their own charge have purchased their instruments (costing \$450), have secured an instructor and now can play with skill over one hundred and fifty of Sankey's hymns. The crowd at the street service numbers from 200 to 500 people. After the hearers have become interested in the

singing and preaching they are invited to the service in the Mission Hall which immediately follows.

A second Sunday street meeting in Toronto has recently been opened on Niagara Street for Macedonians, and a third street meeting is conducted twice a week in the neighborhood of the West Toronto Slavic Mission for Russians. (See Appendix E).

(4) **The Lantern Lecture** has been of signal service not only in attracting the Slavic people to the hall, but in giving valuable Scripture truth by showing scenes from the life of Christ. Temperance slides are used to show the evils of the besetting sin of the Slav and its remedy. These weekly lectures are very popular among the foreigners.

(5) **The Free Dispensary** is conducted at the King Street Mission by Dr. James Simpson one evening each week, and by Dr. Sileox at the Slavic Mission in Hamilton. While the physician is treating the physical ills of the patient the missionary kindly and sympathetically ministers to his spiritual needs. Many hearts and homes by this agency have been opened to the entrance of the missionary, just as the way for the Gospel is prepared by the medical work on our mission fields in India.

(6) **Literature.** The "Witness of the Truth" is a sixteen-page semi-monthly in the Ruthenian language, edited by Rev. J. Kolesnikoff. About 2,000 copies per month are scattered over Canada, many parts of the United States, Austria and Russia. Some go to Siberia, and even to Japan. As there are now over 175,000 Ruthenians in Canada it is clearly seen that the missionary through the vehicle of this periodical preaches the Gospel to thousands of people who will never hear his voice. This paper was the means of initiating the religious movements among the foreigners in Hamilton, Montreal and Welland.

In connection with the King Street Mission is a reading-room where Macedonian and Bulgarian papers are on file. Sixteen different kinds of tracts in the Russian and Ruthenian languages are always kept in stock. A large edition of the hymn book has issued from the Ruthenian press. Very many of the hymns this volume contains have been translated from the English by Mr. Kolesnikoff. [See Appendix F.]

(7) **Household Science**, a new department recently introduced in the West Toronto Mission, is under the direction of Mrs. W. C. Weir. Through the kindness of the Chairman of the Home Mission Board, Mr. James Ryrie, a kitchen has been furnished with up-to-date equipment for teaching domestic science. Instruction is also given in sewing and in the making of garments.

(8) **The Fireside League** was started in connection with the West Toronto Slavic Mission by one of the workers in the home of a Ruthenian woman who keeps fourteen boarders and is, therefore, unable to attend the classes in the Mission. The text-book "Early Stories and Songs" is used in giving instruction in English in the home for the benefit of women who are shut in on account of boarders or babies. A number of Mission Circles and Young People's Societies have promised to render help next autumn in conducting leagues. Ladies also are teaching in their own homes their Slavic servants with much success.

(9) The mission hall serves many other useful purposes, such as the **Labor Exchange** and **Information Bureau**, by means of which scores of foreigners are directed where they may obtain employment. The hall contains a **Bible Depository** where many copies of the Word are sold. In brief, the hall is the rendezvous for the foreigners. As soon as these people leave their native lands they are lost because none of them can speak any other tongue than their native language. But for an attractive and comfortable mission hall many of them would be as lost sheep in the wilderness. The missionary estimates that seventy-five per cent. of all the Bulgarians and Macedonians in the King Street community have been helped by the mission.

### **Festivals.**

Three of these gatherings are held at the mission hall during the year, on Thanksgiving Day, on Christmas Day and on New Year's Day. At each of these banquets in the King Street hall over one hundred and twenty Slavic people are entertained. The people are very joyous, sing hymns and give cheering testimonies. At the Christmas festival in 1909 three Macedonians were converted.

The **Annual Picnic** on Dominion Day is not an outing exclusively for pleasure although sports form part of the programme, but a large part of the afternoon is devoted to a Bible reading and song service and in the evening to a lime-light lecture. At the picnics conversions frequently take place.

### **9. Slavic Mission Work.**

(1) In **Toronto**. In July, 1908, there came to Toronto a man sent from God whose name was John — Kolesnikoff, a Russian missionary from Scranton, Pa., who for twenty-five years as a faithful herald had proclaimed the Gospel in Russia, Macedonia, Bulgaria and Roumania, often suffering cruel persecution, imprisonment and exile at the hands of an autoeratic government and a tyrannical church. He had come to Toronto for a week's vacation, looked around the city, saw the open-door for preaching to his countrymen who were ministered to

by no evangelical denomination, entered our Mission Rooms, told his story and concluded by saying, "I want your Board to support me as a missionary to my people in Toronto." After some deliberation the Home Mission Board decided to engage Mr. Kolesnikoff for a month to explore the city, to collect all the information possible about his people and preach wherever he had opportunity.

On the last day of August, 1908, he made his report at the Mission Rooms. Among other things he stated he had visited the homes of 450 Macedonians and Bulgarians on Eastern Avenue and he had discovered 400 Ruthenians in the centre ward. Every Sunday evening he had preached in the open air on Eastern Avenue to a crowd ranging from 200 to 300 people, all listening reverently to the message of the missionary—a remarkable attitude when we consider these foreigners were Greek Catholics, but not so surprising when we think they were without a leader and were seeking the truth. Highly complimentary testimonials regarding Bro. Kolesnikoff's work in the United States were received by the Board. Dr. Gleiss, Superintendent of Baptist Missions among the foreigners in the State of Pennsylvania, said, "Bro. Kolesnikoff is our ablest missionary to the foreigners. During the past two years he baptized seventy Ruthenians into his church at Scranton. I congratulate any mission in securing his services." At a subsequent meeting of our Board he was engaged as our missionary to the Slavic people dwelling in Toronto.

At 426 King Street East a hall was rented for the Macedonian and Bulgarian Mission. A second hall was rented on Alice Street for the Russian and Ruthenian work. The latter mission is now located at 38 Elizabeth Street. By funds provided by individuals these halls were furnished. One lady, a member of Jarvis Street Church, provides \$300 toward the annual rent of the two buildings. The B. Y. P. U. of Toronto take a share in raising the missionary's salary.

[See Appendix A.]

One of the converts at the King Street Mission, Mr. A. Kimoff, decided soon after his conversion and baptism that he ought to be a missionary to his fellow-countrymen. After attending the Bible Training School for two years along with his wife he graduated and was employed as an assistant to Mr. Kolesnikoff in taking charge of the Macedonian work. This relieved our senior missionary to some extent, enabling him to take up extension work in other places.

During the summer of 1911 Mr. Kimoff on account of ill-health resigned the work and later went to Western Canada. He was succeeded by Mr. M. J. Andoff, a missionary lately having come from Macedonia, who now has charge of the King Street Mission.

[See Appendix C.]



West Toronto Slavic Baptist Mission Hall.

(Mrs. Weir is the third person from the left.)



A third Slavic mission was opened in a new hall, 1546 Dundas Street (West Toronto), on Good Friday night, 1913. At the first meeting Mr. Kolesnikoff gave limelight views showing how to prevent tuberculosis and how to destroy the liquor traffic, two violent foes of the foreigner. On Easter Sunday night the lantern was used to show views of the life of Christ. At both services the hall was crowded to its limit. After the services many of the Slavic people came to the missionary and feelingly thanked him and the Board for sending the blessing of the mission to their doors.

The West Toronto Mission is under the immediate care of Mrs. W. C. Weir, our third Slavic missionary, who at the beginning of the present year entered upon her new duties. She has had a varied experience in mission work, having been a teacher in a ladies' school in Atlanta, Ga., and later a city missionary in Chicago. She is supported by the Women's Home Mission Society of Ontario. Mrs. Weir is one of the busiest missionaries on our staff. She is the mission visitor for women and director of all the three night schools and conducts classes for women in English, in sewing and in household science.

In Toronto the greatest need in connection with our Slavic work is a special mission building, which would multiply the efficiency of the labor of the missionaries tenfold. Such an institute would give accommodation for Mr. Kolesnikoff's office, reading room, sewing rooms, room for domestic science, living apartments for the missionaries and class rooms for the training of young men for the ministry.

(2) In **Fort William**. In the summer of 1910 the Home Mission Board learned that there were about 6,000 foreigners in Fort William, half of whom were Slavs, among whom no religious work was being done. The Board decided to open up work and secured Rev. P. Shostak from the Western States as missionary. Half of his support is undertaken by the Young People's Societies of Port Arthur and Fort William.

This year a new hall was purchased at a cost of \$2,000, of which \$500 was covered by a grant from the Jubilee Fund of the Board. In this commodious and attractive building the work among the Russians and Ruthenians will be doubled.

(3) In **Hamilton**. Early in the summer of 1911 representatives of the Baptist Churches of Hamilton appealed to the Home Mission Board on behalf of the Slavic people of their city for whom no Protestant denomination was ministering. At that time it was said there were in the city over 3,000 Slavs, of which 2,000 were Polish people, besides a large number of Ruthenians and Macedonians. The city churches undertook more than half the support of a mission and asked the Board for aid. A grant of \$500 was made, provided the Hamil-



Group of Macedonians and Russians at West Toronto Mission.

Mr. Andoff, Andrew a helper, and Mr. Kraysinski are in the front row from left to right.

ton churches would be responsible for the balance of the salary also the rent and furnishings of the hall and other current expenses.

Mr. Kolesnikoff explored the city and reported a most inviting opportunity. He was very kindly received by the Slavic people, who were delighted that a night school was proposed for them.

Hamilton Baptists responded nobly, deciding to carry nearly two-thirds of the financial burden. The Board secured the services of a very efficient missionary, Rev. A. Kmita, who had been an organist and assistant to the priest in the Greek Church but was converted in Mr. Kolesnikoff's mission in Scranton. Shortly after his taking charge of the Hamilton Mission on account of ill-health Mr. Kmita was compelled to retire and was succeeded a year ago by Mr. Paul Kolesnikoff, a son of our veteran missionary. The Lord's light and blessing is kindly shining upon his labors. Each Sunday evening the hall is crowded with eager listeners who pay the highest respect to the missionary. Several violent isners have recently been converted and their testimonies at the meetings are most striking.

The Slavic field in Hamilton is much more promising than that of Toronto as the former is free from Hebrew influence, a serious hindrance to mission work in the latter city.

(4) In **Montreal**. About two years ago a most remarkable religious movement took place among the Slavic people in Montreal. For some years among the Ruthenians, Poles and Russians of that city, there has been a growing estrangement from the Greek Catholic Church. The priests, sent by the hierarchy to do missionary work among these people extorted from them large sums of money, and then decamped with their plunder. This kind of devastation occurred several times. The people, irritated beyond further endurance, forsook their mother church by hundreds, and were fast drifting into agnosticism. The first interest in seeking spiritual light was aroused in them through the reading of "The Witness of the Truth," the Ruthenian paper, edited by our own missionary, Mr. Kolesnikoff. A parcel of these papers was received twice a month by a Ruthenian book-seller, who when in dire distress in Toronto had been befriended by our missionary. He voluntarily offered to distribute this literature among his fellow-countrymen. Eagerly he read the "Witness" and with a friend, Mr. Naydovitch, a labor leader among the Slavic people, discussed together the problem of sin and salvation. They saw that the paper frequently referred to some authority by sign and number which they could not understand, but upon inquiry they learned that the reference was to the Bible, a book that neither of them had ever seen. To their joy they

secured a copy of the Scriptures, which they eagerly searched for light on the path to eternal life. Incidentally they discovered that the rites of the Greek Church are entirely out of harmony with the Scriptures and thus their determination not to return to that fold was doubly strengthened. Then they argued, "If the Greek Church is wrong, where shall we worship God." They wrote to Mr. Kolesnikoff for advice. His reply was significant, "Study your New Testament. Compare its teaching with that of the various churches you may attend and ask God's Spirit to lead you." But the missionary designated no particular denomination that they should join. The inquirers followed these directions for several weeks and after examining the views of doctrine and church polity held by the various Protestant bodies they decided without further advice from any person that the Baptist was the most in accord with the New Testament.

They saw when reading church history that our Baptist ancestors six hundred years ago ever fought the church of Rome in central Europe for the priceless right of religious liberty in which contention hundreds of Baptists met the martyr's death. The free and democratic form of government in Baptist churches, in vivid contrast to the autocratic tyranny of the Greek hierarchy, as well as the clear presentation of salvation by our ministers, were irresistible attractions to the seceders. Intelligent beyond the average of their race, well-educated, and gifted as public speakers, the bookseller and his friend were regarded as leaders by their fellow-countrymen. One Sunday morning some forty of these Slavic people were found in the First Baptist Church, Montreal. The pastor, Dr. Gordon, inquired why they came to his church. They told the story of their struggle with the Greek Church and their search for eternal life. The pastor then suited the style of his preaching to their understanding and after many personal interviews a number of these foreigners professed salvation and applied for baptism and church membership. Mr. Kolesnikoff was sent to Montreal to examine these candidates in their own language and to canvass the situation in the city. He returned to Toronto with a glowing report. Upwards of five hundred Slavs tired of the oppression of the Greek hierarchy had forever renounced their mother church. They were not yet Christians but truth-seekers. Forty-one of these Slavs who had been gathered together by Dr. Gordon sent a requisition to the Home Mission Board petitioning for a missionary who could speak the Polish and the Ruthenian languages. What could be done? The treasury was burdened with a heavy deficit. But the Board put its faith in God and in the Baptist churches of our Convention, praying that at once our people would largely increase their offerings to Home Missions to make it possible for us to open the Slavic Mission in Mont-



Mr. A. Naydovitch, Slavic Baptist Missionary, Montreal,  
and family.

real—and decided to go forward. But where could such a missionary be found? After fruitless search throughout Canada and the United States the Lord opened up the way and sent the man, Mr. A. Naydovitch, the labor leader, who was one of the first of this movement to be baptized. The missionary is a man of fine presence, magnetic manner, genial nature, a splendid platform speaker, and above all he has the fullest confidence of his fellow-countrymen, the Slavs, of whom there are 12,000 in Montreal. He was offered a good position by the Bible Society as colporteur, but he said, "I want to preach the Gospel to my fellow-countrymen in Montreal provided the Home Mission Board can give me a living salary." Though finely equipped in many ways, yet he knew nothing about conducting a mission. So in the first week of February, 1912, the Board sent Mr. Kolesnikoff for two months to Montreal to open the Slavic Mission and to train the labor leader in mission methods. The first Sunday night the hall was opened it was crowded with Slavic people. On the following Monday the night-school opened with an enrolment of ninety young men, chiefly Ruthenian and Polish. The First Baptist Church, which has taken a paternal interest in this mission since its inception, has supplied all the equipment for the hall, seating, pulpit, tables, organ, etc., and also has furnished nearly all the teachers in the night school, some fifteen in number.

Four months later the mission was visited by the Assistant Superintendent of the Board, who reported that there was a very deep interest in the services and that the missionary was exercising a strong spiritual influence over the Slavic people.

Since the beginning of the movement, twelve Slavic people have been baptized and a number are now awaiting baptism. One of the converts, who had been a teacher in a Roman Catholic college in Montreal, is now attending McMaster University, preparing for the ministry. [See Appendix D.]

#### (5) **Open Doors in Ontario and Quebec.**

[See Appendix H.]

#### 10. **Conclusion.**

If Christian men and women are to take a share in the great task of uplifting and enlightening the foreigner, of transforming strangers into friends and aliens into "fellow-citizens with the saints and of the household of God," they must have unflinching faith in the power of the Gospel to work these changes, and they must learn to reverence the human spirit no matter how coarse may be the encasement of flesh, remembering that by the application of grace the uncultured soul may be shaped into the likeness of Christ.

When the crude block of marble—for the foreigner is oft-times humanity in the rough—has come under the skilful hand of the Master Sculptor, then with mallet and chisel of discipline and grace will he fashion in faultless perfection his own image on the fractured and stubborn stone fitting his finished labor for a place of honor in the palace of the King.



Mrs. Metford and the Ruthenian woman who started the first  
Fireside League in Toronto.

## APPENDIX A.

### FROM PRIEST TO PASTOR.

(The Story of John Kolesnikoff.)

On any Sunday afternoon last summer, on a leading thoroughfare in the foreign quarter of Toronto, could be seen a street preacher standing like Saul among his brethren, a true type of the Russian race, acknowledged to be pre-eminent above all other Europeans for their fine physique. The speaker's voice rings out like a clarion bell, calling around him a mixed multitude of Slavic people. The reverent hearer he encourages with a gracious welcome. The scoffing interrupter he silences with piercing repartee. With the sense of a divine call to serve his countrymen, and with his soul on fire with zeal for God, the preacher declares his fervid message. The surging crowd of Slavs with characteristic submission to superior power rests quietly listening to the truth, for he who would excite their genuine admiration must be an absolute autocrat. The service past, the preacher greets the waiting people. His sunny smile, his winsome word, his hearty handshake attract and hold these men whom years of political and religious oppression have made stolid in temperament and dogged in resistance. Like a ray of sweet sunlight that penetrates the darkened prison cell, there enters into these clouded, saddened hearts, the presence and friendship of the messenger of grace. This is John Kolesnikoff, our Russian missionary.

About sixty years ago, the hero of this sketch was born in Herson, a city of Southern Russia, a city of the population of Hamilton, Ontario. At the age of fourteen he graduated from the high school. After completing a course in a medical college, his parents died, whereupon the Bishop of Herson took the orphan lad to his own residence and placed him in a theological seminary, where for three years he prepared for the priesthood. After he had graduated as a full-fledged Greek Catholic priest, the church ordered him to go as a missionary to Persia. With an independence that reflects the spirit of the man, he refused to obey the command. Then his superior officers threatened to lock him up in the monastery, but again this courageous priest rebelled, thinking he had not yet merited a living burial. In order to escape the control of the hierarchy John Kolesnikoff left the church forthwith, and secretly joined the Socialists.

A Stundist missionary (a Russian dissenter corresponding to a Baptist in America) who lived in the same city, hearing of the priest's secession, paid him a visit to congratulate him on separating from the Greek church and becoming a Christian.

"Well, it is true I have left the church, but I am not a Christian, I am an infidel. I am a Socialist," explained Kolesnikoff.

"Did you ever read this book?" inquired the Stundist, handing him a New Testament in the Russian language.

"No," replied the ex-priest, "but I have heard of it and would like to read it."

"The book then is yours," was the quick reply.

For three days and nights incessantly Kolesnikoff read the book. His wife, at first indifferent, soon became as deeply interested in the truth as her husband. They were charmed with the matchless story of the life of Jesus, and melted into tender sympathy by the dumb eloquence of His blood, tears, and death.



A day later, at the invitation of the missionary, these two anxious inquirers attended a prayer-meeting held in a cellar underground for fear of the Greek Church, only eight families being present, and they possessed but eight sacred songs. The first hymn that Kolesnikoff ever heard was that familiar one the children sing, "I am so glad that our Father in Heaven, tells of His love in the Book He has given," sung in the Russian language, but to our well-known tune. These Russian Christians, entombed as in a cathedral crypt, prayed with great intensity for Kolesnikoff's conversion all night long till the morning hours, when he could no longer remain silent but broke out in prayer and pleading for God's mercy. Then through the power of the Spirit he saw his sin in the light of God's holiness, and came humbly, penitently, to the foot of the cross and there accepted salvation.

At once, with his heart overflowing in gratitude to God for the gift of gifts excellant, and with a burning desire to declare the story of God's grace to his own countrymen, he went from house to house persuading men to be reconciled to God. His peaceful mission was soon disturbed. Like an enraged tiger, the Greek Church sprang upon this devoted herald of the Cross. His house was raided and made desolate by the emissaries of this persecuting church. As no home would give him shelter, he found refuge in a vacant barn. For two months he evaded the police while preaching secretly. At last he was arrested, and by order of the Greek Church was thrown into jail. But,

"Stone walls do not a prison make,  
Nor iron bars a cage."

His soul could not be bound. At once he began to do personal work among the prisoners, and in a few days' time ten of them were converted. The warden of the jail in his dismay sent a message to the judge saying, "You must do something with that man Kolesnikoff, he's spoiling all our prisoners." When the judge saw that Kolesnikoff was a great annoyance to the church when he was out of jail, but that he was a greater trouble to them when in jail, he decided to give him his freedom. The reception accorded the liberated preacher by his wife and family was like the joyous welcome given by the saints of Jerusalem to the Apostle Peter when set free from prison.

Some time later, the Greek Church, angered by Kolesnikoff's liberation, ordered the sheriff to banish him from Herson. So with only twenty-four hours' notice, he was compelled to sacrifice his property and take his wife and family, and go out from his native city, like Abraham, not knowing whither he went.

He came to Odessa, the chief city of Southern Russia, a city of the population of Montreal, Que., where he found eighteen Stundists, with whom he had prayer-meetings. As Bro. Kolesnikoff had not yet been baptized, the Stundists arranged for a German Baptist missionary, Rev. John Willer, living in a distant city, to administer the ordinance. After some months' delay, the minister came, and examined the candidates. Early in the morning, before daybreak, at some distance from the city, John Kolesnikoff and thirty others were baptized in the Black Sea. Their precautions to secure secrecy were in vain, so perfect is the espionage of the Russian constabulary. When the party returned home they found a policeman in every house. Sixty of these Stundists were imprisoned. In addition every man was fined twenty-five roubles, and every woman fifteen roubles (a rouble is equivalent in value to fifty-three cents Canadian currency). Kolesnikoff, from his prison cell, wrote the Czar's wife, praying for liberation, and for this end the imprisoned Stundists fasted and prayed. After a month's delay the answer came from St. Petersburg, that the judge must liberate the dissenting Christians.

Bro. Kolesnikoff spent seven years preaching in Odessa and environment. As a result of his labors, two Baptist churches and two missions were established in that city. But in the villages of the surrounding country there were founded sixty-two preaching stations, which were served by a corps of noble young men whom Bro. Kolesnikoff had trained for the ministry.

At length the authorities, alarmed at the growing prosperity of the Baptist missions, ordered the banishment of the leader. Not now encumbered with property, Kolesnikoff and his family escaped from Odessa into Bessarabia, where they preached the Gospel among the Russian Quakers, who enjoy a limited religious liberty. In less than four years fifty-six people were converted, when again the missionary was driven into exile by the police.

Roumanian Christians invited him to come to their assistance, so he departed into a city of that country, where he preached for three years, organizing Sunday schools. In this city he took charge of the Baptist Church, which, under his pastoral care, enjoyed unusual prosperity. The success of the Lord's work always arouses to jealousy the enemies of the Truth. The Russian consul gave orders to Kolesnikoff to move on.

A message came to him from Bulgaria, "Come over and help us." He answered the call by going at once. In Southern Bulgaria the missionary remained for ten years, preaching the Gospel in many places. During this period he acquired the Bulgarian language, and now was able to speak in nine Slavic languages. It was in this country that he met a Bulgarian, who had been converted and baptized in Buffalo, N. Y., and who had been sent back to his native land as a missionary by his Baptist brethren. This was Peter Doycheff, well known to Buffalo Baptists. The two missionaries entered into a partnership of labor, and in a few years one hundred and twenty people were baptized, and a beautiful and costly church edifice was erected.

Bro. Kolesnikoff then received a call to go to America and preach to his fellow-countrymen who had migrated westward and settled in the new world. He crossed the ocean in May, 1863, and for the first time set foot on the land of the free—America, where no longer need he fear the dungeon, the knout, nor the wheel, these cruel instruments of torture that Baptists for two centuries have suffered in darkest Russia.

#### APPENDIX B.

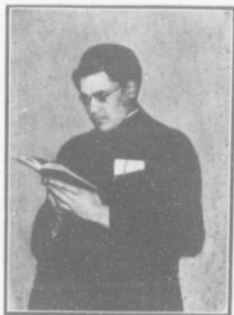
### TIHON, THE BLIND RUSSIAN CONVERT.

#### A True Narrative.

About four years ago, a Russian, named Tihon, lost his eyesight by a premature explosion at Cochrane, a new town on the Grand Trunk Pacific Railway in Northern Ontario. The sufferer was brought to Toronto and placed in the General Hospital. When he left this institution with his eyes only partially healed, he was without a friend in the city, and unable to speak a word of English. He was found by, and taken to the home of, a pseudo-friend, who gave the blind man board and lodging for six weeks, for which service he extorted one hundred and thirty-five dollars.

When the sick man's money was all spent this mercenary landlord, like an iron-hearted saloon-keeper, turned his victim out on the street. Helpless, heartless, homeless, and destitute of friends, money, and sight, Tihon was discovered by a good Samaritan, who was none other than our Russian missionary, John Kolesnikoff. He brought the blind man to his own home, where he boarded him free of charge for five months. Being also a physician, the missionary gave him special treatment, and was able to save one-quarter of the sight of one eye.

During this period spent in the missionary's home, Tihon every day heard the Bible read at family worship and prayer offered in his own behalf. As he was a Greek Catholic, he treated these devotional exercises with indifference, but when the missionary personally tried to show him his need of salvation, and urged him to be reconciled to God, the blind man resented this approach as an intrusion. However, the uniform kindness with which the helpless patient was treated eventually broke down the barrier of opposition. Then Tihon gave heed to the word of peace and the promise of pardon as it was patiently and earnestly declared by the missionary's wife, who for several weeks daily explained to him the way of salvation, comparing Scripture with Scripture. At last the night of sorrow fled and the morning of joy dawned upon him, giving him the light of the knowledge of Jesus as his personal Savior. How pathetic was his first prayer of thanksgiving as with tears falling from his sightless eyes he exclaimed: "O God, I thank Thee for taking away my natural sight in order to give me spiritual sight." With the first throb of the new life the Russian



Blind Tihon  
The Russian Preacher.

convert began to testify as to the power of God's grace, and became a leading speaker in the services at the King Street and Simcoe Street Slavic Missions.

Bro. Kolesnikoff saw that the blind man could not support himself in Toronto, and should be sent back to Europe, where his parents, who were well able to care for him, were living. With this end in view, the missionary appealed to the Russian people at Cochrane for help to provide the necessary transportation. The result is a noble tribute to the brotherliness of the Slavic race. These unskilled laborers, earning only moderate wages at railway construction, raised the sum of three hundred and fifty dollars, which was carried to Toronto by a brother of the blind man, who was commissioned by his fellow-countrymen to conduct Tihon back to Russia. For two weeks the brother, lately from the north, stayed in the missionary's home until their vessel was due to sail. The new guest was also a Greek Catholic, but when he heard for the first time his blind brother's prayer, he was deeply affected, and listened attentively to Tihon's earnest entreaty, "O brother, I was blind, but now I see, you are blind to your blindness.

Read the Scriptures, receive the truth, and God will open your eyes to see the Savior." The brother was greatly moved as he observed the wonderful transformation in blind Tihon, who had previously been a drunkard and blasphemer, but now through God's grace had become pure in heart and reverent in speech. The fervent testimony of this serious witness was irresistible. The second brother soon knelt in submission at the foot of the cross, and acknowledged Christ as Savior and Lord. At once his voice was heard in the mission-hall and at the street meeting, telling the old, old story of human need and divine love.

The following July, the two brothers sailed across the sea that had separated them from their fatherland, and came to the little Russian village where as boys they had been reared together, and entering beneath the thatched roof of the two-roomed cottage where their parents dwelt, they received a joyous welcome. But when they told their father and mother of their change of faith, they became enraged and would have ordered the sons out of their home, but when they heard of the remarkable kindness shown their blind son by a missionary of the new religion, five thousand miles away in distant Toronto in Canada, they relented. They listened with intense interest to the story of their sons' conversion, and to their testimony of the hope that was in them, and both father and mother, forsaking their ikon-worship, received salvation by personal faith in Christ alone.

All of Tihon's old friends and acquaintances came to visit him, and, like the restored demoniac of Gadara, he told them what great things the Lord had done for him and how He had had compassion upon him. In a letter received a few weeks later, Tihon said: "We have now twelve converts that are awaiting baptism." The brother had fitted up a barn for a meeting house, where during all the winter services were conducted. The Greek priest in the community is in a state of fear and rage as he is losing his supporters and has solicited aid from the Russian Government to suppress the new way, but as the Czar has granted religious liberty to all his subjects, neither State nor Church can exercise the slightest coercion on the dissenters. From a more recent letter we learn that nearly all the adults in thirty-two households have made a confession of salvation, that is, about eighty people have come under the influence of the Gospel through the testimony of the two brothers. Now, in this Russian village there is a full barn and an emptied church. This little group of disciples are ready to be organized into a Baptist Church, but they are hundreds of miles distant from the nearest Baptist missionary. At the Baptist World Alliance held in June, 1911, Bro. Kolesnikoff laid before the Russian delegates assembled in Philadelphia, the interests of this tender plant that is bearing beautiful fruit in the lonely wilderness.

Thus the precious seed of the kingdom sown by our missionary in the heart of the blind man in Toronto, is now bringing forth an abundant harvest in Darkest Russia beyond the sea.

#### APPENDIX C.

#### THE MACEDONIAN WHO CAME OVER TO CANADA TO HELP US.

Autobiographical Sketch of M. J. Andoff, Baptist Missionary to the Macedonians in Toronto.

It was in the year 1888, when my father, who was a devoted Greek Catholic, and I were coming home from church in my native town in Macedonia, that we passed on our way a Protestant chapel. The sweet melody of song drew us to the door, but before entering my father

looked up and down the street to see if any spies of the Greek Church were watching us. Up to that time I knew nothing of the Bible, as I had been taught by the church that the Word could be understood only by the priests and not by poor sinners like myself. But in that Protestant church we saw that even the boys and the girls of my own age had Bibles in their hands. From that day I began to like the church with the Bible, and I quit attending the church without the Bible. Afterwards all our family became devoted followers of Christ.



Mr. and Mrs. M. J. Andoff  
Macedonian Missionaries.

Our school teacher had rare gifts, and laid a good foundation for my education. I often thought she would make a good preacher, but God intended her to teach many boys who became preachers.

After finishing my studies in the elementary school, my parents desired me to attend a higher school. But we had not the means to meet the expenses. However, my teacher gave me a Turkish pound, and we sold the donkey, and one of the missionaries provided the balance of the tuition fees, and I went off to the Institute.

When I graduated from this school I faced the question, "Does God intend me to be a minister?"

When attending the Institute I visited for a few weeks a neighboring town in Macedonia and preached the Gospel. While residing there I was entertained in the home of an earnest Christian, Mr. Stamenoff, whose daughter had just graduated from a ladies' college—and, like her father, Christ was seen in her. In some strange way the thought came to me that this young lady would make a good minister's wife. But this seemed improbable, judging from a human standpoint, for Miss Stamenoff was the daughter of a wealthy man and I was a poor student. You may smile when reading this, but God says "My thoughts are not your thoughts nor my ways your ways," for God used their riches to help me to graduate from the Institute, for after one year's attendance I had given up all hope of finishing my course. It was in July, 1898, that we promised never to part but under all circumstances to work for the salvation of souls.

After graduating from the Institute I decided to go to the United States, where I remained three years, during which time I learned to read and write English.

In 1903 I returned home and was married, my wife and I becoming teachers of a Protestant school in Macedonia. The Turkish Government was bitterly persecuting educated people—whom they cast into prison without trial simply because they were educated—so I was forced again across the Atlantic. I stayed in America until a great financial panic took place, which drove me once more to my native country.

On account of a change in the government I found I could stay at home. I could not receive employment from the Missionary Society, as I told them I must declare the whole counsel of God, and could not skip over such passages as John 3: 5, Matt. 28: 19, Mark 16: 16, Acts 2: 38, etc., and not declare what I believed to be the truth.

But God opened up the way. A Protestant church in the country which I had visited and served several times, asked me to be their preacher, and also to teach their school. Here I labored two years and a half, in which time ten were added to this Macedonian church.

One day in October, 1911, I received a letter from Mrs. A. Kimoff, of Toronto, who said, "I feel sure that if you came to Toronto you would do a good work for the Slavie people." That same day our little girl died. Then another trouble came; our school was closed by the Turkish Government. One day I said to Mrs. Andoff, "Don't you think all these things mean that God wants us in Canada?"

"Yes, I do," she answered.

"Then are you willing that we should go?" I inquired.

"Why, yes," she replied. "We must go wherever God wants us to go."

"God bless you," I said, and then wrote at once to Toronto that God willing we would go to Canada. We needed \$250 for travelling expenses, but we had not a red cent at the time. But when the time came to sail we had more than we needed. God is faithful always, and supplied all our needs, for "they that seek the Lord shall not want any good thing."

Now we are here in Toronto, and by the will of God working among the Slavie people, assisting Mr. Kolesnikoff, and God is giving us good success.

M. J. ANDOFF.

## KRZYSINSKI, THE CONVERTED POLISH TEACHER.

(Pronounced Kre-sin-ske.)

In Austria-Hungary, the land of racial strife, the subject of this sketch was born just twenty-one years ago. His father is Polish, the race that has given the world so many distinguished painters, poets and patriots. His mother is German, the race renowned above all other Europeans for unremitting industry. We should naturally expect the son would inherit the graces and virtues of his noble ancestry. The parents' highest ambition was that their son should become a priest of the Roman Catholic Church. They therefore sent him to the gymnasium where he took a full course of study, followed by four years' training in the theological institute, which prepared him for priestly orders. The vacation following his graduation the young man spent studying the philosophy of Voltaire and Rosseau. The influence of these agnostic writers killed his desire for the priesthood, greatly to the grief of his parents. Although he had a beautiful home, his father being a government official, and in comfortable circumstances, the son decided to emigrate.

Arriving at Montreal about two years ago, Mr. Krzysinski applied for a position as teacher in a college, which he secured through the influence of a priest. His duties in this school included the teaching of French, Ruthenian, Polish and mathematics. Learning that a Russian missionary from Toronto was preaching on the life of Jesus, in a hall in Montreal, he attended the service out of curiosity, and for the first time heard a Gospel sermon, yet he thought its truth did not apply to him. However, the fire of interest awakened in his soul could not be quenched. So he again visited the mission hall on East Ontario street. He was now in a more sympathetic mood, and was ready to consider the truth with unbiased mind. After the meeting was closed, the teacher introduced himself to Mr. Kolesnikoff, and arranged for an interview, Nicodemus-like, by night, in the missionary's house. Here the inquirer sought light on the mysteries of religion, and quoted statements of Voltaire, which he wished explained. To all these questions the missionary made answer decisive and plain, "You must be born again or you cannot get even a glimpse of the Kingdom." This autocratic declaration surprised the humble seeker.

"You can understand," said the missionary, "the philosophy of men only in the light of the greatest philosopher, Jesus, and his servant Paul, so you should read the Epistle to the Romans."

Receiving from the missionary a Polish New Testament, the young man thankfully acknowledged the gift, saying, "This is the first time in my life that I have had the Word of God in my hand." After reading the Scriptures as requested, he ventured again under the friendly cover of darkness to the missionary's home, and inquired regarding certain difficulties he found in the Bible, which were satisfactorily explained. "Now," said Mr. Kolesnikoff, "if you want the key to understand the Bible, let us pray." The intensely fervent prayer of the missionary, speaking to God face to face as a friend to his friend, amazed the inquirer, who was like a helpless child in the dark, stretching his feeble hands heavenward.

Through some system of espionage, the priest that was Mr. Krzysinski's pastor, heard that the teacher was in communication with this Baptist missionary who had been denounced by the Catholic bishop of Montreal, visited his wayward parishioner, and warned him against Kolesnikoff, saying, "Have nothing to do with this man as he will deceive you and you will be lost." For three hours the priest lectured

and threatened the teacher, and at last wrung from him the promise that he would not return to the mission. To keep his promise to the letter, hereafter he refrained from attending the mission hall but visited Mr. Kolesnikoff in his home every night for two weeks. As a result of these conversations, the teacher came into the bright light of Gospel truth. He saw after reading the New Testament that to remain in the Roman Catholic Church would be the shrouding of his soul in darkness. He saw that the worship of the Virgin, the auricular confessional, and the ritual of the church were unscriptural. Then, too, he found that the only way to God was through His Son, the one mediator between God and man. A new vision of Christ the sin-bearer dawned on his soul and he reverently and gladly accepted Him as Saviour and Master of his life.

"With the Lord's help," he declared, "whatever it costs me I will devote my life to preaching the Gospel and the task of bringing my people out of darkness."

Faithfully he finished his contract with the Roman Catholic College in Montreal. At the beginning of the vacation this summer Mr. Krzysinski was invited by a priest into a monastery where the utmost pressure of Rome was brought to bear upon him to force him to return to the fold and enter the priesthood for which he had been prepared. This was an awful hour of trial. By a kind Providence, stranger than fiction, in the midst of this ordeal a letter was delivered to the young convert from his father in the faith, giving good advice, like Paul to his son Timothy, to stand fast and show his colors before the world. By this epistle of good cheer the teacher was strengthened and immediately leaving the monastery he entrained for Toronto and found a place of refuge in Mr. Kolesnikoff's house. Two weeks later—about the middle of August last year (1912)—in the Jarvis Street church, Mr. Kolesnikoff baptized the teacher upon a profession of the faith that had cost him so much sacrifice.

Mr. Krzysinski has made remarkable progress in the study of English—when we consider he knew nothing of our language when he reached Montreal nearly two years ago. He is now able to address meetings in English with considerable ease. However, in his own native tongue he is a fluent speaker. Not reckoning the English, he speaks and reads seven languages, French, German (including Yiddish), Polish, Ruthenian, Russian, Latin and Greek.

In order to fit himself better for the ministry, last autumn he entered McMaster University for the study of theology. During the past college year he also did work in Memorial Institute and the Elizabeth Street Russian mission, teaching in the night school, preaching the Gospel, and giving occasional pastoral visits to the Polish people.

A number of Sunday School classes and Young People's Societies have been requested to take shares in Krzysinski's support. Still there is need of more help.

His message to the Baptist young people is as follows:

"I rejoice to be in this great English population, to feel like a brother, not a stranger, and to take some humble part in guiding my fellow-countrymen, who are groping for God, if by chance they might find Him, into the clear light of the knowledge of Jesus; all for the glory of God."





A Macedonian Group.

## APPENDIX E.

### A STREET MEETING.

Each Sunday afternoon during the summer months there can be seen on Trinity Street in the foreign quarter of Toronto, a crowd of eagerly attentive people, whose strong, stolid, yet earnest faces are turned towards a speaker in the middle of the highway, who is surrounded by a circle of musicians and workers like the king's body guard. The preacher is master of the situation, and understands well how to enchain the attention and arouse the emotions. The leader announces the hymn, "My Faith Looks Up to Thee," whereupon the workers, led by the Macedonian brass band, softly and sweetly sing in the Macedonian tongue, Ray Palmer's immortal song, while the hush of worship settles down upon the people who turn expectantly toward the leader.

After the opening exercises of song and supplication, the chief missionary with fervid words delivers his message, showing that salvation can not be obtained through the rites of the Greek Catholic church, but only through faith in the work that Christ hath wrought.

Bro. Andoff, the assistant missionary, ably emphasizes his leader's words. Then followed the testimony meeting, in which a number of young Macedonian converts, one by one, came into the inner circle, and with Bible in hand, read a passage and expounded it with unction and eloquence that is rarely surpassed by laymen.

The crowd of hearers on the street is an interesting study. What a variety of mental attitudes they present. The timid, the curious, the hostile, and the open-minded are there. But natures that have been hardened by years of oppression feel for the first time the touch of love and respond. Into darkened hearts that now are opened by the Lord there stream the sweet rays of eternal light that imprints the likeness of Jesus.

The value of the street meeting is apparent from the following incident:—Several years ago Bro. Kolesnikoff sent one of his religious tracts to Macedonia, which fell into the hands of number of people, who through it were led to accept the truth and to see their duty in regard to baptism. Ten families of these enlightened Macedonians worshipped together and were known as Baptists, although they had not been baptized because there was no Baptist minister in that district. From this company of believers in Macedonia three men came to Canada. They were employed by the C.P.R. on construction work, and for a time their boarding-car was side-tracked in Toronto, at the foot of Trinity street. One Sunday the men heard the Macedonian band from their car and inquired who were these street preachers. Being told they were Baptists, the three Macedonians became deeply interested, and at once sought the meeting. Inquiring who the leader was, they learned that it was Kolesnikoff—a name that raised their interest to white heat, for he was the author of the tract that had been the means of bringing joy to their lives, and of directing their feet in the path of obedience. The street meeting dismissed, the wanderers introduced themselves to the missionary, and told him the story of the movement in Macedonia that was initiated by means of this tract. They thanked God for bringing them to Toronto, for now they found one who could baptize them. The three Macedonians have been received for baptism by the Jarvis Street Church.

The foregoing is one case out of many that might be quoted showing the importance of the open-air service in reaching men. The incident also declares the high value of religious literature. Four years ago our Board spent thirty-five dollars in publishing tracts in Slavie

languages, one of which reached Macedonia. The whole stock is now exhausted, and a new edition is sorely needed, and will be secured as soon as funds can be provided for this purpose.

ВІСНИКЪ ПРАВДИ НАРОДНА ЧАСОПИСЬ ДІЯ РУСЬК. НАРОДА Р. 1913  
 Редакція: Св. Францъ і Габриель Крутицькі, редакторъ і редакторъ. С. Д. Лавровъ.

# ВІСНИКЪ ПРАВДИ

1913. „WITNESS of the TRUTH”. No. 6.

<p>„Witness of the Truth” is published in English for the Russian people in the territory of the Dominion of Great Britain and Ireland, and in the Dominion of Wales, under the name of „Witness of the Truth”.</p> <p>К. С. Лавровъ і Габриель К. Крутицькі                  Редакція і редакція: Св. Францъ і Габриель Крутицькі, редакторъ і редакторъ.                  С. Д. Лавровъ і Габриель К. Крутицькі, редакторъ і редакторъ.</p>	<p>„Witness of the Truth” is published in English for the Russian people in the territory of the Dominion of Great Britain and Ireland, and in the Dominion of Wales, under the name of „Witness of the Truth”.</p> <p>К. С. Лавровъ і Габриель К. Крутицькі                  Редакція і редакція: Св. Францъ і Габриель Крутицькі, редакторъ і редакторъ.                  С. Д. Лавровъ і Габриель К. Крутицькі, редакторъ і редакторъ.</p>
---	---

## Поважні Читачі „Свідка Правди”

Чи Ви хочете розказати в Старій криві? Чи ви думаєте, що так як Бог отворив „Свідка Правди” собі, так само хоче і ви отворити йому?

Ваше право і ваше право, проте, коли будете перекладати в „Свідка Правди” для своїх в Старій криві.

Моя мисль, яких замовив і хотів, або в вірності, хотів і в „СВІДОК ПРАВДИ”, щоб і вони могли ще добри собі проказати. На це іди, бо Бог „Свѣдѣль Првдѣ” як покаянню див.

Вотому иди „Свѣдѣль Првдѣ” всамому до Габриель і на Украину. Перекладаю „Свѣдѣль Првдѣ” до Старої криві якшоєть, аби іди і в ів до стар на цілий рік.

В Старій криві: поєд не докучать своїмъ волѣмъ, аби так само як „СВІДОК ПРАВДИ”, бо вони так жуть в своїхъ рукахъ, аби іди і в перекладати.

РЕДАКЦІЯ,

№ 101, вулиця Св. Франца, С. Д. Лавровъ і Габриель Крутицькі.

Title Page of “Witness of the Truth.”

## APPENDIX F.

### INCIDENTS.

Showing the Value of Literature in Mission Work for the Foreigner.

Does the publication of literature pay in conducting mission work for the “Strangers within our gates?” In answer we quote a remarkable testimony to the value of “The Witness of the Truth,” our Ruthenian paper, given voluntarily by a Greek Catholic priest in Western Canada, who wrote a few days ago to our missionary, Bro. Kolesnikoff, as follows:

“I enclose a bill of one dollar, and I beg you to send me ‘The Witness of the Truth.’ Believe me when I say the paper is producing a very great evangelistic movement among our Ruthenian people which

never hear a word of plain explanation about the Catholic Church, and the Russian priests. Here in the North-West our people are more like pagans than Christians, especially since the Ruthenian bishop came to Canada. From his preaching and his life, and by the help of your paper, the people have been urged to seek out the truth. Your paper brings the light to the people. In the future I believe the darkness and the foolishness of the Catholic Church will fall down. Therefore be strong in the struggle, and be of good courage. Go forward in the fight for the truth and for Christ. In the spirit I am with you.'

In a recent issue of the Catholic Register is a contemptuous and sarcastic reference to the work of the Baptist Home Mission Board in Canadianizing the foreigner with the Gospel, and the statement that the foreigner in Canada needs no spiritual light from Protestants. The foregoing appreciation by a Catholic priest of the efforts of the Home Mission Board to evangelize the foreigner in Canada is an irrefutable answer to the bitter strictures of the Register. This priest, who is in active service, has organized a Sunday School not with the purpose of teaching the Catechism, but the Bible.

The Title Page of "The Witness of the Truth.")

The paper goes to the lumber camps. Four men from an Alberta lumber camp said that they read the paper for four months in the woods, and by it were led to purchase a New Testament. One of these men has now settled at Welland, Ont.

The paper goes to the gaol. At Guelph provincial farm, two Ruthenian prisoners received the paper, and on the testimony of a Salvation Army officer, who visited them, the men were greatly blessed by the truth they read.

The influence of the paper reaches the hospital. A year ago a copy was given by a visitor to a patient in the Toronto General Hospital (Makar Pamlikowitch). After reading it he requested a New Testament. During his six months stay at the hospital he received the paper twice a month. When he was recovered he began to attend the Russian mission, was converted and baptized, and is now a member of Jarvis Street Baptist Church.

The influence of the paper is far-reaching and touches the old countries in Europe. A man in Austria sent a Canadian dollar bill renewing his subscription. He was surprised to hear in the Catholic church he attended liberal quotations from the "Witness of the Truth." In writing the editor, he said, "We have hundreds of papers in Austria, religious and political, but not one dares to deal with the errors of the church, nor the teaching of the Bible, but in this small magazine I find the truth, and now I am tired of the Catholic church."

When Bro. Kolesnikoff first visited Welland four years ago he found that the paper had preceded him. Twelve Ruthenians, finding that the visiting preacher was the editor of the paper, attended the service and begged that a night school be opened. This was organized and maintained through all the following winter by the help of workers led by Pastor Robertson. Welland contains a large and inviting foreign field, to which the Home Mission Board hopes soon to send a missionary.

To a Russian in Hamilton was sent a copy of the paper, which he read to a company of fifteen men assembled in a private house. The paper was taken to a factory and at noon hour was read aloud in the hearing of a large number of Ruthenians. Bro. Kolesnikoff, hearing of this interest, visited Hamilton and explored the foreign quarters. This was the beginning of our flourishing Slavic Mission in Hamilton, of which Mr. Paul Kolesnikoff, son of our senior missionary, is the energetic leader.

The most remarkable religious movement that has ever taken place among foreigners in Canada was initiated through the means of "The

Witness of the Truth.' This occurred in Montreal nearly two years ago. A Ruthenian, who, when in dire distress in Toronto, had been befriended by our missionary, opened a small book-shop in Montreal, and hired a printing press to do work for his fellow-countrymen.

Regularly a parcel of the paper was sent him for distribution. Through the reading of the paper the bookseller was aroused to his need of salvation. In company with the labor leader, Mr. Naidowitch, who is now our missionary, he searched the Bible for the passages the editor had presented in the paper explaining the way of salvation. Through the study of the Bible they were led to see that the Baptist denomination was the nearest to the New Testament. A large number of these Ruthenians began to attend the First Baptist Church, where from the pastor, Dr. Gordon, they received further instruction. The result was, a number were converted and baptized, and a mission in the foreign quarter was organized that is to-day a beacon-light casting its rays on a dark and dangerous sea. Over five hundred Ruthenians have been led to forsake the Greek Catholic faith, and though not becoming Christians at once, are truth-seekers, a large number of whom are being instructed at the Slavic Baptist Mission.

Many such incidents could be quoted to show the value of literature in carrying on mission work for the foreigner.

#### APPENDIX G.

##### A REMARKABLE TESTIMONY.

On Sunday evening, Feb. 26th, 1911, at Jarvis Street Baptist Church, Toronto, the Rev. John Kolesnikoff baptized two young Jews. When our Russian missionary was leading the first candidate into the water, in the hush that invariably precedes the entering into the liquid grave, a voice from the audience, ringing and clear, yet touched with emotion, gave utterance as follows:

"Dear friends of Jarvis Street Church, I am a Jewess. Twenty-three years ago I was led to Jesus by Pastor Kolesnikoff in Russia. This is my son he is now leading into the waters of baptism. My heart is running over with joy when I think that my boy has found the Saviour, and is to be baptized to-night by the one who long ago led me to Christ in my dear fatherland."

The suddenness with which speech had broken the solemn stillness, the surprise of the hearers, the beautiful tribute to a faithful pastor, and above all the simplicity and sincerity of an ingenuous soul, made many an eye tearful, and set many a heart thrilling in sympathy with the mother's love that could not be bound, and the parent's joy over the son's return.

It is interesting to learn that this Russian lady is Madame Kendall, who for seven years had been been a missionary to the Jews in London, England, working under a Baptist organization, but who is now doing mission work among the Jews of Toronto, under the auspices of another denomination. If the Baptists had a Jewish mission of their own in this city—which contains nearly twenty-five thousand Hebrews, gladly would she serve her people under the direction of her own denomination. The father and mother of the second candidate have been converted from the Jewish faith at Bro. Kolesnikoff's Russian mission, and expect soon to be baptized.

May "our hearts' desire and earnest prayer to God be that Israel may be saved."

## APPENDIX H.

### OPEN DOORS IN ONTARIO AND QUEBEC.

**Sudbury**, including Copper Cliff, Coniston and the mines, is the finest unoccupied field in Ontario. Within a radius of seven miles there are 4,000 foreigners, nearly all of whom are Slavs. The town and surrounding district were explored by Mr. Kolesnikoff this year. He found the foreign people living in a most unsanitary condition. The evils of overcrowding were apparent everywhere. One man rents a cellar for \$15.00 a month and sublets it to forty men each paying \$3.50 a week for sleeping room on the hard boards of the bunks, which, as in a lumber camp, run all the way around the room. Not one of the Protestant churches of Sudbury is doing anything for these newcomers. Four young Slavs who had come from Toronto, where they attended Mr. Kolesnikoff's mission, were very anxious to have a night school opened in Sudbury. For a room to accommodate the school application has been made to the Public School board. It is expected a Slavic mission will be organized in Sudbury in the near future.

In **London**, Ontario, there are 700 Russians. In the spring of the present year (1913) Mr. Kolesnikoff spent a few days exploring the foreign district of the city, and held three meetings in the McCleary's dining room, the Sunday service being attended by sixty Russians. These people received the missionary enthusiastically, and expressed their gratitude for his addresses. Shortly after the missionary's visit a requisition signed by forty-four Russians was sent to the Home Mission Board, requesting a night school for giving instruction in English and also in household science. We have now a man in view for this field who was for two years a Baptist missionary in Russia. We earnestly pray that our churches by their increased liberality will make it possible for the Home Mission Board to enter the open door in London.

**Welland** contains about 2,000 foreigners out of a total population of 8,000. Mr. Kolesnikoff visited this town three years ago and found at that time about 500 Slavic people, who received the missionary most heartily. The night school was established and maintained by the Baptist pastor, Rev. Geo. Robertson, and his young people during the past three winters. This year a building lot in an admirable location in the heart of the Slavic settlement has been purchased for a mission hall. This site cost \$700, which amount is fully provided for by the Baptists of Welland and neighboring churches. In a short time on this lot will be erected a suitable building for the Slavic mission. Peter Kolesnikoff, a son of our senior missionary, is expected to take charge next autumn, when the mission, we hope, will be opened.

**Berlin** contains 1,000 Slavs, chiefly Bulgarians, Macedonians, and Ruthenians. The city was explored a year ago by Mr. Kolesnikoff, who was well received. Many of the foreigners in Berlin have attended the Toronto Slavic missions, and so the ground has been prepared. We have a good missionary, who is ready to settle in Berlin if his support can be secured.

**At Point St. Charles, Montreal**, the Board has encouraged the opening of a mission for the Russians and Ruthenians, which, when organized, will become a branch of the Ontario Street Slavic Mission, under the leadership of Mr. Naydovitch.

From **Ottawa, Cochrane and Porcupine** requests have come to the Board, asking that Slavic missions be established in these centres, but no advance can be made without a corresponding increase in the annual revenue of Home Missions.

## APPENDIX I.

### THE LABOR LEADER WHO BECAME A MISSIONARY.

Mr. Alexander Naydovitch was born in Galicia, Austria. He received a good elementary education and after leaving school learned the trade of carpentry. Seven years ago he came to Canada and settled in Montreal. Here he fell into the besetting sin of his race—drunkenness. Knowing that he was sinning, he went to confession, but the fee for absolution he considered too high. This and other attempted extortions by his church drove him to the Socialists. But he found that the majority of the members of this organization were also drunkards, so at the end of a year he quit Socialism. Some time before this he became secretary and a leader of a labor organization of the Slavic people. Shortly after leaving the Socialists, he and the bookseller, Mr. Mustovey, began to search the Scriptures for the way of salvation, with the result that Mr. Naydovitch, as shown in another part of this pamphlet, was led into the light of Gospel truth.

### QUESTIONS ON FOREIGNERS IN CANADA.

[A large number of the following questions were prepared by the author of this pamphlet for mission classes studying "Strangers Within Our Gates," and have appeared in that text-book.]

#### I. CANADA'S GREATEST PROBLEM.

1. What is Canada's greatest problem? Why is it greater than other important national questions? What, then, is our duty regarding this question?

2. Define "alien," "Canadian citizen" and "immigrant." Distinguish the terms "colonist" and "immigrant."

3. In what way does modern immigration differ from ancient? Why do people emigrate from the different countries of Europe? What attractions draw them to Canada? Mention some contributory causes of immigration.

4. At what rate per annum and at what rate per diem is Canada's population increasing by immigration? Illustrate in graphic form last year's record of immigration. How many towns the size of yours could be made out of the immigration for the year 1912? Since the beginning of the present century how many immigrants have come into Canada?

5. How many languages are represented in our immigration? What is the evil effect of each nationality in Canada preserving its own language and remaining ignorant of the English tongue? What forces aid in breaking down language walls?

6. On what ground has Canada the right to exclude undesirable immigrants? Name the chief classes of immigrants prohibited from entering Canada.

Debate: Resolved that the restrictions of the Canadian law and regulations respecting immigration are in the best interests of our country. This is a Mock Parliament, in which the Government will bring in a bill for the restriction of immigration into Canada. All the members of the B. Y. P. U. are requested to take one side or the other and make some contribution to the debate.

7. What are the chief causes for the rejection of undesirable immigrants at the ocean ports? And for the deportation of undesirables after having been admitted into Canada? How may an alien be deported who has made a contract of labor before entering Canada?

8. What percentage of our immigration comes from Great Britain? From the United States? From non-English speaking countries? Com-

pare the proportion of the English and the non-English immigration of the United States. What are the six largest streams of immigration contributed to Canada by non-English speaking nationalities?

9. Which province of Canada received in the last thirteen years the largest number of immigrants? What proportion of the total immigration have Ontario and Quebec together received?

10. Name one distinctive quality in each of the chief immigrant races that are contributing to the composite character of the future Canadian citizen. What will be the resultant of the interblending of the races in the Canadian "melting-pot"? State the problem of immigration.

11. Name some of the evils that flourish because of the great mass of foreign population in America. Show the difficulty of solving the foreign problem in many American cities. Compare the proportion of the foreign element in American with that in Canadian cities.

12. Name various agencies that aid the assimilation of the foreigner. In what way do some of these come short? What is the true solution of the problem?

## II. THE WELCOME AT THE GATE.

1. Describe the method of examining the immigrants at the ocean port of entry. Describe a visit to Ellis Island and Quebec port. (See "Aliens or Americans," p. 17; "Incoming Millions," p. 9).

2. Who is "the man at the gate"? What missionary work is done for the immigrant at the port of Quebec? How is the immigrant chaplain's work like a lumberman's boom? Explain the terms "drifting Baptist," "trunk Baptist." How many names of non-resident members are on the Baptist church-rolls of Ontario and Quebec?

3. What are some of the other duties of the chaplain?

4. How many Baptists were welcomed by our chaplain at Quebec during last summer? How many Baptists have landed at Quebec in one day?

5. Describe the chaplain's spiritual touch with the immigrant.

## III. THE EARLIER IMMIGRATION.

Distinguish the terms "Earlier Immigration" and "Later" or "New Immigration."

### A. British.

1. How many British immigrants entered Canada last year? During the past thirteen years?

2. Why do they emigrate from their native land?

3. What is the value of the British strain in our immigration? Why do a certain class of English immigrants fail in Canada?

4. Are juvenile immigrants desirable? Discuss this question pro and con. How many enter Canada annually? How do the number of applications compare with that of the arrivals?

5. Mention an inviting missionary opportunity among British settlers in Canada.

### E. American.

1. How many American immigrants entered Canada last year? How many may be expected from the beginning of this century until the end of the year 1913? What amount of wealth did the Americans bring into Canada with them last year?



2. What proportion of these new-comers settle in Eastern Canada?
3. What are the causes that lead the Americans to come to Canada?
4. What makes the American a desirable immigrant?
5. Discuss his loyalty to the British Crown. Of what races are the American immigrants?
6. In general what is the spiritual condition of the incoming Americans? How do you account for it?
7. Discuss the Mormon peril. What missionary work is being done in Canada for the Mormons?
8. What race presents the largest opportunity and will yield the richest fruitage for mission work?

#### C. Scandinavian.

1. What nationalities are included under the term Scandinavian?
2. How many Scandinavians have entered Canada during the past thirteen years? What is the Scandinavian population in Canada according to the census of 1911?
3. In what parts of Canada have they chiefly settled?
4. What are the outstanding characteristics of this race? What contributions have the Scandinavians made to science, art, invention, discovery and moral reform?
5. To what religious denominations are the Scandinavians chiefly attached?
6. Describe the beginnings of Baptist mission work for the Swedes.
7. Give an account of the beginning of the Deer Lake mission and the work of its missionary.
8. Name the other Scandinavian Baptist missions in Ontario, giving some point of interest in connection with each.
9. How many Scandinavian Baptists are in all Canada?

### 17. THE LATER IMMIGRATION.

What is meant by the "Later" or the "New Immigration"?

#### A. Slavs.

1. What nationalities are included under the term Slav?
2. What are the economic, civil and religious conditions in Europe from which the Slav seeks to escape? What attractions draw him to America?
3. What is the Slavic population of the world?
4. How many Slavic immigrants entered Canada last year (1912)? Since the beginning of the century? What is the present Slavic population in Canada?
5. In what parts of Canada have they chiefly settled?
6. Give the Slav's elements of strength or weakness. Discuss his characteristics and customs. In what way is the Slav accessible by missionary effort?
7. Chief divisions of the Slavic race.
  - (1) From what territories do the **Ruthenians** come? Distinguish the names Ruthenian and Galician. How many are in Canada and how does their number compare with that of other non-English nationalities? In what parts of Canada have they settled? What are their racial characteristics? In what occupations are they engaged? What is their national religion? What do you know about the Independent Greek Church of Canada?

(2) **Russians.** What are the divisions of Russians? Which division emigrates to Canada, and to what other nationality are they closely related? What is the state religion of Russia, and to what extent is toleration granted to dissenters?

Tell what you can about the **Doukhobors**, as to their history, community life and characteristics? Where is their chief failure? What are their redeeming qualities?

(3) From what territory do the **Polcs** come? How many are in Canada, and where are they chiefly located? Are they desirable citizens? Give your own experience. What contribution has Poland made to the literature, science and art of the world? What professions do they sometimes enter? What is their national religion? Show how they are accessible to the Gospel.

(4) How do **Bulgar'ans** compare in influence and education with the other Balkan States? What political relation has Bulgaria to Turkey? What is the national religion of all the Balkan States? Where in Canada do the Balkan peoples locate?

(5) What has been the political relation of the **Macedonians** to the Turks? By the treaty after the recent war what change is made in Macedonia? Name any Macedonians famous in literature and in missionary enterprise.

(6) Name four other Balkan peoples, giving any point of interest in connection with each. How many people from the Balkan states are found in Toronto?

8. Describe the following agencies for administering the Gospel among the Slavic people: (1) The mission hall; (2) The night school; (3) The street meeting; (4) The lantern lecture; (5) The free dispensary; (6) Literature; (7) Household science; (8) Fireside League; (9) Labor exchange, etc.

9. In what centres of Ontario and Quebec is mission work being done by Baptists for the Slavic people?

(1) In **Toronto.** Tell about the beginnings of the Slavic mission. Give a sketch of the remarkable career of Rev. John Kolesnikoff (see Appendix A). Name the three missions in Toronto and tell something about Mr. Andoff's and Mrs. Weir's work.

(2) In **Fort William.** Tell what you know about the Slavic mission in this city.

(3) In **Hamilton.** Who is our missionary and what encouragement is there in the work? How is this mission supported?

(4) In **Montreal.** Describe the great religious movement among the Slavic people of this city. Who is our missionary and what are the prospects of the mission? Tell something about Krzysinski (pronounced Kshe-shin-ske) and his conversion. (See Appendix D.).

(5) What is the outlook for mission work among the Slavs at Sudbury, London, Welland? Mention any other towns where calls have come for a missionary to the Slavs. (See Appendix H.).

10. Give an instance of the reflex influence of mission work in Canada on the homeland of the foreigner. (Blind Tihon, the Russian Convert. See Appendix B.).

## DEBATES.

### I.—Subject for Discussion—

Resolved, that the restrictions in our immigration laws as amended by the following articles are in the best interests of Canada:—

1. That illiterate immigrants be prohibited from entering Canada.
2. That every immigrant must have at least \$500 in cash in his possession when entering the country.
3. No alien shall be admitted having contracted for labor in Canada before leaving his own land.
4. Immigrants must be examined in their own country as to physical and moral condition instead of at the port of entry.

### II.—Subject for Discussion—

Resolved, that the Ruthenian is a more desirable immigrant than the Italian.

### III.—Subject for Discussion—

Resolved that in the development of good Canadian citizens the church is a more potent factor than the school.

## PROGRAMMES FOR MISSIONARY MEETINGS.

### I.—Subject: "The Problem of Immigration."

1. Hymn—"Joy to the World, the Lord is Come" (H. 543).
2. Scripture Reading and Exposition—Abraham the Emigrant (Gen. 12: 1-9).
3. Prayer.
4. Hymn—"Lord, White for All Mankind We Pray" (H. 728).
5. Topic—"The Causes, the Vastness, and the Variety of Our Immigration" (see pp. 6-9).
6. Topic—"The Necessity for the Restriction of Our Immigration" (see pp. 9-11).
7. Hymn—"We've a Story to Tell to the Nations" (H. 793).
8. Topic—"The Sources and Destination of Our Immigration" (see pp. 11-13).
9. Topic—"The Peril of Our Immigration" (see pp. 14, 15).
10. Hymn—"Hark, the Voice of Jesus Crying" (S. 813).
11. Topic—"The Problem Stated and the Solution Suggested" (see pp. 13 and 16).
12. Topic—"The Christian Attitude to the Immigrant" by the pastor.
13. Hymn—"God Bless Our Native Land" (H. 730).

### II.—Subject: "The Earlier Immigration."

1. Hymn—"All Hail the Power." Tune: Diadem (H. 149).
2. Scripture Readings (Gen. 46: 1-9, 26-34; Acts 11: 1-18).

3. Prayer.
4. Hymn—"Lord from Thy Sphere of Endless Day" (H. 732).
5. Topic—"The Welcome at the Gate" (see pp. 18-22).
6. Topic—"The British Immigrants: Their Number, Characteristics, Value, and the Missionary Opportunities Among Them" (see pp. 23-24).
7. Hymn—"Seeking the Lost, Yes Kindly Entreating" (S. 817).
8. Topic—"The American Invasion" (see pp. 24-25).
9. Topic—"The Mormon Peril" (see pp. 25-26; also "Strangers Within Our Gates," pp. 78-86).
10. Hymn—"If You Cannot on the Ocean" or "Brightly Beams Our Father's Mercy" (S. 805).
11. Topic—"The Scandinavians: Their Number, Distribution, Characteristics, and Religion" (see pp. 26-28).
12. Topic—"The Story of the Beginning of Baptist Work in Sweden" (see pp. 28-29; also see "Swedish Baptists," by Captain Schroeder, A.B.P.S.).
13. Hymn—"The Son of God Goes Forth to War" (H. 420).
14. Topic—"Scandinavian Baptist Work in Ontario" (see pp. 29-33).
15. Hymn—"Throw Out the Life-line" (S. 772).

### III.—Subject: "The Slavs in Canada.

1. Hymn—"Hail to the Brightness of Zion's Glad Morning" or "Hail to the Lord's Anointed" (H. 553).
2. Scripture—Rom. 10.
3. Prayer.
4. Hymn—"Onward Christian Soldiers" (H. 416).
5. Topic—"The Slavs in General: Their Divisions, Population, Characteristics, Customs and Religion" (see pp. 34-37).
6. Hymn—"Lord, Speak to Me that I May Speak" (H. 395).
7. Topic—"The Russians, Ruthenians, and Poles: Characteristics and Reachableness" (see pp. 37-41).
8. Topic—"The Doukhobors: Their History, Community Life, Characteristics and Religion" (see p. 49; also "Strangers Within Our Gates," pp. 115-123).
9. Hymn—"Who is on the Lord's Side?" (H. 399).
10. Topic—"The Methods of Administering the Gospel Among the Slavs" (see pp. 42-46).
11. Topic—"What the Baptists Are Doing for the Slavic People of Toronto" and "The Story of Rev. John Kolesnikoff's Career" (see pp. 46-49, and Appendix A., pp. 56-58), also sketch of Mr. Andoff's life and work (see pp. 60-62).
12. Hymn—"Sowing in the Morning" (S. 757).

13. Topic—"The Reflex Influence on European Countries of Mission Work for the Foreigners in Canada" (see Appendix B, pp. 58-60—Blind Tihon).
14. Topic—"The Slavic Movement in Montreal" (see pp. 51-54, 71); and "Story of Krzysinski" (see Appendix D, pp. 63-64).
15. Hymn—"To the Work" (S. 751); or "There are Lonely Hearts to Cherish" (S. 802).
16. Brief summing up by the Pastor or Leader.
17. Closing Hymn—"Rescue the Perishing" (S. 814).

(Condensation of the material in the pamphlet may be necessary in preparing addresses for these programmes. In the foregoing programmes H. signifies "Baptist Church Hymnal," and S. "Sacred Songs and Solos," 1,200 pieces.)

#### BIBLIOGRAPHY.

For collateral reading the following books will be found of value:—

- "Strangers Within Our Gates," J. S. Woodsworth; Toronto: F. C. Stephenson, Methodist Mission Rooms.
- "Aliens or Americans?" Howard B. Grose; New York: Missionary Educational Movement.
- "Incoming Millions, The," Howard B. Grose; New York: Fleming H. Revell Co.
- "Immigrant Tide, The, Its Ebb and Flow," Edward A. Steiner; New York: Fleming H. Revell Co.
- "On the Trail of the Immigrant," Edward A. Steiner; New York: Fleming H. Revell Co.
- "Conservation of National Ideals," various authors; New York: Fleming H. Revell Co.
- "Immigration Problem, The," J. W. Jenks and W. J. Lauk; New York: Funk and Wagnalls.
- "The Problem of the Immigrant," J. D. Whepley; New York: Charles Scribner's Sons.
- "Immigration," Prescott Hall; New York: Henry Holt & Co.
- "Emigration and Immigration," R. Mayo-Smith; New York: Charles Scribner's Sons.
- "Imported Americans," Broughton Bradenburg; New York: F. A. Stokes.
- "How the Other Half Lives," Jacob Riis; New York: Charles Scribner's Sons.
- "Undistinguished Americans," Hamilton Holt; New York: Jones, Pott & Co.
- "Our Peoples of Foreign Speech," Samuel McLanahan; New York: Fleming H. Revell Co.
- "The Slav Invasion," Julian F. Warne; Philadelphia Pa.; J. B. Lippincott Co.

- "The Broken Wall," Edward A. Steiner; New York: Fleming H. Revell Co.
- "Elemental Forces in Home Missions," L. C. Barnes; New York: Fleming H. Revell Co.
- "Our Slavic Fellow-Citizens," Emily G. Baleh; New York: Charities Publication Committee.
- "The New America," M. C. Barnes; New York: Fleming H. Revell Co.
- "America, God's Melting Pot," Laura G. Craig; New York: Fleming H. Revell Co.
- "Leavening the Nation," Joseph B. Clark; New York: Fleming H. Revell Co.
- "Elemental Forces in Home Missions," L. C. Barnes; New York: Fleming H. Revell Co.
- "Report of Immigration," 1913; Department of Interior, Ottawa.
- "Facts and Figures," 1913; Department of Interior, Ottawa.
- "The Law and Regulations of Canada Respecting Immigration and Immigrants," by Superintendent of Immigration, Ottawa.
- Magazine articles:—Chautauquan, 1903-4, "Racial Composition of the American People," by J. R. Commons; Popular Science Monthly, 1903-5; North American Review; Forum; Political Science Quarterly; Charities, frequently publish valuable articles on immigration problems.

All of the foregoing books and magazines can be supplied by the Standard Publishing Co., Toronto.



Macedonian Street Meeting  
at the Corner of King East and Trinity Streets.



Macedonian Brass Band  
King Street Mission, Toronto, at time of organization.