

sought other sources of revenue. The peasant holdings are becoming smaller and smaller. Before the war there was a great emigration to Siberia, and from these and other causes the nobility hold a steadily lessening quantity of land. It is supposed that they as a body own only about two-thirds of what was left them when the serfs were emancipated. Their revenues are also lessening. Thus on the ruins of the nobility and peasantry a middle class of city and towns people, of peasant money lenders, of office holders, is rising and steadily increasing in wealth, number and power. The Jews are, of course, victims of the peasants' resentment. This is the report from Russia proper, while the Finns, Armenians and other nationalities have their own grievances, and the Government which desired the welfare of the people finds the best devised schemes have created distress among the very classes they intended to benefit.

Servia.

We cannot but applaud the action of Russia in discountenancing the coronation of King Peter. This person, the representative of the Karageorgesvitch family, obtained power through the success at last of a long series of plots, in the midnight murder of the late King and Queen, the last of the Obrenovitch.

Ireland.

Two developments fraught with possibilities of good or evil are attracting notice. The one is the outcome of the meeting of the landlords and the Nationalists, which resulted in the land legislation of last year, and is the formation of the Irish Reform Association. Practically, it is an effort to extend the scope of the first conference and to promote such reforms as Unionists and Nationalists are substantially agreed upon, and may conscientiously work together to secure. The manifesto issued begins thus: "Believing as we do that the prosperity of the people of Ireland, the development of the resources of the country, and the satisfactory settlement of the land and other questions depend upon the pursuance of a policy of conciliation and good will and of reform, we desire to do everything in our power to promote a union of all moderate and progressive opinion irrespective of creed or class animosities, from whatever source arising, to cooperate in recreating and promoting industrial enterprise, and to advocate all practical measures of reform." To us looking at the matter as dispassionately as we can, it seems that it is impossible that the House of Commons can continue to sit for months wasting time upon matters of detail which can be, and with us, are delegated to subordinate bodies. The Reform Association desires a "devolution to Ireland of a larger measure of local government than she now possesses," a more economic system of Irish finance, a local system of Private Bill legislation, "a settlement of the question of higher education," combined with a remodelling of our whole educational scheme, and, finally, better housing for the labouring classes. Lord Dunraven's is again the name most prominently mentioned in connection with this movement, which may be called a loyal Home Rule one.

The Gaelic League.

The other influence of which we in Canada have practically heard nothing, is the advance of the Gaelic League. Nothing has appealed to the nation so much as the formation of this body in order to keep alive the old language, literature and traditions of Erin. A writer in the Church of Ireland Gazette thus states her impressions of the annual meeting of the League. "What most struck me there was the entire absence of sectarian or other divisions. Very large numbers of people, of all shades of religions and political opinion, met together with brotherly goodwill

and cordiality, and though knowing that they differed greatly on many points; and as far as one could see, no one cared in the least what anyone else's private, political or religious views might be, so long as they loved and revered our country and her language and music, and took interest in industries and any practical effort for her advancement. On this ground all met in delightful kindness and good-fellowship. Throughout many public speeches and much private talk, I heard nothing of religious bias, and hardly anything political. But I did hear a good deal said of the undesirableness of party spirit, and earnest desire expressed for the co-operation of all for the country's good." After giving details, for which we have no space, showing the ideals of courage and truthfulness inculcated, the writer proceeds, "It is results such as these that furnish the answer to the frequent question, What is the use of the work of the League in preventing the decay of the Irish Language? Our answer, from experience, is: It wakes dormant powers, new strength, new hope, in all who take part in it putting them (or keeping them) into spiritual and intellectual touch with what is highest and best in their past; and also with those who are still the living repositories of that past—the Irish speakers, whose hearts and brains are full of our old culture, of a rare and spiritual or chivalrous quality all its own. Many such men and women I have the honour to know well, who have their minds and speech filled with beautiful thought and expression, which, alas! are to be found, if at all, in a much less degree among such as have lost the medium of it all, the splendid and tender old language of Ireland. Indeed it is pitiful to see the falling-off which follows on such a loss. In trying to restore and perpetuate the knowledge and use of this thought-medium, the rightful heritage of our whole people, the Gaelic League is striving more for the certain uplifting of character and intellect which they foresaw must come of it (and which, thank God, has come) than for another object. And the question for us Irish people of the Reformed Church of Ireland is, will we help in this effort, will we avail ourselves of its good results, and see that our children also have their chance to share in them, or, are we to stand aloof and forfeit all? Wherever Protestants have taken a share in the movement, the courtesy and consideration mentioned by Mr. Hannay are invariable. I must speak myself with gratitude and admiration of the kindness and readiness to meet one half-way, which have always been my own experience, and also that of my friends. The more the different classes and creeds are represented, the broader will be the basis on which this League rests, which has always accomplished so much." Really when we read the above, and of what has been and is being done by Sir Horace Plunket, Ireland is now to be envied. There may be failures of crops, but judging from statistics, Ireland is prosperous and her children would realize it, if, ceasing looking back, and distrusting the future they would do the best in the present.

A CALL FROM THE FRONT.

We ask our readers to give their most serious and earnest attention to the following appeal by the Bishop of Saskatchewan. The Bishop desires us to help him to reach the eyes and ears of our clergymen and theological colleges in Eastern Canada. We will do our best; and, remembering the countries from which so many of these wandering sheep come, we extend the appeal to Ireland, Scotland, England—yes, to the United States, too. Often have we appealed for help to our western dioceses, and have met with many a noble response. But yet there is room. There is a constant growth, not simply the natural increase of population, but the

taking up of new land by home-seekers. Our young people are too often carried away with the desire to evangelize the heathen, to leave no portion of Christ's inheritance unvisited and untrodden by the feet of those who preach the glad tidings of the Gospel of peace. Here, at our own doors, among our own people, speaking our tongue, are men, women and the children of the Church, far removed from their early homes and shrines: what ambition, what mission can be more holy than to minister to them? Those who read need not fear that the Bishop will have too many replies. If he has no room for suitable men, all that is needed is to ask him to send the applications to a neighbouring Bishop. Lastly, let those at home remember the missionary and his flock. Many a mission in the West is made a child of a parish in the East until it is able to walk.

Judges 16:23. "Why abodest thou among the sheep-folds to hear the bleatings of the flocks? . . . Because they came not to the help of the Lord." I have at present only two vacant Missions, but those two seem likely to continue vacant as far as I can see; and there are three or four other districts where we ought at once to begin new Missions. The text I have given above was irresistibly suggested to me as I thought of our city churches and our colleges, in contrast with our situation here in the midst of new settlements and constantly arriving settlers. The fact is, I have nothing to offer as an inducement to "professional clergy"—nor do I desire such—but only too many discouragements to offer even earnest spiritual missionaries. We can only offer a bare living, a poor, comfortless house, and not always that, and often a somewhat difficult and careless flock. But what a field for one who wishes to prove himself a workman that needeth not to be ashamed; a young soldier of the Cross who desires to win his spurs! Are there none such among our younger clergy? Are there none who would be ready to serve an apprenticeship of, say, five years in the West? By the end of that time the new, rough mission may have become a settlement of Church-loving, Church-supporting, godly people, or the "short-service" man may return to the reserves in the older parishes, feeling he has borne a part in active service. I do not by that mean to cast any slight on our brothers who are labouring faithfully among the sheep-folds—may God bless their work!—but to call for volunteers to come "to the help of the Lord against the mighty" influences for evil out here. The two vacant missions are: 1. A young, ambitious town on the railway, with a congregation fairly zealous, who have built a church, and already need to enlarge or rebuild it; \$700 per annum and no house; but I am urging, them to build one. No horse needed. Living fairly expensive owing to freight rates. 2. A scattered district of Canadian and native (half-breed) farmers; two churches and one other out-station; plenty of driving; people attending services, but needing spiritual quickening, and also education in the duty of supporting their minister, and quite able to largely increase their contributions when they have learned this. Likely to increase in numbers and in wealth every year. A house and from \$600 to \$700 at present, according as the people are aroused. Who will offer?

Yours still hopefully,

J. A. SASKATCHEWAN.
Synod Office, Prince Albert, Sask., N.W.T.

THE PROVINCIAL SYNOD.

A meeting of the Synod of the Ecclesiastical Province of Canada will be held, pursuant to notice, in the city of Montreal on Tuesday, the 11th day of October next. This Synodical body, our readers will remember, is made up of the Bishops and duly accredited members of the clergy and laity of the ten dioceses included