

paired intellectual vigour. It is claimed that he was born at Skibereen, near Cork, Ireland, in August 1797, and removed to Canada when about twenty years of age. After spending a short time in Montreal, he passed on to New York, the strenuousness of such a journey being scarcely conceivable in the present day. Suffice to say that the trip partially by boat and partially overland necessitated several weeks of wearisome travel. After a stay of about three years in the American metropolis, Mr. Collins returned to Montreal and was for a time engaged in business. His reminiscences of the early days are of decided interest. Practically the whole business section of the city was at that time situated near St. Francois Xavier Street. Flowing in the present location of Craig Street was a river of considerable proportions, which, at its intersection with Bleury Street, was spanned by a bridge. Few, of course, of the buildings of that period remain. Mr. Collins was in attendance at the opening entertainment in the Theatre Royal, the pioneer among Montreal play-houses. It was situated in the east wing of the Bonsecours market. Mr. Collins was married while in New York and had a family of ten children, three of whom reside in Montreal. The claim of age, even if ten years were deducted, is very unusual, but its unique character is such as to justify enquiries in Ireland, New York and Montreal.

Church Statistics.

From statistics recently issued we learn that the total voluntary offerings of the Mother Church for the year which ended with Easter 1905, were more than £8,000,000. Of this amount £2,290,247 was collected for general purposes. The largest items under this head were £772,000 for foreign and £654,000 for home missions, £504,000 for philanthropic work and £230,000 for educational work and charitable assistance to the clergy and widows and orphans. Of this total amount £5,500,000 will go for parochial purposes, such as £713,000 for assistant clergy, £341,000 for the maintenance of elementary schools, £198,000 to school buildings, £187,000 for Sunday Schools, £1,724,724 for church buildings, £538,668 for the support of the poor, and £1,412,309 for the maintenance of Church services. Before a fair opinion can be offered on these statistics, one would require to know the way in which the money had been expended, and so far as possible the outcome in the advancement of the Church's work along the line of expenditure.

The Political Wisdom of the Bible.

A recent English writer comments upon the "political wisdom of the Bible." He points out the early recognition by the Jews that all good things alike were the "gift of God." They regarded courage and chivalry, righteous judgment and showing mercy to the poor, sound common sense in ordinary matters, as no less coming "down from above" than the gift of religious poetry. He notes the direction to Moses, when the burden of Israel grew too much for him to bear, to choose "Able men, such as fear God, men of truth, hating covetousness" to judge all smaller matters; the wisdom and foresight shown by Samuel, both in his protest against the change which he dreaded, and in his loyal acceptance of it when made. Political wisdom no less than patriotism is in the pathetic pleading of the "elders of Israel" with the headstrong Rehoboam. Is there no suggestion for those who are concerned for the future in the closing words of the paper? "Teach the children history and teach them the moral law, this is the constant injunction of law-giver and prophet alike. . . . Bring to their remembrance all the incidents of the growth of their nation, set before them the Commandments of God, the eternal distinction between right and wrong.

. . . But can the dry bones of ethics and history be made to live in the hearts of the sons and daughters of the nation so as to become a political inspiration? Not, as we believe, without the vivifying breath of religion. "Where there is no vision the people perish." "Motive force lies only in an inspired idea."

Personal Grievances and Hobbies.

A capital rule in debate bars the use of personalities. There is a germ thought in this rule which should wield a powerful influence on the conduct of the deliberative discussions of our Church Synods. The time of session is comparatively short. The importance of the business to be transacted makes it essential that no portion of that time should be wasted in unavailing discussion. No member of a Synod—it matters not what may be his power of speech, or force of character—should be permitted to occupy an unreasonable portion of the time of the Synod in prolonging the discussion of a personal grievance or hobby. The common sense of the members should be united in a firm stand in this regard. Fair play and free discussion have their legitimate limits in the discussions which are carried on in all deliberative assemblies. But there is a limit which personal grievances and oft ridden hobbies must not be allowed to pass, even when strong appeals are made to enlist class prejudice or party feeling in their support of their advocate; that limit is indicated by the exercise of common sense, guided by impartial judgment and full information on the subject under discussion. Not a Synod passes without a serious loss of valuable time, which cannot be recalled. Neither the good of the Church nor its due progress can be promoted by the undue discussion of the grievances or hobbies of individual members. It is trifling with time and opportunity to say that any one member should be allowed to go on for hour after hour, and even day after day, with such discussion. The good of the Church must be paramount to the determination of any individual to subject it to his will. Let us have fair play by all means. But fair play to the Church as well as to the individual.

Cottar Unrest in the Highlands.

Conditions of country life all over the United Kingdom and Ireland are changing with the pressure of the times and the difficulty of making a living. Attention has recently been directed to the smaller islands on the west of Scotland by the seizure about six weeks ago of the Island of Vatersay and its division into crofts by crofters crowding in from the adjacent land of Barra. Their example has been followed by the seizure of two farms in South Uist and the division of one into twenty-one holdings and another into thirty. In fact more or less organized division of the arable lands, which were formerly villages, but are now parts of large farms seems likely to be attempted whether lawful or not.

Daily Prayer.

An anecdote in a newspaper recalls the fact that daily prayer was a much more real thing in the early days of the last century than we fear it is in these later years, notwithstanding the many and varied "revivals." No one ever accused the great Duke of Wellington of doing anything but standing in the old paths. Sixty years ago visitors to London were in the habit of going to the Chapel Royal, St. James', for early service at eight o'clock, not, we fear in every case out of devotion, but to see and hear the Duke, who was known to be a most regular attendant. The story, which is now printed, refers to one of these occasions, when the visitor in 1848 found the Duke reading the alternate verses of the Psalms of the day. He was frail,

his utterance was thick and indistinct and at times he stammered slightly and yet his voice filled the chapel. This is recalled, as we have heard of other incidents, but never of such an appropriate one. The Duke read: "Forsake me not, O, God, in mine old age, when I am gray-headed, until I have showed Thy strength unto this generation, and Thy power to all them that are yet for to come." The late Sir John Beverley Robinson was a favourite of the Duke's and thanks to that intimacy Trinity College possesses the Wellington scholarships, a fact seldom remembered. Writing of the Duke in 1845 Sir John said: "I could not but look on him with intense interest while he was speaking—his honest language, his open bearing, and then the recollection of the career he had had."

CHURCH-GOING.

As each New Year brings to men's minds with impressive clearness and significance the comparative shortness of life, and the urgent need of setting our house in order and forming good resolves; so each Lenten season gives us an excellent opportunity—coming, as it does, so soon after the beginning of the year—of testing the thoroughness of our moral house-cleaning and the sincerity of the new resolutions. Like the second-wind to the runner in a race it enables the earnest Churchman to put forth new and determined effort and with patience and perseverance to quicken his spiritual pace. The Lenten season is in a peculiar sense a time of revival. The Church in its calm and ordered service provides the requisite outline and it affectionately invites its sincere and loyal members to come apart from the cares, labours and pleasures of the world for a while, and to cultivate anew habits of reverence and devotion. The charge has been made, that through indifference and unbelief, men have come to neglect the services of the Church and to leave them to be mainly attended by women. We are not curious to consider this charge or to compile statistics with reference to it. We honestly conceive it to be founded on a misapprehension of the deep-seated religious convictions of the great bulk of the men of our Church. A misapprehension which receives colour from the quiet and unostentatious manner in which they entertain their convictions, and from the engrossing character of the daily duties which fill up their thronged and busy lives in these days of strenuous competition in every walk of life. In proof of our conviction we say that in any large assembly where the verity of the Christian faith is called in question there would be an immediate and absolute response, which would convince the most callous doubter of the intense earnestness of the religious belief of the vast majority of the audience. To these laborious, faithful and earnest men the Church has opened her doors during Lent and offered them that spiritual solace, strength and refreshment of which they stand so much in need. By a judicious and timely ordering of their affairs at this time many have been enabled to set apart a portion of their time for attending her services and have been strengthened by the individual benefit received, the comfort and satisfaction of joining in worship with others; and above all at the direct and indirect aid they have thus been enabled to extend to many a weak and erring brother. We have much pleasure in commending to our readers the following rules for Church-going from one of the most distinguished Churchmen of modern times, the Right Hon. W. E. Gladstone:—"On your way to church. On your way to the Lord's house be thoughtful, be silent, or say but little, and that little, good. Speak not of other men's faults; think of your own, for you are going to ask forgiveness. Never stay outside; go in at once; time spent inside should be precious. In church. Kneel down very

humbly and pray. Speak in prayer; remember which you have come, who are coming in, no matters nothing to you attend to yourself. Faith on the holy service; do needs a severe struggle vain thoughts. The blessing you if you persevere. kneeling and pray. Be till you are outside. Even when prayer is over as you go through way home. Be careful will soon slip back in where you have been Resolve and strive to

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